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# SOUTHERN

# METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10 NO. 1.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 2, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

Knowledge increases responsibility, but does not necessarily increase sorrow, nor weigh us down with burdens too heavy to bear, for God gives power to meet every responsibility we may have.

God does not tell us there will be no trouble or affliction or trial in our lives. If He told us that there would be none we might well lose faith when they came. But God says positively that all these things shall come. "In the world ye shall have tribulation." Yes, He says there will be tribulation, but we must meet it in His name. "Be of good cheer, I have overcome the world."

To know God is eternal life. To glorify God is our work in life. Christ prays especially for those who are trying to follow Him. He does not pray that we might be taken home to heaven, but He prays that we may be kept pure on earth, and may glorify the Father by bearing much fruit.

How can men pass through the hours of the day and give scarcely a thought to the blessings they hourly receive from God? Were they dependent for them upon some man or woman how carefully they would order their walk and conversation lest they might lose the favor of that person! And how careful they would be to show their gratitude! Surely, ingratitude to God, indifference to all His claims, is the height of sin and folly.

How strong we are before the test comes! How weak we are when it does come. We wonder that Peter should have failed so miserably, and we think we would do so much better than some of our friends do. Alas! the best comes when we least expect it, and we are not able to stand. And there are some, who do not go out and weep bitterly, as did Peter. "When I am weak then am I strong" is a safe motto for us all.

## THE ANTI-SALOON LEAGUE CONVENTION.

We give below the programme of the first annual Convention of the Anti-Saloon League of Virginia. It is to be held in Richmond on Thursday and

Friday, January 16th and 17th. It is specially important that there shall be a full representation at this Convention. All religious and temperance organizations in the State opposed to the saloon are entitled to representation in the Convention on the following basis: State bodies, ten delegates each; county, city and district organizations, five delegates each; churches, societies, leagues and all local bodies, two delegates each.

Arrangements have been made to entertain persons who attend at private boarding houses at one dollar per day. All who expect to attend should notify Rev. C. H. Crawford, 1112 E. Main street, Richmond, Va. The programme follows:

Thursday Afternoon—3:00, devotion; 3:15, address of welcome; 3:40, response, Rev. F. M. Edwards, Onancock; 4:00, greetings from other organizations; 4:30, announcement of committees and other business; 5:00, adjournment.

Thursday Night—7:30, service; 8:00, address of president, Prof. S. C. Mitchell, Richmond College; 8:30, address, Judge W. H. Mann, Nottoway Courthouse; 9:00, address, "Ethical Basis of the Anti-Saloon League," Rev. J. B. Hawthorne, D. D., Richmond; 9:30, adjournment.

Friday Morning—9:30, prayer and praise meeting, led by Rev. J. E. Cook, Richmond; 10:00, workers' hour—notes from the field, short speeches, etc.; 11:00, report of superintendent, Rev. C. H. Crawford; 11:30, report of treasurer, A. B. Greiner, M. D.; 11:45, election of officers and other business; 12:30, adjournment.

Friday Afternoon—3:00, devotion; 3:15, address, "The National A. S. L. Convention," Rev. James Cannon, Jr., Blackstone; 3:45, address, "The Church and Temperance," Rev. W. C. Campbell, D. D., Roanoke; 4:15, question box, conducted by Rev. C. H. Crawford; 5:00, adjournment; 7:30, song service; 8:00, address, Rev. John Hannon, D. D., Richmond; 8:30, address, "A New Campaign in An Old Warfare," Rev. Luther B. Wilson, M. D., D. D., President of the American Anti-Saloon League, Washington, D. C.; 9:00, farewell speeches, etc.; 9:30, adjournment.

## BE THERE!

We have been sending petitions to the Constitutional Convention urging the adoption of a measure that we hope will outlaw the saloon in our State. How much do we want it? Are we really in earnest? If so, can we not spend a little time and money to

attend the Convention in Richmond the 16th and 17th of January. If we can have a great Convention, representing the Anti-Saloon sentiment throughout the State, it will be the clinching of the nails we have been driving. Brother ministers, get your churches and societies to send delegates. Any church or Epworth League or temperance society can elect two delegates. Urge your churches and societies to have men there, and come yourself. Let us show that we care for the sons and daughters of our land, and will give some work and time and money to get men to go to Richmond and to go ourselves.

## PRIZING OTHERS UP.

Our Baptist brethren have been stirring for the last few months, and especially the last few weeks, to raise \$75,000 for the endowment of Richmond College. Mr. John D. Rockefeller, the Standard Oil President has

offered to raise the Dr. H. work ren. value The i have page, r editori graphs the mon will be c mation the Her sized th by Dr. but that tors of the

There is or State as t of the Herald not entered into ly, the movement. But, after all, that sons for the existenti tional papers. They merely to feed and cl men, but to lead the great forward move

The method adopted feller to get other pe voluntary gifts is a good fair application of the tel light so shine before men," are several men in our Church ginia who could make such on Randolph-Macon. One of them seen during the twentieth century c vass, and the proposition was made to him to offer to give one dollar for every dollar given by the other Meth dists of the Conference up to \$75.

It was one of the great opportunities of a life. But, after a few hours, it was rejected, and the money was invested elsewhere. In the last day the greatness of the blunder, to call it nothing worse, will be realized.

But there is one thing about Mr. Rockefeller that cannot be admired or commended, and that is the way in which he makes people subscribe and pay to colleges against their wills, and then assumes all the credit for himself. The editor was reading a few days ago of his gift to Chicago and his conditional gifts to Oberlin College, Ohio, and to Richmond College, and remarked to a friend: "Well, I hope he won't put his hand in the treasury of this poor institution at Blackstone to help pay these loud sounding gifts to richer schools!" By a strange coincidence, the mail came in at that moment, and a bill for a recent shipment of gasoline was received. The prices had been raised one-half cent in the gallon, making an increase of nearly



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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## CHAPTER I.

**I**T WAS about the middle of September, in the year 1896. The walks around the buildings at Hope college, that had been deserted through the summer vacation, were beginning to be alive with students. The fall term was to open on Wednesday, and on every hand were evidences of the renewed life of the institution.

An express wagon drove through the big gate that opened on the college grounds, and a boy who was sitting on the seat of the wagon with the driver looked around with eyes that took in as much as possible, while the expressman drove slowly up to a large dormitory building where a dozen students were sitting on the steps.

"Yes, this is Rankin hall," said the driver in answer to a questioning look on the boy's part. The boy jumped down and began feeling in his pocket.

"How much is it?" he said.

"Fifty cents," said the expressman as he seized the trunk and began hauling it out of the end of the wagon.

The boy felt first in one pocket and

some books at the bottom."

"Good place for 'em, too," remarked the other. "Wish some of mine were there."

There was an awkward silence, which the new boy broke by looking around the room and finally rising to open a closet door to look in.

"Where you from, New York or Chicago or London?" asked the boy on the trunk as he stared good naturedly at the other.

"I'm from Randall, and my name is—"

"Edward Blake," interrupted the other, reading the name from a card tacked on the top of the trunk. "Freshman?"

"Yes. Are you?"

"No. Once is enough," said the other, getting off the trunk and walking over to the window. "I'm a poor sophomore now. Nothing to do but play tennis and fink. Are you coming into the club?"

"I don't know," said the new boy slowly. He began to unstrap his trunk, looking curiously as he did so at the other student. There was something

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sympathetic faces appeared at the door

and looked at the figure of the new boy

as he sat there. The sacredness of a

the entire course of our own lives, but that of very many others as well. It is certain that this event in the life of Edward Blake, totally unexpected and tragic as it was, affected in ways he could not understand both his own life and that of the young man he was facing.

Some one down stairs had asked a question of a student going through the hall, and the next moment a messenger boy appeared at the door of Edward Blake's room.

"Which of you is Edward Blake?" he asked as he stepped into the doorway. "I've got a telegram for him."

"I am," said Blake quietly. He opened the envelope, and Willis Preston for some reason paused on his way out.

As the new boy read the message Preston knew at once that the news was very serious.

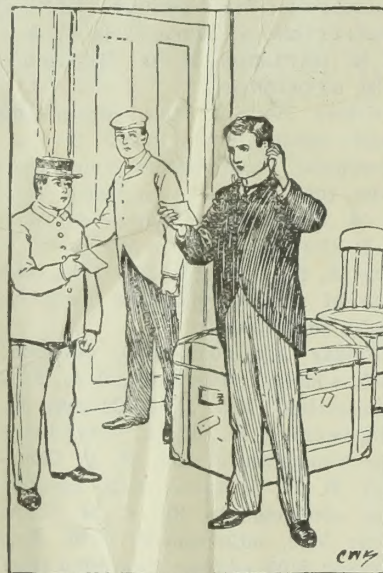
"My 'father is dead! Killed in an accident! Come home!'"

He read the message mechanically aloud. He was so dazed by it and the other student was so startled that neither of them heard a rush of footsteps up the stairs. The crowd outdoors had come up to see the newcomer and guy him a little under the lead of Rankin, who wanted to get even with the freshee for his remark.

They were met at the door by Preston, who simply said, with an understanding of what was fitting that would have done credit to a much older person:

"Fellows, go away. He has just had terrible news from home. His father has been killed in an accident."

Edward Blake, sitting down in that little room, with his head in his hands, overwhelmed by the news, feeling the whole universe slipping around him, not able to grasp the meaning of the unexpected event in his young life, had nevertheless a vague feeling of thankfulness. The boy whom he knew only a few moments. The crowd in stantly rushed. A few curious but sympathetic faces appeared at the door and looked at the figure of the new boy as he sat there. The sacredness of a



"My father is dead!"

great trouble invested him with the garment of majesty. Willis Preston went up to him and laid a hand gently on his shoulder.

"This is dreadful news for you. Let me do anything I can to help you in any way."

Blake looked up, still too dazed to speak.

The messenger boy, who had been leaning against the trunk, suddenly spoke up:

"There's 15 cents charges on the telegram. This is outside city limits."

Blake made a movement to put his hand into his pocket, but Preston at once paid the boy.

"Can you sign the book?" he said, bringing it to Blake and giving him a pencil.

He signed it, and Preston noticed that his hand did not tremble.

The boy took his book and went out.

"Now of course you will want to take your trunk back with you. I'll fix it for you. Say, fellows, some one run down and get Logan to take the trunk right down to the station."

Meanwhile he busied himself strapping up the trunk. Edward Blake looked on for a moment in silence. Suddenly he rose and went over to the window, and Preston heard a sob and the words: "Mother! Freeda!"

The tears came into his eyes as he pretended to arrange something about the trunk, and then he straightened up and went over to the other.

"It's terrible for you. Your mother?"

"I have a mother and sister at home, on a farm just out of Randall. I don't know how!"

He walked over to his trunk and sat down on it, still sobbing. Preston looked on, unable to say a word. One of the other boys appeared at the doorway and said Logan would be up in a few moments.

"You needn't worry about the trunk or anything. We'll see about getting it down to the station all right. You can catch the 4 o'clock in time."

Blake rose again and walked over to the window. Suddenly he turned around and faced his new acquaintance with a color that was in startling contrast with his blanched look when the news came.

"I haven't a cent with me to buy a ticket or—"

"That's all right," exclaimed Preston, with a sigh of relief to think he could do something. "I'll lend you all you want." And then, to his great relief, Logan, the boy whom he knew at the college, came up and helped him get the trunk down stairs. Blake followed mechanically, the crowd about the hall looking on gravely.

"I'll go down with you and help you off. We might as well ride with Logan," said Preston, and he and Blake got into the wagon and rode out of the college grounds together.

Down at the station Preston bought Blake's ticket, checked the trunk and telegraphed the mother that her son was on the way. When the train came in, he saw Blake on board, and as it started he waved his hand sympathetically to the sorrowful figure by the window. As he turned away to walk up College hill he said to himself, "Wonder how I would feel to get word of my father's death like that?" His face had a curious look on it as he thought of the possibility. When he returned to the hall, he was unusually serious, and it was many a day before he could dismiss from his mind the tragic event in the other boy's life, and yet not even then did he realize the meaning of it all or its bearing upon his own life in Hope college.

Edward Blake went home, and the next few days were filled with grave experience for him. He was 19 years old. His mother and sister were all the family left, the sister two years younger than he. Edward's father had been a thrifty, careful farmer who had passed through all the experiences of deep poverty, struggles to pay interest, sickness and the loss of two younger children. But this last year matters had turned toward a more hopeful future. For two seasons the crops had been so heavy and prices so good that for almost the first time in his life the sturdy farmer felt able to send one of his children to college, and after long planning the boy's trunk was packed with many a carefully



mended and made over garment that mother and sister had worked over, while the tears fell on the garments as they worked. And one reason why Edward Blake had hesitated to open his trunk in the presence of a stranger was not because he was ashamed of the homely clothing packed into it, but because, with a delicacy of feeling that marked a really poetical temperament, he shrank from showing others the contents of a trunk into which had gone such a lavish display of affection pitifully bestowed on the best they could afford at home.

When he entered the college grounds that afternoon, anticipating his coming college life with the keenest pleasure, this young man from the humble farm at Randall had only 50 cents in money. After he had paid the expressman and turned around to face the group of careless students sitting on the steps of the dormitory he had realized that he was absolutely without a cent, thrown upon his own resources for making his way through a four years' college course unless his father could advance him a little help. It had not been his father's wish that Edward should start for college until certain money due from the sale of grain could be put into his hands. This money was promised him by his father and would meet his immediate expenses for a few weeks. But it was with the definite knowledge that he was on the whole to depend on his own struggles that he had ventured to start and begin his college life, ready to do any honest work he could find in order to pay his way. His room had been already reserved for him, according to the custom prevailing at Hope college. He had great hopes of finding plenty of work in the neighborhood of the college, and no boy or girl of the hundreds that came up College hill that September afternoon had a more courageous or sanguine heart than Edward Blake.

The event of his father's sudden death changed in a second the boy's programme of life. He found himself at once the only support of the family, and during the weeks immediately following his homecoming he simply accepted the situation as meaning for him the giving up forever of all his ambitions for an education. He had talked the matter over with his mother and sister, and there seemed no way open and nothing to be done but to go on with the farm work and give up the college course altogether.

That was a month after his father's death. Three months afterward at Christmas time, as he was at work in the barn mending some harness, Edward Blake had a new idea come to him. He had brooded over the breaking up of his ambitions and had grown not only more serious, but more gloomy as winter went on. He suddenly rose to his feet on this particular afternoon, and, throwing the harness down on the floor, he went into the house. His mother and sister were at work there, Freeda preparing to get the evening meal.

"Mother," said Edward as he came in, "I want to talk with you and Freeda about going to college."

His mother paused in the work she was doing and looked at him in astonishment. It was the first time he had uttered a word since his father's death about college. She had taken for granted, as he had, that the college life was a thing not to be thought of any more.

"I didn't mean about going myself," continued Edward slowly, while his face, which was somewhat dull in repose, lighted up almost handsomely with a smile. "But what's the reason Freeda can't go?"

almost dropped it on the stove, she was so startled by the unexpected proposition.

"But how can I spare Freeda from the house? I need her to help about the milk and butter and all the work."

"Of course," said Freeda emphatically. "It's out of the question, Ned. It's foolish to think of it." Nevertheless her brother noticed an excitement in her manner that was not all negative.

"It's not impossible, Freeda," said Edward doggedly. "Now, of course it's out of the question for me to think of going. But mother had that letter from Uncle Will the other day in which he spoke of the probability that he and aunt would come out here this winter. If they should come, aunt could help mother just as well as you do."

"We don't know that they will come," said Mrs. Blake, looking doubtfully at the children. She was going over the long last talk she had had with her husband, in which they had both expressed a great desire that their children might have a college training.

"I believe uncle will come on this winter. He needs this climate. He got out of business and always liked a farm. Mother, let's write and urge him to come. Freeda ought to have a chance. She is out of high school and could enter the college in good shape. Don't you want to go, Freeda?"

"Of course I do!" exclaimed Freeda impulsively. And then she paused and after a moment went into the pantry to hide her emotions.

"I tell you, mother," said Edward in a low tone, "I wanted to kick myself out in the barn this afternoon when I waked up all of a sudden and realized that I had been a hog all along about wanting to go to college myself and had never given Freeda a thought."

"Oh, no, Edward! You don't need to call yourself"—

"But I do, mother, and I want you to help me now to plan it so Freeda can go. She has worked here in the kitchen faithfully a long time. She has scholarly tastes, and they ought to be gratified."

The mother was silent. Freeda came out of the pantry, and her brother went over to her and said: "Freeda, tell the truth now. Didn't you cry when I started off to college last September?"

"Of course I did!" exclaimed Freeda.  
 "How much of it was on my account?" asked Edward somewhat bluntly.

"A good deal of it," persisted Freeda, while her face reddened under her brother's close look.

"You're too truthful to be able to hide it," he laughed. "You know you wanted to go to college yourself."

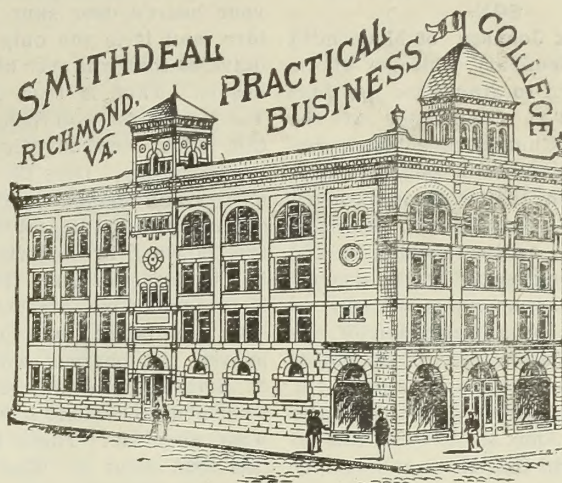
"I won't deny it," confessed Freedman humbly.

"Well, now it's your turn, and you've got to go," said Edward. And in spite of his sister's protests and his mother's misgivings he sat down that very evening and wrote the uncle who had hinted in a previous letter about coming to them urging him to come and giving as one of the reasons why he wanted him to come the opportunity it would give Freddy to go to college.

(To be continued.)

I do not ask for any crown  
But that which all may win;  
Nor try to conquer any world  
Except the one within.  
Be Thou my guide until I find,  
Led by a tender hand,  
The happy kingdom in myself,  
And dare to take command.

—Louisa M. Alcott.



THIS COLLEGE IS NOW LOCATED IN ITS  
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northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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**WASHINGTON, D. C.**



# SERMON BY DR. HERRICK JOHNSON.

Dr. Herrick Johnson, of McCormick Theological Seminary, Chicago, who is in Washington to attend the meetings of the Revision Committee of the Presbyterian Church, preached a sermon from the pulpit of the New York Avenue church that is being as much discussed by Churchmen, especially Presbyterians, as the opening of the session of Congress is by the general public. The sermon was a reply to one delivered by a clergyman of another denomination, recently in Chicago, and is incidentally a defence of the Presbyterian doctrine and creed. His text was St. John 3: 16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life." He opened by saying: "Recently there have been representations of Presbyterian doctrines that give an aspect to God quite out of harmony with the belief of our Church, and quite out of harmony with the Scriptures, on which that belief is founded. The other day we were told on a Chicago platform by a clergyman in good standing in one of our evangelical bodies that 'orthodoxy staggers at nothing that will fill hell,' and that 'orthodoxy is always facing a graveyard; looking to a dead past.'" Continuing, he said: "At the root of a good deal of misconception and misrepresentation in this matter are two notions of God that are somewhat prevalent and quite opposite, but equally erroneous. One is that God is bribed to mercy by Jesus Christ. The other is that God is too merciful to punish anybody for what they may do or what they may think."

And so I use this great text to-day, not to compass its immeasurable boundaries, but, first, to correct these two false conceptions of God; second, to vindicate the Presbyterian belief from the aspersions that have been put upon it; and third, to show in what relation the great truth of the text puts the two parties most concerned—God and man."

Further, he said: "Any sinner, anywhere, any hour, can step toward heaven, assured there is nothing in heaven, nothing in the law, nothing in the universe, nothing in hell, nothing outside his own heart that can hinder him being saved. Outside every sinner's heart that hears the Gospel stands the compassionate, the patient Saviour, whom the love of God has brought to that heart's door, yearning to take the poor, bruised sinner to the bosom of his forgiving grace, if he will only open the door. This is the attitude in which the great Gospel text puts the infinite God with respect to the unsettled difficulty between God and man. It represents God as seeking the sinner until He finds him, and there, waiting outside the heart's door, and saying: 'If any man anywhere will hear my voice and open the door, I will come in.' This brings clearly to view the sinner's attitude. Inside the heart's door we find it. Call the attitude what you please, the Bible calls it enmity, hatred, rebellion, and these may seem harsh terms, but have it as you like. Say that you are self-satisfied, indifferent, unconcerned, that you don't care. But whatever it is, that

attitude represents your will. It keeps your heart's door shut against God's love, and it is the only thing in the universe that will ever keep you out of heaven. This is true of everybody. The love is for everybody, the adaptation is for everybody, the sufficiency is for everybody. Does this sound like a narrow and bigoted creed? Is not this a wide open and liberal Gospel? Well, this is what Presbyterians believe to be the Gospel of God. This is Presbyterian orthodoxy, preaching a 'whosoever' invitation, and trying to fill heaven, yet charged with 'staggers at nothing that will fill hell.' But what about election? it is asked. Well, what about it? There is nothing in this text about it. 'God so loved the world.' Not a portion of the world, not the elect. Oh, no, the elect are only a part of the world and chosen out of it. This love of God is world-wide for everybody, without a hint of election in it. I believe in election. It is one of the great truths of Scripture and a blessed doctrine, charged with infinite stay and comfort for God's believing children. It puts the Father's everlasting arms about every child of His, and makes it certain he will never perish. But it is inclusive, not exclusive. It makes heaven sure for the chosen, but it keeps no one out of heaven. It is no chain bound about the necks of men dragging some to salvation and some to perdition. But what about the other doctrine, one of the great bulwarks of the Presbyterian Church—the doctrine of God's eternal purposes? We Presbyterians believe that God, in infinite knowledge and wisdom, did from the beginning determine all that comes to pass. Well, then, it is said in reply, 'if everybody is included in this eternal plan, and all events are certain to come to pass as God had ordained, where is the liberty of man in this great scheme of redemption? What possible use is there in saying whosoever believeth shall be saved, when those who shall believe, and those who shall not believe are unchangeably known and included in the eternal purpose of the Almighty?' I answer that the liberty of man is just where it must be if man's liberty is to be kept forever inviolate. It is in the eternal plan, and a part of the plan, the freedom of man's will being just as securely fixed in the purpose of God—just as certain to be—as any other fact or force in the whole range of God's sovereign purpose. Here is His plan, infinite in variety and complexity, reaching from everlasting to everlasting, and in the midst of it are millions of free wills, acting and reacting and interacting, all a part of the plan, placed there of God, He having determined in His almighty power and infinite wisdom that these millions of human wills shall keep their liberty under His sovereignty."



## WASHINGTON RELIGIOUS LETTER.

Washington, D. C., Dec. 24, 1901.

With the adjournment of Congress last Thursday a majority of both houses left Washington. On every side the churches and the people are planning to extend the joys of Christmas to those whose worldly condition leaves them dependent on the good will of others for the innocent pleas-

ures which serve to impress on all men that Christmas is the anniversary of Him whose coming was heralded by angel choirs singing "Glory to God in the highest, and on earth peace and good-will to men."

Interest in national reforms has given place to the desire to make glad these days of rejoicing to the little ones and to the parents, who are, perhaps, none the less in need of tangible evidence that the spirit of love has not died out, and that religion still places charity first among the great virtues. As a result, nearly every church in Washington will have its Christmas tree, and the little ones are receiving practical lessons in the doctrine that it is more blessed to give than to receive.

In the White House all is excitement among the younger members of the family, for the children of the President are making up a generous Christmas box to be sent to the Christmas tree which will gladden the hearts of children at Oyster Bay, the little village which, wherever their father may be stationed, the Roosevelt children regard as home. With the edifying devotion which has always characterized the remarkable family which now occupies the White House, all members will attend church on Christmas morning, and at an earlier hour than is customary dinner will be served, the President carving and Mrs. Roosevelt serving the ice cream, which the President's family appreciate just as much as the children of fathers whose stations in life are not as high. Later in the day the whole family will go to the house of Commander Cowles, the brother-in-law of the President, where, with their little cousin, the Roosevelt children will enjoy a monster Christmas tree.

Christmas in the White House this year will be a merrier affair than it has been since the Cleveland children occupied the historic old mansion, and perhaps even more so than it was in those days, for Mr. Roosevelt has more children, and perhaps more indulgence for the pranks of his little ones.

A story is being told in Washington of a trifling event in the White House, which well illustrates the sympathy which exists between the President and his children. One day the past week there occurred, immediately over the President's reception room, a series of noises which made it almost impossible for Mr. Roosevelt to hear what his visitors tried to say to him. Mr. Cortelyou volunteered to go and find out what was the occasion of the disturbance, but his chief replied, "No, Cortelyou, it is only the children." Finally the noise became unbearable, and, excusing himself, the President rushed upstairs to the attic, where the children were at play. He did not return for over an hour, and when he did his hands were dirty and his collar awry. "The children were having serious trouble trying to construct a tent, which would not stay up," he explained, "and I had to stay and help them fix it. I don't think it will come down now, and we will not be bothered any more." The fact that several Senators and a diplomat had been kept waiting while he assisted in his children's game never seemed to impress the President.

During the days of President McKinley's occupancy there ways seemed to be a chill about the White House during the holiday season that almost made one wonder the ventilation did not need attention. I remember asking a gentleman who had just come from the room of the President one Christmas Eve why Mr. McKinley had said that would be of interest to the public. "He has been telling me of the great sorrow it has never been blessed with living children," he said. "That was all talked of, and he seemed to be feeling so deeply on the subject, and talked me in such a kindly, personal way that I did not bring up the business matter about which I had called."

That Secretary Hay is in full sympathy with the movement to secure treaties with all civilized nations to protect native races against intoxicants and opium is shown by the following letter, written by him to Dr. L. Baldwin, chairman of the native races deputation which recently called on him and presented the petition: "Your suggestion that I call the attention of the nations concerned to resolution of the Senate, adopted January 4, 1901, as likely to indicate concurrent opinion of the two branches of the treaty-making power, the Senate and the Executive, has my cordial acquiescence. In view of the circumstance that the former representatives to the other powers were made by the British government, as well as by our own, I shall initiate renewed efforts in the proposed sense by communicating the Senate resolution to the British government, with the suggestion that it be made the basis concurrently reopening the question with the powers having influence in commerce in the western Pacific, and any other uncivilized quarter, where the salutary principle of liquor restriction could be practically applied through the general enactment of similar laws by the several countries, through a conventional engagement between them."

Dr. T. C. Easton's pulpit was occupied Sunday evening by Rev. Sam Fender, of Baltimore, who was formerly a Hebrew rabbi. His remarks were noticeably friendly toward the Hebrews. He said, in part: "Suppose it were possible for an Englishman the fifteenth century to enter the church to-night and hear our friend Dr. Easton, read from the Bible. Would he understand him? Hardly so much has the language changed in five centuries. It is different with Hebrew tongue. The beautiful words David spoke in Psalm 23 are to a Jew to-day the same as 3,000 years ago, and the words commencing the psalm, 'The Lord is my shepherd,' are precious alike to Jew and Gentile. We should love the Hebrew, not only because he is your fellow-man, made in the image of God, but because he has given you the book of books, the Bible, which holds the glories of the past, the promise of the future, and is the world's spiritual inheritance handed down by the Israelites. You must never forget that the sufferer in Gethsemane, the martyr on Calvary, Jesus Christ, who assumed the form of man



man that we might become the sons and daughters of God, was a law."

Hon. J. S. Hogg, former Governor of Texas, is a lawyer and not a preacher, but he preached a short sermon to a Washington newspaper reporter who sought to interview him on Sunday upon a business matter that would have graced any pulpit and been creditable to any minister of the Gospel. After declining to talk business on the Sabbath, Mr. Hogg said: "I have never discussed a law case, never prepared a brief, never talked any business of any kind on the Sabbath. Sunday is a day of rest, and a day of thought, when we should ask ourselves questions regarding our lives and our future, and when we should give careful thought to our spiritual condition. On Sunday we should ask ourselves—first, 'Do we believe there is a God?' Nearly every one says he believes there is such a being. Next, we should ask ourselves, 'Why do we believe there is a God?' I believe there is a God because I believe in Jesus Christ, and if it were not for Jesus Christ I do not think I could believe in God. I have made a very thorough study of Christ, from a lawyer's standpoint, and I am positive that I can go before any jury and prove beyond a reasonable doubt that He was divinely conceived; that He was the Son of God; that He was crucified; that He was buried and rose from the dead and ascended into heaven. I can show circumstantial evidence that Christ died and was what I say He was, just as I can show by circumstantial evidence that Caesar was born forty years before, and lived and was what we believe he was. The trouble with the lawyers is that they allow the public to take the divinity of Christ for granted. What they should do is to prove that Christ was the Son of God, when they have established that the existence of a God must be admitted."

Rev. L. W. Munhall, the well-known evangelist, was the speaker at this week's Y. M. C. A. mas-meeting, and gave his hearers a vivid talk of more than an hour, based upon his personal experience, on the danger of yielding to temptation and the bad results of evil companions. His text was from Ecclesiastes 11: 9: "But remember, for all these things thou shalt be brought to judgment." He told of his early life in Cincinnati, where he was reared in a Christian home; of his going to Indianapolis when a youth and falling into bad company, which came near wrecking his life. He said the sound of a church bell saved him. He was in a beer saloon with a crowd of dissipated companions. As he was in the act of raising a glass to his lips he heard the church bell calling Christians to worship. The call seemed to be especially to him. At a moment the dangers of the path he was on were read before him in all their real horrors; he thought how different the man was from that he had been taught to follow by Christian parents, set the glass down, with the liquor untasted, and left the place, with a feeling that he had just narrowly escaped an awful fate. From that minute he resolved to devote his life to work for Christ.

Many of his hearers were affected by his talk, and when, at its close, he called upon all who desired to begin a Christian life to stand and hold up their hands, forty-seven did so.

The Department of State has official information that a new plan is being carried out to secure the release of Miss Stone, which promises to be successful, but declines to make public the details for fear of defeating the object sought.



#### IS IT A FACT?

Is it a fact that Jesus was born into this world nineteen hundred years ago, more or less? Never mind, now, about the precise date or place or circumstances. These may be of great importance, but we can dismiss them for the present, and fix our whole attention upon the central fact. Never mind the story of the miraculous birth, or the angelic choir at Bethlehem, or other celestial attestation of the event. Was Christ really born into the world, and have we any historic evidence of the fact?

Never mind, now, the complete accuracy of the records. Assume, if you please, that the New Testament is much more untrustworthy than the most daring skeptic has ever ventured to assert. You must admit that the New Testament is in existence, and that it tells, with reiteration, a very definite story about Jesus Christ. Never mind the alleged discrepancies, legends, embellishments. Multiply these tenfold, if you wish; but after all allowances and discounts, say if the kernel of the story is really true? Was Jesus Christ actually born, and did He actually live on the earth?

Never mind the alleged errors and blunders and crimes charged against Christianity in the course of its history. Admit, for the present, that it is responsible for all the wars and persecutions and outrages in ancient and modern Christendom. At least, do not stop now to deny or even to discuss the allegations, the most monstrous of them. Look steadily and exclusively at the crucial question. Did Jesus Christ actually live on the earth? In a cave at Bethlehem there is (or was) an inscription, "Here Jesus Christ was born." Admit that this is wholly legendary. Is there any spot on earth where such an inscription might be truthfully placed, as describing a simple historical fact?

Admit the fact of Christ's birth, and that we have records which authorize us to assert such a fact, and you must admit ultimately very much more. The records may be very fragmentary, unhistorical, legendary, yet the importance of the central fact will lead to their careful study, sifting, criticism, reconstruction, with final results that must be generally accepted, the human mind being constituted as it is. Error and myth and fantastic stories may have a long lease of life, even for centuries; but the mind of man is organized for ascertaining and accepting the truth, just as the eye is organized for the truth, and ultimate truth is as certain as the continuance of the human mind. If the earth is round, and not flat, some man will finally find it out. If Jesus Christ was actually born

upon the earth, it is the supreme event in human history. The world is a different world, history is a different history, personal life is different in its aims and motives and destiny because of this supreme fact. In a measure, this is true of every influential character that has developed on the earth. Whether we are conscious of it or not, our lives are colored and affected by the lives of Moses, David, Socrates, Plato, Caesar, Shakespeare, Calvin, Newton, Washington, Lincoln, and a host of others. But all these are as nothing compared with the inevitable influence that comes to us from the character and achievements of Jesus Christ. He has entered into modern civilization as its chief formative force. Our social structure, literature, education, politics—to say nothing of our religion—could not eliminate the influence of Christ's teaching and example without thereby reducing themselves to chaos. A man may deny this influence, but he can no more escape it than he can escape the atmosphere about him or the force of gravity. Call yourself agnostic, skeptic, infidel, atheist, still your character and thinking, in so far as they commend themselves even to your own respect, are due chiefly to the fact that Jesus Christ has lived upon the earth.—The Watchman.



The denominations may illustrate the breadth of Christianity, rather than their own bigotry.—Ram's Horn.



#### THE HIGHWAY OF TRADE AND TRAVEL.

The Southern Railway begs to call attention to its unequalled facilities for reaching all points in Florida, the South and Southwest. It is justly termed the representative railway of the South, the highway of trade and travel. Its important through connections, through car arrangements, complete dining-car service, quick and convenient schedules, commends it to the travelling public.

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The Southern's Palm Limited, formerly known as the New York and Florida Limited, will be inaugurated early in January, 1902, and will run solid between New York and St. Augustine, Fla. All of these trains carry dining cars, thus providing a great convenience and time-saver to the traveller.

#### SOUTHERN LITERATURE

The following is a list of attractive publications issued by the Passenger Department, Southern Railway:

"Winter Homes in Summer Lands," "Hunting and Fishing in the South," "Land of the Sky," "Charleston and her Exposition," "The Beautiful Sapphire Country," "Illustrated Folder—Cuba, Nassau and Porto Rico." Copies may be had upon application to ticket agents. C. W. WESTBURY,

#### THE PRIMATE OF ENGLAND.

Many are the stories of the courage and wit shown by the present Archbishop of Canterbury, Dr. Temple, in combatting the attacks of extreme High Churchmen, which followed the publication of his "Essays and Reviews." When he was nominated as Bishop of Exeter, says Mr. William Durban, in an article which appears this month in The Outlook, a writer in one of the Devon papers gave expression to the view that "the Tories disliked Dr. Temple's politics, and pretended that it was his religion they objected to." Mr. Gladstone and the Queen were unmoved. The protests against the consecration were sent in by the Bishops of Gloucester, Hereford, Lichfield, and Lincoln. When the ceremony had been duly performed, in spite of the vehement opposition of High Churchmen and Tories in all parts of the country, one Church newspaper said in an editorial jeremiad: "And so, on that darkest day in the whole year, was perpetuated the darkest crime ever committed in the English Church!" Such a sentence as this shows to what a height the animosity had run. Dr. Benson, the most intimate of all Temple's friends, thus described his bearing during that memorable incident in Westminster Abbey: "Dear Temple's face was white as ashes, and his jet-black hair and whiskers and the white and black of his robes made him look in his stillness a sad sight for a friend's eye to rest upon. His healthy bronze was quite gone, but he looked a true man."

Dr. Temple's temperance agitation exposed him to criticism from another source. He enjoys telling this story:

In the West of England he one afternoon spoke at an Agricultural Society's meeting, a kind of occasion at which he was eminently at home from his knowledge of farming. But he could not miss the opportunity of giving some temperance hints and advice. He remarked, with his accustomed grim humor, that "he himself had never been drunk in his life." On his way home he heard the boys in the street with the papers shouting: "Remarkable statement of the Bishop of Exeter." The headline was certainly a startling one. The Bishop, with some curiosity, opened the paper to see what he had said, and found his phrase used as a special heading—"Never been drunk in his life!"



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## THE LIQUOR TRAFFIC

SCATHING ARRAIGNMENT OF IT BY A  
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**Declared to Be the Offspring of Both  
Avarice and Appetite, Which Are  
Termed the Most Prolific Works of  
the Devil.**

The two greatest and most prolific "works of the devil" are appetite and avarice, says a writer in Christian Work. Almost all the evils of this world spring from one or the other of these, and some are the offspring of both. To this latter class belongs the gigantic liquor traffic. It is nourished both by the appetite of the drinker and by the avarice of the dealer and those who support him. Now, the law of God is antagonistic both to the "lust of the flesh" and to "covetousness," and to the liquor dealer and all the contemptible business men, editors, preachers and city officials who support him the word of God utters the solemn warning:

"Woe to him that buildeth a town with blood and establisheth a city of iniquity. Woe unto him that giveth his neighbor drink—that putteth the bottle to his mouth and maketh him drunk also."

If there is anything on earth which is manifestly a "work of the devil," it is this business of running a city with the revenue of the liquor traffic. The law of God is diametrically opposed to the business of "building a city by iniquity." This is one of the "works" which Christ came not to "regulate," but to "destroy."

The saloon business is not to be put on an equal footing with grocery stores, dry goods houses, etc. These are legitimate because they meet the legitimate wants of men. The saloon is illegitimate because it meets no legitimate want whatever, but instead of this creates and fosters the most debasing and destructive passions and appetites of men.

The saloon is not a necessity, but a nuisance, and hence has no right at all to exist either on Sunday or any other day. It is the most formidable menace to the church of Christ on earth. Nine-tenths of the men engaged in it are infidels and absolutely hate the idea of God and law. Listen to some of their compliments on the church. At a meeting of brewers in Ohio the following was posted on the wall as a motto: "Down With the White Livered Clergy and the Sunday Schools!" On another occasion a Philadelphia brewer said: "We have the money to buy all the lawmakers we want. In five years all the preachers who groan in your churches on Sunday will have to stop, for we will drown them out with bands of music."

There is scarcely a crime known to the human race that is not fostered and executed under the influence of drink. The crimes thus committed become a part of our civilization. Enacted in our midst, their baleful influence passes from father to son, from generation to generation. A body cannot hope to long survive half diseased and half well. The poison must be extracted from the system or it will contaminate the entire body.

Intemperance is blood poison taking hold upon our national body. The saloons are open sores where this body has broken out upon the surface. Amputation may be necessary in order to save the body, but better enter into life maimed rather than being whole to be destroyed. We must cease to treat with this hell of iniquity as though it were worth a place in the business world.

Let it be relegated to a place beside theft and murder, where it belongs. That this may be possible we must educate the people and fight this evil by the words of our mouth. This monster has closed the mouth of the politician. He reads the proof sheets of nearly all the great papers of this country, and editors, even though Christian, dare not speak within their columns their sentiments upon the temperance question.

### Fame in Temperance Work.

An engraver recently cut at Willard hall in the solid marble of the tablets the names of leading temperance workers from the states of Illinois, Massachusetts, Iowa, Nebraska and New York. The name of Miss Sarah Gordon Johnson is placed on the Massachusetts tablet by the unanimous vote of the temple trustee board in recognition of her long and faithful service to the temple. The names are as follows: E. W. Spicer, South Edmeston, N. Y.; Alfred C. Halvorson, Ossian, Ia.; Mrs. Jane Scholes, Tichenor, Ia.; Mrs. Satella Pennman, Rock Rapids, Ia.; the Cody Union, Cody, Neb.; the Terre Haute Union, Terre Haute, Ill.; Mrs. Mary W. Townsend, Worcester, Mass.; Mrs. Mary Hoor Shedd, Oakham, Mass.; Mrs. Jane Elvira Damson, New Braintree, Mass.; Miss Sarah Gordon Johnson, Boston.

### A Rumseller's Conscience.

A minister once asked a saloon keeper if his conscience never troubled him respecting his business. The man said, "Come inside, sir." It was the middle of the day. There was none of the usual customers about. My friend walked in. The grog seller went behind his own bar and, leaning on it, said: "Reverend sir, there are times when I stand behind this bar and look at the men who fill this room. I hear their blasphemy and their lewd songs. I see their fighting and their awful misconduct, and I often say to myself, 'If there is a picture of hell on our earth, it is in places like this.'"

### Oom Paul and Liquor.

Every one knows what an inveterate smoker ex-President Kruger is, but it is not so well known that he has only once in his life tasted alcohol. It was champagne he drank, and he put down the glass with a face of disgust.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Jan.  
12, "Pledged For Service."  
Text, II Chron. xv.**

"They entered into a covenant to seek the Lord God of their fathers."

The highest and best work of the individual is not done in separation from others, but in society and often in co-operation. Team work calls out peculiar qualities of our nature not otherwise exercised. But in this united action there must be first a common understanding and agreement. Here is the value of pledges or covenants. The desirable course is clearly pointed out, and those interested wish to go ahead. Then comes the open promise, "we will work together." This is just what workers of every variety have to do.

It is the same in religious affairs as in matters of business, we pledge to each other, and especially to God, that we will do certain things which will be helpful to ourselves and others in the church and in Christian work.

Of course there is danger in this—that some may pledge simply because others do and have no deep appreciation of the principles involved and no

performed. But even with these serious defects who will not say it is better to do so than not to do at all?

The pledge in the League is of great value to those whose habits of life are not matured and fixed. It settles the course of action to be followed and avoids useless debate each time a duty presents itself and gives a fixed purpose in place of vacillation. A company of young people agree to attend the week evening prayer meeting of the church regularly and take part in the exercises. Is that of any value? Watch and see. If they keep the pledge six months, it will greatly change many things. The attendance and interest in the service will increase surprisingly. No other engagements will be made for those evenings, and soon other people will fall into the same plan of making no other engagements for those times. When the night comes, there will be no hesitation as to what to do. All has been settled in advance. No lectures, concerts or anything else is allowed to interfere.

In the meeting itself things will alter. We are Christians and are pledged to support this service. We have an experience and a desire to grow in grace. To advance we must use the present power. So at the very first of the meeting we pray and speak as we have opportunity. After a little while we come prepared and find ourselves no longer dreading the duty, but glad of the privilege.

Our enjoyment increases and our ability also. Others are encouraged and stimulated by our words and example. We also receive help from them. The burden grows light, and the pledge remains not as a hard and fast rule which binds us close, but as a custom which is cherished and enjoyed.

Many of the great revivals of history have had much of their success based on the covenants made by the people to be true to God and each other. The more closely we study the great reform in Asa's time the more we are impressed with the value of the laws of fidelity made by the people of Israel. "All Judah rejoiced at the oath."

Much of the success of early Methodism was due to the faithfulness of the people to their covenants of Christian service.

### The Image of True Self.

Every man who came to Jesus saw in Him the image of his own true self, the thing that he might be and ought to be. Hundreds of them were not ready for the sight and went away to be not what they might be nor what they ought to be, but what they basely chose to be. But none the less the pattern has been shown to them in the mount. Cannot you go to Christ today and find the idea of yourself in Him? In Christ's thought of you at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture, with all the special colors washed away. If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him will open up to you this pattern of yourself. You will see your possible self as He sees it, and then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Him.—Phillips Brooks.

### It Must Be Always Right.

We cannot do right today and wrong tomorrow! It must be always right today, tomorrow and every day, for only by constant care and watchfulness can we keep our lives near the right when so many stand ready to dim our light and blight our hopes with temptation on all sides. No life can

be so beautiful as to give light to others without having its brightness reflected on the Giver. So, not for one reason, but for many, should our examples be of the best. If we will be faithful, we shall be blessed and give joy to those about us. And thus we may look forward hopefully to the evening of life.

And the night shall be filled with music,  
And the cares that infest the day  
Shall fold their tents like the Arabs  
And silently pass away.

—Universalist.

### The Angels Near.

Not only in the olden time  
A ladder stretched from earth to sky,  
A weary pilgrim at the foot  
And angels issuing from on high.

Forever where a yearning heart,  
Bewildered, far from love and home,  
Seeks God and will not be denied  
With messages the angels come.

Invisible, the spirit rounds  
Join earth to heaven everywhere.  
Go tell thine utmost need and know  
There is a passage for thy prayer.  
—Christian Endeavor World.

## RELIGIOUS THOUGHT.

### Gems Gleaned From the Teaching of All Denominations.

In the evolution of man character must finally prevail.—Rev. Frank S. Forbes, Congregationalist, Santa Barbara, Cal.

### Get Ready For Heaven.

If we have a hope of heaven, get ready for heaven.—Rev. W. Kittrick, Presbyterian, St. Louis.

### A Sad Mistake.

To live simply for the present for self is a sad mistake.—Rev. McCord, Congregationalist, Chicago.

### Sin.

Sin has no more right to a place in our life than a burglar has in our room.—Rev. John Thompson, Methodist, Chicago.

### How to Value a Man.

You cannot value a man according to what he is today, but according to what he may one day become.—Rev. Caleb A. Ridley, Monticello, Ga.

### Our Ancient Sabbath.

The obligation to observe the Sabbath goes back to the very purpose of God concerning the world.—Rev. Josephus Stephan, Methodist, St. Louis.

### A Solemn Duty.

Wherever a man is in need we should see the opportunity of helping him in proportion to our ability, regardless of his personality.—Rev. G. B. Townsend, Troy, N. Y.

### True Progress.

Real progress is in man, not in houses and crops and railroads and telegraphs and factories and machine tools.—Rev. Dr. David Utter, Unitarian, Denver.

### Sincerity.

The sincere man is without self deception, selfishness and pride, and God will use every agency to bring a sincere man to the light.—Rev. Dr. Byrd, Methodist, Atlanta.

### Equality of Work and Play.

Work and play must ever go hand in hand. There should never be too much or little of either. They should never be separate.—Rev. R. D. P. Bennett, Presbyterian, Germantown, Pa.

### Learn to Love.

Come to the heart of Jesus that you may obtain true love. Learn of him to love till your love touches the lowest human being he died to save.—Rev. J. J. Sullivan, Catholic, San Francisco.

### True Goodness.

The Master chose leaven, not varnish, for his parable of the kingdom. The goodness must work from within outward. Merely to splash it on the surface is a mockery and a shame.—Rev.



Dr. William R. Huntington, Episcopalian, New York.

#### Where to Find Comfort.

Where can we find the comfort which we need? Surely it is only in the knowledge God has given us of himself and of our higher life in him—in the sympathy of our Master's life drawn close to ours.—Rev. E. Burk, Episcopalian, Philadelphia.

#### Christianity's Working Force.

The working force of Christianity has been the incarnation of the Son of God for man's redemption. No other faith has brought God's love so near or furnished such motive for man's obeying the great command to love God supremely.—Rev. Dr. John Henry Barrows, President Oberlin College.

#### Are You a Grumbler?

A wasp is a comfortable housemate in comparison with a fretting man or woman. No vice except drunkenness can so utterly destroy the happiness of a house as grumbling. There are some people who would grumble because there was nothing to grumble about.—Rev. Dr. Madison C. Peters, Baptist, Brooklyn.

#### Practical Religion.

The true Christian ideal is symmetry, the wise combining of diligence in business and fervency of spirit. The fervency of spirit that is not founded on the punctual and complete performance of our earthly tasks is an imposture. It is a balloon in the air without string or anchor.—Rev. Dr. Robert Mackenzie, Presbyterian, San Francisco.

#### Civic Conscience.

The voice of duty speaks as clearly to individuals. There is a civic conscience as well as a personal moral conscience. The city not only has a soul and a conscience, but the city is a conscience. The city conscience is a composite conscience, made up of the consciences of all the citizens.—Rev. C. J. Dennis, People's Tabernacle, Denver.

#### Bible Needs No Defense.

It is as well to set a poodle dog to guard a lion as to ask a preacher to defend the Bible. Turn the lion loose and it will guard itself. Unclothe the truth of God from the traditions of men, give it an access to the broken heart of humanity, and mankind will be redeemed and earth will be an Eden.—Rev. Dr. Bruce Brown, Christian Church, Denver.

#### Christ's Prophetic Words.

The words of Christ, in which he declared his mission was to be worldwide and must embrace all gentile nations, may not strike us as particularly marvelous, since we are today everywhere confronted by evidences of Christian civilization. But their grandeur and sublimity will be manifest when we recall to mind that they were spoken in an obscure corner of the globe when the world was in idolatry.—Cardinal Gibbons, Catholic, Baltimore.

The wings of the imagination soar with the soul up to heaven or down to hell.—Ram's Horn.



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"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON, JR., Editor.

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The District Stewards of the Petersburg District will meet at Washington Street church, Petersburg, Thursday, December 19th, at 11 A. M.

R. T. WILSON, P. E.

### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST ROUND.

Wakefield, Wakefield, December 7th, 8th, morning.

Surry, Dendron, December 8th, night; 9th, morning.

Lunenburg, Fletcher's chapel, December 14th, 15th, morning.

West Lunenburg, Courthouse, December 15th, night; 16th morning.

Market Street, December 22d, morning.

Ettrick, December 22d, night.

Prince George, Warwick, December 28th, 29th, morning.

Blandford, December 29th, night.

South Brunswick, Rock church, January 4th, 5th, morning.

Brunswick, Lawrenceville, January 5th, night; 6th, morning.

High Street, January 12th, morning.

Matoaca, January 11th, 12th, night.

East Dinwiddie, Tabernacle, January 18th, 19th, morning.

Sussex, Stony Creek, January 19th, afternoon; 20th, morning.

North Mecklenburg, Shiloh, January 24th, 25th, morning.

South Hill, Lacrosse, January 25th, evening; 26th, morning.

Mecklenburg, Sardis, January 27th, morning (Tuesday).

West Brunswick, Rocky Run, January 28th, morning (Wednesday).

Nottoway, Mays, February 1st, 2d, morning.

Blackstone, February 2d, night; 3d, morning.

Dinwiddie, Gravelly Run, February 8th, 9th, morning.

West Dinwiddie, Corinth, February 9th, evening; 10th, morning.

R. T. WILSON, P. E.

I Know One Sure Remedy  
for an obstinate cold. Its name is Pyny-Balsam.

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### PRIZING OTHERS UP.

(Continued from 1st page.)

sincerely wishes that one of their well-to-do Virginia laymen had made the \$25,000 offer, and not Mr. Rockefeller.

### AN EXPECTANT AGE.

In one of Dr. W. W. Smith's Twentieth Century addresses he brought out very forcibly the thought that one of the great characteristics of the age is the expectation of continued discoveries and inventions. A hundred years ago reports of inventions were received with incredulity. Now we are ready to receive every new invention. Indeed, we have almost reached the point when we criticize the scientific world if it does not make discoveries and give us ways and means to carry out our wishes. This thought was impressed upon the mind of the editor while reading the last issue of the Scientific American. On two pages there were articles on four things of great interest—Marconi's apparently successful attempt to send messages through the air without wires from Cornwall, England, to Signal Hill, Newfoundland; the description of the Holland submarine boat; the decision of the Pennsylvania Railroad Company to build a great tunnel under the Hudson river, under New York city, from the Hudson to the East river, and then under the East river to Brooklyn, using electricity as a motive power; and finally, the decision by one of the

great steamship companies running from England to the East Indies to use liquid fuel instead of coal, thus requiring only one fireman at a time on a great ship, instead of eight or ten, and practically banishing smoke and cinders. These things are all read in one issue of a paper, and they excite no expression of incredulity. They are accepted as a matter of course.

But they should inspire great gratitude and thanksgiving to God, that He has stored up in this world such wonderful forces, and that He has given to man dominion over them all.

### OUR TENTH YEAR.

With this issue the Recorder enters upon Volume X. It was a surprise even to the editor, when he realized it. It seems but a little while since the editor was looking at the first issue of the Farmville District Methodist, and wondering whether he could possibly find the time to edit it twelve times a year. But the years have gone by, and the paper has changed from a monthly to a semi-monthly, and finally to a weekly. Several times the editor has made up his mind to let go, and suspend publication, owing to pressure of work in other quarters. He has been painfully conscious of the defects of the paper, and frequently felt that he could not possibly get out an issue the next week, for he could not see an hour ahead when he could even take the time to clip conscientiously from other papers. But there have always been those who have insisted that it was better to carry on the paper, even if he could not make it what he desired. Some kind friends have helped him greatly, but none so much as Rev. R. H. Bennett. He has aided him over twice, when without him, the paper would have been without any pilot near at hand. The readers of the Recorder still remember his fine work on the paper last summer during the absence of the editor in Europe.

And so we enter upon another year. The paper will stand for what it has stood for in the past. It is independent and believes that every man ought to have a fair hearing. It believes that the great positive work of the Church is missions. It believes that the day is coming when the present age will be regarded as either ignorant or selfish, or both. It believes that there are few churches which ought not to support a pastor at home and a preacher abroad. It believes that the Virginia Conference ought to have enlightenment and consecration enough to support 150 to 200 missionaries in the foreign field. It believes when Methodists love their Lord and His cause as much as they love their own ease and comfort, they will do so.

The Recorder believes that the great negative work of the Church is to fight evil, and especially at this time to fight the saloon; immorality (especially divorce immorality), and covetousness, especially greed for wealth and ease among those calling themselves Christians. These three forms of evil call for the most earnest and aggressive opposition. The Church is entirely too rich. She has no right to be rich with the work of the Lord clamoring for funds. Of one thing we can none of

us complain. God gives us opportunities by the score to engage in His work. The Recorder stands for faithfulness to the work committed to us by God; whether pleasant or disagreeable, it is His work, and we are His children, and if we love Him we will keep His commandments.

The editor thanks all the brethren who have stood by the paper and appreciated its work. For those who have not agreed with it, but have opposed it, there is no ill-will. They are known, and their opposition has been met without malice, but also without hesitation or fear. The editor has tried so much as lieth in him to live peaceably with all men, but he has not lived peaceably with all men, and he never expects to do so in this world. He always expects to have enemies, and he should examine himself with greater care than usual if all men spoke well of him. He does not believe that a man can live in the world as matters now stand, do his full duty in fighting sin, and be universally praised. His highest aim in the conduct of the paper is to help the right and to fight the wrong.

### DRUNKARDS AND DRUNKARD-MAKERS DO.

"Mrs. Clara Hoffman, president of the Missouri branch of the Woman's Christian Temperance Union, said at a recent meeting of Illinois women that 'woman is a door-mat, and man wipes his feet upon her.'

"That may be true in the West, but it is not true in this Southern land of chivalry. We remark also that if this is true anywhere, it is simply because the women submit to it. If women do not make men respect them and respect their position in society, it is their own fault."—Leader.

The accuracy of the remark attributed to Mrs. Hoffman depends largely upon the point under consideration. It is probable that Mrs. Hoffman was discussing the drunkard-maker and the drunkards. If so, her language is not too strong, if strong enough. The women of the country—South and West, North and East—have not only been used as door-mats to have feet wiped upon them, but have in numberless cases had their lives literally stamped and kicked out of them by drunken husbands, and have suffered outrage at the hands of men fired by whiskey to carry out their brutal passion. No language, no figure of speech, can be too strong to express the indignities that the women of this country have suffered from the liquor traffic. Let the Leader show some of its chivalry by openly advocating what the women of Virginia want in the matter of protection from the liquor traffic, instead of sneering and criticising their efforts to express their feelings.

### ARE YOU GOING?

Where? To the Anti-Saloon League Convention! You say you want to overthrow the saloon and save our boys and girls from ruin, the boys from being drunkards, and the girls from being wives of drunkards. The saloon is organized. If you expect to overthrow it, you must be organized, too. God helps those who help themselves.



## Religious News.

### REPORT OF ANNUAL MEETING— NORFOLK DISTRICT.

The home mission societies of Norfolk District met in the lecture room of McKendree church at 10 A. M. on Thursday, November 21st. The session was opened by reading the twenty-third Psalm, and prayer by Mrs. Minton, of Monumental church.

Mrs. Jarvis, of Trinity church, was appointed recording secretary, and her good work proved the wisdom of the choice.

In her opening remarks the district secretary mentioned briefly some of the great gifts made for missions during the year, called the attention of the membership to some important questions for home missionaries now pending in our own church, and pointed out the great need of a wise beginning of work in and for Norfolk before the field becomes so great and so needy as to be discouraging.

Reports of the year's work were then read from the local auxiliaries of the city. These reports were excellent, and an abstract of them will be given next week.

Mrs. Chapman, of Knoxville, Tenn., president of the Holston Conference Society, was introduced to the meeting, and told the ladies something about the work in Holston. It is growing very rapidly, fifty new auxiliaries having been organized during the past year. Their difficulty is, not to organize new societies, but to keep them alive. The Holston society owns the orphanage and school at Greenville, a property originally worth \$7,500, to which two brick buildings have already been added, and where two more are in process of construction. The brick for these buildings has been burned upon the property during the past summer, the kiln having been prepared by one skilled workman, aided by the larger boys. There are now forty-five children in the orphanage, of which Mrs. E. E. Wiley is superintendent. Mrs. Wiley turns away at least a dozen children a month because she has no room for them.

Mrs. Chapman had just finished a six days' visit to the Flat Top coal region. The purpose of the visit was to learn where Miss Whitman, the newly-appointed missionary, should be settled, and what work was most needed in the beginning. The miners are about half foreign, the other half American, whites and negroes. There are almost no mountain whites among them. As a rule, they have plenty of money, every family having a monthly balance to its credit after the living expenses are paid, often as much as \$50, and sometimes \$75. The money slips away somehow, and often the men have to borrow before pay day comes. The knotty question for the missionary is, how to make the people feel the need of knowing how to read and write, and to make them understand the value of anything else than dollars. The General Board at St. Louis appropriated \$300 for work among the coal miners this year, and the Holston Conference society has just added as much more. There is

need for another young woman to work with Miss Whitman, and one is waiting ready to go as soon as the necessary funds shall be raised.

Mrs. Mastin, second vice-president of our own Conference society, followed with an account of what has been done this year in the way of sending supplies to missionary pastors. The best box was prepared by the women of Memorial church, Berkley; it was full of new clothing and household supplies, valued at more than \$200. Several other churches have done excellent work of this kind, and done it as Memorial church has, in addition to what seemed all and more than one society could do. A committee, consisting of one member from each society in the district, was appointed to report to the auxiliaries Mrs. Mastin's statement of the work and its needs, and to report in January whether any auxiliary was willing to undertake a box or to share in a district box, or whether it seemed best to devote all the energies of the district to the local mission work.

"Deaconess work" was the order for the hour beginning at 12 o'clock. Miss Ogilvie gave a brief history of such work, beginning with Phoebe, and ending with an expression of her hope of what the order might be to our own Church. It was a correct and carefully prepared paper, discussing Pastor Fliedner's wonderful work, as well as the work of the order in our sister Methodist Church, with which Miss Ogilvie is familiar. If possible, the paper will appear in this column sometime. Rev. A. Coke Smith, D. D., followed with a discussion of deaconess work as he lately saw it in London, and a strong statement of the need of such an order in our own Church. He says that it would be just as sensible a plan to organize a church and build a house of worship and expect the brethren to succeed one another in supplying the pulpit as it is to expect the women of the Church, in addition to the care of their families, to look after the poor and sick and keep up all the visiting which is necessary. There are many necessary services which the best of pastors cannot render for which properly educated women would be eminently fit.

During the last hour of the meeting several matters of local interest were discussed. For the coming year the Norfolk societies will meet quarterly for a short session, making the meetings correspond as nearly as may be to the divisions of the year as planned by the General Board. The first quarterly meeting will be held in Cumberland Street church the last Thursday in February. Mrs. Jarvis will act as recording secretary until that meeting, at which her successor will be elected for a year.

#### EVENING SESSION.

After a very informal opening exercise the address of welcome to the Conference was made by Miss Fanny Keeling, of McKendree, and briefly acknowledged by a member of Epworth.

The city missionary reported her work for the year. Her work up to the 1st of October, 1901, has been reported in this column from time to time, and the statements will not be repeated. On October 1st a mission

house, the second floor of a small dwelling in a convenient locality, was opened and the work thereby given a local habitation. She is to be found in the rooms for two hours each morning, has sewing classes two afternoons each week, a basketry class on Saturday morning, a boys' meeting Thursday night, and a mothers' meeting Friday night.

Rev. J. T. Mastin made an admirable address of a half hour on personal work. He spoke of the inestimable value of the human soul and the great possibilities open to those who have the light, in that they may be the Lord's messengers to those who have it not. The effort to render service reacts upon the servant, and really helps him more than any one else. The address was plain and practical, a good lesson and a fitting close for the day's work.

[The above report has been omitted till now by mistake.—Editor.]

The time-honored custom of the Methodist Episcopal Church, inaugurated in the days of Wesley, of holding watch-night services, is still perpetuated by that denomination, and a union service of the Methodist churches in Norfolk will be held at Centenary church to-night, beginning at 10 o'clock and lasting until midnight. The sermon will, by special request, be preached by Rev. H. C. Cheatham, and the pastors of Cumberland Street, Epworth, McKendree, and Queen Street churches and men members are expected to participate in the exercises. At the close of the sermon a testimony meeting will follow—giving those who may desire an opportunity to speak of their advancement in Christian life during the year 1901.—*Virginian-Pilot*.

The sermon, appropriate especially for the season—"Christ"—begun at Central M. E. church Sunday morning, was concluded at night, when notwithstanding the threatening aspect of the weather, a large assemblage congregated to hear it. The promising young minister, Rev. Mr. Green, handled his subject well, and the discourse seemingly made an impression which will doubtless be a lasting one upon his attentive hearers. Although the delightful theme has been thousands of times presented to audiences that were touched by pathos of the oft-repeated but always new and beautiful story, yet something fresh and impressive and soul-stirring clothed Central's Sunday dissertation, which appeared to fall graciously upon a listening throng that seemed to devour at times the impassioned utterances of the eloquent divine.

A decided improvement is noticeable in the music, both vocal and instrumental, of the choir: The quartette—"Songs of Praise the Angels Sing," by Professor Dunbar, Mr. Anderson, Mrs. Leon Virnelson, and Miss Pablo, was well rendered, while a solo, "Night of Nights," by Miss Pablo, was superbly given.—*Landmark*.

At the meeting of the Methodist preachers yesterday morning, it was decided to hold a union service at Cen-

tenary Methodist church to-night, at which the congregations of Cumberland, Epworth, McKendree, and Queen Street churches are cordially invited to unite. The sermon will be preached by Rev. H. C. Cheatham.

Rev. R. H. Bennett, chairman of the committee who forwarded to Judge Green, of the Constitutional Convention, the former resolution in reference to the Quarles-Barbour bill passed by the preachers' meeting, read a letter in reply from Judge Green stating that he had turned them over to the proper committee, and recommending that there be an individual effort made on the part of all the preachers to get the delegates to the Convention to vote for the passage of the original bill when the question comes up before the Convention for final action. On motion of Rev. C. H. McGhee, a committee of three was appointed by the chair, consisting of Rev. R. H. Bennett, Rev. E. H. Rawlings, and Rev. C. H. McGhee, to draft resolutions urging the passage of the original bill, and that a copy of the same be sent to each representative from this section requesting them to vote and work for its passage.

The committee presented the following:

"We, the Methodist ministers of Norfolk, Portsmouth, Berkley and vicinity, again urge our delegates in the Constitutional Convention, and especially upon the delegates from our section, the passage of the Quarles-Barbour bill for the regulation of the sale of intoxicants in its original form without the exception of cities from the majority signature clause.

"We are profoundly convinced that the passage of this bill is demanded by the best interests of our civilization, and we look to you as the delegates from our section to use your best endeavors to secure this much-needed legislation."

The paper was unanimously adopted and signed by every member of the body, and the chairman of the committee was instructed to forward a copy of the resolutions with the names appended to each representative in the Constitutional Convention from this section, and urge them to comply with the request contained therein.

A request from the City Methodist Mission for the sympathy and aid of the preachers in the work, and requesting that one preacher be appointed from the meeting to visit the mission every Friday evening and either preach or make a talk to the children and parents who attend this mission.

On motion, Dr. Smith and Rev. R. H. Bennett were appointed a committee to arrange for either a preacher or layman to conduct these exercises Friday night of each week.

The meeting began yesterday with a short religious service conducted by Rev. E. T. Dadmun, of Centenary Methodist church, after which the usual Monday morning reports were made.

Rev. R. H. Bennett reported that in the absence of the pastor Rev. J. J. Joliff, who was detained at his home by sickness, he preached at Queen Street Methodist church Sunday morning.

At the Seamen's Bethel, the congre-

(Continued on page 13.)



# Talmage's Sermon.

WASHINGTON. --In this discourse Dr. Talmage shows the folly of allowing forebodings to influence us and how expectation of evil weakens and destroys; text, Matthew vi, 34, "Sufficient unto the day is the evil thereof."

The life of every man, woman and child is as closely under the divine care as though such person were the only man, woman or child. There are no accidents. As there is a law of storms in the natural world, so there is a law of trouble, a law of disaster, a law of misfortune, but the majority of the troubles of life are imaginary, and the most of those anticipated never come. At any rate, there is no cause of complaint against God. See how much he has done to make you happy—his sunshine filling the earth with glory, making rainbow for the storm and halo for the mountain, greenness for the moss, saffron for the cloud and crystal for the billow and procession of bannered flame through the opening gates of the morning, chaffinches to sing, rivers to glitter, seas to chant and springs to blossom and overpowering all other sounds with its song and overarching all other splendor with its triumph, covering all other beauty with its garlands and outflashing all other thrones with its dominion—deliverance for a lost world through the Great Redeemer.

I discourse of the sin of borrowing trouble.

First, such a habit of mind and heart is wrong because it puts one into a despondency that ill fits him for duty. I planted two rosebushes in my garden. The one thrived beautifully; the other perished. I found the dead one on the shady side of the house. Our dispositions, like our plants, need sunshine. Expectancy of repulse is the cause of many secular and religious failures. Fear of bankruptcy has up-torn many a fine business and sent the man dodging among the note shavers. Fear of slander and abuse has often invited all the long beaked vultures of scorn and backbiting. Many of the misfortunes of life, like hyenas, flee if you courageously meet them.

## Evils of Brooding.

How poorly prepared for religious duty is a man who sits down under the gloom of expected misfortune! If he prays, he says, "I do not think I shall be answered." If he gives, he says, "I expect they will steal the money." Helen Chalmers told me that her father, Thomas Chalmers, in the darkest hour of the history of the Free Church of Scotland and when the woes of the land seemed to weigh upon his heart said to his children, "Come, let us go out and play ball or fly kite," and the only difficulty in the play was that the children could not keep up with their father. The McCherynes and the Summerfields of the church who did the most good toiled in the sunlight. Away with the horrors! They distil poison. They dig graves, and if they could climb so high they would drown the rejoicings of heaven with sobs and walling.

You will have nothing but misfortune in the future if you sedulously

watch for it. How shall a man catch the right kind of fish if he arranges line and hook and bait to catch lizards and water serpents? Hunt for bats and hawks, and bats and hawks you will find. Hunt for robin redbreasts, and you will find robin redbreasts. One night an eagle and an owl got into fierce battle. The eagle, unused to the night, was no match for the owl, which is most at home in the darkness, and the king of the air fell helpless, but the morning rose, and with it rose the eagle, and the owls and the night-hawks and the bats came a second time to the combat. Now, the eagle in the sunlight, with a stroke of his talons and a great cry, cleared the air, and his enemies, with torn feathers and splashed with blood, tumbled into the thickets. Ye are the children of light. In the night of despondency you will have no chance against your enemies that flock up from beneath, but trusting in God and standing in the sunshine of the promises you shall "renew your youth like the eagle."

## Do Not Borrow Trouble.

Again, the habit of borrowing trouble is wrong, because it has a tendency to make us overlook present blessing. To slake man's thirst the rock is cleft, and cool waters leap into his brimming cup. To feed his hunger the fields bow down with bending wheat, and the cattle come down from the clover pastures to give him milk, and the orchards yellow and ripen, casting their juicy fruits into his lap. Alas, that amid such exuberance of blessing man should growl as though he were a soldier on half rations or a sailor on short allowance; that a man should stand neck deep in harvests looking forward to famine; that one should feel the strong pulses of health marching with regular tread through all the avenues of life and yet tremble at the expected assault of sickness; that a man should sit in his pleasant home, fearful that ruthless want will some day rattle the broken window sash with tempest and sweep the coals from the hearth and pour hunger into the bread tray, that a man fed by him who owns all the harvests should expect to starve; that one whom God loves and surrounds with benediction and attends with angelic escort and hovers over with more than motherly fondness should be looking for a heritage of tears! Has God been hard with thee that thou shouldst be foreboding? Has he stinted thy board? Has he covered thee with rags? Has he spread traps for thy feet and galled thy cup and rasped thy soul and wrecked thee with storm and thundered upon thee with a life full of calamity?

If your father or brother come into your bank, where gold and silver are lying about, you do not watch them, for you know they are honest, but if an entire stranger come by the safe you keep your eye on him, for you do not know his designs. So some men treat God not as a father, but a stranger, and act suspiciously toward him. It is high time you began to thank God for present blessing; thank him for your children, happy, buoyant and bounding; praise him for your home, with its fountain of song and laughter; adore him for morning light and evening shadow; praise him for fresh, cool water bubbling from the rock, leaping in the cascade, soaring in the mist, falling in the shower, dashing against the rocks and clapping its hands in the tempest; love him for the grass that cushions the earth and the clouds that curtain the sky and the foliage that waves in the forest; thank him for a Bible to read and a Saviour to deliver.

Many Christians think it a bad sign to be jubilant and their work of self

examination is a hewing down of their brighter experiences. Like a boy with a new jackknife hacking everything he comes across, so their self examination is a religious cutting to pieces of the greenest things they can lay their hands on. They imagine they are doing God's service when they are going about borrowing trouble, and borrowing it at 30 per cent, which is always a sure precursor of bankruptcy.

## Sufficient Unto the Day.

Again, the habit of borrowing trouble is wrong because the present is sufficiently taxed with trial. God sees that we all need a certain amount of trouble, and so he apportions it for all the days and years of our life. Alas for the policy of gathering it all up for one day or year! Cruel thing to put upon the back of one camel all the cargo intended for the entire caravan. I never look at my memorandum book to see what engagements and duties are far ahead. Let every week bear its own burdens. The shadows of today are thick enough. Why implore the presence of other shadows? The cup is already distasteful. Why halloo to disasters far distant to come and wring out more gall in the bitterness? Are we such champions that, having won the belt in former encounters, we can go forth to challenge all the future?

Here are business men just able to manage affairs as they now are. They can pay their rent and meet their notes and manage affairs as they now are, but how if a panic should come and my investments should fail? Go tomorrow and write on your daybook or on your ledger or on your money safe, "Sufficient unto the day is the evil thereof." Do not worry about notes that are far from due. Do not pile up on your counting desk the financial anxieties of the next 20 years. The God who has taken care of your worldly occupation, guarding your store from the torch of the incendiary and the key of the burglar, will be as faithful in 1910 as in 1901. God's hand is mightier than the machinations of stock gamblers or the plots of political demagogues or the red right arm of revolution, and the darkness will fly and the storm fall dead at his feet.

So there are persons in feeble health, and they are worried about the future. They make out very well now, but they are bothering themselves about future pleurisies and rheumatisms and neuralgias and fevers. Their eyesight is feeble, and they are worried lest they entirely lose it. Their hearing is indistinct, and they are alarmed lest they become entirely deaf. They felt chilly today and are expecting an attack of typhoid. They have been troubled for weeks with some perplexing malady and dread becoming lifelong invalids. Take care of your health now and trust God for the future. Be not guilty of the blasphemy of asking him to take care of you while you sleep with your windows tight down or eat chicken salad at 11 o'clock at night or sit down on a cake of ice to cool off. Be prudent and then be confident. Some of the sickest people have been the most useful. It was so with Payson, who died deaths daily, and Robert Hall, who used to stop in the midst of his sermon and lie down on the pulpit sofa to rest and then go on again. Theodore Frelinghuysen had a great horror of dying till the time came and then went peacefully. Take care of the present and let the future look out for itself. "Sufficient unto the day is the evil thereof."

## Thorns in Life's Path.

Again, the habit of borrowing misfortune is wrong because it unfits us for it when it actually does come. We cannot always have smooth sailing.

Life's path will sometimes tumble among declivities and mount a steep and be thorn pierced. Judas will kiss our cheek and then sell us for 30 pieces of silver. Human scorn will try to crucify us between two thieves. We will hear the iron gate of the sepulcher creak and grind as it shuts in our kindred. But we cannot get ready for these things by forebodings. They who fight imaginary woes will come out of breath into conflict with the armed disasters of the future. Their ammunition will have been wasted long before they come under the guns of real misfortune. Boys in attempting to jump a wall sometimes go so far back in order to get impetus that when they come up they are exhausted, and these long races in order to get spring enough to vault trouble bring us up at last to the dreadful reality with our strength gone.

Finally, the habit of borrowing trouble is wrong because it is unbelief. God has promised to take care of us. The Bible blooms with assurances. Your hunger will be fed, your sickness will be alleviated, your sorrows will be healed. God will sandal your feet and smooth your path, and along by frowning crag and opening grave sound the voices of victory and good cheer. The summer clouds that seem thunder charged really carry in their bosom harvests of wheat and shocks of corn and vineyards purpling for the wine press. The wrathful wave will kiss the feet of the great storm walker. Our great Joshua will command and above your soul the sun of prosperity will stand still. Bleak and wave struck Patmos shall have apocalyptic vision, and you shall hear the cry of elders and the sweep of wings and trumpets of salvation and the voice of hallelulah unto God forever.

## Have Courage and Faith in God.

Your way may wind along dangerous bridle paths and amid wolf's howl and the scream of the wind, but the way still winds upward till angels guard it, and trees of life overarch it, and thrones line it, and crystalline fountains leap on it, and the pathway ends at gates that are pearl, and streets that are gold, and temples that are always open, and hills that quake with perpetual song, and a city mingling forever Sabbath and jubilee and triumph and coronation.

Let pleasure chant her siren song;  
'Tis not the song for me.  
To weeping it will turn ere long,  
For this is heaven's decree.

But there's a song the ransomed sing  
To Jesus, their exalted King,  
With joyful heart and tongue.  
Oh, that's the song for me!

Courage, my brother! The father does not give to his son at school enough money to last him several years, but as the bills for tuition and board and clothing and books come in pays them. So God will not give you grace all at once for the future, but will meet all your exigencies as they come. Through earnest prayer trust him. People ascribe the success of a certain line of steamers to business skill and know not the fact that when that line of steamers started the wife of the proprietor passed the whole of each day when a steamer sailed in prayer to God for its safety and the success of the line. Put everything in God's hands and leave it there. Large interest money to pay will soon eat up a farm, a store, an estate, and the interest on borrowed troubles will swamp anybody. "Sufficient unto the day is the evil thereof."

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## The Passing of Piffershire.

"On the western slope of the Berkshire hills is a small village which is  
(Continued on page 14.)



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9:20 A. M., No. 7, daily for Durham, N. C., Danville, and all the local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson; at Durham for Raleigh, Goldsboro, and all North Carolina points.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays. Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M., from Jacksonville, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keyville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

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2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily, from West Point, with connection from Baltimore, except Mondays.

10:45 A. M., daily, except Sundays, from West Point and intermediate stations.

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Leave Richmond.....	12:23 noon	10:40 P M
Arrive Petersburg.....	1:08 P M	11:30 P M
Arrive Henderson.....	8:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine*.....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	*6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:00 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily: No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

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TRAINS ARRIVE RICHMOND DAILY:

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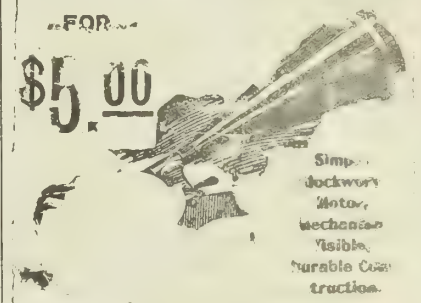
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## The Home Circle.

### "THE MAN THAT CAME AFTER THE ANGEL."

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It was rather a bitter laugh to come from a young, strong fellow with a good-natured face. But there in his lonely study, thawing at the stove from the cold of a long winter drive and the chill of a half-warmed church, sat Rev. John Brown, B. A.

During his round of visits that day he had come to old Uncle Billy Wood-yatt, who "enjoyed" at once, as he said, "poor health and a second wife."

"No," said Uncle Billy to the minister, as he sought from him sympathy for his various troubles and came at last to the subject of his second wife. "No, I ain't got nothing to say against this one, but my first was an 'angel!'"

And Rev. John Brown laughed bitterly as he repeated quietly to himself, "nothing to say against her—but the first was an 'angel,'" then he added softly, "poor thing!" Then he began musing while the fire burned, and said again, "Poor thing, to come after an 'angel,' but it's just my luck, too. There was my brother Bob, his pants lasted longer, his boots were always better blacked, his lessons better learned, and if I said anything out of the way it was, 'Bob would never have said that or done the other thing.' At school old Dominie Wilson used to say, 'Your brother Robert would never have made that mistake!' In the games, too, no matter how well I did, the boys used to say to the new comers, 'Oh, but you ought to have seen Bob Brown!'"

"In college Cousin Tom was the 'angel' and won all the medals and delivered the valedictory, and was held up to me by all the professors, and now"—and there was an ill-defined mumble that sounded very much like "bother take it," "and now—it's worse than ever. Nothing to say against me! oh, no! not at all, but 'the first was an angel,'" and again the rather grim laugh echoed through the lonely room, for Rev. John Brown, B. A., was only human, and a good deal tired and rather disposed to be blue.

Now John Brown was naturally a cheery, hearty fellow, a good average student and athlete, a fairly good preacher and a thoroughly honest, above-board fellow, whom all men as well as women liked, and children all trusted. But to-day he had a considerable overdose of "the 'angel.'" "The angel" in this case was Rev. Frederick Kittering, Ph. D., John's immediate predecessor in the pastorate of the Evanston Congregational church. He was a good man, there was no doubt of that, for John knew him, but as John said, "You know the fellow must have been an 'angel,' for Deacon Jones said, 'Mr. Kittering used to hold prayer-meeting every Tuesday evening at Bolton's Corners, and Wednesday in our home church, and Thursday at the Landing,' while Deacon Sitwell, who lived eight miles in the other direction from Deacon Jones, said, 'Yes, sir, rain or shine, Mr. Kittering never missed a prayer-meeting Tuesday evening at the Glen school house' (ten miles from Bolton's Cor-

ners and at the same hour) 'and Thursday at the Old Union church in Springfield' (thirteen miles from the Landing)."

Then John learned that Mr. Kittering used to preach "every" Sunday afternoon in two places sixteen miles apart at the same hour, and, moreover, that he "was the greatest man for exchanging with his brother ministers," though when he got the time John could not tell.

Then about visiting, at least forty families told John that Mr. Kittering used to visit "a great deal oftener than you do. Why you are quite a stranger. He used to come and bring Mrs. Kittering and spend the day with us once every month at least." "Forty into thirty-one doesn't go with me," said John to himself; "the fellow must have been an angel and not subject to the usual limitations of space and time."

But that wasn't all, for three different sick folks claimed the honor of Mr. Kittering's Monday afternoons. With all that, as Mr. Barber put it, "Mr. Kittering, sir, was a great visitor; he was always on the road." He must have been," John very feelingly replied. "Oh, the depth of Mr. Kittering's sermons," said old John McLeod, more familiarly known as "Holy John," "that man spent days and nights in his study." "Just so," said John, and I am afraid he meant more than he said.

Beyond all this, Mr. Kittering could sing like a lark, draw on the black-board like an artist, and play the organ like an angel. John couldn't do any of these things, but he heard that Mr. Kittering could. Mr. Kittering gave lectures in the college, was a popular stump speaker, and even wrote poetry, which the choir sang to music of his composing.

His Sunday school addresses were wonderful, his funeral orations deeply sympathetic, his power in prayer remarkable, and his visits to the sick a real means of health. Everywhere he went John heard of him and the singing of his praises, but at last this very afternoon John had gone into Widow McCamus', and there, on the mantel, in the very centre stood the photo of Mr. Kittering. "Oh," said the old lady, "but he was a darling."

So as the fire died down John got bluer and bluer. It seemed no use. He knew they must be unconsciously exaggerating, for at least no man could be in two places at once, but after such a man could there be any chance for a plain, humble man to win their hearts and do good work?

Just then John thought of Uncle Esek Martin, who, in his later bachelor days, sought comfort in the form of a widow, and found it not.

One day she led him to the cemetery where reposed the remains of her first husband. There she wept so copiously that Uncle Esek lost patience and said to a friend he bottomholed, "I'd give ten dollars if she only had him again." And John thought, too, "Well, I'd give something if they only had their angel, Mr. Kittering, back."

But being young and healthy Christian John took his Bible, turned to the verse which says of a certain woman, "She hath done what she could," and said to himself, "Well, the Master

knows I have tried to, so it's all right with Him," and giving himself a mental and spiritual shake, turned into bed.

All the same he couldn't forget Kittering. He didn't get any chance to, and when a year later the way opened for his long-cherished desire to go abroad as a foreign missionary, I am afraid there was just a little Kittering mixed in with the application he sent in for a place to do pioneer work, "not building on any other man's foundation." He went to the Congo after the usual addresses and presentations and farewell meetings, all of which John, being modest, set down to the fact of his going as a foreign missionary.

A year later the same John, but tanned and a little thinner, under the thatched roof of his mud-walled hut, reading the appointment of Rev. Alex. Saunders, a very decent fellow, to the Evanston church, having in mind "the angel," sat down and wrote him a letter of sympathy in view of the excellencies of Mr. Kittering.

Six months later again Rev. John Brown made the very walls of his hut to ring again with hearty laughter when the mail came in. Between spasms he handed the letter to his colleague. It was from Alex. Saunders, and this is all it said:

"My Dear Brown: Thanks for your letter, but human nature is still the same. The fish we lose is always bigger than any we catch. Distance lends enchantment to the view. There was nothing personal in your experience. Kittering isn't in it; you are the angel now."—Rev. Wm. T. Gunn, in *The Congregationalist*.

The Washington, Richmond, and Florida Limited is the name of the Southern's new train inaugurated November 24, 1901, and now being operated daily between Washington, Richmond, and Jacksonville, Fla. It is in every detail a complete train, composed of day coaches of the very latest improved patterns, Pullman drawing-room cars, and dining cars. The day coaches go through from Washington and Richmond to Charlotte, Columbia, Savannah, and Jacksonville, and at Richmond a drawing-room sleeper is added, going through to Atlanta and Birmingham. At Charlotte this sleeper is attached to the United States Fast Mail, forming through service for New Orleans, Memphis, and all the South and Southwest. Connections are made at Charlotte with sleeper for Charleston, S. C. It leaves Washington daily at 10:50 A. M., Richmond at 2:30 P. M.; arriving at Jacksonville at 9:15 A. M. the following morning, and correspondingly quick time is made to all other Southern points. This service is in addition to the numerous trains operated daily over the main line, thus making five limited trains daily, with dining-car service between the North and South over the Southern.

Captain C. W. Westbury, the courteous and alert district passenger agent of the Southern Railway, is very proud of this train, and recently showed a number of newspaper men through it. It is indeed a thing of beauty, and for the travelling public a joy forever.—*Foreign Mission Journal*.

### TWO STORIES OF WASHINGTON.

Dr. Edward Everett Hale, in his "Memories of a Hundred Years," now publishing in *The Outlook*, adds to his own memories those of his father and of others. Some of these anecdotes go beyond the limits of the century; in the instalment for January, for instance, are collected several reminiscences of Washington, from which we take two:

An old parishioner of mine, once told me that the day when Washington entered Boston in triumph—that is, on the 17th of March, 1776, he took up his headquarters at the best public house in Boston, which was at the head of State street, until then called King street. According to my old friend's account, General Howe had occupied the same inn. The mother of my informant was the daughter of the keeper of the inn, and was a little girl playing about the house, and, of course, interested in all that passed. Washington, with his usual kindness to children, called the child to him, and said: "You have seen the soldiers on both sides; which do you like best?" The little girl could not tell a lie any more than he could, and with a childish frankness, she said she liked the redcoats best. Washington laughed, according to my friend's story, and said to her, "Yes, my dear, the redcoats do look the best, but it takes the ragged boys to do the fighting." This is one of many well-authenticated anecdotes which disproves the old demigod theory that Washington never smiled.

When I was in college, Jared Sparks, always a near friend, was lecturing on American history. I stopped after the lecture to ask him some questions, and he told me this story of the battle of Princeton. I dare not call it my personal touch with the Revolution, but it removes me from it by only one gap. Sparks told me of the Massachusetts officer, whose name he did not give me, who was at Princeton on the day of the battle. There is a certain bridge, which the well-informed reader will remember, which it was important to destroy. Washington instructed this Massachusetts captain to take a file of men and destroy the bridge. The captain touched his hat and said, "Are there enough men?" and Washington said, "Enough to be cut to pieces." This gentleman told Dr. Sparks afterwards that as he went back to his men he pinched his cheeks for fear that they should see that he was pale; and they destroyed the bridge.

All one's life is a music, if one touches the notes rightly and in time.—John Ruskin.

### OUR FRIENDS, THE DRUGGISTS.

—It is a pleasure to testify to the generally high character of druggists. But because of a few exceptions to the rule, it is necessary to caution the public to be on guard against imitations of Perry Davis' Pain-Killer. See that you get the right article, the soothing, helpful Pain-Killer that was used in your family before you were born. Don't be taken into buying a substitute. There is but one Pain-Killer, Perry Davis'.



## RELIGIOUS NEWS.

(Continued from Page 9.)

gations were the largest since the Bethel has been at its present location.

Huntersville—Rev. H. C. Cheatham reported the Christmas entertainment at his church Friday night one of the most pleasant in the history of that school. The audience was a very large one, and the programme rendered by the children exceptionally fine. He preached to large congregations Sunday morning and night. His morning subject was on "The Angel's Message Announcing the Birth of Christ." At night his theme was, "What Shall the Answer Be?"

Rev. D. J. Traynham, the new preacher in charge of the Norfolk Circuit, Portsmouth District, was present for the first time. He gave an interesting account of the work on his field.

Epworth—Rev. Dr. A. Coke Smith preached at the 11 o'clock service Sunday morning and at 7:30 o'clock Rev. R. H. Bennett preached, taking as his theme, "For if our Gospel be hid, it is hid to them that are lost." The sermon was a very able one.

Rev. C. H. McGhee reported that the Methodist congregation at Lambert's Point united with the Presbyterians. The retiring pastor, Rev. G. B. Hanrahan, preached his closing sermon on "Faith." At night the Presbyterians united with the Methodists, and Mr. Hanrahan, who was to have preached, was unable to do so on account of sudden sickness. The pastor supplied the pulpit.

Rev. N. R. Smith, the new preacher in charge of Oaklette and Bethel churches, was present for the first time.

Cumberland Street—The audience was an unusually large one Christmas Day. Rev. H. C. Cheatham preached. Mr. Bane preached morning and night on Sunday.

The pastors of Monumental, Memorial, Central, Wright Memorial, Owens Memorial, Trinity, and McKendree churches, conducted the usual services. At the latter church the music by the choir was exceptionally fine.

Rev. J. W. Crider, who has recently returned from a visit to his friends in South Carolina, was in attendance. He said he was glad to be with his brethren again. He gave a most interesting account of his trip and stay in South Carolina.—*Virginian-Pilot*.

Miss Annie Lou Edwards was quietly married this evening at her home here to Rev. J. W. Smith. The ceremony was performed by Bishop J. C. Granbery, and was witnessed by members of the family only. The bride is an accomplished and attractive daughter of Rev. Dr. W. E. Edwards, of Randolph-Macon College, while the groom is a graduate of the college here, and a popular teacher and preacher at Bethel Military Academy. Rev. and Mrs. Smith left on train 78 for an extended northern tour.—*Leader*.

## NEW CONSTITUTION ADOPTED.

Announcement has been made that the new Constitution of the Methodist Episcopal Church, which was adopted at the last General Conference of that denomination held at the Auditorium in May, 1900, and referred to the va-

rious conferences throughout the country, has finally been approved by the three-quarters vote required. The vote was: Ayes, 8,196; nays, 2,513.

The element which opposed the new organic law of the Church because it provided for the admission of women as delegates to the General Conference, made war on the propositions all along the line, but met with defeat. One hundred and twenty-one Annual Conferences voted on the question, a total of 10,709 ballots being cast by delegates.

The principal changes provided for by the new Constitution are: It gives women the right to sit as delegates in the General Conference. It gives laymen's electoral meetings authority to vote on constitutional questions. It changes the vote necessary in the General Conference to amend the Constitution from three-fourths to two-thirds.—*Sun*.

## CHRISTMAS ENTERTAINMENTS.

As announced in Sunday's issue of the *Virginian-Pilot*, the Christmas entertainment of Epworth Methodist Sunday school came off in the lecture room at 8 o'clock last night, and despite the stormy weather, was largely attended. The programme, as published, which was a highly meritorious one, was presented in its entirety, and to the great delight of all who were present. A very pleasing feature of the entertainment was the talk of Rev. R. H. Bennett on a "Happy Christmas." At the close of the musical and literary programme presents were distributed to the children. Many of them were not only beautiful and useful, but costly.

Centenary Methodist Sunday school had its Christmas entertainment last night, when the very choice and elaborate programme, entitled, "The Spirit of Christmas," was rendered in a faultless manner, and to the great delight of the large audience. The pulpit and chancel decorations were exquisitely beautiful, which added much to the attractiveness of the entertainment. At the conclusion of the programme the children received the usual presents, many of them being of intrinsic value.—*Virginian-Pilot*.

## DANVILLE DISTRICT.

Sledd Memorial, December 1st (11 A. M.); Cabell Street, December 1 (7:30 P. M.); Prince Edward, Keysville, December 7th, 8th; Charlotte, Reese's, December 8th, 9th; East Halifax, Clover, December 10th (11 A. M.); South Boston, December 11th (7:30 P. M.); S. Pittsylvania, Mt. Olivet, December 14th, 15th (11 A. M.); Washington Street, December 15th (7:30 P. M.); Henry, Axton, December 21st, 22d; Martinsville, December 22d (7:30 P. M.); Main Street, December 29th (11 A. M.); Calvary, December 29th (7:30 P. M.); Chatham, Chatham, January 4th, 5th; Pittsylvania, Whitmel, January 5th, 6th; West Franklin, St. James, January 10th; Franklin, Redwood, January 11th, 12th; Rocky Mount, January 12th, 13th; East Franklin, Northfield, January 14th (11 A. M.); Danville Circuit, Bethel, January 18th, 19th (11 A. M.); Mount Vernon, January 19th (7:30 P. M.); South

of Dan, Cedar Grove, January 25th, 26th; Hyco, Omega, January 26th, 27th; Boydton, January 29th; Chase City, Centenary, February 1st, 2d; Clarksville, Clarksville, February 2d, 3d; Patrick, Stuart, February 8th, 9th; Meadows of Dan, Epworth, February 9th, 10th; Smith's River, Wade's school-house, 11th; Ridgeway Circuit, Bethel, February 13th (11 A. M.).

J. C. REED, P. E.

## WHERE FOUR STATES MEET.

In the United States there is but one "four corners," where four States and Territories join. More than this, it is the only place of its kind in the world. This point, upon a spur of the Carizo mountains, is the one where Colorado, Utah, New Mexico, and Arizona join.

At no other place on the globe do we find four States, Territories or provinces uniting to form such a junction.

This spot is not easy of access, and few tourists ever see it, yet a monument stands at the point, erected by United States surveyors and inscribed with the names of the States and Territories whose boundaries meet there. The point is reached by a trail from the road leading from Navajo Springs in Colorado, in the Ute Indian reservation, to the San Juan river. The trail leaves the road and crosses the river near Scott's trading-post, in Utah, and leads to the monument, which is of the usual type erected by government surveyors to mark State corners.

A former monument was destroyed a few years ago by Navajo Indians, and only the cairn of rocks was left, but during the past summer another surveying party visited the spot and rebuilt the monument.

## HOW RHODES GOT EVEN.

In clubs in Cape Town and London they are reciting the details of a little "curtain raiser," in which characters no less distinguished than Cecil Rhodes and Rudyard Kipling are the dramatis personae. Friends of both declare the plot to be an apocryphal one, stating that Kipling is too wary to be caught napping, as he is reputed to have been in this case.

It is a well-known fact that Kipling and Rhodes, though fast friends, delight to play practical jokes on each other, and unless this latest account of their amiable contests can be substantiated, the wit of the author has triumphed throughout over that of the statesman. The story in question was brought to America by some American mining engineers who related it recently at a dinner party given in Washington.

According to the tale, Kipling and Rhodes were fellow-passengers on a Cape railway train bound toward Kimberley. Up to the moment of departure from Cape Town, Rhodes had been busy sending political dispatches, and it fell to the lot of the poet to book their seats and berths. The author is a man of boyish build; the empire builder is ponderous, and has a decided aversion to sleeping in a top berth. Knowing this, the poet determined to have fun at the expense of the man of destiny. When that night the ex-Premier found that he had been assigned

to an upper berth his rage was great. He pleaded with the agile Kipling to exchange with him, but the poet with a sardonic smile assured Rhodes that he could not think of exalting himself above so mighty an Imperialist, and so the bulky statesman had to climb laboriously to bed.

After midnight the train stopped at a small station on the desolate karroo, and the wife of a Colonial official got aboard. When she discovered that, notwithstanding her telegram, no reservation had been made for her, she lifted up her voice in loud protest. The commotion awakened Rhodes, who thrust his head out between the curtains and demanded to know the cause of the disturbance.

"I am the wife of Colonel —," she exclaimed, "and although I wired for a berth, none has been saved for me."

"That's all right," thundered the Colossus; "my little boy is occupying the berth just under mine; turn in there with him."

The lady was appeased and proceeded to take advantage of the offer. Presently there was an insurrection in the lower berth.

"Now, don't cry and make a fuss," the lady was heard to say; "your father told me I might sleep here."

"Madam," gasped the author of the *Jungle Book*, "do you know who I am?"

"You are the little son of the gentleman in the upper berth, are you not?" faltered the now startled woman, peering into the dark compartment.

"Nothing of the sort," roared the poet; "I am Mr. Rudyard —"

Before he could confess further the frightened woman fled to another car. The upper berth shook with convulsive appreciation as the poet with the mingled vocabulary of several tongues berated the South African statesman.

"Ring off on the cuss word and the swear," exclaimed Rhodes from his altitude of mirth, "and give us something about a rag and a bone and a hank of hair."

But with picturesque wrath Kipling stuck to his impromptu programme, and the remainder of the night was filled with impassioned utterance.

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(Continued from page 10.)

intended to be read once in every ten or twenty years," writes Mary Y. Patterson in the Ladies' Home Journal. "I was present before the battle of Lexington, and saw General Cunningham, a prisoner of war, passed through the settlement. His cart was upset and all his wares were thrown out in the road. The villagers rushed to his aid, but when he took a hasty inventory of his stock he declared that much was missing, and furthermore denounced the place and said it should thenceforth be known as 'Pilfershire.' And thus it was known until 1825, when the village fathers called a meeting to take steps toward throwing off the ignominious name.

"As a substitute some one mentioned 'Red Rock.' This was met by the objection that there were no red rocks in the vicinity. Whereupon a shrewd old man suggested that they could paint one. So a great rock by the roadside was given a coat of deep, rich red, and since that time 'painting day,' which occurs about every dozen years, has been one of the great celebrations in Red Rock's history."

#### Canada Contented as It Is.

In various ways and under all sorts of disguises has annexation been presented. Sometimes its advocates have been lordly, threatening and coercive. At other times they have come as good friends, anxious to save us from "tyranny" and to make us really happy. The thing is now called "continental union," which implies a harmonious pooling of interests. But, call it what they may Canada will have none of it. There is plenty of room on this North American continent for the republic which has a four years' monarchy and for the monarchy which is a true republic. Side by side they can work out their destinies, each attending to its own concerns and entertaining the best feelings toward the other. The "Continental Union" association is apparently a source of amusement for the New York gentlemen who belong to it. If it satisfies them, it does not hurt us.—Toronto Mail and Empire.

#### A Technical Dictionary.

A complete dictionary of technical terms would be a welcome addition to the library alike of the scientist and the technical man. The Society of German Engineers of Berlin has undertaken to provide such a dictionary in German, French and English. The name of this work will be "Technolexicon." The society has already established editorial offices. Dr. Hubert Jansen, the well known lexicographer, being editor in chief of the work. The society asks for co-operation in the effort to make the "Technolexicon" a complete work in the three languages named and invites help from individual contributors.—Dry Goods Economist.

#### Most Durable Binding For Books.

The recently published report of the committee appointed by the Society of Arts on bookbinding condemns the use of calfskin and Russia leather as most liable to decay. Of replies from 39 libraries 31 recommend morocco and pigskin as the most durable. There is a general agreement that the use of gas in libraries has a most deteriorating effect on the bindings, the electric light being preferable.

#### Sorrow.

Sorrow has its ministry, but many find it hard at first to comprehend its meaning or to learn its lessons. Everything about it seems so dark and mysterious that they miss the guiding hand that sends and directs it, but by and by the light casts its rays over

their path, and they begin to discern a good and gracious design in the trying dispensation. If while the vision lingered they were inclined to rebel, now they become acquiescent and bless God for His chastisement. The things that seemed adverse are found to be working out good to their souls. Hope and cheer have returned, and they accept the present with resignation and gratitude and read the future with a joyous and radiant anticipation.—Presbyterian.



#### CORN FODDER.

##### The Binder and Shredder Do Away With Drudgery in Handling It.

Every acre of good corn has standing on it the equivalent of the feeding value of from three-fourths to a ton of hay, and the welfare of the owner requires that it should be made use of. How to do it at the minimum expense in cash and labor is one of the serious problems on the western farm.

The problem of putting the corn in shock has been settled by the improved corn binders. There is but a few cents an acre difference between the cost of putting corn in shock and husking it out of the shock. The introduction of the corn binder has cheapened the cost of putting in shock, while the scarcity and the higher price of labor on the farm have increased the cost of husking.

Where a man has 40 acres of corn to cut up or where two or three neighbors have 40 or over we have not the slightest hesitation in saying that they had better purchase a corn binder. The difficulty comes in as to how to handle the corn after it is cut up. Husking corn out of the shock is entirely out of the question for two reasons, one the increased price of labor and the other the damage done to the fodder by exposing the inside of the shock to the weather. Where a man has to feed his corn and fodder separate the shredder will soon be indispensable.

The majority of farmers do not feed cattle and hence are compelled when their corn is cut up to thrash it and shred it so as to secure corn for the market or other feeding purposes and the fodder for forage. This is particularly valuable where dairying is a specialty on the farm and where silos have not yet come into use. We believe for the small farmer who is a special solution of the problem, but for the farm where dairying is but incidental and the farmer needs a large amount of roughage to carry through stock cattle or sheep, then the shredder furnishes the best solution that has been offered up to date.

In conclusion a Farm, Field and Fireside correspondent who advances these views expresses the opinion that the binder and shredder have practically done away with the drudgery in handling corn fodder, and it is time for farmers to wake up and see that it is no longer necessary for them to have their shirt sleeves torn to pieces and their arms and faces scratched with corn blades in order to get that other half of the value of the cornfields. One shredder will do for a neighborhood and will do much to rob farm life of its drudgery when properly used.

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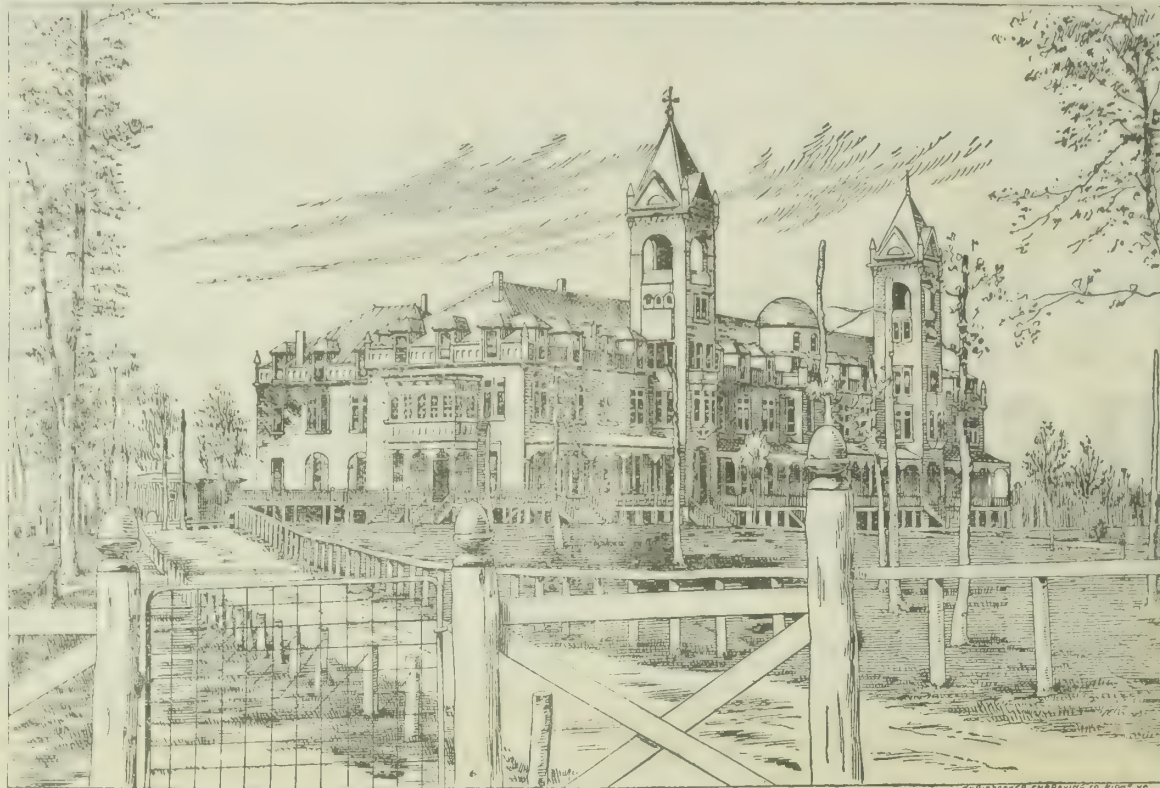
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

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VOL. 10. NO 2.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 9, 1902.

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## Editorial.

A man has no more religion that he can command in time of need. His faith is no greater than his trust in God, at the very hour when he is about to lose his wealth, his health, his good name, or his life itself. Every man must give up wealth, health, and friends, and life some day. Is Christ more to us than all the world beside? Can we truly say, "In Thy presence is fulness of joy; and at Thy right hand there is pleasure forevermore"? If we cannot say it in hours of trial, we really cannot say it at all. If we can say it in health and cannot say it in sickness; if in wealth, and not in poverty; if when popular, and not when abused; if when surrounded by loved ones, and not when bereaved, then health and wealth and popularity and friends are the sources of the joy and pleasure, and not Christ. Let us not be deceived in this matter. Faith in God and love to God are unknown quantities till tested.

There is no truth more solemn and yet more precious than that of the individuality of the human soul. The great world about us swarms with life. We are not known outside of our little neighborhood. We are but one of hundreds of millions. Yes, but we are one. You are one. I am one. Nothing on earth can blot out that assurance of personal individuality. No king ever possessed more absolute authority than does each soul possess over its own real inner life. This is the foundation of all responsibility and of all possibility of any development of character.

No soul is so linked to any other soul that it cannot work out its own destiny. No ties of friendship or of love are so strong that they compel the soul to do or not to do the right or the wrong. It is never an excuse for wrongdoing that our dearest friends advised us, even urged us to do. The man or woman who begs us to violate the fundamental law of our nature and do what we believe to be wrong is no longer our friend. He loves opinion or plans more than he loves our welfare. The true friend wants us above all things to do right, and the right itself is wrong for us if we do it believing that we are doing wrong. "Let every man be fully persuaded in his own mind."

To refuse to do what a friend asks may be painful, but to refuse to obey the truth is to lose self-respect, and to overturn the very foundation of all true friendship and love. To be loyal to the truth is a necessity for any spiritual life and growth. St. John has beautifully defined our relation: "Fellow-helpers to the Truth." We are not fellow-helpers to John Smith or Peter Jones or any other man, necessarily. They may reject our help, and they have power to reject it, and they often do reject it. But we can be and ought always to be "fellow-helpers to the Truth."

The great question of the judgment will be, "Did you do what you were placed in the world to do?" God had a reason for making you, and for making you with your talents and not with the talents of other men. His question will not be, "Did you make money? Did you dress in purple and fine linen, and fare sumptuously every day?" nor will it be, "Were you a beggar, and did the dogs lick your sores?" Neither the riches nor the poverty will be a satisfactory answer to His question. "Have you done what I placed you in the world to do?" If so, "Thou hast been faithful over a few things. I will make thee ruler over many things." If not, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Christians are never so strong as to be able to slight or dispense with the regular means of grace. Peter and John went up to the temple to pray "at the hour of prayer." They had received the baptism of the Spirit; they were apostles, but they used the regular means of grace. There is possibility of mistake, if not of intentional wrong-doing in such matters. It is true that "the letter killeth, but the Spirit giveth life." Nevertheless, it is a very good thing to know the letter, in order to be filled with the Spirit. Men tell me that they do not have to go to church to be good Christians; that they do not have to say their prayers night and morning, that every day is a Sabbath to them; all days are holy to God. I have heard all these things in my life. But I have never heard them from those whom we all recognize as among "the salt of the earth." The men and women whose piety and whose love for God have stood all manner of tests are like Peter and John. They go up to the temple to pray "at the hour of prayer." When a man begins to think that he does not need to use the ordinary means of

grace, he had better begin to use both ordinary and extraordinary.

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## THE WAR CLAIM.

Bishop Morrison, writing in the Central Methodist of the work of the Conferences over which he presided, said in part:

"The work was fully completed and no undue haste at any session. Numerous memorials were directed to the coming General Conference. The 'Publishing House claim' was brought forward more than once, but was not discussed. There seems to be a quiet and general conviction that the coming General Conference will take such steps as will relieve the Church from all embarrassment or even suspicion of wrong doing."

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## COME, IF POSSIBLE.

At the risk of being tedious, the editor desires to urge upon the readers of the Recorder the importance of attendance upon the Anti-Saloon League Convention, in Richmond, on January 16th and 17th. There is no doubt that the great majority of our readers are heartily in favor of the work of the League, but that is not enough. Just now, nothing will do more to help on the work of the League than a large and representative attendance upon the approaching Convention. You can do your part in this matter.

The programme is appended:

Thursday Afternoon—3:00, devotion; 3:15, address of welcome; 3:40, response, Rev. F. M. Edwards, Onancock; 4:00, greetings from other organizations; 4:30, announcement of committees and other business; 5:00, adjournment.

Thursday Night—7:30, song service; 8:00, address of president, Prof. S. C. Mitchell, Richmond College; 8:30, address, Judge W. H. Mann, Nottoway Courthouse; 9:00, address, "Ethical Basis of the Anti-Saloon League," Rev. J. B. Hawthorne, D. D., Richmond; 9:30, adjournment.

Friday Morning—9:30, prayer and praise meeting, led by Rev. J. E. Cook, Richmond; 10:00 workers' hour—notes from the field, short speeches, etc.; 11:00, report of superintendent, Rev. C. H. Crawford; 11:30, report of treasurer, A. B. Greiner, M. D.; 11:45, election of officers and other business; 12:30, adjournment.

Friday Afternoon—3:00, devotion; 3:15, address, "The National A. S. L. Convention," Rev. James Cannon, Jr., Blackstone; 3:45, address, "The Church and Temperance," Rev. W. C. Campbell, D. D., Roanoke; 4:15, question

box, conducted by Rev. C. H. Crawford; 5:00, adjournment; 7:30, song service; 8:00, address, Rev. John Hanon, D. D., Richmond; 8:30, address, "A New Campaign In An Old Warfare," Rev. Luther B. Wilson, M. D., D. D., President of the American Anti-Saloon League, Washington, D. C.; 9:00, farewell speeches, etc.; 9:30, adjournment.

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## NOTEWORTHY ANSWERS.

Dr. Oliver Wendell Holmes was once asked two questions by a young man. His replies are worthy to be noted by all persons, young or old. The questions were:

"What are the three best books?"

"How shall I attain real success?"

Dr. Holmes wrote the following letter:

"The three best books? The Bible, Shakespeare's plays, and a good dictionary."

"To attain real success? Real work, and concentration on some useful calling adapted to your abilities."

One might well regret that the number of books was limited to three, instead of to ten, but an understanding personal appropriation of the three given will require the study possible in any ordinary lifetime, and will fit a man for any society, earthly or heavenly.

The answer to the second question cannot be praised too highly. There is not a flaw in it anywhere. It answers the exact question put by the young man. It answers it in simple, clear language, and it gives an answer, which, if honestly taken, and followed, will give the result desired. It will be a good thing, however, to impress the meaning upon one's mind, if the dictionary, spoken of above, is taken, and the meaning of "work," "concentration," "adaptation," and "abilities," is found and carefully absorbed. Work, concentration, and adaptation are words poorly understood by many persons. Work does not consist in a spasmodic effort now and then. The horse that can be speeded a mile in 2:02 may win the transient applause of the gaping crowd, but the horse that travels over hill and dale, through mud and sand, making eight and ten miles per hour or fifty and sixty and seventy miles a day is the horse that his master trusts when he has heavy and pressing and important work to do.

And yet toil, labor, employment are not enough. "Real work" is continuous effort or exertion of strength, directed to an end. And hence we come naturally to that second word, "Con-

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

The result of this was that, almost before Freeda knew it, she was preparing herself to go to Hope college in time to begin with the second term. It was late, but she was well fitted for the year's work and could enter then under certain agreed conditions. The uncle and aunt came on in January, and to Edward's delight his aunt proved a very ready and helpful partner with his mother in the daily work, while his uncle rapidly regained his health and in a few weeks was ready to enter an agreement with Edward looking toward a permanent interest in the farm as part owner and manager of it.

Matters were in this condition at the close of the following summer, when Edward Blake had another experience which was almost as unexpected to him as the proposal for a college course had been to Freeda.

She had come home for the summer with glowing accounts of her experience and enthusiastic recitals of events in the college life. The summer itself had been fairly prosperous, and Edward had taken genuine delight in knowing that all the expenses of his sister's college life had been met from the sale of grain and produce. There had not been a moment that his mother or uncle could discover when he had reverted in his own mind to the giving up of his own ambitions as a student. The uncle as he worked with the nephew about the farm had once or twice surprised the boy into a confession of his regret that the college doors were shut to him, but it was not a subject of discussion between them nor even of casual conversation.

So it came as a genuine surprise to Edward one evening late in August, when the work was all done and the family was seated together in the dining room of the farmhouse, and his uncle suddenly said, just after some remark Freeda had made about her college experience:

"What's the reason, Edward, that you can't enter college this fall?"

"Enter college!" exclaimed Edward, looking up in astonishment from a book.

"Yes; why not? I'm able to manage the farm this winter."

"But Freeda is planning to go back," stammered Edward.

"Not without you," spoke up Freeda, who was on the other side of the table.

Edward Blake looked from his sister to his uncle and then at his mother and aunt and was struck with a conscious look of conspiracy on all four faces.

"You've been working up this idea!" he said suddenly.

"You're right, my boy. That's just what we have been doing. Now, you listen to me as I make the thing clear." And his uncle went on to show how for some time he had been planning to arrange matters so that both Freeda and Edward could begin the year at Hope college together.

The result of that evening's talk was

that Edward Blake began his preparations for college again, very much to his own astonishment, but with an unconcealed pleasure that his old ambitions were again to have an opportunity.



"What's the reason, Edward, that you can't enter college this fall?"

ty. When three weeks later he and Freeda went down to the station together and bought their tickets for Raynor, he could hardly realize that he was on his way over the same road to begin a life that a year before had seemed to be made impossible by the tragic event that had greeted him on the college grounds.

They were two days ahead of the date of opening the college, and brother and sister walked up the hill together. When the baggage came up a little later, Edward helped Freeda with hers and then went over to the old dormitory, Rankin hall. He had not been able to make any arrangements for a room, and the college was full to overflowing, so that he expected to have some difficulty in finding a place.

There were a few new students around the building, and Edward as he walked into the hall thought of Willis Preston. He had not heard anything of him except what Freeda had said occasionally, and she did not know whether he was coming back for his junior year. Edward had promptly returned the money Preston had lent him at the time of his father's death. Preston had acknowledged the letter in a brief note, and that was all.

So Edward went on up two flights and knocked at the door of the room which he remembered Preston had said was his at the time.

"Come in!" exclaimed a voice that sounded as if it was muffled.

Edward went in and saw Preston with his head down in the bottom of a trunk.

"I'm trying to get these hammock sticks out," said the muffled voice. "Now that I'm a junior—through a dispensation of Providence that I don't

understand, for it's a wonder to me how the professors ever managed to pass me along—I'm going to try to be comfortable a part of the time if I can. I understand from the seniors that every effort will be made by the college this year to make things easy for the juniors, but"—

At this moment the sticks that he was tugging at came loose, and the head came out of the trunk with a bound. He lost his balance and fell over backward, dragging out a part of the hammock, together with a miscellaneous collection of clothing, books, knick-knacks of various sorts, including a tennis racket, some balls and a pair of boxing gloves.

Edward could not help laughing, although it was a rare habit with him. Preston sat on the floor and rubbed his head, which had struck the cover of the trunk. But the minute he recognized Blake he got up on his feet at once and went over and shook hands heartily.

"Well, well! So you've come back?" he asked, with just a touch of seriousness that reminded them both of the events of a year before.

"Yes, and you're the only person I know here, so I just came up to see you."

"Glad to see you. Of course, seeing I'm a junior and you are still a freshman, I suppose we won't quarrel?"

"We didn't quarrel any before," said Edward, with a grave smile. "You were very kind, and I haven't forgotten it."

"Don't mention it," said Willis as he began picking up the things on the floor and throwing them carelessly into the trunk. "It's a habit of mine that I can't help. Anything I can do for you? And if so why not?"

"I don't know," said Edward, hesitating. "I haven't found a room yet. Do you know where I can get one?"

"Rooms are scarce," said Preston, sitting on the edge of his trunk at the imminent risk of falling into it. "There is a great untamed lot of freshmen coming in, and they've—excuse me, I forgot you are one of them. But hold on a minute. What do you say to rooming with me?"

"Rooming with you!" exclaimed Edward in astonishment. He sat staring at the easy going, good natured fellow on the edge of the trunk. He was one of a type of college men as far removed as possible from Edward Blake's idea of what a college man ought to be. He was apparently in easy circumstances financially. He was going through college as if it were more or less of a good joke. He was careless in his habits, and while perhaps not fast in the worst sense of the word he was perhaps far from what he ought to be in many ways that were already to Edward Blake almost established rules of daily life.

"Yes; why not? I need a guardian. You can see that plain enough. Now, you're two years older than I am and"—

"I don't think I would undertake the task of being your guardian," interrupted Blake, with a smile that was almost grim.

"Well, it wouldn't be fair to tax your nervous system too severely at the start, I'll allow," replied Preston soberly.

"But honest, now, I'm in earnest about the room. If you want to come in here you're welcome, if you think you can stand it. If you'll make the beds and sweep out and build the fires and bring up the coal and black the shoes and mend broken windows and repair the furniture, I'll do the rest and call it square."

Edward Blake smiled, and Willis Preston grinned good naturedly at him.

Then they sat and talked the matter over soberly, and the result was that Edward finally agreed to come in and room with Willis on conditions to which both agreed in the matter of division of labor, Blake's share of expense for the furnishing, and so forth. There were grave objections still in Edward Blake's mind over the final arrangements which made him a roommate of Preston, but he began his college life with great interest in everything, and not the least interesting of his experiences were those he began to have with his new roommate.

But after a month of the year was gone he was seriously confronted with the financial problem of his school life.

The farm had yielded sufficient to start Freeda and himself fairly well on the term, but the uncle at home did not understand the situation as well as he ought, and Edward, while planning liberally as possible for his sister, silently accepted a smaller sum for his own share of expenses than he really needed. After paying for his part of the furnished room with Preston, settling his matriculation fee, buying a number of expensive books and paying for a month's board at the club he woke up one day to the fact that he was practically at the end of his resources. His uncle had written of certain purchases of stock necessary that had taken all the ready cash at home. Edward had replied that he would look after himself and that the folks at home need not worry about him. But as he wrote the letter he had no plan in view and no work of any definite kind that he was sure would bring in his needful expenses. He had reckoned on about \$3 a week as the lowest sum that would carry him through. If he could get that much on some regular job and then add to it by picking up other work in various ways, he thought he could make his way. But how to get any regular work was the question.

He sat in the room one morning when Preston was out seriously considering his prospects and resolved to start out after dinner after anything he could find, when Thad Rankin came in.

Rankin roomed just across the hall, and Edward had not exchanged a dozen words with him since coming back.

He asked Rankin to take a chair and wondered what he had called to see him for.

"Might as well come to business at once, I suppose," said Rankin, who was a rather fine looking fellow, dressed exceedingly well and was the son of one of the college's financial supporters, the man who had put up the dormitory named after him.

Edward nodded and waited curiously for him to go on.

"I've bought a paper route," continued Rankin a little nervously, trying to be indifferent. "You know the fellows carry daily papers here to work their way through?"

"Yes; I know. I wanted to get a route, but couldn't raise the money."

"You're right. They come high. Well, my father wanted me to do something for myself, so he bought a route for me and says I am to manage it for my current expenses. Of course I don't want to carry the papers myself, but I want to find a fellow who will, and I will pay him a good price. I want to rent the route, you understand, and get my share out of it."

"How much of a route is it?" asked Edward. He had heard the boys talk about their routes, but was not very familiar with the matter.

"It's one of the best routes in the city." Rankin went on to give details concerning the location of the route, the number of the subscribers, the time it took to make the delivery and so on.



Edward listened eagerly.

"I'll give \$3 a week for carrying if you'll take it," Rankin finally proposed.

"That seems fair," said Edward. The way seemed opening for his expenses, in a way, too, that meant little or no loss of time or strength needed for college work.

"Of course I don't mind telling you," continued Rankin, "that it is a rule at the office that the owner of a route must carry the papers himself. But it's a rule that is disregarded a good deal, and the fellows all understand it."

Edward looked at Rankin quietly and said, "Do you mean that I shall have to pretend that I own the route which I really rent from you?"

"Why, yes, if you want to put it in that way. We can make arrangements about that so that the proprietor of the paper and the other fellows need not know anything about it. It will be your route to all intents and purposes, just the same as if you owned it."

"In other words," said Edward Blake, looking at Rankin again with the same earnest look, "you mean that all I will have to do will be to lie about this transaction a little?"

Rankin turned red and then pale. He was just on the point of replying, when the door opened and Willis came in.

As Willis came into the room he nodded to Rankin and threw a book down on the table. He was going over to his own side of the room, where he was in the habit of swinging Indian clubs, when he seemed to notice something unusual about the looks of his roommate and stopped abruptly and said:

"What's the matter?"

Edward looked at Rankin and was silent. Rankin kept still a moment and then, more quietly than was natural for him, said:

"I'm trying to get Blake to take my paper route. He has scruples about renting it because he thinks he will have to"—

"Have to lie about it," added Blake as Rankin stopped.

"Oh, pshaw!" replied Willis as he turned toward the wall and took down his clubs. "Don't be so finicky. It's



"In other words," said Edward Blake, "you mean that I will have to lie?" nothing but a technicality anyhow. It's as common as flunking. I owned a route last year and never carried a paper in my life. The fellows all understand it. It's a mean rule anyway, and the paper has no right to make it. If you've got a chance to rent from Rankin, go ahead. It's the best chance you'll have."

#### CHAPTER II.

It was not until a long time afterward that Edward understood fully just how much interest his roommate had in making this little speech. Pres-

ton had a dislike for Rankin that he seldom tried to conceal. And yet he had within the year borrowed several sums of money from him and was indebted to him now in a way that worried him much as one of his nature is ever worried about anything. He wanted to keep Rankin on good terms, if possible, without too much trouble.

Edward for the first time since the proposition of the route was clear to him began to hesitate. He asked one or two questions in a low voice, nervously rolling a lead pencil back and forth over his desk. Willis put in a word here and there as he swung his clubs. Rankin was evidently very desirous of getting Edward to agree to the arrangement. He had seen enough of him even in the month to believe that the route would be safe in his hands and probably result in a working up of the subscriptions in such a way as to make the weekly income from them a more satisfactory figure than it ever had been before.

"I don't just like the idea of deceit in the matter," Edward finally said in a hesitating manner. "I can't get around the fact that I shall have to pretend that I own the route when I don't own it, and Rankin knows I don't own it."

"Oh, well," put in Willis, and Rankin had used the same argument several times, "lots of the fellows do it. It's understood by them. It's been the custom here for years." And before any one sneers at these young men's ideas of what constitutes strict honesty, let us remember that they are, many of them, the sons of reputable business men who for years have lied about their taxes and other details in business life, simply because so many other men do the same thing and the custom is common. Is it strange that their sons grow up with loose definitions of truthfulness and careless habits in the matter of exact honor?

"Of course," said Rankin after a pause, during which Edward kept a troubled look on the table and was evidently having a great struggle to decide the matter, "I can get plenty of fellows to take the route. But I know if you take it, it will be run straight and if you increase the number of subscribers I'm willing to make it more than \$3 a week."

Still Edward did not reply. He was making a calculation as to chances for getting something else to do. He had entered college with the determination to get through somehow. He knew that a hard struggle was before him. The farm could not help both Freeda and himself without more privation on the part of the home folks than he was willing to see. How could he earn \$3 a week easier? And after all, if it was understood by the fellows, and if the rule was obnoxious, and if—

Rankin rose and walked over to the door.

"Well, what do you say? Will you take the route or not?"

"I'll take it," replied Edward gravely.

Rankin came back and sat down while he went on to arrange the details a little more fully. Finally he went out, and Edward picked up a book and tried to study, but he was uneasy, and Willis noticed it.

"If I had a conscience as delicate as yours, I'd want to trade off for a good time once in awhile," he said as he hung up his clubs, pulled a book out of the shelf and sat down to his table, putting his feet on it and yawning sleepily.

(To be continued.)

Your success in life may depend as much on your giving as on your gifts. Ram's Horn.



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## Annual Conference Echoes.

(Rev. J. E. Deshazo.)

## SPLENDIDLY ENTERTAINED

That Newport News would be able to entertain an Annual Conference, there was serious doubts. That she would be able to do it with such ease and grace as turned out, was still more surprising. But she did it; and to the usual entertainment were added several unique features. An elegant dining hall, where the most charming hostesses administered the most elegant cuisine, was an especially delightful feature. Such waitresses! What hotel could compare? The great St. Charles in New Orleans couldn't boast such a corps. And the basement post-office, with its beautiful and polite postmistress, in place of the old arrangement! And last, but not least, the telephone! Did ever a Conference enjoy greater facilities for dispatch of business, consisting at the same time with such comfort? To these facilities we are no doubt indebted for the earlier completion of the work than at the last quadrennial election in Danville.

The third term in the chair of Bishop W. W. Duncan was another feature that gave satisfaction, and in the thinking of this writer, puts the question of the Bishop's working by the same rule of appointment as the rest of the preachers entirely at rest. At neither previous presiding did his rulings give greater satisfaction, nor was he so much at home in the chair or so much at his ease. And the appointments were never better made, nor the different questions better managed. Never, too, were the appointments more entirely made by the Bishop. The reasons are, he is learning the men and the places. Were the Bishops more familiar with these, other influences would not be so powerful. Many, no doubt, will be glad to see Bishop Duncan returned to us another year to preside.

Mistakes are inevitable, doubtless, after all the facts are in and all the light poured on from all sources. The Bishop, in his ante-appointment talk, pointed out several sources from which many of these emanate—interference by laymen and preachers in the appointments. One would think that modesty—if not religion—would restrain preachers from such a course as the Bishop seemed to condemn. Wonder such a preacher could ever again contemplate his features with satisfaction in a glass. But times change, and we change with them. As for the interference of the laymen, they are more pardonable, because their view-point is so limited. If they knew some things some of the rask and file know, the sleekness of Dr. Incomparable's hat and tongue would impress them differently. Sometimes they find out their overweening self-confidence before the process of deglutition is complete, and try to repent. Sometimes it is hard to turn a giraffe around in his stall to lead him out, and unbecoming expletives are employed. O, if we might only all be good Methodist preachers and people!

An unusual occurrence was the apparent discourtesy visited upon a connec-tional magnate well known throughout Southern Methodism; a thing deeply revolting to the gentle-

manly feeling of Virginia Conference preachers. And yet it is hard to see just how it could have been avoided under the circumstances. No officer of the Church should forget that he was created by the Church, and with St. Paul subscribe himself: "Ourselves your servants for Jesus' sake." And this leads us to remark that too long terms in office are not the best in Church or State. After years of continuance in office we easily become spoiled into the feeling that the office belongs to the man, and not the man to the office. When such a man dies, we sometimes are impressed with the fact that he, after all, was the lesser of the two, that the office survives him, and that the world will wag after he's dead.

Another revelation was the election of delegates to the General Conference. No man could have predicted such a revolution in sentiment in the short space of four years. Men high up in the delegation four years ago fell to the foot of it, and others who were not seriously thought of at the last election were placed high on the delegation this time. Moreover, the eldership, which heretofore furnished so much material for General Conference delegates, seemed this time to cut but a small figure. It is easy to see that old Virginia conservatism came in to prevent almost utter revolution. It seems to mean a very determined pull for a limited term in the eldership, and a repudiation of the methods by which the Publishing House claim was collected. Insistent as may be the bidding, this Banquo's ghost will not down. It is disagreeable as seen in the action of the Bishops and of the Book Committee to grapple these matters and settle them right. But, as F. W. Robertson has said, "The best way to meet the inevitable is by submitting to it." No matter will remain settled until it is settled right. The conscience of the Church will never rest easy until that Publishing House matter is settled right, and the sooner the better. Now, for a man to stand up "in the council" and say how! As for the eldership, there may be "uncrowned kings" among our elders, but we will not acknowledge them as kings until they are crowned.

Peace on earth and good will were, nevertheless, apparent, in spite of this revolution, and that seems to forebode good to the Church in its outworking. At least, we will hope so. For does not Dr. Edward Young say: "To hope the best is pious, brave and wise?" A distinct line of change was revealed in the discussions and election. On the minority side were most of the presiding elders—the men of gray hairs; on the other, the younger men, who are pushing to the front. But the temper of all was excellent, and a brotherly spirit seemed to prevail. Although Paul withstood Peter to the face because he saw another side of truth, yet there was no estrangement. So may it be with us.—Danville Methodist.



## WASHINGTON RELIGIOUS LETTER.

(From Our Regular Correspondent.)

The last day of the year is a fitting time for a little retrospection. Of our material progress all the world knows,

but what of our moral and spiritual progress? There is yet much to be done—work worthy of the greatest talent, in which success earns a more lasting reward than is given to the winners of great battles in time of war—but work has been done and done well during the year 1901. It is evident to even the most casual observer that as a whole the national capital has been growing better every year. Our churches steadily increase in number, and there are few of the old ones that do not increase in both membership and influence. The public standard of morality, although yet far from what it should be, is growing higher all the time, and no man, no matter how high his position, now dares to openly live an immoral or intemperate life. The activity of the Anti-Saloon League and other temperance organizations has put an effective curb upon the growth in the number of saloons in Washington, and sooner or later will abolish the saloon as a government licensed institution. We shall start the New Year with a new divorce law, making violation of the Seventh Commandment the only legal cause for which a divorce can be obtained in the District of Columbia. If Congress will only refuse to listen to the divorce lawyers and let that law alone it will be a powerful factor in bettering the moral atmosphere of Washington, as there is not the slightest doubt that easy divorces tend to loose morals, and that loose morals tend to general demoralization.

It has been said that during times of prosperity religious fervor wanes and the wells of charity dry up, but anyone who had closely observed the religious and charitable side of life in the national capital during the past week would doubt the truth of the assertion or would at least conclude that this year was an exception.

At the National Rifles' Armory on Christmas day there was a scene that could not but have appealed to the veriest skeptic. More than three thousand needy little ones were made happy by the generosity of the Almas Temple, Mystic Shrine. More than eighteen hundred pairs of stockings filled with toys and candy were distributed; these were followed by boxes to the number of fifteen hundred, and then the grown people had their turn. Some fifteen hundred odd baskets, containing the requisites for as many generous Christmas dinners, were distributed, while many a private donation in the way of money was distributed by the Shriners, whose red fezes were to be seen on every side.

The Saint Vincent de Paul Society, an institution which takes as its model the virtues of its patron saint, set a dinner for three hundred needy guests, while the wives of the members waited on table with all the care and attention they would have bestowed on guests in their own homes. At all the orphan asylums especially good dinners were provided by kind friends, and the boys at the reform school were not forgotten, nor the prisoners in the jail.

Members of the Christ Child Society, which was founded by Miss Mary Virginia Merrick, made five hundred visits and distributed gifts at every

house where real poverty was found to exist. The principal object of the beautiful society is the preparation and distribution of layettes, and the young ladies who are enrolled as its members devote many hours to this charitable and not unenjoyable work. At Christmas, however, the work of the society is not confined to making garments for the very young, and many older children have these young ladies to thank for a goodly portion of the wardrobe which makes it possible for them to go about properly protected from min-try blasts.

The work of the Young Men's Christian Association is being pushed with creditable vigor, and many of the young men in the capital, who are away from home and friends, have found congenial companions and innocent recreation under its auspices, where otherwise they would have been compelled to spend their holidays in the solitude of a boarding house chamber or amid the great temptations of a large city.

Commander Frederick Booth-Tucker, head of the Salvation Army in America, who was the speaker at this week's Y. M. C. A. mass meeting, was introduced by Hon. H. B. F. Macfarland, president of the Board of Commissioners of the District of Columbia. After stating that the Salvation Army had begun its work in London less than forty years ago, and ten years later in this country, Mr. Macfarland said: "Notwithstanding this comparatively short time the Salvation Army has become the best known religious organization in the world. This was accomplished by the organizers and directors of the movement realizing in the beginning that to do effective work it is necessary not only to take care of the spiritual side of man, but that an interest is needed in his physical being. The Salvation Army is a happy blending of the two, and the literal carrying out the command of Christ to 'preach the Gospel to all' is supplemented by supplying food and clothes to the needy. We are very fortunate in having with us to-day the commander-in-chief of the forces in the United States, and I am proud to claim him as a personal friend. He needs no introduction to this audience, but I take great pleasure in presenting Commander Frederick Booth-Tucker." The special feature of Commander Booth-Tucker's address was the story of the ten lepers cured by Jesus, only one of whom returned thanks for being cured, told in his inimitable way.

Gen. O. O. Howard has written a long letter to a local paper, giving his reasons for opposing the re-enactment of the Chinese exclusion law. Following is an extract therefrom: "If the Chinese are to be Christianized and civilized there must be some chance for assimilation with our people. The reason up to the present moment for so little assimilation has been the stringency of our laws, which have given him (the Chinaman) no right to enjoy the fruits of his labor, and which have positively denied him in spirit and letter every privilege of citizenship. Some Chinamen that I know became citizens of the United States before the statutory prohibition. They have uniformly behaved well, and shown themselves



industrious and worthy citizens. I have yet to see an exception to this rule. I know, furthermore, many families that have grown up in spite of the prohibition of citizenship, and have become thoroughly American, the children attending our schools, and the larger youth graduating from our academies and universities. One Chinaman said to me a few weeks ago in the city of Portland, Ore., that he had been in this country more than twenty years; that he had paid many dollars of taxes into the treasury of the United States, and had done his duty to the full acceptance of his neighbors, and yet he could not be allowed the privileges of citizenship, which have been given to thousands of worthless men of other nations after a short residence in the land.

The Epworth League reports that contributions towards the cost of the beautiful Epworth League College of Literature, which is to be erected in connection with the American University, are coming in rapidly and in gratifying amount. Various and numerous entertainments are being held all over the country for the purpose of raising funds, and the results are proving most satisfactory to those who get them up as well as to those who have the management of the college fund.

A member of the League, who resides in this city, but has recently been in Pittsburg, relates an amusing incident which happened to Bishop Joyce, president of the League, in that city. The Bishop was delivering an eloquent address on the subject of the Chinese missions, and apostrophizing the work of the missionary. He said: "I wish I were a missionary in China to-night." Just then a brother, who had perhaps been taking a wee nap, shouted out "Amen." The Bishop and his audience were greatly amused.

Speaking of the Girls' Friendly Society, in which she is particularly interested, Mrs. Roosevelt said recently: "One of the most practical and beneficial features of the society are the 'vacation houses' which have been established in a number of places under its auspices. These houses provide places where young girls, who are employed during the greater part of the year, can spend their vacation in the country at a minimum expense, and among healthful and refined surroundings. They are a great blessing to many girls of moderate means."

Already there are signs that a vigorous campaign will be made in favor of the army canteen soon after Congress reassembles. Numerous petitions and papers have been filed with the Committee on Military Affairs, asking that the matter be reconsidered. The advocates of the canteen have enlisted the support of the Association of Military Surgeons, and that Association has issued a book by Major Louis Livingston Seaman, in which he claims that he has proof that there has been an increase of intemperance and of court martials since the abolishment of the canteen. Eternal vigilance on the part of temperance workers alone will prevent the re-establishment of the canteen on former lines.

A pretty instance of the fondness of President Roosevelt for young people

occurred last Sunday. In the absence of his family the President attended church alone. After the service the congregation followed the usual custom, and remained seated until the President had left the building, all but the young son of Mr. E. J. Milliken, of Jersey City, who was unaware of the prevailing etiquette, and immediately started down the aisle. Just as he met Mr. Roosevelt he discovered his mistake, and was covered with confusion, but the President, perceiving his embarrassment, shook hands with him, and then, putting his arm around the boy's shoulders, the two walked down the aisle together.



#### THE CURE FOR DRUNKENNESS.

By Rev. G. H. Wiley.

[This article first appeared in the Home and School, and has been published in tract form at the request of friends.]

I believe in the "White Ribbon Brigade," "The Sons and Friends of Temperance," "The Good Templars," and any other organization that has shown itself able to stop men from drink, if only for a time.

I am a member of the "Anti-Saloon League" and the Prohibition Party, and pray for the success of every one who tries in these or any other legitimate ways to remove temptation from the drunkard. Yet if I am to speak honestly, I must say that the grace of God, as found in Christ, so far transcends all else in what I have seen and read, in its power to save the drunkard, that really it is no violence to truth to speak of it as the cure.

I am always anxious for the man who stops drink under any other influence than that of grace. I am glad if he should do so, and hope for him with all my heart; but I cannot help having disturbing fears.

If, on the other hand, I am satisfied that he has received Christ, I urge him to use the means of grace; but on my word, Armenian though I am, I am not tantalized with fears, though I well know what may happen.

The change in a man's views, not only about whiskey, but about everything else, is so radical when he has been born of God, that even if he fall again into the mire, he will hardly remain there. Get the drunkard into the Societies if you can; close the bar-rooms within his reach, if possible; but if you want to save him from drunkenness, do not stop until he has received the nature of Christ.

After twenty-five years of observation along this line, the past two having been spent in city mission work, I am prepared to stand by the above statements. Get them to stop if you can by any sort of legitimate means, but the best and by far the surest means is the grace of God.

Let me give you some cases that have occurred in our mission in the past two years, that your faith in this means may be increased.

On a miserably cold and stormy night in the early part of last winter, at an hour of the night when the only cheerful places that could be found in the lower part of Richmond were the many bar-rooms that are thickly scattered over that part of the city, and the large, brightly lighted building known

as the Methodist Institute for Christian Work, a place of rescue for the lost and depraved among men, a noble enterprise conducted by the Methodist laymen. As superintendent, I was seated in my office, at my desk, with possibly twenty-five out of the seventy-five visitors that night, yet remaining in the brightly lighted and comfortable room, looking over the papers or playing games.

A party of three men entered; one of them, the youngest, I should now say, about thirty-five years old (then he looked much older) approached me, and, acting as spokesman, asked for a place to sleep. I saw in his case, as I did in the other two, that they bore the marks of hard drink and dissipation—in fact, every evidence of the confirmed tramp might be seen at a glance. Dirty and ragged, from long neglect, bloated, and even then stupefied from cheapest drink, with that boldness which was born of the desperate condition of being penniless in a strange city, at such an hour on such a night, they argued with me, when I told them that every bed was taken, and that I had already agreed to allow half dozen to sleep on the floor, and did not want more, and that there were other places and they must seek them.

The leader pleaded so earnestly and looked so dejected at the thought of going out again in the storm, that I finally consented that they should lie on the floor in the room used as a chapel, where we had held services that night, and where there was an anthracite fire that would keep the room comfortable until morning. Not to go into all the details, at an early service the next forenoon that man, on hearing in simple language of Christ and His power to change his desires and appetite, asked for prayers. Within two days he accepted by faith the Lord Jesus Christ. From that hour to this he has never taken one drink, though for six years before he had been a vagabond; had forsaken wife and children, and was a curse to himself and others. We obtained employment for him at the Locomotive Works and, after a few weeks he connected himself with Broad Street Methodist church.

For months past he has had entire charge of our lunch room, handling all the money and buying all of the supplies. For consistency, for humility, for point and telling effect in his talks to individuals or in our religious meetings, for tact in his difficult position as manager of the lunch room, he is a marvel. He has brought his wife and five children from Philadelphia, and they are living happily in their home near the mission.

Let me give you another striking example of the power of God's grace to save the drunkard. The first of last December, a man knocked at our side door while we were at breakfast and asked for a bite to eat. He was a typical tramp. The extreme sins that are known in the life of the average tramp render him either vicious and brazen, or they will crush and dispirit him. This man was of the latter type. He was evidently ashamed of his condition and appreciative of what was given him; but in every other respect he could hardly have been farther gone

from hope; morally and physically, a wreck. He was a bar-room chorister, at the end of his rope. A bar-room chorister is one who in his best days may be found in the bar-rooms of New York and other large cities singing at the busy hours of the evening and receiving money remuneration. He almost invariably has a soft tenor voice, for that is the most popular among the "boys." But he soon reaches his zenith and begins to decline, from too much singing or too much drinking, or from both; and then sings with the understanding that his pay is to consist only of drinks tendered him by the mellow, and at such times, good-natured customers.

Finally, on account of his cracked voice and the pitiful and ridiculous efforts he insists on making to try to sing as in former days (for the uncontrollable appetite for drink has come to him while his voice has gone from him), he is told to move on, that he is no longer wanted there.

Then begins a life of deepest misery, when the only happiness known is in drunken dreams, when he hears the applause that was his in other days, the click of the glasses as they wish him the mocking toast that his voice may never fail. Such a man came to our door, and we took hold of him to secure, if possible, some work that he could in the then enfeebled state of his body and health do. Again I must desist from details, as the length of this article requires me to do, and only say that two weeks afterwards he made a profession of faith in Christ in our mission one night, in the midst of a few earnest souls, who surrounded him while he prayed. For more than eight months he has been our janitor. I am sure that if they were asked, any and all of the thirty Christian workers who regularly visit our mission to engage in its work, will tell you that they thoroughly respect J. McL. as a Christian and a gentleman. My own opinion is that he is a man of steady and deep piety, and finds in it both joy and deliverance from former evil habits. He is a loyal member of the Presbyterian church.

I select another from among many where 't would have been a fatal and eternal mistake to have substituted anything else for the grace of God.

J. H. D. came into the mission first of June, bordering on delirium tremens. In a day or so utter collapse followed, and he was sent to the hospital. Mrs. G., one of our workers, followed him there, and offered Christ as a Saviour from the guilt and power of sin.

He accepted Him, was recovered from his sickness, came from the hospital and engaged with burning zeal in God's work. His face and manner revealed marks of intelligence and culture, and it was soon found that he was in possession of valuable and rare knowledge about the manufacture of glass, and at once several prominent business men of Richmond put thousands of dollars in a stock company, bought a plot of ground, and one month ago began the foundations of a large building in which to conduct a business with this man D., so worthy of confidence, in their estimation, that

(Continued on page 12.)



## EPWORTH LEAGUE.

**Topic For the Week Beginning Jan. 19, "Intelligent Piety"—Text, Acts xvii, 10, 12.**

"They searched the Scriptures daily, therefore many of them believed."

Our Object.—"The object of the League is to promote intelligent and vital piety in the young members and friends of the church and to aid them in the attainment of purity of heart and in constant growth in grace and to train them in works of mercy and help."

Our aim is clear cut. We purpose to be truly Christian. This means growth in all inner graces of the spirit, all outward efficiency in helpfulness to others and fuller understanding of all knowledge that is elevating. The best Christian is many sided. Habits of devotion and benevolence are balanced by practices of reading, study and thinking.

Never before was so much reading matter available as now. Never was the quality so excellent and the nature so varied. The price of the best literature places it within the reach of the poorest of the people. The magazine articles of a single month, if carefully culled, are often of great value. If one has the taste for reading, there is no lack of material of the very best for its satisfaction.

Herein lies a danger. The mass of matter is so great that careful selection is required to get that which is adapted to personal needs. Unless a plan is formed and adhered to there is an inevitable drifting into careless ways. Whatever comes to hand is read indiscriminately. The result is a confused condition of mind where many things are heaped together. Little is properly sorted, less is well understood, and almost nothing is fully mastered. Still worse, the mind has become dissipated and shrinks from solid work, craving mere amusement or distraction of attention from serious work.

Some reading should be always in progress of a solid sort, so that when the leisure quarter hour is found it can be at once taken up where it was left the last time. Some work for information, to increase the knowledge as well as to discipline powers of the mind.

The League reading course has been selected specially for meeting the needs of our average young people. The price of the set is very low, and in no chapter will it be found difficult to get at least a few who will club together for its purchase and then for its study and discussion.

Much of value lies in getting together and discussing the subjects and their special treatment in the books read. Points which are obscure to one person are plain to another, and all minds are stimulated to greater activity by contact with others and comparison of views.

In no particular is this more clear than in the matters of Bible study. Frequent interchange of opinion and united study will make marked improvement in the grasp of Scripture truth and also in relish for it.

Some light reading will be helpful, but too much is harmful. It is a serious mistake to read stories more than anything else. It is not a mark of culture to have read many of the popular novels, but to have read discriminatingly what is worth reading does show a trained mind.

## God's Plans.

God has His plans in providence and grace. They do not develop in a day. They ripen by degrees. This does not suit the human mind. Men call for the speedier processes. They become discouraged and doubting at seeming de-

lays or slow movements. But this does not help matters. Our God takes His own time. He makes no mistakes. He will not be forced; neither will He force His creatures. He will not deviate from His ordained operations. He will not shorten the steps between the beginning and the end of His purpose. Every man must live out his appointed life. Between his birth and the grave lies an interval of preparation, discipline and development, and, whether the period be long or short, there is no escaping it. The intervening process is as much decreed as are the beginning and the ending. It stands related to the final outcome. It forms an important part in God's great scheme in regard to time and eternity. At times the experience may be very trying, but the Christian will recognize God's hand in it and abide the issue with patience, resignation and hope, assured that "all things work together for good to them that love God, who are the called according to His purpose."—Presbyterian.

## Sorrow.

O Sorrow, thou art only a gateway to joy, only a hand to lead us to light! Thy cups are hard to swallow, yet when bravely lifted and swallowed they bring us deeper and purer joys. Let us never grieve because of sorrow, but let us take it and go straight to God with it and make it turn out to be one of the greatest blessings of our whole lives.—Bible Reader.

## The Bright Side.

More than half of the unhappiness in the world comes from a perverse unwillingness to look on the bright side so long as a dark side can be discovered.—United Presbyterian.

## The Sunshine of Gladness.

Take thy self denials gayly and cheerfully and let the sunshine of thy gladness fall on dark things and bright alike.—James F. Clarke.

## Before We Sleep.

Like unto an infant's restful gaze  
Would we, Lord, upraise our eyes in prayer;  
Resting then in faith within Thy sight,  
Peace will bring us visions clear and fair.

Bless us each, we pray, before we sleep;  
Guard us as we linger nigh to death;  
Let our heart throbs dedicate to Thee  
Higher aims with every indrawn breath.  
—Philadelphia Ledger.

## RELIGIOUS THOUGHT.

## Gems Gleaned From the Teachings of All Denominations.

We shall not really live until we live again.—Rev. Dr. George H. Hepworth, Congregationalist, New York.

## Will.

Nothing can take the place of a resolute will.—Rev. Dr. John T. M. Johnston, Baptist, St. Louis.

## Evolution.

Life comes out of death; progress comes out of suffering.—Rev. R. F. Coyle, Presbyterian, Denver.

## The Noblest Victory.

To be willing to suffer defeat rather than to win unworthy victory is itself the noblest victory.—Rev. Dr. J. L. Jackson, Baptist, Chicago.

## Best For This World.

Religion is the best philosophy and the best morals and the best instrument for time merely.—Rev. Dr. J. C. Armstrong, Baptist, St. Louis.

## How to Retain Favor.

Nations as well as individuals retain the favor of the skies only as they do the will of the infinite.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

## Do Your Part.

If we make the church of Christ manifestly worth loving, the people

will not fail to love her.—Rev. Dr. S. B. Warner, Methodist, St. Louis.

## Honor in All Stations.

A bootblack who does his duty is as honorable as the governor of the state and, being honorable, can afford to rejoice.—Rev. J. C. Solomon, Baptist, Atlanta.

## The Only Saving Power.

Righteousness is the only thing which can save the nation, the state, the church or the individual from failure.—Professor John W. Wetzel, Congregationalist, Yale University.

## Earnest Citizenship.

God give us a citizenship that shall be trumpet tongued for the right until the powers that be are supplanted by the powers that ought to be.—Rev. C. J. Hall, People's Tabernacle, Denver.

## Unchangeable Religion.

The thought of no century is final, and each century brings different ideas and interpretations, but religion as an active principle is always the same.—Rev. Charles W. Byrd, Methodist, Atlanta.

## The Fountain Head of Wisdom.

Man, with all his learning, has not got beyond the Bible. All our ideas of progress, with all the forward looking spirit of modern Christendom, are due to the Bible.—Rev. H. P. Aston, Baptist, Philadelphia.

## Holy Lives.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Dean Farrar, Anglican Church, Canterbury, England.

## Difficulties.

Let us all learn to thank God for difficulties. They are a part of our discipline. Canaan lies on the other side of Red seas and the Jordan. We need not cross either of them till we come to them.—Rev. Dr. Theodore L. Cuyler, Presbyterian, Brooklyn.

## Why We Are Here.

You are not put into life for a mission or to do great things. You and I are put into life to be made men and women, to do the things that God puts into our hands to do, be they great or be they little.—Rev. Dr. Lyman Abbott, Congregationalist, Brooklyn.

## The Only Reality.

We argue and dispute about the gospel, but it remains airy and unreal until we come face to face with genuine Christian love in action, bearing and hoping and enduring all things.—Rev. Thomas H. Darlow, Literary Superintendent Baptist and Foreign Bible Society.

## Our Noblest Treasure.

Man lives not by bread alone, but by love and hope and faith, and because the so called "sacred Scriptures" of the world more or less perfectly voice these higher aspects of human nature, they constitute our noblest treasure.—Rev. Thomas B. Gregory, Before the Chicago Liberal Society.

## Forget Sin.

Forget your own sins. Forget the sins of your neighbors. Our memory of them is sometimes more vivid than the memory of our own. Do not allow such remembered transgressions to spoil the peace and purity of your soul.—Rev. Dr. Francis L. Patton, Presbyterian, President Princeton University.

## Successful, but Had Groveled.

A few years ago a man of many millions called me to his bedside when he was dying. In his last hours he spoke out frankly. "Doctor," he said, "I've failed, for I've groveled." Yet the world called him successful. His phrase, "I've groveled," has stuck to me as expressing much.—Rev. Dr. W. S. Rainsford, Episcopalian, New York,

## Feed Your Children's Souls.

In so called Christian homes children are neglected as to their spiritual natures. As little animals they are well cared for, but that is all. Parents think they must clothe and feed them and decide questions of amusement and companions and politics, but the subject of religion, the most important of all, they must decide for themselves.—Bishop James M. Thoburn, Methodist.

## How to Find True Happiness.

Man possesses fame, but this does not satisfy the cravings of his soul; he seeks sensual pleasure, but with this come repulsion and a reaction, and then, still desiring, he accumulates money, but none of these brings true happiness, for all of them are only of the external of man and not of man himself. It is only by a constant seeking for something noble and better than we can ever possess in this life, by ever seeking a fuller, truer and wider life, that we can expect to become men.—Rev. Nathaniel Mooney, Catholic, Chicago.

## LIQUOR TRADE STATISTICS.

## An Array of Figures That Should Prove Productive of Thought.

Analyzing data relating to the liquor business, The Corn Belt says:

"There are 199,729 persons holding licenses granted by the states of the United States to sell spirituous liquors, an increase from 195,964 on Jan. 1, 1899. In addition to these there are 12,327 persons licensed to sell malt liquors only, an increase of 244 from the previous year, making a total of 12,156 retail liquor dealers in the United States, 4,121 more than in 1898. There are 4,496 persons licensed as wholesale dealers, 1,959 brewers and 1,907 rectifiers, making a total of 220,518 licenses granted for the manufacture and sale of liquor.

"It is fair to estimate that at least three persons are employed under every license. This is undoubtedly a small average, because some of the brewers and distillers employ several thousand men, but even at that rate there are less than 661,554 persons engaged in the manufacture and sale of liquor in the United States. Estimating the population of the country at 75,000,000, this would make an average of one liquor seller to every 114 of the population.

"During the last year 25,202,901 bushels of grain and 2,198,513 gallons of molasses were used for the manufacture of liquor in this country, which produced 107,618,120 gallons of spirits and 1,657,808 gallons of rum, making a total of 109,275,928 gallons."

## "THE BASEST OUTLAW."

## Some Strong Words From Michigan Concerning the Saloon.

The Michigan Christian Advocate, under the title, "A Protected Fiend," comments upon the eternal and inevitable lawlessness of the saloon and points to the outbreak at Owosso recently as illustrating its assertions. It says:

The liquor traffic is the basest outlaw ever tolerated in a civilized country. It raises up a class of men who consider themselves amenable to no authority and justified in resisting even by violent methods all attempts to restrain them in their unlawful operations. Murder, assault, dynamite outrages, bullying, bluff, mobs and other criminal practices are resorted to whenever attempts are made to eradicate the saloon or even to confine its detestable work to the limits of the law.

Any community can have a mob on its hands by undertaking to enforce the prohibitory features of the liquor law.



No community will venture to cope with the monster unless strong and fearless citizens who count not their lives and property dear unto themselves stand ready to lead the van. As a rule influential men in every community prefer social quiet to tumult and would rather let the saloon, like a mad wolf, go free than to undertake to corral it or destroy it.

#### Whisky Does Not Kill Bacteria.

A particular fallacy is that cherished by many as to the efficacy of whisky or brandy as a germ killer when added to water supposed to be infected. The whisky is assumed to sterilize the water and make it germ free. This, it is declared, is absolutely untrue. Whisky will do nothing of the kind. It is quite certain that microbes can live and thrive in the ordinary mixed drink of whisky and water, the average amount of alcohol in a tumblerful of whisky and water, in the proportion usually adopted, being not more than 10 or 11 per cent. Bacteriological investigations have shown that most germs are not affected by a liquid containing 22 per cent of alcohol, while their corresponding spores are unharmed in 83 per cent alcohol. Alcoholic drinks, therefore, cannot be regarded as effectual destroyers of microbe life.—Leslie's Weekly.

#### A Plea For Enthusiasm.

Never in the world's history has the subject of temperance received so much attention as at the present, says Christian Work. New methods are being employed, and greater victories are being achieved. Public sentiment is rising like a mighty tidal wave that threatens to sweep the traffic out of existence. Let us rally with new courage, fresh strength and abounding enthusiasm and send the cause forward with a shout, spread our literature, plan new meetings, follow up every point of vantage, be sweet spirited, insistent, practical, believing. This is God's work, and it shall triumph gloriously. Be not slow nor faithless nor fearful nor asleep. Let not the enemy take you unaware. Keep him on the defensive. Let your actions outrun your words.

#### Milwaukee Private Barrooms.

The Milwaukee Sentinel is authority for the statement that the latest innovation in that city is the "private residence barroom." All the attractive furnishings of the best fitted up saloons are adapted for this purpose, and the only noticeable difference between the "home" barroom and the ordinary one is that there is no license on the wall of the former. Photographs of this latest creation for the worship of Gambrinus are published.

Those who know not God are slain by sorrow, but those who do know Him are brought into a closer walk with Him in the fellowship of suffering.



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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST ROUND.

Wakefield, Wakefield, December 7th, 8th, morning.

Surry, Dendron, December 8th, night; 9th, morning.

Lunenburg, Fletcher's chapel, December 14th, 15th, morning.

West Lunenburg, Courthouse, December 15th, night; 16th morning.

Market Street, December 22d, morning.

Ettrick, December 22d, night.

Prince George, Warwick, December 28th, 29th, morning.

Blandford, December 29th, night.

South Brunswick, Rock church, January 4th, 5th, morning.

Brunswick, Lawrenceville, January 5th, night; 6th, morning.

High Street, January 12th, morning.

Matoaca, January 11th, 12th, night.

East Dinwiddie, Tabernacle, January 18th, 19th, morning.

Sussex, Stony Creek, January 19th, afternoon; 20th, morning.

North Mecklenburg, Shiloh, January 24th, 25th, morning.

South Hill, Lacrosse, January 25th, evening; 26th, morning.

Mecklenburg, Sardis, January 27th, morning (Tuesday).

West Brunswick, Rocky Run, January 28th, morning (Wednesday).

Nottoway, Mays', February 1st, 2d, morning.

Blackstone, February 2d, night; 3d, morning.

Dinwiddie, Gravelly Run, February 8th, 9th, morning.

West Dinwiddie, Corinth, February 9th, evening; 10th, morning.

R. T. WILSON, P. E.

### DANVILLE DISTRICT.

Sledd Memorial, December 1st (11 A. M.); Cabell Street, December 1 (7:30 P. M.); Prince Edward, Keysville, December 7th, 8th; Charlotte, Reese's, December 8th, 9th; East Halifax, Clover, December 10th (11 A. M.);

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South Boston, December 11th (7:30 P. M.); S. Pittsylvania, Mt. Olivet, December 14th, 15th (11 A. M.); Washington Street, December 15th (7:30 P. M.); Henry, Axton, December 21st, 22d; Martinsville, December 22d (7:30 P. M.); Main Street, December 29th (11 A. M.); Calvary, December 29th (7:30 P. M.); Chatham, Chatham, January 4th, 5th; Pittsylvania, Whitmel, January 5th, 6th; West Franklin, St. James, January 10th; Franklin, Redwood, January 11th, 12th; Rocky Mount, January 12th, 13th; East Franklin, Northfield, January 14th (11 A. M.); Danville Circuit, Bethel, January 18th, 19th (11 A. M.); Mount Vernon, January 19th (7:30 P. M.); South of Dan, Cedar Grove, January 25th, 26th; Hyco, Omega, January 26th, 27th; Boydton, January 29th; Chase City, Centenary, February 1st, 2d; Clarksville, Clarksville, February 2d, 3d; Patrick, Stuart, February 8th, 9th; Meadows of Dan, Epworth, February 9th, 10th; Smith's River, Wade's school-house, 11th; Ridgeway Circuit, Bethel, February 13th (11 A. M.).

J. C. REED, P. E.

When we pray God to perform His gracious purpose with regard to men, let us not insist overmuch that He do it according to our way of thinking.

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### NOTEWORTHY ANSWERS.

centration." The waste of thousands of lives is due to a scattering of forces upon trifles. The greatest generals the world has ever known have been those who have known how to concentrate all their forces upon one point, and having carried that, to repeat the operation till every point had been won. The old proverb, "Jack of all trades and good at none," has sound philosophy underlying it. Few men are so versatile as to be able to scatter forces successfully. "Too many irons in the fire" results in the overheating of some of them. There are sometimes apparent exceptions to the rule. The prime object of the cotton planter is to raise cotton, from which to make what are known as cotton goods. But there are certain "by-products," as they are called, such as cotton-seed meal and oil, and cotton-pod forage, etc. All these the planter must save, if he is going to make a success of his plantation. And so in every calling or trade, there are certain incidental products or side-lines, which, with care, can be made a help to the main work of the life. But these side-lines must never be allowed to assume an equal place with the great work of life. Many illustrations might be given did space permit, but I must condense, or I will lose my readers. I should say that "concentration" is the bringing together of all one's powers for the accomplishment of a definite aim. And hence we come naturally to the third word, "Adaptation." If we accomplish our aim, the aim must be one to which our abilities are adapted. Many lives are wasted because the powers are set to work upon things which should be left to other men. To discover and to clearly appreciate one's own limitations is a great and inestimable achievement. I say achievement, because it is usually costly and painful. Happy the man who has learned to be quiet and stand aside when matters are at the front for which he has no fitness or training. "Fools rush in where angels fear to tread" is too true of many men. The "burnt" child dreads the fire, but it is too sadly true that it is only after it is "burnt." Advice, persuasion, warning, all are often wasted, except that after the child is burnt it has more respect for the views of the adviser.

Some men say that they are not adapted to any calling; if so, they have never found out what it is. Usually the trouble is that such persons "despise the day of small things," and because they cannot at once do large things, are unwilling to do anything. They confound greatness with largeness. The huge fly-wheel of the engine went whirling round on the axis and the machinery in the room went singing on its work. The pump sent water to the tank, the fan drove heat through the house, the dynamo gave light to the students. But suddenly the engineer heard a slight clink on the floor, and saw the great wheel slipping sideways on the crank shaft. He cut off the current. The wheel slowed down; the pump, fan, dynamo, all stopped, and the water and heat and light ceased flowing. He went to the wheel, examined it, and then looked on the floor and picked up a piece of iron an inch

in diameter and six inches long. It was a wedge. How little and insignificant beside the huge wheel. It was nothing but a little piece of iron! Yes, but it was just as great in its place as the fly-wheel, the pump, the fan, or the dynamo. The engineer took it up and drove it back into its place, took a punch and hammer, and made a little countersink in the iron on the side of the groove, so that it could not slip out again, turned on the current, started the engine, and the water, heat and light again flowed in their regular channels. When shall we learn the lesson that greatness consists in always doing those things to which we are adapted, and whether they be little or large they may be equally great? "He that is faithful in that which is least is faithful also in much."

The readers will please excuse the editor. He has preached a sermon on Dr. Holmes' definition as a text, without intending to do so. But the hour for the pressman approaches, and it must go, even if it is not "adapted" to the modern newspaper, or to the patience of the reader.



### THE METHODIST INSTITUTE FOR CHRISTIAN WORK.

The editor dropped in upon the Richmond Preachers' meeting on Monday, and found a full attendance. The subject under discussion was the support of the city mission work. The report of the committee asked for \$1,250 from the various churches for the coming year, and the amount was cheerfully accepted and divided out among the churches. As many of our people are not fully acquainted with the character of this work, and as it is directly under the care of our Methodist churches, and as Bro. George H. Wiley, the superintendent, is a member of our Conference, and appointed directly to this work, and furthermore, because it is interesting reading, the report of the committee is given below in full. There is a value in this work above the actual good done to needy men. It is an evidence to the world that there are men and women in the Church of Christ who are thinking of the poor, the degraded, the sinful, the lost, and anxious to help them to come up out of the "slough of despond" to the fullness and blessedness of the Christian life. The report follows:

In presenting his second annual report of the Methodist Institution for Christian Work, we call attention to this statement made in our former report, "that we hoped to enlarge the scope of the work and thereby more fully realize our desire to make it the most practical Christian work engaged in in this city," we have not done all that we hoped to do; yet, under the blessing of God, we have done much; and that you may get a fair idea of what we have done and are doing, it seems well to me to divide this report under three heads:

We will notice, first, what has been done for the bodies; second, for the minds; and third, for the souls of those with whom we labor.

#### 1ST.—FOR THE BODY OF MAN.

For nine months every Sunday morning, an average of 35 men have sat down to a breakfast of bread and butter, with coffee, and, often, this attrac-



tive meal to the characters who visit us has in addition a plate of beans or a bowl of soup. The W. C. T. U. and the Y. W. C. T. U., with some zealous Epworth League members, have supplied the table at an average of \$2 per Sunday for the 40 Sundays. Last Christmas 200 persons were fed abundantly, and a score of families had baskets of food sent them. It is difficult to make or give a correct estimate in dollars of the charities dispensed by the mission, but it is within bounds to say that monetary value of fuel, food, clothing and medicines given out the past year reaches several hundred dollars, and not \$30 of this was allowed by the committee from the fund raised in the churches for the support of the work.

The next thing under this head to which we call your attention is the sewing school, where the children are being taught the needful art of sewing. The president of this school reported an average of 25 in the weekly gatherings throughout last winter and spring.

The boys' military company has proven a source of delight to its members. Each has a real gun, and within a few days a neat uniform will be received from New York. When thus equipped, and marching to the music of drum and fife, we can hardly imagine boys happier than will be these lads. This equipment has not cost the treasury one penny.

We have sheltered and lodged 600 men in the past twelve months. We have received pay for beds in 300 cases, and, with the \$30 thus secured, have kept the beds and rooms clean. Many of the 600 slept on benches, for which we made no charge. We received over the lunch counter about \$225 in the five months it was running, which means 4,500 lunches of coffee and sandwiches. It is proper to say that this feature of our work is in the hands of certain ladies, and that receipts from it are turned over to them, and consequently it is not a source of profit or loss to the institution. We do not wish it understood that the ladies are engaged in this work for a profit, far from it, for it is purely their love for the Master which prompted them to assume all the expense and bear whatever loss might result from this branch of the mission work.

## 2D.—FOR THE MIND.

We have a library and more than 200 volumes; a reading room, in which is found daily papers, magazines, and popular games for men. We also have similar entertainment for boys under 17 years of age.

Throughout last winter and until late spring a corps of teachers, with a superintendent, taught a night school two nights in each week, with an average attendance of about 40 scholars. A musical club was comfortably arranged for by a young man, who furnished one of the rooms in the building for their meetings at a cost of \$40. This club was sustained throughout the winter with weekly gatherings. A dozen times last winter we offered a free entertainment to those in the community, and in every case the superintendent (Bro. Wiley) congratulated himself as he saw the room packed with people, and knew that

the pleasure derived was from innocent and oftentimes helpful exercises.

## 3D.—FOR THE SOULS OF THOSE WITH WHOM WE LABOR.

Our religious work is of course the most important, and is what all else is expected to lead to. We have five strictly religious services. One following the Sunday morning breakfast, the Sunday school, preaching Sunday and Tuesday nights, with service on Thursday night led by a layman. The service at the breakfast is a most enjoyable one, and not a few have given the best reason to suppose that they have been truly converted during this service. The Sunday school runs from 75 in the summer to 125 about Christmas times. The Sunday night services are well attended, though during the week not so largely so. At least 87 have joined some Protestant church through the work of the mission in the building and tent. This is not simply an estimate, but a fact established by careful inquiry of the pastors in the city. About 30 of our ladies have formed a board, with Mrs. Michaels, of Park Place, president; Mrs. Maybee, of Centenary, vice-president, for the purpose of co-operating with Bro. Wiley in this work, along such lines as in their judgment may be productive of most good. All honor to them. We welcome them as co-workers, and trust that others may add themselves to this branch of the work.

Your committee feels that the work thus outlined is accomplishing in that quarter of the city more than could be done by any other than a similar agency, and, under the continued blessing of God, is destined to do more in the year to follow.

It would not be just to close this report without alluding to the earnest, faithful efforts of Bro. Wiley, who planned and executed the major part of what has been herein alluded to, for the committee felt that in all matters pertaining to the conduct of the institutional work he should be given a free hand, subject, of course, to the approval of the committee when an expenditure of money was involved. We believe Bro. Wiley has demonstrated his adaptability to this work, and that it would be a misfortune should he not be returned to it. Love for the work, energy far beyond his strength, and at all times a cheerful acquiescence in the plans and views of the committee when not in accord with his own, makes him pre-eminently the right man to be in charge of it another year.

In conclusion, you responded nobly to the call made for funds, thereby evincing interest of a positive and substantial character, and we feel that you will not let this God-given opportunity to obey the command of our Saviour, "Go ye into all the world and preach the Gospel to every creature," escape you in the years to come. May His blessing, the consciousness of duty well done, be your portion for thus "seeking to save."

A. MAUPIN.  
T. A. HARRELSON.  
H. C. OSTERBAND.  
F. W. STIFF.  
J. S. BRAUER.  
O. S. MORTON.

## Religious News.

Dr. S. S. Lambeth, D. D., pastor of Liberty Street M. E. church, at the morning service Sunday preached a new year sermon. Subject, "Proper Views of Life." In the evening his subject was, "The Power of a Guilty Conscience to Torment Its Possessor." Under the management of the new superintendent, Mr. W. J. Miller, elected about a month ago, the Sunday school is on a boom, and the interest is increasing with the membership. The school has determined to give a gold medal to the teacher bringing in the greatest number of new scholars, and a similar medal to the scholar doing likewise. Another medal will be given the teacher making the best record for punctuality and efficiency, and likewise a similar medal to the scholar making the best record in this respect during the present year.

The pastor of Memorial M. E. church, Rev. W. Asbury Christian, at the morning service preached on the new Christ. Text, "I count all but loss, for the excellency of the knowledge of Christ Jesus my Lord." At night the third of the series on popular sayings, "Perseverance Conquers All Things," was handled with marked ability and was of no little interest to his hearers. Quite a large congregation was on hand at both the morning and evening services. In the Sunday school a vote of thanks was extended the committee that prepared the Christmas entertainment. The subject for next Sunday, the fourth of the series, is "Sowing Wild Oats."—*Virginian-Pilot*.

## METHODIST MINISTERS' MEETING.

The Methodist preachers held their regular weekly meeting at Epworth church at 10:45 o'clock yesterday morning, with the president, the Rev. W. R. Proctor, in the chair.

The devotional exercises were conducted by the Rev. W. P. Jordan, a superannuated member of the Virginia Conference. He read as the Scriptural lesson the fifteenth chapter of the Gospel according to St. John.

The Rev. Dr. W. E. Judkins, presiding elder of the Norfolk and Eastern Shore District, being present, was granted the privileges of the floor. He spoke specially on the work of a general source of religion in all the churches, referring to the fact that last year was a most successful one, there being over eleven hundred conversions in the district, and almost as many accessions. He desired the present year should be one of general revival, and that a great harvest of saved souls should be gathered into the Church, and he earnestly desired that the preachers in the cities would make this a special feature of their work.

The Rev. A. Coke Smith spoke earnestly on the importance of a forward movement in the Church for a more general revival of God's Holy Spirit and grace among the people, and a general awakening of sinners to the calls of the Gospel. He desired to see the power of the Holy Spirit visibly manifested in every church, and a union of feeling and Christian fellowship between all the churches. He said

that he was at the disposal of his brethren to work earnestly at any and all times for a pentecostal time in the salvation of the unconverted.

Rev. E. T. Dadmun referred to a meeting held in Pittsburg while he was pastor there, in which all the Methodist preachers united. Meetings were held in all the churches at stated times, which resulted in a spiritual uplifting of the members and the salvation of souls.

The Rev. W. Asbury Christian strongly favored a similar meeting being held in Norfolk, Portsmouth and Berkley. He thought that all of the meetings could be held at the same time, and that the preachers could be divided up, five going to each church and conducting the exercises. On his motion, the president appointed a committee of five, consisting of the Revs. W. Asbury Christian, E. T. Dadmun, R. H. Bennett, C. L. Bane, and E. H. Rawlings, to meet and discuss the feasibility of holding such meetings and formulate a plan for conducting them and to bring in their report at the meeting next Monday. After the appointment of this committee by the president, Rev. H. C. Cheatham, offered a powerful prayer for the committee to be guided by God's Holy Spirit in planning the programme for these meetings.

## REPORTS FROM THE CHURCHES.

The following reports were received from the churches:

Wright Memorial, Portsmouth—The Rev. W. C. Vaden preached at 11 A. M. The pastor, Rev. George M. McFaden, preached at night and made an address in the afternoon before the Missionary Society of the Court Street Baptist Sunday school.

Epworth—Dr. Smith reported a good day and large congregations. Rev. R. H. Bennett preached at the 11 o'clock service; subject, "A New Year's Message." At night Dr. Smith preached. He received eleven new members by certificate.

Huntersville—Rev. H. C. Cheatham preached at 11 A. M., and 7:30 P. M. Sunday. There was a good Epworth League meeting in the afternoon and a fairly good Sunday school in the morning.

Owens Memorial—The pastor, Rev. Ernest Stevens, preached Sunday morning, and the Rev. W. C. Vaden at night. A very interesting watch-night was held Tuesday night.

Cumberland Street—Rev. C. L. Bane attended the Sunday school in the morning, preached at 11 A. M., conducted the Epworth League in the afternoon, and preached again at night to a large congregation. He received two new members by certificate.

Rev. Daniel T. Merritt reported a large increase in the attendance on the Sunday school at Port Norfolk and large congregations at the regular services, and a fine Epworth League meeting in the afternoon.

Central—Rev. W. T. Green reported that, without any special effort, \$210 was raised in the Sunday school towards completing the new Sunday school and lecture-room of the new church now in course of erection. He preached to large congregations morning

(Continued on page 13.)





WASHINGTON. —Most encouraging to all Christian workers is this discourse of Dr. Talmage while denying the accuracy of statistics which represent Sunday audiences as diminishing; text, Hebrews x, 25, "Not forsaking the assembling of ourselves together."

Startling statements have been made in many of the pulpits and in some religious newspapers. It is heard over and over again that church attendance in America is in decadence. I deny the statement by presenting some hard facts. No one will dispute the fact that there are more churches in America than ever before, one denomination averaging two new churches every day of the year. The law of demand and supply is as inexorable in the kingdom of God as it is in the world. More churches supplied argues more church privileges demanded. More banks, more bankers. More factories, more manufacturers. More ships, more importers. More churches, more attendants.

In all our cities within a few years churches have been built large enough to swallow up two or three of the old time churches. I cannot understand with what kind of arithmetic and slate pencil a man calculates when he comes to the conclusion that church attendance in America is in decadence. Take the aggregate of the number of people who enter the house of God now and compare it with the aggregate of the people who entered the house of God twenty-five years ago, and the present attendance is four to one. The facts are most exhilarating instead of being depressing. That man who presents the opposite statistics must have been most unfortunate in his church acquaintance.

You are not to argue adversely because here and there a church is depleted. Churches have their day. Sometimes merchandise will entirely occupy a neighborhood and crowd out the churches and families ordinarily attendant upon them; sometimes a church perishes through internecine strife. But there are no facts to overthrow the statement that I have made in regard to the increasing attendance upon the house of God. Now, I am ready to admit, as every intelligent man will admit, that there are churches which have been depleted, and it is high time that a sermon be preached for the benefit of young men who are just entering the gospel ministry and for the warning of prosperous churches as to what are the causes of decline in any case. If merchandise crowd out a church, that cannot be helped, but under all other circumstances decadence in church attendance is the fault either of the church or of the pastor.

#### Modern Church Methods Needed.

Churches are often cleared of their audiences by the attempt to transplant the modes of the past into the present. The modes and methods of fifty years ago are no more appropriate for today than the modes and methods of today will be appropriate for fifty years hence. Dr. Kirk, Dr. McElroy, Dr. Mason, Dr. De Witt, Dr. Vermilyea and hundreds of other men just as good

as they were never lacked audiences, because they were abreast of the time in which they lived. People will not be interested in what we say unless we understand the spirit of the day in which we live. All the weebegonish statistics are given by those who are trying in our time to work with the wornout machinery of the past times. Such men might just as well throw the furnaces out of our church basements and substitute the foot stoves which our grandmothers used to carry with them to meeting, and throw out our organs and our cornets and take the old fashioned tuning fork, striking it on the knee and then lifting it to the ear to catch the pitch of the hymn, and might as well throw out our modern platforms and modern pulpits and substitute the wineglass pulpit up which the minister used to climb to the dizzy height of Mont Blanc solitariness and then go in out of sight and shut the door after him.

The trouble begins away back in the theological seminaries. It is a shame that larger provision is not made for ministers of religion, for the sick and the aged and the infirm who have worn themselves out in the service of God. We have naval asylums and soldiers' asylums for men who fought on land and sea for our country when these men have become aged or crippled, and it is a shame that larger provision is not made for the good soldiers of Jesus Christ who have worn themselves out in battling for the Lord. But lack of provision in that respect makes a tendency to turn our theological seminaries into hospitals for sick and aged and infirm ministers. When a man begins to go down, they give him the title of D. D. by way of resuscitation. If that fails, then the tendency is to elect him to a professorate in some theological seminary. There are grand exceptions to the rule, but it is often the case that the professorate in a theological seminary is occupied by some minister of the gospel who, not being able to preach himself, is set to teach others how to preach. In more cases than one the poorest speaker in the faculty is the professor of elocution. We want more wide awake, more able-bodied ableminded men, more enthusiastic men, in our theological seminaries and in the professorates—men like Addison Alexander, who could during the week

teach young men the theory of preaching and then on Sunday go into the pulpit and with the thunder and lightning of Christian eloquence show them how. What would you think of a faculty of unsuccessful merchants to train young merchants or a faculty of unsuccessful lawyers to train young lawyers? It is often the case that theological seminaries cut a man and clip him and square him and mold him and bore him and twist him until all the individual is gone out of him and he is only a poor copy of a man who was elected to a professorate because he could not preach. We want less deadwood in the theological seminaries and more flaming evangelists. I declare that a man who cannot preach himself cannot teach others how to preach.

#### Practical Gospel.

At a meeting of the general assembly of the Presbyterian church of the United States a clergyman accustomed on the Sabbath to preach to an audience of two or three hundred people in an audience room that could hold 1,500 was appointed to preach a sermon on how to reach the masses! I am told the incongruity was too much for the risibilities of many of the clergy in the audience. Now, a young man coming out from such bedwarding influences, how can he enter into the wants and the woes and the sympathies of people

who want on the Lord's day a practical gospel that will help them all the week and help them forever?

Young ministers are told they must preach Christ and him crucified. Yes, but not as an abstraction. Many a minister has preached Christ and him crucified in such a way that he preached an audience of 500 down to 200 and from 200 to 100 and from 100 to 50 and from 50 to 20 and on down until there was but little left save the sexton, who was paid to stay until the service was over and lock up! There is a great deal of cant about Christ and him crucified. It is not Christ and him crucified as an abstraction, but as an omnipotent sympathy applied to all the wants and woes of our immortal nature, a Christ who will help us in every domestic, social, financial, political, national struggle, a Christ for the parlor, a Christ for the nursery, a Christ for the kitchen, a Christ for the barn, a Christ for the street, a Christ for the store, a Christ for the banking house, a Christ for the factory, a Christ for the congressional assembly, a Christ for the courtroom, a Christ for every trial and every emergency and every perturbation.

It is often the case that the difficulty begins clear back in the home circle, with misapprehension as to which child ought to be consecrated to the ministry. John is a keen, bright boy. He is good at a bargain. When he trades at school, he always gets the best of it. Make him a merchant. He will soon gather a fortune and go right up to take his place among the commercial princes. George has great cerebral development. Phrenologically, language is large. Make him a lawyer. He will argue his way to the front, and he will take his place among the Mansfields and the Storys. Henry has large girth at the chest and is military in his step and bearing. Send him to West Point. We shall see him yet a brigadier general. William is fond of sketching, especially of sketching ships, and he knows as much about a vessel as an old sailor. Make him a shipbuilder. The vessel that he builds will successfully wrestle with the Caribbean whirlwind. Aleck is not very well. He has never had very good digestion. Since that last malarial attack his spleen is enlarged. He has a morbid way of looking at things. He will sit for hours looking at one figure in the carpet. His manners are so mild, so soft, so gentle, so affectionate, so heavenly, and he cries easily. Make him a minister. Now, my friends, that is a great mistake. If you want to consecrate one of your sons to the gospel ministry, take the one widest awake, the brawnfiest, the most brilliant, the most irresistible, the most potent. A tremendous work opens before a profession whose one object is to lift the nations toward God and prepare them for heaven.

#### Ministerial Laziness Denounced.

Ah, my friends, churches will be largely attended just in proportion as we ministers can meet their wants, meet their sufferings, meet their bereavements and meet their sympathies. If there be a church with small help, small audience; medium help, medium audience; large help, large audience. If there be a famine in a city and three depots of bread and one depot have a hundred loaves and another depot five hundred loaves and another depot ten thousand loaves, the depot that has a hundred loaves will have applicants, the depot that has five hundred loaves will have far more applicants, the depot that has ten thousand loaves will have throngs, throngs, throngs.

Oh, my brethren in the Christian ministry, we must somehow get our

shoulder under the burden of the people on the Lord's day and give them a good stout lift, and we can do it. We have it all our own way. It is a great pity if, with the floor clear and no interruption, we cannot during the course of an hour get our hymn or our prayer or our sermon under such momentum we can, by the help of God, lift the people, body, mind and soul, clear out of their sins, temptations and troubles.

I think that ministerial laziness often empties the church of auditors. Hearers who are intelligent through reading newspapers and by active association in business circles will not on the Sabbath sit and listen to platitudes. Hearers will not come to sermons which have in them no important facts, no information, no stirring power, no adaptation, no fire. The pew will not listen to the pulpit unless at least on the subject that day under discussion, the pulpit knows more than the pew. Ministerial laziness has cleared out many churches. Such ministers saunter around from parlor to parlor under the name of pastoral visitation and go gadding about through the village or the city on errands of complete nothingness and wrap their brains around a cigar and smoke them up and then on Saturday afternoon put a few crude thoughts together and on Sunday morning wonder that the theme of Christ and him crucified does not bring a large audience and on Monday sit down and write jeremiads for the religious newspapers about the decadence of church attendance.

#### Advice to Young Preachers.

People will not go to church merely as a matter of duty. There will not next Sabbath be a thousand people in any city who will get up in the morning and say: "The Bible says I must go to church. It is my duty to go to church; therefore I will go to church." The vast multitude of people who go to church go to church because they like it, and the multitude of people who stay away from church stay away because they do not like it. I am not speaking about the way the world ought to be; I am speaking about the way the world is. Taking things as they are, we must make the centripetal force of the church mightier than the centrifugal. We must make our churches magnets to draw the people thereunto, so that a man will feel uneasy if he does not go to church, saying: "I wish I had gone this morning. I wonder if I can't dress yet and get there in time. It is 11 o'clock; now they are singing. It is half past 11; now they are preaching. I wonder when the folks will be home to tell us what was said, what has been going on." When the impression is confirmed that our churches, by architecture, by music, by sociality and by sermon, shall be made the most attractive places on earth, then we will want twice as many churches as we have now, twice as large, and then they will not half accommodate the people.

I say to the young men who are entering the ministry, we must put on more force, more energy, and into our religious services more vivacity if we want the people to come. You look into a church court of any denomination of Christians. First you will find the men of large common sense and earnest look. The education of their minds, the piety of their hearts, the holiness of their lives qualify them for their work. Then you will find in every church court of every denomination a group of men who utterly amaze you with the fact that such semi-imbecility can get any pulpits to preach in! Those are the men who give forlorn statistics about church decadence

(Continued on page 14.)



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**TRAINS LEAVE RICHMOND, VA.:**  
9:20 A. M., No. 7, daily for Durham, N. C., Danville, and all the local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson; at Durham for Raleigh, Goldsboro, and all North Carolina points.  
2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.  
11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.  
6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.  
**TRAINS ARRIVE RICHMOND:**  
6:00 A. M.)  
5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.  
8:40 A. M., from Keysville and local stations.  
3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.  
**LOCAL FREIGHT:**  
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4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, connecting at West Point with steamers for Baltimore and York River landings. Stops only at stations between Quinton and West Point.  
2:15 P. M., No. 10, daily except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.  
5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.  
**TRAINS ARRIVE RICHMOND:**  
9:15 A. M., daily, from West Point, with connection from Baltimore, except Mondays.  
10:45 A. M., daily, except Sundays, from West Point and intermediate stations.  
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Schedule in Effect February 24, 1901.

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Leave Richmond.....	12:23 noon	10:40 P M
Arrive Petersburg.....	1:08 P M	11:30 P M
Arrive Henderson.....	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine.....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	*6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:00 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily: No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

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**TRAINS ARRIVE RICHMOND DAILY:**

4:45 A. M., No. 44, from all points South and Southwest.  
5:35 P. M., No. 66, from all points South and Southwest.  
6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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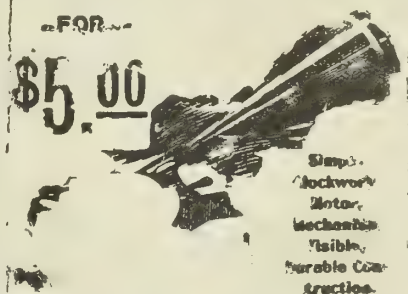
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## The Home Circle.

### THE GROCER'S TEST.

By Agnes E. Wilson.

"What I want," said Mr. Philpotts, leaning over the counter of his own grocery in a confidential sort of way, "is a good, thoroughly dependable sort of a boy. He must be careful and obliging, accurate and quick at figures. Got any boys like that?"

It was the village schoolmaster to whom the grocer was talking.

"Two of them," came the reply. "There they go now," and he looked across to the other side of the street, where Jack Willis and Charlie Crawford were sauntering along together.

"I don't need two," said Mr. Philpotts. "D'ye reckon I could get one of these fellows without the other?"

"They aren't quite so inseparable as that," the schoolmaster said, laughing. "Either of them will suit you. Jack is the quickest at figures, but— You'll be safe in choosing either," he added, turning to go.

Mr. Philpotts scratched his head. "Now, how am I to know which one I want?" he said in perplexity. "If he'd just recommended one of them, there wouldn't been any trouble. So Jack's the quickest at figures? That is one thing in favor of Jack; but let me see."

Mr. Philpotts must have been in a brown study for as much as a minute. Then he went and weighed out fifty pounds of granulated sugar and twenty pounds of bacon for an out-of-town customer. He chuckled while he was doing it, and it was evident that he had hit upon a plan.

"And as sure as you live, sir," he said to himself, rubbing his hands together, "if I find they both do, I'll hire 'em both, sir; I'll hire them both."

Mr. Philpotts did not trouble himself about the possibility of not being able to get either boy. The privilege of clerking for Mr. Philpotts during the vacation was too eagerly coveted by the schoolboys to render it likely that he could fail to secure the lad he chose.

As it happened, both Jack Willis and Charlie Crawford had been longing for the place. It was well known, however, that Mr. Philpotts usually made his own choice, and that there was little advantage in making application for the place.

But it was with a little thrill of excitement that Charlie replied to Mr. Philpotts' query that evening, as he went into the store on an errand for his mother.

"Are you in a hurry, Charlie?" the grocer had asked.

How Charlie wished that he were not!

"Mother needs these things for supper," he replied, "and I promised to hurry back. Was there something you wanted of me, Mr. Philpotts?"

He could not keep the eagerness out of his voice, and Mr. Philpotts understood.

"Only to ask you about something," he answered, indifferently. "Drop in some time when you are passing, if it isn't too much trouble, Charlie."

"I'll come in this evening," Charlie promised, and was off like a flash.

"He wanted to stay," Mr. Philpotts mused. "But he was faithful to his

mother's errand. That's one for Charlie. But Jack's quicker at figures, and that's one for Jack. Well, we'll see, we'll see." And Mr. Philpotts rubbed his hands and waited for Jack.

As luck would have it, it was not many minutes before Jack entered, also on an errand for his mother.

"Are you in a hurry, Jack?" asked the grocer, weighing out the pound of tea which Jack had asked for.

"Not particularly," Jack answered. "Doesn't your mother want this tea right away?" queried Mr. Philpotts, sharply.

"Oh, I guess not, not for a little while, anyway. Did you want something, Mr. Philpotts?"

"I wanted a little talk with you," the grocer began. Jack's eyes sparkled. "To tell you the truth," Mr. Philpotts went on, "I wanted to ask you about Charlie Crawford."

"I notice that you and he are pretty thick," the grocer continued, "and I have a notion that nobody knows so much about a boy as his boy friends. Now, I've been thinking about having him in the store with me this summer, and I thought I'd ask you if you could recommend him. I know I'm a queer old duffer, but I'd rather have your opinion than the schoolmaster's. You know Charlie better. Now, what can you say for our friend?"

It looked very much as if Jack could not say anything. How was he to know that Mr. Philpotts was saying over to himself: "Faithful to his promise, and that's one for Charlie. But Jack's quicker at figures and that's one for Jack. Maybe Jack's mother didn't tell him to hurry, so I won't call this delay one against Jack."

Jack was silent so long that the grocer resumed his questioning.

"Is Charlie neat and careful and courteous and trustworthy?" asked he.

"Oh, yes!" Jack at last found his voice. "He's all that." Someway his words didn't sound one bit enthusiastic. He wanted that place so much for himself.

"And quick at figures?" the grocer pursued. "I'm very particular about that."

"He's fair," admitted Jack. "He isn't the best in the class."

"Never knew him to cheat in games, or do any mean little thing like that, did you?"

"No," Jack replied. You would have thought he spoke reluctantly.

"Anything else you think I ought to know?" queried the grocer.

"N—no," stammered Jack. "Charlie's a good fellow, but—"

"But I see you don't want to tell me," Mr. Philpotts said suddenly. "You are too loyal to your friend to finish that 'but.' I'm obliged to you, Jack. I'll make further inquiries."

Now, Mr. Philpotts had not put the faintest trace of sarcasm into his sentence regarding Jack's loyalty, but some way Jack did not feel very happy, although he hoped that the "further inquiries" would turn Mr. Philpotts' attention to himself. He would have felt less happy had he known that the further inquiries were to be made of Charlie himself.

That evening Charlie called on the grocer. Perhaps he was disappointed when that individual began to inquire

about Jack Willis, but if so, he had conquered his chagrin before it came his turn to speak.

"I'm sure Jack would just suit you, Mr. Philpotts," he said, and although his voice was quiet, it was enthusiastic still. "Everybody likes Jack, and he is so bright and quick. And he's a splendid scholar—the best in the class."

Mr. Philpotts went on with his searching questions, but Charlie became still more spirited in his admiration of his friend. There was no faint praise in his words or voice. At last the grocer asked quite suddenly:

"Wouldn't you like the place yourself, Charlie?"

Charlie hesitated. Then he spoke the truth.

"Yes, Mr. Philpotts. But I would not stand in Jack's way a minute. I'll be glad to see him get it."

It has always been an unexplained mystery to Charlie why Mr. Philpotts answered as he did.

"The place is yours, Charlie. I was only testing you. I didn't have the faintest notion of hiring Jack."

Charlie demurred a little.

"It will be you or some other boy, not Jack," Mr. Philpotts said firmly. "I have my reasons."

Charlie never knew, nor did Jack, but Mr. Philpotts summed up his reasons this way:

"Quick at figures, that's one for Jack. Not true to his friend, that's one against him. One from one leaves nothing. Faithful to his promise and faithful to his friend, that's two for Charlie. Two against none is a pretty fair score. I guess I can wait a little longer for him to do his figuring, if he's as loyal to my interests as he's shown himself to be to others tonight."—Selected.

### NO MORE BUTTONS.

A clergyman's wife was mending clothes for her boys when one of her lady neighbors called in to have a friendly chat. It was not long before the visitor's eye was attracted by a large basket, more than half filled with buttons. Thereupon she began to turn them over, and suddenly exclaimed:

"Here are two buttons exactly the same as those my husband had on his last winter suit. I should know them anywhere."

"Indeed," said the clergyman's wife, quietly. "I am surprised to hear it. As all these buttons were found in the collection bag, I thought I might as well put them to some use."

Before she had finished speaking the visitor hastily arose and said she must be going.

The story soon got about, and since then no buttons have been found in the collection bag.—Selected.

A BLOW IN THE BACK.—An overcoat is a necessary nuisance, and the tendency to take it off on warmish days in late autumn and winter is as strong as it is unwise. A treacherous wind hits you in the back, and the next morning you have lumbago. Rub well and often with Perry Davis' Pain-Killer, and you will be astonished to find how quickly all soreness is banished. There is but one Pain-Killer, Perry Davis'.

THE CURE FOR DRUNKENNESS. he was made the most important and necessary factor in it all.

The day on which work on the factory began, he was forced to take his bed, and within a week he held the hand of one who was a stranger three months before, but at that time a weeping friend and brother, and said:

"All is well; Jesus sent me to Richmond to get ready for an eternal home, not as we thought to go into this business to make money for His use and glory. Tell my father I die with the presence of Christ consciously known and without fear. I am the chief of sinners, but His blood is sufficient."

For ninety days, in every hour he planned for his Lord and for His glory in coming years; but the most of his life had been spent in dissipation before he received the truth that Christ could and would do what he had tried in vain to do—that is, make him to hate drink and love the right.

Light and darkness are not more in contrast than was the life and heart of this man in the last ninety days of life and before that time. So I say get them to stop drink, but above all, get them to Christ.

The Washington, Richmond, and Florida Limited is the name of the Southern's new train inaugurated November 24, 1901, and now being operated daily between Washington, Richmond, and Jacksonville, Fla. It is in every detail a complete train, composed of day coaches of the very latest improved patterns, Pullman drawing-room cars, and dining cars. The day coaches go through from Washington and Richmond to Charlotte, Columbia, Savannah, and Jacksonville, and at Richmond a drawing-room sleeper is added, going through to Atlanta and Birmingham. At Charlotte this sleeper is attached to the United States Fast Mail, forming through service for New Orleans, Memphis, and all the South and Southwest. Connections are made at Charlotte with sleeper for Charleston, S. C. It leaves Washington daily at 10:50 A. M., Richmond at 2:30 P. M.; arriving at Jacksonville at 9:15 A. M. the following morning, and correspondingly quick time is made to all other Southern points. This service is in addition to the numerous trains operated daily over the main line, thus making five limited trains daily, with dining-car service between the North and South over the Southern.

Captain C. W. Westbury, the courteous and alert district passenger agent of the Southern Railway, is very proud of this train, and recently showed a number of newspaper men through it. It is indeed a thing of beauty, and for the travelling public a joy forever.—Foreign Mission Journal.

JUST AS A FIRE spreads in dry grass and weeds, so does an inflammation of the throat—the result of a cold—grow down into the sensitive air-passages of the lungs. The cold, like the fire, should be promptly dealt with. When you begin to cough, use Allen's Lung Balsam. It will certainly heal the sore throat and lungs, and it may save you from consumption.



## RELIGIOUS NEWS.

(Continued from Page 9.)

ing and night, and conducted the service at Cottage Place in the afternoon.

Rev. George Wesley Jones held his usual services and received one new member by certificate.

Park View—Rev. J. N. Latham held special services in connection with the reopening of his church after extensive repairs and improvements. He preached at the 11 o'clock service, and Rev. W. R. Proctor, a former pastor, preached at night. Their improvements consist of an enlargement and rearrangement of the building, with five additional rooms and new upholstery, at a cost of \$3,500.

Rev. Paul Bradley conducted his usual services at Churchland, and preached at West Norfolk in the afternoon. He reports the congregation steadily increasing.

Memorial—Rev. W. Asbury Christian preached to a full house morning and night Sunday, and reported a large attendance at the Sunday school.

Centenary—Rev. E. T. Dadmun received four new members by certificate and preached to large congregations. He reported an unusually large congregation at the union watch-night service, and an able and uplifting sermon by Rev. H. C. Cheatham and a most refreshing after-meeting.

Lambert's Point—Several accessions to the Sunday school were reported. Rev. Dr. Judkins preached at 11 A. M., and the pastor, Rev. C. H. McGhee, at night, on "The Uplifted Christ." He received three new members by certificate.

Monumental—Rev. E. H. Rawlings reported that the number of scholars in the Sunday school number nearly 500, with a very large percentage of attendance. He preached at 11 A. M. and 7:30 P. M., and received two by certificate and two on profession of faith. He had a most interesting watch-night service Tuesday night.

McKendree—There were large congregations at both services Sunday. The pastor, Rev. W. R. Proctor, preached at 11 A. M., and the Rev. R. H. Bennett at 7:30 P. M.—Virginian-Pilot.

Rev. J. K. Jolliff had fine congregations to hear him at Queen Street, and a very large communion service. There were about 300 communicants.

LeKies' Memorial—The Rev. C. H. McGhee preached at 11 A. M., and the Rev. W. E. Judkins, D. D., at 7:30 P. M.

## REV. J. G. BAILEY DEAD.

We are sorry indeed to announce to our readers the death of Rev. J. G. Bailey, a local minister of our Church on the North Pittsylvania Circuit. His death occurred on December 27th. He served with great fidelity the Staunton River charge as a supply for a number of years; he was ever ready to render service for his Master. He was held in the highest esteem by his neighbors and friends. In his death a faithful workman has been called to his reward. Our sympathy goes out to the bereaved ones.—Danville Methodist.

A brave retreat may show greater courage than a foolhardy advance.

## A FABLE.

(By Carolyn Wells.)

A man there was, endowed with wealth,  
Friends, fortune, fame, good looks and health,  
Obedient children, loving wife—  
Uncounted blessings crowned his life.

But, though he viewed his lot with pride,  
Think you this man was satisfied?

No; not content with fame and pelf,  
He borrowed trouble for himself.

As copy-books have often taught,  
The borrower's way's with sorrow fraught;  
And one who asks a loan, some day  
The obligation must repay.

Now, he who borrowed trouble found  
That when the pay-day came around,  
He had to own, with grief and shame,  
He hadn't a trouble to his name!

So he was fettered hard and fast,  
And in a debtor's prison cast,  
And there he weeps with bitter moan  
Because he can't repay his loan.

## MORAL.

Don't borrow trouble, for, alack,  
You may have none to pay it back.

## THE HIGHWAY OF TRADE AND TRAVEL.

The Southern Railway begs to call attention to its unequalled facilities for reaching all points in Florida, the South and Southwest. It is justly termed the representative railway of the South, the highway of trade and travel. Its important through connections, through car arrangements, complete dining-car service, quick and convenient schedules, commends it to the travelling public.

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The Southern's Palm Limited, formerly known as the New York and Florida Limited, will be inaugurated early in January, 1902, and will run solid between New York and St. Augustine, Fla. All of these trains carry dining cars, thus providing a great convenience and time-saver to the traveller.

## "LAND OF THE SKY."

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## THE SUNDAY SCHOOL.

## LESSON II, FIRST QUARTER, INTERNATIONAL SERIES, JAN. 12.

Text of the Lesson. Acts ii, 1-21.  
Memory Verses. 2-4—Golden Text,  
Acts ii, 39—Commentary Prepared  
by Rev. D. M. Stearns.

[Copyright, 1901, by American Press Association.]

1. "And when the day of Pentecost was fully come they were all with one accord in one place." This day, called Pentecost, or "fiftieth day," is mentioned again in chapter xx, 16, and I Cor. xvi, 8, as a day to be remembered and observed and is foreshadowed in Lev. xxiii, 15, 16, in the new meal offering of first fruits fifty days after the sheaf of first fruits, the former representing the resurrection of Christ on the day after the Passover Sabbath and the latter, fifty days later, suggesting the event of our lesson in connection with the beginning of the gathering of the body of Christ from all nations. The leaven in the fiftieth day offering sets forth the sin even in the believer, for leaven is always a type of evil, but it is met by the blood of the sacrifice (Lev. xxiii, 17-21). Christ is the first fruits; we are a kind of first fruits (I Cor. xv, 23; Jas. i, 18). While the disciples of Christ waited for the promise of the Father they continued in prayer and supplication (Acts i, 4, 14), but whether the election of Matthias to fill the place of Judas was of the Lord or of Peter is a question. Some disciples still find it difficult to pray and wait without the transaction of some other business. We may possibly find Paul and not Matthias as the twelfth. See the one accord of the Lord's people in i, 14; ii, 1, 46; iv, 24; v, 12; viii, 6; xv, 25; just seven times; the one accord of Satan's followers in vii, 57; xii, 20; xviii, 12; xix, 29; just four times, the worldwide number, suggesting the whole world in the wicked one hating God (Rev. vii, 1; I John v, 19; R. V.; John xv, 18, 19). The word is only used once elsewhere (Rom. xv, 6), and teaches us with one mind and one mouth to glorify God.

2-4. "They were all filled with the Holy Ghost." When the Holy Spirit came upon Christ at His baptism, He came in the form of a dove, for there was no need of a purifying or consuming fire, but saved sinners need the Spirit as a fire. The saying in Isa. lxiv, 2, "The fire causeth the waters to boil to make Thy name known," taken in connection with the water as the word (Eph. v, 26), and the Spirit as fire helps us to understand why some people who know much of the word of God seem to have no power or go in them. The water is not boiling; they need the fire of the Holy Spirit. The Spirit came as the Lord Jesus said He would and took possession of these redeemed ones, His temples, and at once they began to speak, or rather the Spirit who filled them began to speak through them. See in Acts iv, 31, how when they were filled on another occasion they spake the word of God with boldness. While yet with them in His mortal body Jesus had told them, "It is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. x, 20). Neither the thoughts nor the words were theirs; but, as in the case of the sweet psalmist of Israel, the Spirit of the Lord spake by them, and His word was in their tongue (II Sam. xxiii, 27).

5-11. Jews from all nations were gathered at Jerusalem, and quickly they came together and heard these unlearned Galileans talking in the languages of all lands concerning the wonderful works of God. The Holy Spirit had taken full control of these men and was telling through them the things of God and of Christ as Jesus said He would (John xvi, 13-16). He who first gave different languages to people (Gen. xi, 7) can as easily cause others to speak these languages when He sees fit, and, although we do not hear of missionaries in our day acquiring a foreign language in that way, yet I am acquainted with missionaries who, in reliance upon Job xxxvi, 4, were

able to speak in a foreign tongue in a very short time. One whom I know passed an examination in six months that would ordinarily require a year of study. The Spirit does not talk of the works of man, nor does He honor man, but He loves to honor God. Like the servant of Abraham when he went to obtain a wife for Isaac, He tells of the only Son and how the Father had given all things into His hand. The messenger of the Lord is not expected to think out his message and tell the people his thoughts, but he is expected to receive it from the Lord and deliver it as the Lord's message (Ex. iv, 12; Jer. i, 7; John xii, 49; I Pet. iv, 11).

12-15. This supernatural occurrence was to these devout Jews wholly incomprehensible, and they tried to explain it by saying that these men were full of new wine, about as silly an explanation as is given by some of the wise and professedly devout men of our day of some of the wonderful works of God. The natural man, however educated or religious he may be, cannot receive the things of the Spirit of God, for they are foolishness unto Him (I Cor. ii, 14), and these devout, religious Jews needed just what Nicodemus needed, a new birth, the gift of God, which many of them a little later received. That the wisdom of this world cannot comprehend or explain the things of God is repeatedly shown in the book of Daniel, a book which some of the wise men seem to wish out of the Bible, perhaps because therein is shown the utter inability of the wisdom of Egypt to explain the things of God. The wise of this world are drunken, but not with wine (Isa. xxix, 9). Consider also Eph. v, 18, and some similarity between a man filled with wine and one filled with the Spirit.

16-21. Peter does not say that this was the fulfillment of that part of Joel's prophecy which he quotes, but that it was a sample of it or, if you prefer, a fulfillment, for one has truly said that prophecy may have a germinant accomplishment while the complete fulfillment is yet in the future. That Joel's prophecy has not yet had its fulfillment (if you will suffer the word) or its final fulfillment is seen in the context, for Israel is still ashamed and humiliated among the nations, and Jerusalem is not holy, for strangers still possess her, and the Lord has not yet returned to dwell in Zion (Joel iii, 17, 21). The judgment of nations (Joel iii, 1, 2), of which our Lord spoke in Matt. xxv, 31-46, has not yet taken place, for He has not yet come in His glory. When He thus comes, we will come with Him to be associated with Him in judging the nations (Col. iii, 4; I Cor. vi, 2; Rev. ii, 26-28). Let us be filled with the Spirit and be His faithful witnesses till He come.

\* \* \*

## SOUTHERN LITERATURE

The following is a list of attractive publications issued by the Passenger Department, Southern Railway:

"Winter Homes in Summer Lands," "Hunting and Fishing in the South," "Land of the Sky," "Charleston and her Exposition," "The Beautiful Sapphire Country," "Illustrated Folder—Cuba, Nassau and Porto Rico." Copies may be had upon application to ticket agents. C. W. WESTBURY.

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Opp. U.S. Patent Office, Washington, D.C.



(Continued from page 10.)

FTOGs never croak in running water; always in stagnant. But I say to all Christian workers, to all Sunday school teachers, to all evangelists, to all ministers of the gospel, if we want our Sunday schools and our prayer meetings and our churches to gather the people we must freshen up. The simple fact is the people are tired of the humdrum of religionists.

You say that all Sunday school teachers and all evangelists and all ministers must bring their illustrations from the Bible. Christ did not when he preached. The most of the Bible was written before Christ's time, but where did he get his illustrations? He drew them from the lilies, from the ravens, from salt, from a candle, from a bushel, from long faced hypocrites, from gnats, from moths, from large gates and small gates, from a camel, from the needle's eye, from yeast in the dough of bread, from a mustard seed, from a fishing net, from debtors and creditors. That is the reason multitudes followed Christ. His illustrations were so easy and so understandable. Therefore, my brother Christian worker, if you and I find two illustrations for a religious subject, and the one is a Bible illustration and the other is outside the Bible, I will take the latter because I want to be like my Master. Looking across to a hill, Christ saw the city of Jerusalem. Talking to the people about the conspicuity of Christian example, he said: "The world is looking at you; be careful. A city that is set on a hill cannot be hid." While he was speaking of the divine care of God's children a bird flew past. He said, "Behold the ravens." Then, looking down into the valley, all covered at that season with flowers, he said, "Consider the lilies." Oh, my brother Christian workers, what is the use of our going away off in some obscure part of history or on the other side of the earth to get an illustration when the earth and the heavens are full of illustrations?

#### Modern Christianity.

Why should we go away to get an illustration of the vicarious suffering of Jesus Christ when at Bloomfield, N. J., two little children were walking on the rail track and a train was coming, but they were on a bridge of trestlework, and the little girl took her brother and let him down through the trestlework as gently as she could toward the water, very carefully and lovingly and cautiously, so that he might not be hurt in the fall and might be picked up by those who were standing near by? While doing that the train struck her, and hardly enough of her body was left to gather into a funeral casket. What was that? Vicarious suffering; like Christ; pang for others; woe for others; suffering for others; death for others. What is the use of our going away off to find an illustration in past ages when in Michigan a mail carrier on horseback, riding on, pursued by those flames which had swept over a hundred miles, saw an old man by the roadside, dismounted, helped the old man on the horse, saying, "Now whip up and get away?" The old man got away, but the mail carrier perished. Just like Christ dismounting from the glories of heaven to put us on the way of deliverance, then falling back into the flames of sacrifice for others. Pang for others; woe for others; death for others; vicarious suffering. What is the use of our going away off in ancient history to find an illustration of the fact that it is dangerous to defy God when in the Adirondacks I saw a flash of lightning and bolt so vivid I said, "That struck something very near?" A few hours afterward we found that two farmers that Monday

morning had been seated under a tree, the one boasting how that the day before, on the Lord's day, he had got his hay in and so cheated the Lord out of that part of the time anyhow and both of them laughing over the achievement by which they had wronged the Lord of his holy day, when the lightning struck one dead instantly and the other had been two weeks in bed when we left the Adirondacks and has become an invalid, I suppose, for life. He did not make as much out of the Lord as he thought he did. Was it any less an illustration for my soul because I met the clergyman on his way home from the funeral and he told me of the facts and said the body of the man who had been destroyed was black with the electricity?

#### Heaven Very Near.

Oh, Christian workers, we have got to freshen up. What is the use of our going back in the Christian classics to find an illustration of the victorious Christian deathbed when my personal friend, Alfred Cookman, a few years ago went away in as imperial grandeur as did Edward Payson? Is it any less an illustration to me and to you because I met him a few weeks before in front of Trinity church, Broadway, and I said, "Cookman, you look as if you were working too hard?" Where in all the classics is there such a story as that of Cookman, when in his last moment he cried, "I am sweeping through the gates washed in the blood of the Lamb?"

What is the use of going away off to get an illustration when in a house on Third avenue, Brooklyn, I saw a woman dying, and she said, "Mr. Talmage, heaven used to be to me a great way off, but it now is just at the foot of the bed?" What is the use of your going away off to get illustrations of a victorious deathbed when all Wales was filled with the story of the dying experience of Frances Ridley Havergal? She got her feet wet standing on the ground preaching temperance and the gospel to a group of boys and men, went home with a chill, and congestion set in, and they told her she was dangerously sick. "I thought so," she said, "but it is really too good to be true that I am going. Doctor, do you really think I am going?" "Yes." "Today?" "Probably." She said, "Beautiful, splendid, to be so near the gate of heaven." Then after a spasm of pain she nestled down in the pillows and said, "There, now, it is all over—blessed rest." Then she tried to sing, and she struck one glad note, high note of praise to Christ, but could sing only one word, "he," and then all was still. She finished it in heaven.

Oh, fellow Christian workers, what is the use of our being stale and obsolete and ancient when all around us are these evidences of God's grace, God's deliverance, God's mercy and God's wisdom? We have got to freshen up in our sermons, freshen up in our songs, freshen up in our zeal, freshen up in our consecration, and if we do it, my brethren and sisters, we will no more have to coax people to come to church than if you throw corn on the ground you have to coax pigeons to come and eat it, no more than you would have to coax a tired horse to eat the oats you throw in his manger. Yes, we must freshen up in our Sunday schools and in our prayer meetings and in our pulpits.

For spiritual blessings, let our prayers be importunate, perpetual and persevering; for temporal blessings, let them be general, short, conditional, and modest.—Jeremy Taylor.

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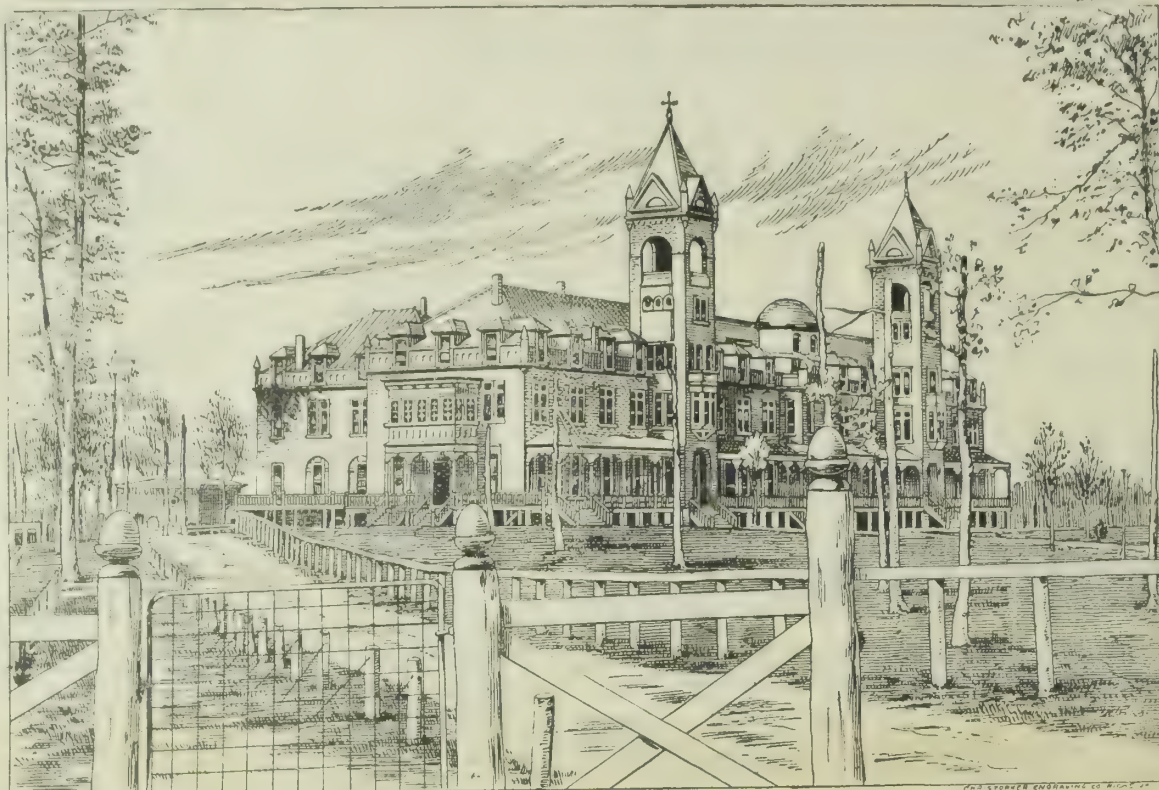
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 3.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JANUARY 23, 1902.

ONE DOLLAR A YEAR.

*Address all communications to  
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## Editorial.

Men and women are finite and narrow. They lay down certain laws of life. They dig out certain channels and say, "Now, let us be blessed, but let our blessings flow through these channels: Meat and drink, shelter and clothing, health and good name. If we are to be blessed, we must be blessed through these channels. To lack in these is to lack the favor of God." Job stands to-day as for ages past—God's denial of the narrow philosophy of devils and of men. And Jesus adds the final touch, "Is not the life more than meat, and the body than raiment?" Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

If God's idea of the highest blessings is one thing, and ours a different thing, somebody must yield before there can be harmony, and consequent peace. The All-knowing, the All-wise cannot yield to us, ignorant and short-sighted men. He will break up our narrow ditches and fill them with sand and cut out new paths, through which to send His blessings. Like the lame man at the beautiful gate, we look up, expecting to receive an alms, but God's answer comes, "Silver and gold have I none, but such as I have, give I unto thee. In the name of Jesus Christ of Nazareth rise up and walk." Not money, but life and power; not little things, but great things. We walk through life in this fashion, crying out for things of to-day and to-morrow, and ignoring the fact that the things of all days, of all years, of eternity itself, are ours for the asking.

Delightful! Satisfying! What? The knowledge of helpfulness. The assurance from needy ones that we have given to supply their needs. How broad, how inviting the field! Room enough for all to dwell therein. The ones we help can help us in their turn. We need not weep and mourn because we cannot give the things that others give. Responsibility for each one is measured by the opportunity of each one. If our opportunity is to give money, food, raiment, medicine, then our responsibility follows. If our opportunity is to give an example of courage, patience, humility, forbearance, brotherly kindness, then the responsibility is upon us to do so. If

our opportunity is to give a smile, a kind word, a sympathetic tear, then responsibility follows. Let us give to each other such as we have, then there will be delight and satisfaction in our hearts. Let me quote one of Bishop Fitzgerald's sayings in "Whetstones": "The new year comes to you with a jewel in its hand—the jewel of opportunity. Lay hold of it by doing what conscience dictates now. Now means—now."

Beware of spiritual pride! Christ is the foundation! The building rests upon Him. The world accepts Him in name, but rejects Him in fact. Is a man good because he eats his dinner, or accepts an invitation to spend an evening with the President? Do we claim any goodness because we eat or because we go? Shall we think ourselves to be good because we go to church and get spiritual food, or because we get on our knees and talk with God, the Lord of all the earth? Let us not deceive ourselves! The Pharisee thanked God that he did all these things. We are not good because we do these things. If we are trying to be good, we will do them, but we will do all things whatsoever in the name of the Lord Jesus. "Not by works of righteousness, which we have done, but by His mercy He saves us." Let us not commend ourselves because we do these things, but let us thank God that we have the opportunity to do them.

### THE BOOK COMMITTEE'S CHOSEN AGENT.

A few days since the Vendome Theatre, of Nashville, Tenn., burned out to such an extent that it is unfit for use. An effort was made to secure the Tabernacle to meet engagements already made by the theatrical management. The Tabernacle had been erected chiefly by the efforts of Capt. T. G. Ryman, a convert of Sam Jones, for evangelical purposes, but had been placed under a directory, of which Major E. B. Stahlman was chairman. The chairman sought to induce the directory to allow the use of the Tabernacle for the purposes proposed. Capt. Ryman opposed the occupancy with such energy that the efforts of the chairman met with defeat. Thereupon, the chairman at once offered his resignation, as reported by himself in an article in one of the city papers.

This is the man, whom the Book Committee selected to represent our great Church at Washington. Did they know the character of the man, and his views and principles before they selected him? The Church would like

to know whether anything was considered in the employment of this man, except his ability to collect difficult claims. Prudence and piety both should have suggested the most careful investigation into the character of any man before committing to him the honor of a great Church in a transaction, involving such possibilities of wrong-doing, and of damage to the fair fame of the Church.

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### AN ASTONISHING STATEMENT.

"I simply rise, without any expectation of changing any vote in this house, to enter my protest against the proposed action. This State is struggling to build up a system of education. There is not in the State a college to which any man would rather send his son than to the University of Virginia. I speak without any personal attachment towards it. There is not a college in this State, however, through which any man would rather have his son receive his final education, if he could afford to send him to the University."

The above statement was made by Mr. C. V. Meredith, of Richmond, in the debate on the appropriation to the University of Virginia. It is surely astonishing that any man, who is familiar with the history of education in Virginia, or who has ever heard the subject of education presented from a Christian standpoint, should display such ignorance of the facts in the case. He asserts that there is not a man in the State who would not prefer to send his son to the University of Virginia, if he could afford to do so. He little understands the views of thousands of Christian people in this State. This writer feels confident that there are more men who prefer to send their children to the denominational colleges than there are men who prefer to send to the University of Virginia. The editor was not opposed to the appropriation to the University. He believes that it would be better for the cause of education, if the appropriation had been fixed by the Constitution. But he would never think of preferring to send his son to the University rather than to his denominational college. He does not believe that the University should compete with the colleges, nor does he think the University a fit place for boys of college age. There are thousands of Christian men and women who believe that their children should be trained in Christian and not in State institutions, and they show their belief by giving their money to their church schools and by sending their children there to be trained by teachers who are

attested to them to be earnest believers in Jesus Christ, and anxious for the eternal salvation of the pupils under their care.

Mr. Meredith is mistaken. The Church of Christ has always led the way in the development of true learning, and she is not prepared to surrender her children to the care of State institutions, which may and often do have agnostics and skeptics and irreligious persons among the teaching force. The editor does not assert that any of the present faculty of the University are of this character. But it is a well-known fact that these matters are not matters of prime importance in the selection of teachers for State schools, while they are fundamental in the selecting of teachers in the denominational schools. If Mr. Meredith will get the facts, he will find that the majority of the young men in the denominational colleges were able to go to the University, but their parents would not send them there on spiritual grounds. There are still thousands of parents in the old State who are more concerned about the spiritual welfare of their boys, than they are about their being graduates of the University of Virginia.

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### CONDITION OF BRO. GILL.

Bro. John A. Gill is living at Bloxom, in the district parsonage. He has been sick since last June. In a note to the editor he reports that he is improving slowly, but is still confined to the bed. His diet is almost entirely confined to liquid food, but he can now take a little solid food by grinding it. He is still unable to talk, and has to be moved on a stretcher, but is hopeful that he may get out by spring.

Our brother is making a brave fight to conquer disease, that he may get back again to the work to which he devoted himself so faithfully during the days of strength. Let us give him and his family our sympathy, our prayers, and our practical help, that he may be restored to health.

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### THE CONFERENCE ANNUAL.

The Annual has come to hand once more, and, as usual, is gotten up in good style, and reflects credit upon the editor and the printer. It has 140 pages this year. It is surprising that no more than 2,000 copies of it are circulated. The proceedings, the reports, the obituaries, the opening sermon, the statistical tables, and the Conference roll and post-offices are all to be found in this one pamphlet for twenty-five cents. Some of the reports, etc., will be published later on.



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"A bad time, you mean," said Edward, looking out of the window. "That depends. It's lots of fun to do as you please."

Edward looked over at his roommate and wondered at his easy, happy expression. He had been out the evening before at a late supper held in the Greek letter society rooms down town, where, if the rumors of such suppers were correct, there was dissipation of various kinds that resulted in no good to any of the students. Edward was wondering if Preston was as happy as he looked.

"Your conscience never troubles you, does it?"

"It used to," replied Willis, whistling a bar of a popular tune, "but I've trained it in the way it should go, and—all right!" he shouted as the door opened and a head with a tennis cap on it was thrust into the room. "I'll be out there in a minute. We're going to play off that set with Bruce and Clark."

He put on his tennis shoes, hunted up some balls, took down his racket and went out. Edward sat for half an hour by his table, looking out of the window and unable to study. Finally he threw down his book and put on his hat and went out to the tennis courts to watch the game. It was impossible for him to go on with his studies in the condition his mind was in. He was not in the habit of juggling with his conscience as Willis was, and he could not quiet it after that promise to rent the route.

Next day he went down to the office, and Rankin went with him to make arrangements. The proprietor was very busy and did not question Edward at all, so that Rankin did all the lying himself, a thing that Willis said, in talking it over with Edward afterward, Rankin was perfectly competent to do.

He started in with the work of the route with conflicting feelings. He had not actually said a word to the proprietor or to any one else about the ownership of the route, and he tried to quiet his conscience with the thought that he was justified in earning the money needed to carry him through college. And still he was not able to silence that little voice. His home training had been too exact. His father had been called by some of his neighbors overparticular in the matter of truthfulness. If he had not been so particular, they said, he would have got on faster. Edward's mother and Freeda had the same habit of scrupulous exactness, and Edward had never been able before to satisfy himself with any statement that stopped short of a solemn and perfect frankness. He was not satisfied now, but he was struggling to make the matter seem reasonable and persuade himself that, as Willis said, he was "too lucky."

For a while he worked on the route with all his energy. Matters in regard to Cuba and Spain's administration of that unhappy island were growing

more and more important as news. People in the limits of the newspaper route who had never taken a paper began to subscribe. Before the week was out Edward had increased the subscription list by the addition of 25 new names.

When Rankin paid him at the end of the week, according to their contract, he was much pleased. He volunteered 50 cents extra on the \$3, and Edward silently took it.

"I'm willing to make it a regular thing," said Rankin, "if you can keep up the list through the winter. Looks now as if there might be a war with Spain, and if there is people will want the news right along. The papers will probably have a boom."

"Probably they will," replied Edward briefly.

That was Saturday night, and, as his custom had been since entering college, he went over to the girls' hall to see Freeda.

When she came into the parlor, she noticed Edward's unusually grave face. He was habitually grave, but not somber, and Freeda was quick to see the difference.

"What have you been doing, Ned? You've been working too hard."

"No; I haven't," Edward hesitated to tell her the real cause of his trouble because he did not want her to know anything about the real struggle he was having to meet his expenses. But Freeda was a persistent girl, and Edward's old habits of frankness finally prevailed, and he told his sister briefly about the newspaper route and his contract with Rankin.

Freeda listened, and her face grew more and more distressed as he went on. They were sitting in a corner of the parlor, for there were other callers present, and Freeda said in a low voice:

"Ned, you never told me that uncle did not send you the money to pay the first term's bills. I am sure that was the understanding when we left home. You have given me all the money and not kept any for yourself."

Edward explained that their uncle needed the money to buy stock for the farm, but Freeda was evidently very much disturbed by her brother's confession.

"At any rate, Ned, you have been tempted to take this route against your convictions because you need the money so much. And I feel to blame for your having done so much for me. I could get a place to work somewhere in a private house instead of paying for board and room here in the hall."

"It isn't necessary," replied Edward doggedly, "so long as I am making this three and a half a week, and there will be some money coming to me from the farm in January."

Freeda was silent a moment and then said timidly:

"Do you think you will go on with the route?"

"Yes, I suppose so."

Freeda did not say anything. A num-

dered and the brother and sister were not able to talk together privately any longer. Among the newcomers was Willis, jolly and as noisy as he dared to be with the principal of the ladies' department in the little room adjoining the general parlor.

Somehow as Willis came up and spoke to Freeda and made her grave face smile with some nonsense lightly spoken by him Edward felt a dislike for his roommate that he had never experienced before. He resented his easy going, happy carelessness. There seemed to be a disagreeable familiarity on Preston's part with all the girls, but Edward Blake noticed it for the first time in connection with his conversation with Freeda. It was Preston's manner, and Edward on this evening especially was probably more than usually sensitive.

He rose to go earlier than usual, and Freeda went out into the hall with him.

"I don't feel quite right about the route, dear Ned," she said as he took his hat up from the hall table, "but if you feel easy about it—I suppose"—

She hesitated for fear of seeming to discourage him from the only thing that seemed possible for him to do in order to make his way.

"If I could find anything else to do, I would do it," said Edward moodily. "Don't you worry about it, anyway. I don't want to spoil your happiness."

"The only unhappiness I can have, Ned, is to see you unhappy," Freeda replied impulsively, and then she kissed him, a thing she seldom did, but the girl's heart was sore at the sight of what she truly imagined her brother's struggle.

Willis lounged into the hall with two or three other students just as Edward went out.

"Wish I had a sister in college," he said, with a provoking smile.

Freeda reddened, and after a moment's pause she turned and went directly up stairs. The boys with Preston laughed louder than usual, and Miss Channing, the principal, opened her door and came into the hall. She looked at Willis sharply and said:

"Mr. Preston, if you don't obey the rules as to order on calling nights you will not be permitted to come any more this term."

Willis smiled good naturedly.

"Now, then, Miss Channing, am I to blame if the other fellows laugh at my witty remarks? What makes you always pick on me, a poor, inoffensive little junior?"

Miss Channing looked at him and tried to be severe, but Willis looked so absolutely and contentedly happy that she relaxed her own look and came out into the hall for a chat, and in a few minutes she was laughing with the others at an imitation on Willis' part of one of the professors who was exceedingly unpopular with both faculty and students. Afterward she reproached herself for letting Willis Preston impose on every one. But that was not the first time he had had his own way at the ladies' hall.

Edward Blake went out across the campus and started toward his room. Before he put his foot on the steps of the building he had gone over the whole matter of the paper route again. His sister's evident distress for him had moved him very deeply. In spite of the fact that he had not actually lied to the proprietor of the paper or to any one else he knew well enough that he had let Rankin do the lying for him, which was the same thing. Out there in the dark he fought the battle out, going over on the steps of the chapel opposite Rankin hall. As he sat there he was not able to think of any one in

the whole college who could give him any help to settle the question. He was not a professed Christian, although he always had respect for religious life and had attended the college prayer meetings and association gatherings several times since entering the college. So he was not fighting out the question of right and wrong on any basis of Christian faith. His mother and sister were members of a church at home, and he had always attended and believed in it. Since leaving home he had been down town to different churches, but had not yet settled on any one regularly. The fight he was having now was carried on practically alone in the dark with his conscience and his God.

At last he came down off the steps and started again toward his own



"Ned, you never told me that uncle did not send you the money."

room. Rankin's room was on the front of the building, and Edward as he looked up saw a light burning there. He went on up and stopped at his own room. He put his hand on the knob of the door and waited there a second. Then he slowly walked across the hall and knocked at Rankin's door.

When Rankin opened the door and saw Edward, he looked a little surprised, but invited him in politely enough and asked him what he wanted.

Edward remained standing by the table during the interview and never changed his position. Rankin walked up and down the room and grew more excited every minute.

"I've come in to say that I must give up the route," said Edward, coming at once to the point.

"Give up the route!"

"Yes; I can't make myself believe that the business is right for me, and I must give it up."

"But, see here!" Rankin spoke roughly, and the coarseness in him began to show through the veneer of his outward politeness. "There are two parties to a contract. What if I say that I will not go back on my contract? What then?"

"It makes no difference. I can't carry the paper any more."

"But you've made a contract with me to carry the papers, and you are legally bound by your written word. I can hold you to it."

Edward was silent a minute. He did not know enough about the law in the case to know whether Rankin was telling the truth or not. At last he said slowly:

"Will you let me see the contract?"

Rankin hesitated, but he knew that Blake had a copy in his own room. He opened a drawer in his desk and threw the paper on the table.

"There's no time mentioned here."



said Edward, reading the clause aloud. "I promise to carry the papers for so much a week and to keep up the regular list of subscribers, but the agreement leaves it open for you or me to dissolve the contract without naming any time."

It was true, for Rankin in drawing up the paper had in his own mind reserved the right to secure the services of another carrier if at any time he could get one at a cheaper rate.

"Anyway, you are under moral obligations to keep your promise," said Rankin, using an argument he never would have thought of with another student.

"I'm not under any moral obligations to continue lying."

"Who's done any lying, I'd like to know?" exclaimed Rankin savagely. "I've done all the talking, and I'm willing to stand the responsibility."

Edward made no reply. After coming back to the table from a walk over to the window Rankin exclaimed:

"It will put me in a hole with the paper at the office. How am I going to make them believe that the route is sold again to another party? They're suspicious of me down there now. If you quit now, it means no end of bother for me. What do you want to be so mighty particular for? We've got the thing started now, and you haven't had to tell any actual lies about it. You're getting good wages and no harm done. What's the use of knocking the business all over? Probably before winter is over I can make it \$4 a week. It's the best route in the city by all odds, and you never can get another."

"I'm sorry about the whole matter," replied Edward slowly. "Your trouble in it is caused by the deceit that lies at the bottom of the whole business. I don't know that I am responsible for that. The only thing I regret is my connection with it at all. I'm willing to hand back the money on the week's work."

He laid the money on the table, and Rankin contemptuously struck it off on to the floor. Edward stood as still as before.

"You can pick up your money; I don't want it."

Edward still remained in the same place and said nothing. Rankin after his passionate gesture and exclamation walked over to the window again. Willis and a crowd of students were just returning from the ladies' hall. As they came noisily up the steps, singing, Edward walked to the door, saying as he opened it:

"I've made up my mind not to carry the papers another day. It's the only course I can take. Of course I will hand you the subscription lists as made up to date."

"Say, come back a minute!" Rankin spoke in a quieter tone, and Edward closed the door and stood with his back to it. He could hear Willis go into the room across the hallway, whistling and singing alternately.

"Won't you carry the route until I can find another renter? It's not an easy matter to transfer the route now that the term's so far along and the fellows all have secured some regular work."

Edward hesitated in real perplexity. He did not have any faith in Rankin's sincerity and did not know how long he would probably put him off and pretend that he could not find any one else to take the route. On the other hand, now that he had made up his mind to give up the business, Edward felt that every day added to his compliance with an untruth. Should he keep on lying merely to help Rankin find another poor student who would enter into the same compact to de-

ceive? His answer when he finally gave it, was determined by that last consideration. The accommodation to Rankin simply meant transferring the same course of deceit to some one else.

"No; I won't carry the paper another day," he said doggedly.

"Then you can go to the devil!" said Rankin, with a burst of profanity.

"I've been to him already," replied Edward, with a gleam of excitement, the first he had shown, "and I don't intend to repeat the visit."

He went out without waiting to hear Rankin's reply, and after pausing just a moment in the hallway he entered his room.

Willis was blacking his shoes. It was a curious custom he had just before he went to bed. During the act he always whistled.

As Edward came in he looked up and stopped his whistling long enough to say:

"Hello! Thought you came in long ago."

"No," said Edward, going into his bedroom. He came out again at once

and looked at his roommate thoughtfully. Willis put his other foot up on the chair and started a new tune.

"I've been in to see Rankin and told him I won't carry the papers any longer. I can't stand it to lie any more."

Willis took his foot down and stared at Edward.

"Well!" he exclaimed finally in a tone that Edward could not quite understand. "What did Rankin say?"

"The last thing he said was to tell me to go to the devil."

"And you came right in here. But say"— Willis suddenly walked over to Edward and, to his great astonishment, put out his hand. "I want to shake. I didn't think you would do it. I honor you for it. Not that my honor is of any value, but then I don't want you to think I don't have any right ideas about things, because I do. There isn't a boy in the college that doesn't



"Then you can go to the devil!" said Rankin, with a burst of profanity.

know the whole miserable business of the paper route deception is lying outright. I know it, because I've done it a year at a time myself. What's the use of trying to smooth it over? We juniors haven't taken up evidences and ethics yet, but we have brains enough to know the difference between a lie and a truth. Stick to the truth, my boy. That's what I say."

(To be continued.)

We must be deeply read in the Bible, taught of the Bible, living by the Bible, lighting our path with the Bible if we are to do much for the salvation of men.—Sir William Dawson.



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Richmond, Va., September 21, 1900.

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WILLIAM E. ROSS.

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## Communications.

### THE MEN OF NINEVEH.

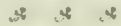
The men of Nineveh followed the uncertain light, that glimmered but feebly in a storm-swept sky, but were led by it to safety; the men of Judea saw the Sun of Righteousness rising to grow stronger and stronger, until it shined over every land and sea, but obstinately closed their eyes and stumbled into darkness and destruction.

Fearful will it be when, in the day of judgment, the Ninevites become preachers of wrath and condemnation to us; they point to Jonah, and say: "We repented at the preaching of this man, an alien, a foreigner, and who so anxiously wished our destruction, that he watched many days to see it, and grieved sorely that we were not destroyed; you hear every Sabbath day of Christ, through men who beseech you to be reconciled to God with tenderness and tears."

"And behind the man there stands a mighty messenger of grace and power that bears witness to the truth of the word which he speaks." Listen to Him, I beseech you, for He is the great representative of Him, who said: "A greater than Jonas is here," and who reproves the world of sin, of righteousness, and of judgment to come.

HERBERT T. BACON.

Clarksville, Va.



### Anti-Saloon League Convention.

[The Convention met on Thursday, January 16th. The report given below is taken from the Richmond papers. There are some matters which will be given special notice later on.—Editor.]

After a session lasting two days, the most remarkable temperance Convention ever held in this State, inaugurating a new and powerful campaign against the saloon, came to a close last night.

It was the first meeting of the Anti-Saloon League of Virginia, a part of a powerful national organization, which rejects prohibition as a political movement, and proposes to oppose the licensed liquor traffic through the media of the old political parties, and by the education of public sentiment. The new movement is characterized by conservatism above all else, and it is in this that the strength of the new movement consists. In the first State Convention there has been a noticeable absence of anything bordering on the bitter or sensational.

The League has been organized but a year, but within that time those interested in the movement have sown the State down with literature and canvassed every county and town, with the result that the present gathering presents the most formidable opposition to the liquor traffic which ever came from the people of Virginia. Organization is the strength of the movement, and to that end every effort is being exerted.

There were present at the Convention perhaps 175 accredited delegates, representing temperance organizations of all kinds, churches, religious societies, and leagues of young people, lodges of Good Templars, and every variety of temperance organizations.

In fact, the Anti-Saloon League is an amalgamation of all organizations and individuals who oppose the sale of liquor. The movement is not political in the sense that those participating are of any one party, or that an attempt will be made to unite them into political organization. On the contrary, only a small proportion of those present are members of the Prohibition party, the majority opposing that line of work.

Many of those present at the Convention are ministers of the various evangelical churches, there being more Methodists and Baptists than any other denomination. Many of the delegates are ladies of the Woman's Christian Temperance Union and other organizations.

### THE AFTERNOON SESSION.

The meeting was called to order shortly after 3 o'clock by the president of the League, Dr. S. C. Mitchell, of this city. There were in attendance at this time about fifty or seventy-five persons, most of them delegates. As the meeting progressed the crowd gradually increased, until the lecture-room was comfortably filled. There were two hundred delegates present in all, representing thirty counties.

After a short devotional service, consisting of hymns, the reading of the Scriptures and prayer, Dr. Mitchell spoke briefly, expressing his pleasure at the presence of so many out-of-town delegates. The formal address of welcome followed, delivered by Rev. C. S. Gardner, pastor of the Grace-Street church. Speaking for his congregation, Dr. Gardner assured the Convention of his great interest in the work of the Anti-Saloon League, and of his gladness to welcome the body to his church. He felt honored, he said, in being allowed to appear before the body, offering to it the hospitality of his congregation.

With regard to the work for which the members of the League had assembled in Convention, Dr. Gardner declared that he sympathized in it most heartily. He had always liked to take a strike at the saloon. He believed it a safe principle to live by to oppose every movement made by those who were the friends of the sale of intoxicating liquor. For this reason he hailed the advent of the Anti-Saloon League, with its high-sounding motto, "The saloon must go." He considered the very name of the League to be a fetching one.

Great progress had been made in the temperance cause, said Dr. Gardner. This progress had been in the spirit of the workers and the recognition of the vital principle that the saloon is the point in the ranks of the enemy against which the forces of the temperance cause should be flung. The saloon should go, and must go.

The response to Dr. Gordiner's address was made by Rev. F. M. Edwards, of Onancock, who made a lengthy and interesting speech anent the saloon question.

### GREETINGS FROM OTHER BODIES.

Greetings from various organizations represented in the audience followed next. Mrs. Hoge, of the W. C. T. U., made a short talk, in which she stated that she represented 2,000 or more white ribboners, who are heartily in

sympathy with the work of the League.

The Rev. Mr. Guy represented the Good Templars, which organization, he said, stands for the destruction of the saloon, as well as for total abstinence.

The crying need in the temperance cause, in Mr. Guy's opinion, is organization. There is enough sentiment, he said, and if it could be solidified every saloon in Virginia could be closed within twenty-four hours. He hoped that the League would accomplish a thorough organization and prepare to go into the field for work. The only argument that counts with the politician is the vote, and if they will not promise good legislation the League should muster its forces against them. The Anti-Saloon League, he declared, can abolish the saloons if it will.

Rev. James Cannon, of Blackstone, moved the appointment of a Press Committee to disseminate information throughout the State, and "let the people know that we are here, and why we are here, and what we are doing."

Rev. Dr. Dickinson briefly addressed the League, commending the suggestion of Mr. Cannon.

Rev. J. E. DeShazo commented upon the fact that some of the newspapers had had very small references to the gathering, and he cordially commended the suggestion that a Press Committee be constituted.

Rev. Mr. Cannon suggested that the chair appoint local men on the committee.

The committee was appointed as follows: Rev. Mr. Cannon, of Blackstone; Rev. W. B. Beauchamp, of this city; Rev. Mr. Beazley, of South Boston; Rev. S. H. Thompson, of Farmville, and Rev. W. S. Campbell. The Committee on Credentials was announced as follows: Rev. Mr. Guy, Mrs. Hoge, and Rev. Mr. West.

Miss Eugenia Henry was elected assistant secretary of the League, to act in the absence of Dr. A. B. Greiner, the secretary.

After brief remarks by Dr. A. E. Dickinson, of this city, and one or two others, the meeting adjourned until the night session.

### STRONG ADDRESSES AT NIGHT.

There was a large attendance last night. Many more delegates had arrived, and the large auditorium was comfortably filled. Many ladies were in the audience; the ministry of the city was well represented, and here and there were seen members of the Constitutional Convention.

The meeting was enthusiastic, as the speakers got well into their subjects, and from various sections of the audience came frequent responses of "amens" and endorsement of statements made by the speakers.

When the meeting was opened there were seated on the rostrum, Professor S. C. Mitchell, president; Judge Mann and Dr. Hawthorne. Professor Mitchell's opening address was along the lines of the League's work, and his confidence in the ultimate triumph of the cause which the organization stands for.

### JUDGE MANN'S ADDRESS.

Closing he introduced Judge Mann, who said the subject he had been asked to speak upon was temperance reform, but that subject being one so

wide he would confine himself to the legal phase of the controversy.

"To make the fight," he said, "we must know what we are to fight," and along that line he followed with explanations of the liquor license law of Virginia. He called attention to a decision of the Supreme Court in several cases where the question of granting licenses was involved. He said the word "may" in the law had been construed by the court to mean "must," and that though the judge before whom the application was made might be of the opinion that the location of the saloon might be a menace to public welfare and to the morality of the neighborhood it had nevertheless been granted.

### INTRODUCED BILL.

At one time, he said, he had introduced a bill in the Legislature giving the judge discretion in the matter, in as plain English as he could command, but even his amendment had been held by the courts to mean absolutely nothing.

Discussing the remedy for the evil, Judge Mann spoke of and favored the Barbour-Charles resolution, now before the Constitutional Convention. "It will in all probability be defeated," he said, "in the Convention on account of the opposition to legislation in the Constitution; but I favor introducing the same in the Legislature."

If lost there, he said, the next practical step was to amend the law now on the statute books. Another remedy he spoke of was the dispensary law. He next discussed fairly its advantages and disadvantages. The objection he called attention to was the tendency the law had had, where in operation, to increase the trade for State and town revenue.

### IN FORM OF AN APPEAL.

Dr. Hawthorne, in his address, said in part: "I have made my discussion of this subject in the form of an appeal to the Constitutional Convention and Legislature of Virginia, without expecting any considerable number of the members of those bodies to be present to hear it, but hope that they will have the opportunity to read it."

"The question is before them of dealing with the liquor traffic."

"In speaking to these representative bodies, I address myself also to every voter in the Commonwealth of Virginia. In every county where the supreme power is lodged in the people the Government is just what the people make it. Every man interested with the right of suffrage ought to feel that he is responsible for the laws enacted by the representatives of the people, and for the manner in which they are administered."

### EVERY MAN RESPONSIBLE.

"Every man who knowingly gives his ballot and his influence to the cause of bad government will be punished in this world and in the next, if he does not repent of the sin."

"We are not a Commonwealth of infidels. We believe in God, in moral government, and in the everlasting distinctions between right and wrong."

"If one hundred men band together and rob a bank, the responsibility is not so divided that each man bears only a hundredth part of the guilt."



Each of the one hundred men is just as guilty before the law and in the sight of God as if he alone had committed the deed.

#### SO WITH CONVENTION.

"If one hundred men in our Constitutional Convention or in our Legislature should vote for a measure legalizing an immoral and crime-breeding traffic, every one of the one hundred would be just as deserving of the reprobation of God and the people as if he alone had made the law. The same responsibility is upon every man in Virginia who is clothed with the right of suffrage."

With this brief statement the speaker said he outlined the work of the great Anti-Saloon movement.

He traced the genesis of the Anti-Saloon movement, quoted Chief Justice Taney, of the Supreme Court, sustaining the right of a State to suppress the saloon, and declared that this opinion had been repeatedly reaffirmed.

"Our movement is a moral one. We are not a political party. We have no fellowship with those men who would make a convenience of our sacred cause to gratify their political ambitions.

"We need no Prohibition party to accomplish our purposes; we appeal to the members of our Constitutional Convention, the members of our Legislature and the citizenship of Virginia as moral beings under moral government, who must render an account to Almighty God for their conduct in reference to the greatest curse that has ever afflicted the world.

"What is our demand? It is that the State shall not legalize, but prohibit the saloon. Our argument in support of this demand has never been answered."

Continuing, Dr. Hawthorne spoke of the absurdity of licensing the saloon evil and regulating it, and asked why not regulate the gamblers and burglars.

#### LICENSE THE THIEF.

He said why not say to the thief you may prosecute your business of stealing except on Sundays. "A distinguished Southern statesman," he continued, "gave vent to his feelings upon this subject by saying that 'the womb of hell is too weak to bring forth anything worse than a legalized bar-room.' I wish he had said that out of the womb of hell there has never come anything worse than a license system, which makes the public schools of our country rest upon a foundation of bar-rooms."

In closing, Dr. Hawthorne said: "Gentlemen of the Constitutional Convention, some of you are far advanced in life. Some of you are drawing very near the close of your political career. There are veterans among you who are rendering their last service to the State in halls of legislation. Let me exhort these veterans to close their political life by giving their support to a measure—the Quarles-Barbour resolution—that will do more to promote the virtue, peace, happiness, and prosperity of the rising generation of Virginians than all else that is contemplated by the Convention.

"I envy your opportunity to bless and glorify this ancient Commonwealth. I envy your opportunity to

discrown the wrong and diadem the right. I envy your opportunity to enlarge your spiritual treasure, to project yourselves into a distant future, and to win the eternal smile of God."

At the close of Dr. Hawthorne's address Rev. James Cannon, Jr., at the request of the Executive Committee, made a statement of the work of the League for the past year. He stated that the total indebtedness of the League to date was about \$1,350, and asked for contributions to meet the same.

Rev. C. H. Crawford made a short statement, at the close of which he announced that he would give \$500 of the amount. As a considerable portion of the indebtedness was balance due on salary of Mr. Crawford, it amounted to a reduction of his salary by \$500. Of the balance of \$850 about \$650 was subscribed that night.

#### SECOND DAY.

The morning session opened with a devotional service, led by the Rev. Joel T. Tucker, pastor of the East-End Baptist church, of this city, and consisting of hymns and prayers to God for assistance in the work of the destruction of the saloon.

For a short time following notes from the field were heard, and short speeches from the workers. Several quite interesting talks were made. The Rev. Richard Ferguson said that he represented the Methodists of Middlesex county, where, he said, there is not a single saloon. Referring to the fight being made by the League before the Constitutional Convention, Mr. Ferguson said that he would not be disappointed if the League failed in getting the Quarles-Barbour resolution through. He wanted that if nothing better could be gotten, but he thought that the matter should be carried further. He was not in favor of giving people the option of voting on a matter which was absolutely bad. Hence he would shed no tears if the Convention would not favor the Barbour resolution.

Rev. Gustavus J. Suddith, of Longdale, followed next. He went into discussion of the work of the Anti-Saloon League and the merits of the saloon movement. He declared that the whiskey evil is entrenched in the ranks of the two political parties and in the law written in the statute books. He hoped that no man would vote the Democratic or the Republican ticket, but would stand firm in line with the Prohibitionists.

A hope was expressed by the Rev. Jas. E. Cook that politics would be kept out of the League. He objected to the reference of the preceding speaker to the political aspect of the temperance cause and the fact that members of the Anti-Saloon League were inconsistent in voting the Democratic or the Republican ticket and not the Prohibitionist. Mr. Cook said that, in all kindness, he felt constrained to state his objections to this view of the matter. The Anti-Saloon League, he said, should not ally itself with any political party, but should go into the field as a Christian body working against an evil. As soon as the League should see fit to dabble in politics then Mr. Cook said he would withdraw his name from its membership.

Mr. R. H. Beazley, editor of the South Boston News, said that there are a few saloons in South Boston, but the sentiment is strong against them. His only means of existence, said Mr. Beazley, is the publication of the South Boston News, yet he had never restrained his pen in fighting the whiskey traffic, and he had never suffered by it. A statement that he kept the columns of his paper closed to advertisements of saloon-keepers excited enthusiasm and applause.

#### RESOLUTIONS OFFERED.

Two sets of resolutions were offered, and were referred to the Committee on Resolutions. One set was presented by Dr. Winfrey, of Charlottesville, and is as follows:

Resolved, That the Executive Committee of the Anti-Saloon League of Virginia be requested to endeavor by correspondence during the present year:

1. To have every pastor of both races and of every denomination in the State preach at least one sermon on Christianity and the saloon.

2. To have all Sunday school superintendents make special effort to see that due emphasis is given to temperance lessons.

3. To have the press of the State invite a vigorous presentation of the aims and methods of the anti-saloon movement.

4. To have all teachers of public schools, presidents of colleges and principals of seminaries, academies and all other institutions of general culture, inaugurate a series of lessons or lectures on such topics as alcohol and health, alcohol and economics, alcohol and government.

The second set was offered by the Rev. James Cannon. It is as follows:

We, the members of the Anti-Saloon League, in Convention assembled, in order that the people of the State may thus better understand our purposes, adopt the following resolutions:

1. We will continue earnestly and persistently the campaign of agitation and education already begun, and strive to arouse and to band together in one great league all the forces desiring the economic and moral welfare of this historic Commonwealth.

2. We will use all proper means to influence the legislation of this State on this great question, by suggesting and urging the passage of such laws as will restrict the number and the influence of the saloons until we have accomplished our great aim—namely, the destruction of the legalized saloon.

3. That we hereby express our determination to use all legal means to aid officials in the enforcement of the laws as they exist, even to the employing of our own attorney in the various counties and cities of the State, and furthermore, we most emphatically assert that while as a League we will not join ourselves to any political party, Democratic, Republican or Prohibition, yet we are determined to use all our influence to secure the election of men who are known to be in favor of the destruction of the saloon, and who will enforce without fear or favor the laws restricting the liquor traffic. We believe that the time has come for the demand of the Legislature and executive officers of the State that their views be given

more weight in the framing and execution of the laws of this State than the views of the brewers and saloon keepers.

4. That in a few words our motto is "The Saloon Must Go." Our methods are Agitation, Legislation and Law Enforcement.

5. That we pledge to our State Executive Committee our hearty co-operation in the plans they may make to carry out the great purpose of the League.

Interesting addresses followed by the Rev. F. M. Edwards, of Onancock, and the Rev. J. W. West, of Big Stone Gap. The latter thought that the temperance workers of the State could get anything they want in the way of laws if they would organize.

#### SUPERINTENDENT'S REPORT.

The report of the superintendent of the League, submitted by the Rev. C. H. Crawford, showed there are now thirty-four Leagues in the State. Some of these are in a state of premature exhaustion, but for the most part the majority show a splendid vitality. There are now on record in the office of the League 17,000 names of Virginia people who have expressed an interest in the temperance movement. Reference is made to the fight for the Barbour-Quarles resolution, and it is set forth that the fight will be carried on with all vigor. Much more good could be accomplished, says the report, if more money were available. The report recommended the appointment of a committee to revise the constitution of the League in the respect of an increase in the Executive Committee from seven members to eleven members. With regard to the future policy of the League, the report recommends that the majority-signatures principle be made the rally cry of the temperance work here in Virginia until it is secured, either through the Constitutional Convention or the Legislature, applying to the whole State, both city and country, until it be through the length and breadth of the Commonwealth.

Quite an interesting discussion of the report followed, being engaged in by Dr. J. B. Hawthorne, the Rev. M. Ashby Jones, Judge Redd, and others. The sum total of the whole was that the temperance movement can be carried forward to a successful issue if the workers persevere in their efforts.

#### TREASURER'S REPORT.

The treasurer of the League, Dr. A. B. Greiner, submitted his report, showing the receipts of the League during the year to have been \$1,783.86, and the disbursements, \$1,755.18, leaving a balance of \$28.68. The present indebtedness of the League amounts to \$1,350.

The Committee on Revision of the Constitution, asked for in the report of the superintendent, was announced by the president, as follows: Dr. W. W. Lear, Dr. E. W. Winfrey, Captain W. J. Taylor, Rev. J. E. Cook and Professor J. T. Stinson.

A resolution, offered by the Rev. Jas. Cannon, was referred to the Committee on Resolutions:

"Whereas at this time there is a resolution before the Constitutional Convention known as the Quarles-Barbour resolution; and

(Continued on page 8.)



## THE SUNDAY SCHOOL.

LESSON V, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 2.

**Text of the Lesson.** Acts iv. 1-22.  
**Memory Verses.** 8-10—Golden Text.  
**Acts iv. 12—Commentary Prepared by Rev. D. M. Stearns.**

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1, 2. "They preached through Jesus the resurrection from the dead." It was this that they taught the people as they preached unto them repentance and remission of sins through Jesus Christ. It is not at death that the believer enters into the fullness of the benefits of redemption, but at the resurrection, for, although absent from the body and present with the Lord is a gain, and very far better, yet until the company of called out ones is completed, whether they are in heaven or on earth, all are waiting until Jesus shall come again; for that event will bring the resurrection of the just, not a resurrection of all the dead, but a resurrection of the righteous from among the rest of the dead, like the resurrection of Christ and of those saints who rose after Him (Matt. xxvii. 52, 53; Rev. xx. 5, 6).

3, 4. For their faithfulness to Christ and His doctrine Peter and John find themselves in prison; but, while they were for a time bound, they could rejoice that the word of God was not bound, and we rejoice to read that many who heard believed, and the number of the men was about 5,000. What a grand gathering from Israel to the glory of Israel's Messiah, for the gospel was not yet preached to the gentiles (chapter xi. 19). This great result was the work not of the apostles, but of Him who when on earth said on one occasion, "Give ye them to eat," and then used the apostles to feed the 5,000 with bread which He had provided.

5-7. "By what power or by what name have ye done this?" They asked Christ a similar question at one time (Matt. xxi. 23), but not for any good reason. Like some people today, they could not tolerate anything that did not proceed from themselves. But we must remember that all that is not of God shall come to naught (Isa. viii. 9, 10).

8-10. It thrills one to hear Peter declare to these rulers of the people that this work was wrought by Jesus of Nazareth, whom they had crucified, but whom God had raised from the dead. He knew that these men could kill him as they had killed Jesus, but he had no fear, for he was filled with the Spirit. It was a good deed which had been done to an impotent man, and it had been wrought by Him whom they delighted to own as Lord and Master, and they were His to be, His witnesses, and to die for Him if need be. In the latter part of this story (verses 29-31) they do not ask to be delivered from further persecution, but only that they may have boldness to speak His word and power to honor His name.

11, 12. "This is the stone which was set at naught of you builders." Read here Gen. xlix. 24; Isa. viii. 14; xxviii. 16; Ps. cxviii. 22; Zech. iii. 9; iv. 7; 1 Pet. ii. 4-8, and see what a fruitful simile you have in this stone which so wonderfully speaks of Christ. Read also Dan. ii. 44, 45, and be sure that you are in the Rock and drinking from it (Ex. xxxiii. 22; Isa. xxvi. 4, margin; 1 Cor. x. 4). There is no other foundation and no other salvation (1 Cor. iii. 11; Isa. xlv. 22). They were familiar with the words "God is my salvation" (Isa. xlii. 2; Ex. xv. 2; Ps. cxviii. 14), but they (these rulers) would not accept Jesus as God. They were ignorant of God's righteousness and going about to establish their own, which in God's sight was only filthy rags (Rom. x. 4; Isa. xlv. 6).

13, 14. "They took knowledge of them that they had been with Jesus." Like their Master, they had not been taught in the schools. They had not the wisdom of man, but they had wisdom and power which man could not give them. The power of Christ manifest in us is the strongest kind of preaching, and when they saw it not only in the apostles, but in this poor, helpless beggar, they could say nothing against, though in their hearts they hated it, for they were but

men, and the carnal mind is enemy against God. Paul so coveted the power of Christ that He would glory in infirmities if only the power of Christ might rest upon him (11 Cor. xii. 9).

15-17. "What shall we do to these men?" Having sent the apostles aside, they confer among themselves as a council on this to them important matter, and they determine that any more of such work as the healing of this impotent man in the name of Jesus must not be tolerated. Why do they imagine a vain thing and take counsel against the Lord? He that sitteth in the heavens shall laugh. The Lord shall have them in derision (1's. ii. 1-4). Their counsel is vain, their purposes against the Lord shall surely be frustrated, for "every purpose of the Lord shall be performed" (Jer. ii. 29; see also Isa. xiv. 24). Think of mortal man determining that the work of the Lord God Almighty shall spread no farther! How plainly visible is the one behind the scene, the devil, who would, if he could, dethrone God, and who will before his final overthrow gather the nations against God (Rev. xix. 19).

18-20. "We cannot but speak the things which we have seen and heard." This is their reply to the command not to speak at all nor teach in the name of Jesus, and this command was from the foremost religious people of the day, with the high priest at their head, whose lips should keep knowledge and who ought to have been the messenger of the Lord of Hosts (Mal. ii. 7). Let any one now preach the whole truth concerning the second coming of Christ, the resurrection of the righteous, the restoration of Israel, no kingdom till Jesus comes, etc., and he will not fail to find prominent religious rulers who will if possible stop that kind of teaching.

21, 22. With some further threatening they were let go without punishment because the people were all glorifying God for that which was done. So they went to their own company of believers and told all that the chief priests and elders had said unto them, and with one accord they lifted up their voices to God, the creator of all things, and told Him all and left it with Him, asking only for boldness to speak His word and that through them He would honor His name. The Lord's answer was to shake the place and fill them again with His Spirit and cause them to speak boldly, as they had desired (verses 23 to 31). Believing that they were on earth for God, they feared not the face of man. Like Abram, who, being blessed by the Most High God, possessor of heaven and earth, he wanted no favors of the king of Sodom; like Zerubbabel, who feared not the adversaries and took no help from them (Gen. xiv. 22, 23; Ex. iv. 1-3).

## EPWORTH LEAGUE.

**Topic For the Week Beginning Feb. 2, "Time For Refreshment."**  
**Text, Mark vi. 30-44.**

Tension of mind and soul as well as of muscle needs relaxation to maintain strength and health. Quietness and rest must alternate with activity if we would keep up our power of doing well. Jesus took the disciples apart into a quiet place frequently after He had become worn with teaching and healing. We must have time for thought and feeling as well as hours for practical labor.

In too many Christian lives there is no time given to this essential thing. The "quiet hour" is coming to be recognized as of great value. Let all our young people plan so as to get some time each day to be alone and think a little while. Those who work hard and long in shop, in store, in school or home, on farm or in factory find few minutes of leisure in all the working hours. Many homes have no nooks where there is any privilege of privacy. But ingenuity will always find some place and some time when the pressure of care and ordinary toil can be laid by and the heart can quiet it-

self for a little talk with Jesus.

How precious these little breathing spaces become as we grow accustomed to use them! At first we may adopt the custom from a sense of duty, but soon we get to looking forward to the hour and planning for it with eager anticipation.

What do you do? How characteristic that is of our busy, rushing life to ask about doing! Why, just do nothing in particular. Sit still a few minutes. Think how good God has been today. What kindness to give health, friends, home, work, food, and so run over the blessings we have had so freely! What privilege to be now alive in God's world; to realize Jesus as present in spirit as truly as He was on the shores of Galilee with the returning disciples! How He talked with them of their work! Talk with me, blessed Lord, of my work, of Thy work! Have I done my work well today for Thy sake? How can I do it better tomorrow? Does it make any difference to Thee how I do my tasks? Help me, then, to do all cheerfully, faithfully. Am I weary, troubled, anxious, let me feel Thy arms of everlasting love folding me around. If Thou dost love me and help me, I can do all so much more gladly and well.

A few passages from the Bible, a verse or two of a hymn, some sentences from a book of devotion, a few minutes on the knees, some words or thoughts of prayer—any or all of these, and whatever else is simple and natural and brings the heart into peace and the quiet contentment and restfulness of God is the right thing for this "quiet time."

On all convention programmes we place some announcement of "refreshments." Why should we not make our daily programme of work to include some place and time for the soul refreshment?

Do not make the mistake of letting any other person share this time with you. Conversation is good in its place, but not in this place. Counsel and consult with others as you can, but never let any one intrude on the time of silence and conference with Jesus. "Come apart awhile."

"Enter into your closet and pray to your Father in secret."

Cultivate the art of quiet meditation if you would be strong and happy in Christ.

## Truth First.

The truth is worth more than the man. The more truly a man pursues truth for truth's sake the more does he lose sight of himself in gaining sight of the truth. Many an investigator is more disturbed about his own priority than he is about the priority of the value of the truth. Few finer things could be said of any discoverer than what has been said of the eminent physicist Helmholtz, "He never indulged in one of those reclamations of priority into which scientific vanity is sure to be betrayed, but several times published notes to show that his own results were not so new as he and the scientific world had believed them to be." When the world is doing homage to one whom it acknowledges as its great master in science, what grim delight must be find in reminding his admirers that the truth is first, even though it compel them to regard him as second! Yet this is the true spirit, not alone for the distinguished scientist, but for every plain, obscure man, woman and child. Truth first.—American Friend.

## The Test of Jesus.

King Jesus has a test for the loyalty of His followers which towers above every test. "By their fruits ye shall

know them." Words will not answer with Him who looks upon the heart, where, concealed from mortal gaze, lie the springs of action. It is not the providence of the believer to judge a fellow Christian in respect of motive, but it is a privilege to discern fruits. Men do not gather grapes from thorn bushes nor figs from thistles.—Christian Herald.

## The Discipline of Prayer.

What is prayer for? Not to inform God or to move Him, unwillingly, to have mercy, as if, like some proud prince, He required a certain amount of recognition of His greatness as the price of His favor, but to fit our own hearts by conscious need and the true desire and dependence to receive the gift which He is ever willing to give, but we are not always ready to receive.—Alexander MacLaren.

## Divine Kindness.

If gracious kindness God bestows  
 On those who act against His will,  
 More surely kind He'll be to those  
 Who strive His bidding to fulfill.  
 —Rev. Isidor Myers, From The Talmud.

## SOME OF RUM'S DANGERS.

## Tendency to Transmit Passion For Drink a Menace to Mankind.

It is needless to enter into details as to the consequences entailed by over-indulgence in the use of alcohol. Most of us are familiar with cases of ruined lives and wretched homes as the result of the fatal habit, and it is becoming more and more common, says the Westminster Review. Mental worry, overwork, ill health, want of sufficient nourishment and clothing tend to swell the number of chronic alcoholists, and the habit so easily acquired is extremely difficult to relinquish.

The real danger to the race, however, lies in the fact that the great majority of inebriates need no incentive to acquire the habit. They are born with the tendency, and it is to this cause chiefly that we must ascribe the increase in the number of deaths from chronic alcoholism during the last twenty-three years. A reference to the table of statistics shows that in 1875 twenty-seven persons in a million died as the result of chronic alcoholism. In 1898 these figures had more than doubled themselves, the number then being returned as sixty-five in a million of population.

The following quotations point to the conclusion arrived at by some of the most eminent men of the day:

"Heredity as a causation is estimated to be present in nearly 60 per cent of all cases of chronic alcoholism."

"There are not a few human beings so saturated with the taint of alcoholic heredity that they could as soon 'turn back a flowing river from the sea' as arrest the march of an attack of alcoholism."

Much that has been said respecting insanity applies equally to inebriety. Both belong to the group of diseases of the nervous system, showing a marked tendency to degeneration, and both are liable to be transmitted hereditarily.

## "NOT MRS. NATION, BUT"—

## A Pathetic Incident That Took Place In a Hotel Barroom.

"I am not Mrs. Nation; I have no hatchet; I am not crazy." These words came from the lips of a Lewes woman as she met her husband face to face in a hotel barroom the other evening, says the Lewes Pilot.

They were directed to the bartender and the loungers as the former handed the woman's husband a glass of whiskey. She continued:



"That man has not done a day's work this winter, and I am worn out trying to support him and the rest of the family. I want to know if something cannot be done to keep him from destroying his own life and starving his family."

The woman was thin and pale. Her lips quivered as she spoke. Her frail body could hardly stand the strain of the unfamiliar environment. As she finished the little girl by her side burst into tears. The bartender took back the whisky. The abashed husband stood with bowed head. One by one the loungers left the room. Presently the bartender, gazing at the poor woman, solemnly vowed that the man should not drink at his bar again.

It was a pathetic scene. It was the last resort of a desperate woman. As she left the hotel with her husband and the little girl there was a lesson too painful for any pen to picture.

#### A Faulty Candidate.

A young man who had failed in his examination for admission to the marine corps appealed to Secretary Long, hoping he might in some way secure the coveted position. The secretary said to him: "How do you expect to get along in the world when you smoke so many cigarettes? Your clothes are saturated with their odor. Pull off your glove and let me see your fingers. There, see how yellow they are." While the young man was collecting himself to make reply the secretary asked him if he drank. "Once in awhile," was his answer. It is enough to say that the young man failed to secure his longed for position.—Antislavery Herald

#### Effects of Raines Law.

The Raines law of New York state during the four and a half years of its existence has brought about a decrease of 6,307 in the places where liquor is sold and a decrease in the number of arrests for drunkenness of from one in nine of the population to one in twelve.

#### A Tumbler of Claret.

"A friend" in the loneliest hours, "a companion" I called the red wine, And sometimes I poetized slightly and called it "a nectar divine," But today as I gazed on the claret that sparkled and glowed in the sun I asked it: "What have you done for me that any true friend would have done?"

"You have given me some pleasant feelings, but they always were followed by pain. You have given me hundreds of headaches and are ready to do it again; You set my blood leaping and bounding, which, though pleasant, was hurtful, no doubt, And if I keep up the acquaintance I am sure you will give me the gout."

"I remember a certain occasion when you caused me to act like a fool, And, yes, I remember another when you made me fall into a pool. And where is Tom Smither? You killed him! Will Howard you made a poor knave; Both my friends—and I might count a dozen—you have sent to prison or grave."

"Is this a loyal friend's treatment, and are you deserving the name? Say, what do you give those who love you but poverty, sorrow and shame? A few paltry moments of pleasure, an age of trouble and grief. No wonder you blush in the sunlight, you robber, you liar, you thief!"

"I'll have nothing more to do with you from this moment, this hour, this day. To send you adrift bag and baggage I know is the only safe way." And I poured out that tumbler of claret—poured it out and not down on the spot, And all this, you see, was accomplished by just a few moments of thought.

—Ella Wheeler Wilcox in Father Mathew Herald.

More things are wrought by prayer  
Than this world dreams of: Wherefore  
let thy voice  
Rise like fountain day and night,



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Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. It has no taste or color. It is air tight and self proof. Easily applied. Useful in all the other ways about the house. Full directions with each cake.

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**R. L. CLIBORNE,** District Manager,  
**BLACKSTONE, VA.**

**R. S. TUCK,** General Agent.

10-11 Chamber of Commerce, Richmond, Va.

N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

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A Weekly newspaper devoted to the spread of Scriptural holiness.

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"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV JAMES CANNON JR., Editor.

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Sample copies to any desired address.

Address all communications to  
Rev. James Cannon, Jr., Blackstone, Va

### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST ROUND.

Wakefield, Wakefield, December 7th, 8th, morning.

Surry, Dendron, December 8th, night; 9th, morning.

Lunenburg, Fletcher's chapel, December 14th, 15th, morning.

West Lunenburg, Courthouse, December 15th, night; 16th morning.

Market Street, December 22d, morning.

Ettrick, December 22d, night.

Prince George, Warwick, December 28th, 29th, morning.

Blandford, December 29th, night.

South Brunswick, Rock church, January 4th, 5th, morning.

Brunswick, Lawrenceville, January 5th, night; 6th, morning.

High Street, January 12th, morning.

Matoaca, January 11th, 12th, night.

East Dinwiddie, Tabernacle, January 18th, 19th, morning.

Sussex, Stony Creek, January 19th, afternoon; 20th, morning.

North Mecklenburg, Shiloh, January 24th, 25th, morning.

South Hill, Lacrosse, January 25th, evening; 26th, morning.

Mecklenburg, Sardis, January 27th, morning (Tuesday).

West Brunswick, Rocky Run, January 28th, morning (Wednesday).

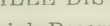
Nottoway, Mays', February 1st, 2d, morning.

Blackstone, February 2d, night; 3d, morning.

Dinwiddie, Gravelly Run, February 8th, 9th, morning.

West Dinwiddie, Corinth, February 9th, evening; 10th, morning.

R. T. WILSON, P. E.



### DANVILLE DISTRICT.

Sledd Memorial, December 1st (11 A. M.); Cabell Street, December 1 (7:30 P. M.); Prince Edward, Keysville, December 7th, 8th; Charlotte, Reese's, December 8th, 9th; East Halifax, Clover, December 10th (11 A. M.);

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South Boston, December 11th (7:30 P. M.); S. Pittsylvania, Mt. Olivet, December 14th, 15th (11 A. M.); Washington Street, December 15th (7:30 P. M.); Henry, Axton, December 21st, 22d; Martinsville, December 22d (7:30 P. M.); Main Street, December 29th (11 A. M.); Calvary, December 29th (7:30 P. M.); Chatham, Chatham, January 4th, 5th; Pittsylvania, Whitmel, January 5th, 6th; West Franklin, St. James, January 10th; Franklin, Redwood, January 11th, 12th; Rocky Mount, January 12th, 13th; East Franklin, Northfield, January 14th (11 A. M.); Danville Circuit, Bethel, January 18th, 19th (11 A. M.); Mount Vernon, January 19th (7:30 P. M.); South of Dan, Cedar Grove, January 25th, 26th; Hycos, Omega, January 26th, 27th; Boydton, January 29th; Chase City, Centenary, February 1st, 2d; Clarksville, Clarksville, February 2d, 3d; Patrick, Stuart, February 8th, 9th; Meadows of Dan, Epworth, February 9th, 10th; Smith's River, Wade's school-house, 11th; Ridgeway Circuit, Bethel, February 13th (11 A. M.)

J. C. REED, P. E.

The first of a list of twenty questions which are presented for an answer to every man, young or old, who applies for a situation in the Bank of England is, "How do you spend your Sundays?"

**Pyny-Balsam Stops the Tickling, and quickly allays inflammation in the throat.**

## ANTI-SALOON LEAGUE CONVENTION.

(Continued from page 5.)

Whereas it is proper and fit that this Convention should express its views on that subject;

"Resolved, 1. That we urge upon the members of the Constitutional Convention the insertion of such a clause in the new Constitution, believing that this question is of as great general importance as any before the Convention, and therefore properly the subject of constitutional enactment.

"2. That if the objection be urged that such a provision will endanger the adoption of the new Constitution, we assert our willingness as a Convention that this provision shall be submitted as a separate clause, to be voted upon separately by the same electorate as shall vote upon the rest of the Constitution."

At this juncture Dr. Hawthorne stated to the Convention that he had arranged to have the address delivered by him last night printed in pamphlet form, and that he would be glad to distribute copies among the members.

Dr. H. E. Johnson asked Dr. Hawthorne to strike out that sentence in the address which declares that there is no need of a Prohibition party. He thought this expression would be misunderstood.

In reply to this Dr. Hawthorne said that he meant by the statement that he would not approve of any politics in the Anti-Saloon League. He wanted the League to work as a Christian party, and not ally itself with the Prohibitionists or any other party.

"If the League goes into politics," said Dr. Hawthorne, "I will withdraw draw from it."

After some further speaking the Convention adjourned.

### THE AFTERNOON SESSION.

The afternoon session opened with devotional exercises, led by the Rev. James E. Cook, pastor of Hoge-Memorial Presbyterian church, of this city.

The Committee on Revision of the Constitution, through its chairman, Dr. W. W. Lear, submitted a report, recommending several changes. The sections amended were taken up, discussed and adopted seriatim. In the first place, Article VI was revised so as to separate the office of secretary and treasurer, constituting two offices instead. Some change was made in the various departments of the League work. The department of law enforcement was abolished, and those of agitation and press were combined, making in all three departments, as follows: Legislation, finance, and press committee. The membership of the Executive Committee was reconstructed so as to consist of the president, the secretary, the treasurer and seven members of the Board of Directors. With these exceptions the old Constitution was recommended, and was unanimously adopted as a whole as the Constitution of the Anti-Saloon League of Virginia.

### MR. CANNON'S ADDRESS.

A highly interesting address on "The National Anti-Saloon League Convention" was delivered by the Rev. James Cannon, of Blackstone.

The speaker traced the history of the League movement from its inception

eight years ago to the present, showing its wonderful growth in that short time. The League had originated in the city of Washington, and it was upon the lines of this original organization that the national body was based. Mr. Cannon gave an account of the sixth national Convention of the Anti-Saloon League in Washington, in which thirty-nine States were represented. There were 250 temperance organizations, who elected representatives to the Convention, of which nearly 100 were national bodies.

Mr. Cannon spoke of the systematic efforts of the leading foreign countries, especially Germany, Great Britain and France, to prevent or reduce the consumption of liquors. He contrasted the facts as drawn from official reports and utterances in those countries, showing the injurious effects of beer and wines on the workingmen and mechanics of those countries with the claims so commonly made in this country that drunkenness did not prevail there, though drinking was common. The statements of Emperor William, of Premier Waldeck-Rousseau, and of Lord Rosebery were quoted to show that the evils of drink had grown so in those countries as to demand remedial legislation.

Mr. Cannon discussed the underlying elements in the work of the Anti-Saloon League, declaring that it was an organization of all opposed to the saloon, banded together as citizens, not as politicians, as Methodists or Baptists, Democrats or Republicans. He referred to the argument against the League, that it had no right to curtail the personal liberty of individuals by saying that they shall not drink whiskey. Mr. Cannon declared that the personal liberty of the opponent to the whiskey traffic is as much a matter for consideration as the personal liberty of the drunkard. The saloon, he said, is a menace to the public peace, the home life, etc., and the citizens have a perfect right to demand of the State that it be abolished. The sympathizers in the temperance cause are entirely within their rights when they rebel against being taxed for the support of a thing which they regard as the greatest curse upon earth. The League must demand legislation which will make the conduct of a saloon a crime to make the saloon-keeper a legal and moral outlaw. He is a moral outlaw now, said Mr. Cannon.

Mr. Cannon referred to a statement attributed to a prominent liquor-dealer that the best way to fight prohibition movements was to buy up the newspapers. Apparently accepting this statement, the speaker complained that the secular press was nowhere advocating the Quarles-Barbour resolution.

"The League should make active effort to enlist the press on its side," said Mr. Cannon. Incidentally, he undertook to take the press to task. He said that the Associated Press had given reports of the various meetings in Washington until it came to the National Anti-Saloon League Convention, which it dismissed with a paragraph.

The speaker declared that one of the features of the convention at Washington was the complete refutation of

(Continued on page 13.)



## Religious News.

Dr. Huntington, of Nebraska, and Lieut.-Gov. Bates, of Massachusetts, have been appointed fraternal delegates from the M. E. Church to our General Conference in Dallas, Texas, next May.

Ashland, Va., Jan. 18.—Dr. John S. Bassett, of Trinity College, N. C., delivered a lecture on "History in the South" in the chapel here to-night under the auspices of the Historical Society of the college. The lecture was especially arranged by Dr. Dodd, of the chair of history, to commemorate Lee's birthday, which will be similarly observed each recurring anniversary.

### MISS PARRISH'S SUCCESSOR.

The Executive Committee of the Board of Trustees of Randolph-Macon Woman's College held a meeting on yesterday for the purpose of considering the resignation of Miss C. S. Parrish and the election of her successor. The meeting was called to order by the chairman, Major C. V. Winfree. Miss Parrish appeared before the committee, and, after stating her reasons for resigning, requested that the resignation be accepted, to take effect on the 1st of February. The committee accepted Miss Parrish's resignation, and elected as her successor in the chair of Psychology and Pedagogy, Dr. Wilmot B. Lane, at present a professor in Mount Union College, Ohio.

Dr. Lane is a graduate of the University of Toronto, Canada, having taken his degree there, and along with it the prize in the Department of Philosophy. For several sessions afterwards, up to and including the session of 1895-'96, he continued his studies in philosophy and pedagogy, and won prizes in both classes. He was appointed examiner in philosophy by the University of Toronto, and then spent a year in Cornell as an honorary fellow in Psychology, and was appointed assistant in Psychology in the Cornell summer school. His psychology laboratory work is particularly recommended by Dr. Tichener, head of that department at Cornell. Dr. Lane was shortly afterwards elected to a fellowship at the University of Wisconsin, where he continued his philosophical and pedagogical studies, and there took the degree of Doctor of Philosophy. Since leaving the University of Wisconsin, he has been professor of Philosophy and Pedagogy in Mount Union College, Ohio.

Testimonials submitted by Dr. Lane are from the highest sources, and the endorsements which he received from distinguished educators are unqualified. Dr. Tichener refers to Dr. Lane's wide training and his capacity for work, and states that he has marked individuality and originality in research, and shows a profound grasp of his subject. Dr. Tichener also says that Dr. Lane is a good speaker.

Dr. Ball, of Princeton University, says: "Dr. Lane made a very brilliant record under me at Toronto, and has since carried his graduate studies to high proficiency. His influence will be on the side of all that is high and good. As a student, I expect from him

brilliant contributions in his chosen lines."

Dr. Charles Burwash, of the Victoria University, says: "I have had an ample opportunity of judging of his scholarship and ability. We have had few men who could rank with him in his subject. He is at the same time an earnest Christian man, wielding a good influence in his college life, and he is endowed with a disposition and manner which make him an agreeable associate in his work."

Dr. Riker, president of Mount Union College, the institution which Dr. Lane will leave to come here, speaks of Dr. Lane as a man of extraordinary capacity, and states that if they could pay him the salary he deserves they would never consent to part with him. "You can make no mistake in electing him," says Dr. Riker, in conclusion.

It will thus be seen that the Randolph-Macon Woman's College has secured a man who, after taking his college degree in the year 1893, with special rank in philosophy, devoted seven years to a diligent study of this department at the best universities, including three years in psychological laboratory work. At the Mount Union College, he had charge of the Department of Philosophy and Pedagogy.

The selection of Dr. Lane shows that the authorities of the Woman's College are determined to continue their policy of securing only the highest talent to fill the various chairs of the institution. Dr. Lane will reach Lynchburg on January 31st, and he will, of course, receive a warm and hearty welcome from the people of Lynchburg, all of whom will wish him great success in his work here.

Rev. Dr. C. F. Reid, of Korea, who has been a missionary to China for the Methodist Episcopal Church, South, for seventeen years, delivered a talk on Chinese characteristics yesterday morning at Emmanuel church. Rev. J. O. Knott, pastor, McCulloch and Presstman streets. Rev. Dr. Reid reached Baltimore Saturday. He will leave today for Washington.

Dr. Reid was transferred about four years ago from Central China to Korea. He was sent out last July, after an absence of two years, and found that in China and Japan great changes have taken place. He said yesterday that in Japan big revival movements have been started, and that since last May 10,000 converts have been made. Four thousand were recorded in Tokio in one month. Mr. John R. Mott, of the student volunteer movement, made a tour of the island kingdom recently, and preached to more than 12,000 students in the government schools, 1,500 converts being made, although Mr. Mott did not stay over a month.

In China, says Dr. Reid, the conditions have also improved. The missionary commended the action of his fellow-workers in the field in declining to demand an indemnity. This, he said, would only have embittered the Chinese, as the government officials would have squeezed the money out of the Christian converts and those favorable to them. Moreover, the Chinese themselves are sorry for the recent troubles, he says, and are doing all in their power to make amends. For this

reason the missions will have a very smooth road in the future.

Dr. Reid further says a splendid Christian university is to be established at Ti-Yuan-Fu, where so many missionaries and converts were massacred. It is to cost 500,000 taels, or more than \$500,000.

Dr. Reid spoke again last night at St. Paul's Methodist Episcopal church, South, Fayette street, near Carrollton avenue. An interesting feature of the service was a "question box," conducted by Rev. J. T. Meyer, missionary of the Southern Methodist Church at Kyoto, Japan. He is a Baltimorean, and is now here on a leave of absence.

Rev. Dr. Reid was the guest during the day of Bishop Wilson, 2408 Madison avenue.—Sun.

The Methodist preachers' meeting was well attended yesterday morning, every pastor in the three cities and vicinity being present, except three. The session was called to order by the president, Rev. W. R. Proctor, and prayer was made by Rev. J. B. Merritt.

The report of the committee on union services to be held at the various Methodist churches in the three cities was, by resolution of Rev. E. H. Rawlings, somewhat modified, and then referred to an executive committee, consisting of Revs. W. R. Proctor, R. H. Bennett and E. H. Rawlings, to bring in a new report at the next meeting. This committee is authorized to select the churches in which the meetings are to be held and to provide the preachers who are to conduct the services from time to time as long as the meetings are held.

Rev. C. L. Bane announced the death of the Rev. William F. Bain, a superannuated member of the Virginia Conference, at his home, in Charlottesville, Va., last Friday.

Rev. J. B. Merritt stated that the Rev. Mr. Steele, who was chaplain of a seamen's Bethel in New Orleans for seven years, and afterwards connected in a similar capacity with the United States navy, but now of Hampton, Va., was in the city for the purpose of establishing a club or rest for United States naval sailors here, and that he desired to form an advisory board, composed of one layman from each of the churches, to take the matter up with him and formulate a plan for the establishment of such a home for sailors. Mr. Merritt said that he had sent a request through him to the preachers' meeting, asking that they make such an appointment from the Methodist churches. The meeting unanimously recommended Mr. W. W. Vicar for membership on said board.

The call of the churches was taken up, and the following were heard from:

Rev. J. B. Merritt, chaplain of the Seamen's Bethel, went his usual rounds Sunday, and had most interesting services.

Huntersville—Rev. H. C. Cheatham had a fairly good day and interesting services. He reported a large improvement in the Sunday school, and this was one of the strongest features in the church. The spiritual interest at the Epworth League meetings was fine.

Centenary—Rev. E. T. Dadmun had fine congregations to hear him Sunday.

In the morning he preached in the interest of "Home Missions."

Lekies' Memorial—Rev. Graham H. Lambeth reported a growing interest in the Sunday school along all lines. He preached morning and night to large congregations. At the morning service there were forty-two of the smaller Sunday school children present. He received two on profession of faith.

Monumental—Rev. Dr. Smith preached to a very large congregation on home missions Sunday morning, and the pastor, Rev. E. H. Rawlings, preached at night.

Lambert's Point—Rev. C. H. McGhee taught a Bible class in the Sunday school. He reported the addition of several new scholars. He preached to large congregations at the regular services; held an interesting prayer meeting in the afternoon. He received one new member by certificate.

Rev. Ernest Stevens reported the Sunday school at Owens' Memorial growing. He preached to a large congregation at the morning service and a fair-sized one at night, and received two by certificate into the church.

Park View—Rev. J. N. Latham had a good day, with interesting and profitable services. Captain E. V. White and wife contributed \$150 toward the recent improvements on the church edifice.

Rev. R. H. Bennett attended the Sunday school at Epworth in the morning; preached at the 11 o'clock service; spoke at two Epworth League meetings, and preached at the Memorial church, Berkley, at night.

Queen Street—Rev. J. K. Jolliff reported a very large and interesting Sunday school, and preached to two of the largest congregations during his pastorate. The service at night was one of special interest. He reported several additions to the Sunday school.

Epworth—Dr. Smith preached at night to a large congregation, and received one member by certificate.

Port Norfolk—Rev. Daniel T. Merritt had a full day and large congregations. Rev. W. C. Vaden preached a very helpful sermon at night.

Wright-Memorial—Rev. George H. McFaden had a good Sunday school; preached at 11 A. M. for his own congregation and at Cottage Place in the afternoon. At night he preached a special sermon before the Jr. O. U. A. M. He reported his Sunday school as growing in interest and members.

Cumberland Street—Rev. C. L. Bane attended the Sunday school and Epworth League meeting in the afternoon; preached at 11 A. M. and 7:30 P. M. to two of the largest congregations during his pastorate here. At the evening service every seat in the edifice was occupied. He preached the third of the series of sermons on Bible characters, taking as his theme, "Cain, the Slayer of His Brother."

Rev. D. J. Traynham, of Norfolk Circuit, preached at Beach Grove Sunday morning at Jolliff's at night.

Rev. Dr. S. S. Lambeth and Rev. N. R. Smith, of Oaklett and Bethel, exchanged pulpits Sunday morning.

Rev. W. P. Jordan attended the Methodist Sunday school at Park Place

(Continued on page 12.)





WASHINGTON. —In this discourse Dr. Talmage shows how any one can be widely and forever recollected and cheers despondent Christian workers; texts, Job xxiv, 20, "He shall be no more remembered," and Psalm xliv, 6, "The righteous shall be in everlasting remembrance."

Of oblivion and its defeats I speak today. There is an old monster that swallows down everything. It crunches individuals, families, communities, states, nations, continents, hemispheres, worlds. Its diet is made up of years, of centuries, of ages, of cycles, of millenniums, of eons. That monster is called by Noah Webster and all the other dictionaries "Oblivion." It is a steep down which everything rolls. It is a conflagration in which everything is consumed. It is a dirge which all orchestras play and a period at which everything stops. It is the cemetery of the human race. It is the domain of forgetfulness. Oblivion! At times it throws a shadow over all of us, and I would not pronounce it today if I did not come armed in the strength of the eternal God on your behalf to attack it, to route it, to demolish it.

Why, just look at the way the families of the earth disappear. For awhile they are together, inseparable, and to each other indispensable, and then they part, some by marriage going to establish other homes, and some leave this life, and a century is long enough to plant a family, develop it, prosper it and obliterate it. So the generations vanish. Walk up Pennsylvania avenue, Washington; Broadway, New York; State street, Boston; Chestnut street, Philadelphia; the Strand, London; Princess street, Edinburgh; Champs Elysees, Paris; Unter den Linden, Berlin, and you will meet in this year 1901 not one person who walked there in the year 1801. What engulfment. All the ordinary efforts at perpetuation are dead failures. Walter Scott's Old Mortality may go round with his chisel to recut the faded epitaphs on tombstones, but Old Oblivion has a quicker chisel, with which he can cut out a thousand epitaphs while Old Mortality is cutting in one epitaph. Whole libraries of biographies devoured of bookworms or unread of the rising generations. All the signs of the stores and warehouses of great firms have changed, unless the grandsons think that it is an advantage to keep the old sign up because the name of the ancestor was more commendatory than the name of the descendant. The city of Rome, Italy, stands today, but dig down deep enough and you come to another Rome, buried, and go down still farther and you will find a third Rome. Jerusalem stands today, but dig down deep enough and you will find a Jerusalem underneath, and go on and deeper down a third Jerusalem.

#### A Hundred Years Hence.

Call the roll of the armies of Baldwin I. or of Charles Martel or of Marlborough or of Mithridates or of Prince Frederick or of Cortes, and not one answer will you hear. Stand them in line and call the roll of the 1,000,000 men in the army of Thebes. Not one

answer. Stand them in line, the 1,700,000 infantry and the 200,000 cavalry of the Assyrian army under Ninus, and call the roll. Not one answer. Stand in line the 1,000,000 men of Sesostris, the 1,200,000 men of Artaxerxes at Cunaxa, the 2,641,000 men under Xerxes at Thermopylae and call the long roll. Not one answer. At the opening of our civil war the men of the northern and southern armies were told that if they fell in battle their names would never be forgotten by their country. Out of the million men who fell in battle or died in military hospitals you cannot call the names of a thousand nor the names of 500 nor the names of 100 nor the names of fifty. Oblivion!

In some old family record a descendant studying up the ancestral line may spell out our name and from the faded ink with great effort find that some person by our name was born somewhere in the nineteenth century, but they will know no more about us than we know about the color of a child's eyes born last night in a village in Patagonia. Tell me something about your great-grandfather. What were his features? What did he do? What year was he born? What year did he die? And your great-grandmother? Will you describe the style of the hat she wore, and how did she and your great-grandfather get on in each other's companionship? Was it March weather or June? Oblivion! That mountain surge rolls over everything. Even the pyramids are dying. Not a day passes but there is chiseled off a chip of that granite. The sea is triumphing over the land, and what is going on at our Atlantic coast is going on all around the world, and the continents are crumbling into the waves. And while this is transpiring on the outside of the world, the hot chisel of the internal fire is digging under the foundation of the earth and cutting its way out toward the surface. It surprises me to hear people say they do not think the world will finally be burned up when all scientists will tell you that it has for ages been on fire.

#### We Like to Be Remembered.

Why, there is only a crust between us and the furnaces inside raging to get out. Oblivion! The world itself will roll into it as easily as a school-boy's india rubber ball rolls down a hill, and when our world goes it is so interlocked by the law of gravitation with other worlds that they will go, too, and so far from having our memory perpetuated by a monument of Aberdeen granite in this world there is no world in sight of our strongest telescope that will be a sure pediment for any slab of commemoration of the fact that we ever lived or died at all. Our earth is struck with death. The axletree of the constellations will break and let down the populations of other worlds. Stellar, lunar, solar, mortality. Oblivion! It can swallow and will swallow whole galaxies of worlds as easily as a crocodile takes down a frog.

Yet oblivion does not remove or swallow anything that had better not be removed or swallowed. The old monster is welcome to his meal. This world would long ago have been overcrowded if not for the merciful removal of nations and generations. What if all the books had lived that were ever written and printed and published? The libraries would by their immensity have obstructed intelligence and made all research impossible. The fatal epidemic of books was a merciful epidemic. Many of the state and national libraries today are only morgues, in which dead books are waiting for some one to come and recognize them. What if all the people that had been born were still alive? We would have been el-

bowed by our ancestors of ten centuries ago, and people who ought to have said their last word three thousand years ago would snarl at us, saying, "What are you doing here?" There would have been no room to turn around. Some of the past generations of mankind were not worth remembering. The first useful thing that many people did was to die; their cradle a misfortune and their grave a boon.

In all the Pantheon the weakest goddess is Clio, the goddess of history, and instead of being represented by sculptors as holding a scroll might better be represented as limping on crutches. Faithful history is the saving of a few things out of more things lost. The immortality that comes from pomp of obsequies or granite shaft or building named after its founder or page of recognition in some encyclopedia is an immortality unworthy of one's ambition, for it will cease and is no immortality at all. Oblivion! A hundred years. But while I recognize this universal submergence of things earthly, who wants to be forgotten? Not one of us. Absent for a few weeks or months from home, it cheers us to know that we are remembered there. It is a phrase we have all pronounced, "I hope you missed me." Meeting some friends from whom we have been parted many years we inquire, "Did you ever see me before?" And they say, "Yes," and call us by name, and we feel a delightful sensation thrilling through their hand into our hand and running up from elbow to shoulder and then parting, the one current of delight ascending to the brow and the other descending to the foot, moving round and round in concentric circles until every nerve and muscle and capacity of body and mind and soul is permeated with delight.

#### Good Lives Forever.

Now, I have to tell you that this oblivion of which I have spoken has its defeats, and there is no more reason why we should not be distinctly and vividly and gloriously remembered five hundred million billion trillion quadrillion quintillion years from now than that we should be remembered six weeks. I am going to tell you how the thing can be done and will be done.

We may build this "everlasting remembrance," as my text styles it, into the supernal existence of those to whom we do kindnesses in this world. You must remember that this infirm and treacherous faculty which we now call memory is in the future state to be complete and perfect. "Everlasting remembrance!" Nothing will slip the stout grip of that celestial faculty. Did you help a widow pay her rent? Did you find for that man released from prison a place to get honest work? Did you pick up a child, fallen on the curbstone, and by a stick of candy put in his hand stop the hurt on his scratched knee? Did you assure a business man, swamped by the stringency of the money market, that times would after awhile be better? Did you lead a Magdalen of the street into a midnight mission, where the Lord said to her: "Neither do I condemn thee. Go and sin no more?" Did you tell a man, clear discouraged in his waywardness and hopeless and plotting suicide, that for him was nearby a laver, in which he might wash and a coronet of eternal blessedness he might wear?

What are epitaphs in graveyards, what are eulogiums in presence of those whose breath is in their nostrils, what are unread biographies in the alcoves of a city library, compared with the imperishable records you have made in the illumined memories of those to whom you did such kindnesses? Forget them? They cannot forget them. Notwithstanding all their might and

splendor, there are some things the glorified of heaven cannot do, and this is one of them. They cannot forget an earthly kindness done. They have no cutlass to part that cable. They have no strength to hurl into oblivion that benefaction. Has Paul forgotten the inhabitants of Malta, who extended the island hospitality when he and others with him had felt, added to a shipwreck, the drenching rain and the sharp cold? Has the victim of the highwayman on the road to Jericho forgotten the good Samaritan with a medicament of oil and wine and a free ride to the hostelry? Have the English soldiers who went up to God from the Crimean battlefields forgotten Florence Nightingale? Through all eternity will the northern and southern soldiers forget the northern and southern women who administered to the dying boys in blue and gray after the awful fights in Tennessee and Pennsylvania and Virginia and Georgia, which turned every house and barn and shed into a hospital and incarnadined the Susquehanna and the James and the Chattahoochee and the Savannah with brave blood? The kindnesses you do to others will stand as long in the appreciation of others as the gates of heaven will stand, as the "house of many mansions" will stand, as long as the throne of God will stand.

#### Oblivion Defeated.

Another defeat of Oblivion will be found in the character of those whom we rescue, uplift or save. Character is eternal. Suppose by a right influence we aid in transforming a bad man into a good man, a dolorous man into a happy man, a disheartened man into a courageous man, every stroke of that work done will be immortalized. There may never be so much as one line in a newspaper regarding it or no mortal tongue may ever whisper it into human ear, but wherever that soul shall go your work upon it shall go, wherever that soul rises your work on it will rise, and so long as that soul will last your work on it will last. Do you suppose there will ever come such an idiotic lapse in the history of that soul in heaven that it shall forget that you invited him to Christ; that you, by prayer or gospel work, turned him round from the wrong way to the right way? No such insanity will ever smite a heavenly citizen. It is not half as well on earth known that Christopher Wren planned and built St. Paul's as it will be known in all heaven that you were the instrumentality of building a temple for the sky. We teach a Sabbath class, or put a Christian tract in the hand of a passerby, or testify for Christ in a prayer meeting, or preach a sermon, and go home discouraged, as though nothing had been accomplished, when we had been character building with a material that no frost or earthquake or rolling of the centuries can damage or bring down.

There is no sublimer art on earth than architecture. With pencil and rule and compass, the architect sits down alone and in silence and evolves from his own brain a cathedral or a national capitol or a massive home before he leaves that table, and then he goes out and unrolls his plans and calls carpenters and masons and artisans of all sorts to execute his design, and when it is finished he walks around the vast structure and sees the completion of the work with high satisfaction, and on a stone at some corner of the building the architect's name may be chiseled. But the storms do their work, and time, that takes down everything, will yet take down that structure until there shall not be one stone left upon another. But there is a soul in heaven. Through your in-

(Continued on page 14.)



Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—Thomas a' Kempis.

They are poor that have lost nothing; they are poorer far who, losing, have forgotten; they most poor of all who lose and wish they might forget.—Jean Ingelow.

The stoutest difficulties, when overcome by divine grace, may be transformed into stepping-stones leading upward to the attainment of the perfect life.—Alabama Baptist.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Sacrifice is the price that love pays for the privilege of service.

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SCHEDULE IN EFFECT NOV. 24, 1901.

### TRAINS LEAVE RICHMOND, VA.:

9:20 A. M., No. 7, daily for Durham, N. C., Danville, and all the local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson; at Durham for Raleigh, Goldsboro, and all North Carolina points.  
2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.  
11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.  
6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

### TRAINS ARRIVE RICHMOND:

6:00 A. M.)  
5:43 P. M.) From Atlanta, Augusta, Asheville, and all points South.  
8:40 A. M., from Keysville and local stations.  
3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.  
LOCAL FREIGHT TRAINS.  
Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

### THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:  
4:30 P. M., No. 16, Baltimore Limited, daily except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.  
2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.  
5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.  
TRAINS ARRIVE RICHMOND:  
9:12 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.  
10:45 A. M., No. 9, Wednesdays and Fridays.  
5:15 P. M., daily, except Sundays, from West Point and intermediate stations.  
Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.  
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Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31.
Leave Richmond	12:23 noon	10:40 P M
Arrive Petersburg	1:08 P M	11:30 P M
Arrive Henderson	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday		8:30 A M
Arrive Raleigh	5:04 P M	3:41 A M
Arrive South'n Pine	6:57 P M	5:37 A M
Arrive Pinehurst	7:17 P M	**6:10 A M
Arrive Hamlet	7:50 P M	6:30 A M
Arrive Charlotte	10:45 P M	9:51 A M
Arrive Wilmington		12:05 noon
Arrive Columbia	11:20 P M	9:40 A M
Arrive Savannah	2:20 A M	12:10 noon
Arrive Jacksonville	6:30 A M	3:50 P M
Arrive St. Augustine	8:50 A M	5:00 P M
Arrive Tampa	5:00 P M	5:00 P M
Arrive Athens	4:08 A M	2:19 P M
Arrive Atlanta Cen T.	5:30 A M	3:35 P M
Arrive Macon	11:10 A M	7:20 P M
Arrive Montgomery	11:00 A M	9:20 P M
Arrive Mobile	4:12 P M	2:55 A M
Arrive New Orleans	8:30 P M	7:30 A M
Arrive Chattanooga	1:00 P M	12:35 A M
Arrive Nashville	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.  
Trains leave Richmond for Washington, New York, and the East daily: No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.  
Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans for all points in Texas, Mexico, and California.

### TRAINS ARRIVE RICHMOND

DAILY:  
4:45 A. M., No. 44, from all points South and Southwest.  
5:35 P. M., No. 66, from all points South and Southwest.  
6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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## RELIGIOUS NEWS.

(Continued from Page 9.)

in the morning, and worshipped at the Presbyterian church at the regular services.

Central—Rev. W. T. Green reported a good Sunday school and preached to fine congregations morning and night. He received two on profession of faith.

Liberty Street—Rev. Dr. Lambeth said the spiritual condition of his church was very fine, and everything moving along harmoniously, and the year's outlook is very hopeful.

McKendree—Rev. W. R. Proctor reported a most interesting day and large congregations to hear him.—*Virginian-Pilot*.

The Rev. Ernest Stevens, the earnest and impressive pastor of Owens' Memorial church, was greeted Sunday with congratulations of such number that he must have felt inspired, the two sermons being delivered in a manner that can but redound to the good of the people who heard him and the church generally.—*Landmark*.

The Christian Thought Club convened in its semi-annual session in the pastor's study of Epworth church yesterday at 12 o'clock, with Rev. Dr. A. Coke Smith presiding in the chair. The minutes of the last meeting were read by the secretary, Rev. G. W. Jones. After some preliminary business, the paper appointed for the day was read by Rev. C. H. McGhee, being a review of the book of Dr. George Adam Smith, professor of Old Testament language and literature in Glasgow College, entitled, "Modern Criticism and the Preaching of the Old Testament."

Mr. McGhee's paper was exhaustive and carefully prepared, and was much enjoyed by the members of the club. A general discussion of the subject, which was interesting and profitable, followed. The club will meet again on Monday next, at which time Rev. E. H. Rawlings, of Monumental church, will read a paper on "Higher Criticism and the Preacher."—*Virginian-Pilot*.

The reception given to Rev. E. T. Dadmun, pastor of the Centenary Methodist church, and his accomplished wife, by the Epworth League of that charge, last night, was one of the most delightful and enjoyable events that has, in all probability, ever transpired in the history of that church and congregation. The lecture room was thronged with visitors, representing not only the members of that congregation, but those from other Methodist churches in this city. Preceding the formal reception of Mr. and Mrs. Dadmun was a most enjoyable literary and musical treat, when the following well-selected programme was rendered, in which a number of Norfolk's best talent participated:

Prayer—Rev. E. T. Dadmun.

Vocal Solo—Miss Lucile Newell.

Recitation—Rev. C. H. McGhee.

Vocal Solo—Miss Estelle Burkhead, of Baltimore.

Cornet Solo—Mr. Croonebaugh.

Recitation—Miss Colena Newell.

Vocal Solo—Miss Lillie White.

After the programme came the reception, Mr. Dadmun and wife taking their

position at a convenient point in the lecture-room and the guests formed in column, two abreast, and passing Mr. and Mrs. Dadmun, were received by them with the usual salutation and best wishes. Then came the final event of the evening's festivities, the serving of refreshments, consisting of tea, coffee and cake, which were freely partaken of by all present.

Among the guests who honored the reception with their presence were the Rev. Dr. A. Coke Smith and wife, and the Rev. R. H. Bennett.—*Virginian-Pilot*.



## WASHINGTON RELIGIOUS LETTER.

Chief Moore, of the Weather Bureau, believes it will be impossible to operate several lines of wireless telegraphy in the same vicinity, from which he argues the necessity of governmental control of any system inaugurated in this country.

The managers of the St. Louis World's Fair have determined to offer a prize of \$200,000 for the most successful operation of a dirigible air-ship, to be made on the fair grounds. Santos Dumot and many others are expected to compete.

Representative Schirm, of Maryland, has offered a bill in Congress providing for the erection of six tablets commemorating the six greatest naval victories of the United States over foreign foes. We wonder how many people could name them.

The Young Men's Christian Association of New York proposes to erect a building in that city which will cost \$675,000. It will be a jeune-siecle clubhouse, fully equipped with private rooms, gymnasium, swimming-pool, and an auditorium which will seat six hundred persons.

During the eight days before the holiday recess there were introduced in Congress 7,623 bills, of which 2,970 were for special pensions. The total number introduced during the life of the Fifty-sixth Congress was 14,339.

Assemblyman Bennett has introduced in the New York Legislature a bill prohibiting the shooting of live pigeons for sport. It is an encouraging sign of the times that the bill is expected to pass.

Representative Frederick J. Kern, of Illinois, has introduced in Congress a bill authorizing the Secretary of War to re-establish the canteens along the lines which governed them before the passage of the anti-canteen law. The Anti-Saloon League will find in the pro-canteen sentiment in Congress a foeman worthy of their steel.

The adage that "a man is never a prophet in his own country" seems to be peculiarly applicable to the United States weather prophets, whose predictions are cabled to Lloyds, London, at the latter's expense, and posted for the benefit of out-going vessels.

Theodore Roosevelt, Jr., who spent his holidays in Washington, said, before leaving that city, that he regarded it as "a pretty slow town for a boy." His chief complaint was that the opportunities for skating were not up to his anticipation.

The Chicago parks contain artificial lakes which aggregate over two hundred acres. The surface of these lakes is kept, during the winter, in perfect

condition for skating by "ice-planes," drawn by two heavy horses, and one-horse sweepers, which remove the shavings, thus preserving a perfectly glassy surface at all times.

Senator Mason, of Illinois, has introduced in the Senate a resolution proffering the thanks of Congress to Miss Clara Barton, president of the Red Cross Society, for her services to the wounded and sick soldiers during the Spanish war.

President Roosevelt has expressed the wish that a delegation of the members of the National Federation of Church and Christian Workers, which meets in Washington on February 4th, will call on him at the White House. Last year Mr. Roosevelt was vice-president of the Federation for New York.

Mr. John G. Wooley, the eminent prohibition worker, has just returned to this country, after a trip around the world, made with the object of investigating the regulation of the liquor traffic in foreign lands. Mr. Wooley states that the prohibition cause has made greater progress in the United States than in any country in the world.

Owing to a senseless tariff on art works, the Raphael Madonna, recently purchased by Mr. J. P. Morgan for \$500,000, cannot be brought to the United States except by payment of \$100,000 duty. It is estimated that Americans spend \$100,000,000 annually visiting the art galleries of Europe. An intelligent and liberal policy would make this country an art centre and an art-producer. But the exclusion of the old masters and modern masterpieces is short-sighted and wrong. It is not favored by American artists, nor by art lovers.

The anniversary of the birthday of the late Hon. Hiram Price, who was the first president of the American Anti-Saloon League, and who died last May, in his eighty-first year, was commemorated by a meeting in the Memorial Lutheran church, under the auspices of the Anti-Saloon League. Senator Teller was one of the speakers.



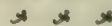
The opening article of the January number of the American Illustrated Methodist Magazine takes up the work of the late Charlotte M. Yonge. Her "Daisy Chain" and "The Heir of Redclyffe" are stories which have left an impress on the times, and will live. With the proceeds from the sale of the first she helped to found a mission settlement in the Southern Pacific. Pictures are given of Norfolk Island, where the buildings were finally placed.

Henry Woodcock contributes the third and last of an interesting series, "The Religious Side of Charles Dickens and His Sister Fanny." Harry Burnett, Fanny's son, was the original of Paul Dombey, and interesting details are given of his death at Brighton.

"A Monument of International Friendship" tells the story of the Perry Monument, recently erected at Uraga, Japan, by the American Friends' Association, in token of good will to this country, where most of its members

have been educated. The illustrations are fresh and excellent.

Published monthly by the Methodist Magazine Publishing Co., St. Louis, Mo. One dollar a year.



## BOB BURDETTE "TO MY SON."

"So you are not going to church this morning, my son.

"Ah, yes; I see. 'The music is not good.' That's a pity. That's what you go to church for, to hear the music we demand.

"And the pews are not comfortable.' That's too bad; the Sabbath is the day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath.

"The church is too far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath.' This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred men, breathing an incense of whiskey, beer, and tobacco, hang to a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on that ground.'

"Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.—*Texas Christian Advocate*.



Meanness is sure to make an enemy when it needs a friend.



To persuade one soul to lead a better life is to leave the world better than you found it.

VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

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## ANTI-SALOON LEAGUE CONVENTION.

(Continued from page 8.)

the claim that prohibition was a failure in the States of Maine and Kansas, so commonly made by liquor advocates. He referred to the eloquent and unqualified testimony of Congressmen Littlefield and Bowersock, of Maine and Kansas, respectively, as to the efficiency of the prohibition laws of those States.

After a tribute to the ability of Congressman Littlefield and his rapid rise to leadership in Congress, the speaker asserted that the press would have given his speech a column under glaring headlines had his speech been a testimony to the failure of prohibition. Mr. Cannon urged the Anti-Saloon Leaguers to demand fuller reports of temperance movements.

"The way for the League to secure legislation," said Mr. Cannon, "is to go out into the field and work. Before election day comes round the members of the League should support those men who are opposed to the saloon, and should fight those who are not. The League should elect men who are in line with the temperance cause; should get legislation against the saloon, and should have these laws enforced. If necessary, detectives should be employed to ferret out violations of the law.

Mr. Cannon made an earnest plea for more active work for the destruction of the saloon, declaring that it was possible to enforce the mandate of the people. The speaker was warmly applauded when he resumed his seat.

On motion of Dr. Lear, Mr. Cannon was requested to have his address printed in tract form for distribution.

After considerable discussion, the whole question of pressing the passage of the Barbour-Quarles resolution, of meeting the arguments against it, and of presenting other arguments in its favor, was left in the hands of the Executive Committee, with instructions to urge the matter before the convention. The discussion was over the method which the League should adopt in pressing the work for temperance legislation. Some were in favor of a special committee to go before the Constitutional Convention; others wanted a committee to prepare an appeal; and still others proposed other plans. Finally all sides united in referring the matter to the Executive Committee.

The debate was lengthy, and was participated in by Rev. F. M. Edwards, Dr. W. W. Smith, Rev. James Cannon, Jr., Rev. Dr. Battle, Rev. W. S. Campbell, Rev. W. B. Beauchamp, and others.

Rev. Mr. Cannon then, by request of the chairman, Dr. Mitchell, asked the body to raise the balance of the \$210 still due by the League. This was done in a few minutes, and so the whole indebtedness was subscribed.

After the collection, President Wilson, of the National Anti-Saloon League, and President Ewin, of the District of Columbia League, were presented to the convention, and the body rose en masse to greet them.

The question box was then opened, and Rev. C. H. Crawford answered the various queries, which related chiefly to methods and plans of organizations.

He called on Dr. Roy Flanagan, of Charlottesville, who spoke of the organization there.

## OFFICERS CHOSEN.

Rev. Mr. Winfree, for Rev. R. H. Bennett, who had been called away, presented the report of the Nominating Committee. The following recommendations of the committee were unanimously adopted by the convention, nearly all the nominations being re-elections: President, Professor S. C. Mitchell, of Richmond College; Vice-Presidents, Judge W. H. Mann, Nottoway Courthouse; Rev. M. L. Wood, Staunton; Rev. Edwin S. Hinks, Leesburg; T. S. Southgate, Norfolk; Dr. W. W. Smith, Lynchburg; Secretary, Dr. A. B. Greiner, Richmond; Treasurer, T. H. Ellett, Richmond; Superintendent, Rev. C. H. Crawford, Richmond; Attorney, Walter Sydnor, Esq., Richmond. Executive Committee—Rev. W. W. Lear, D. D. (chairman), Professor S. C. Mitchell, A. B. Greiner, M. D., Rev. John Pollard, D. D., Rev. M. Ashby Jones, Rev. J. E. Cook, Rev. P. A. Cave, T. H. Ellett, Rev. James Cannon, Jr., Rev. W. B. Beauchamp.

The old Board of Directors was re-elected, with the addition of Dr. Roy K. Flanagan, of Charlottesville, and Rev. P. A. Cave, of this city.

The convention then took a recess until 7:30 P. M., when it reconvened in the auditorium of the church.

## THE NIGHT SESSION.

An exceptionally good attendance was present when the night session was called to order. After a short devotional service, the Rev. W. C. Campbell, D. D., of Roanoke, spoke on "The Church and Temperance." Dr. Campbell's address was a highly interesting one, and was listened to with close attention. The paper discussed the relation of the church to its inebriated member; how it should deal with the member who is the vendor of intoxicants; the attitude of the church toward the drunkard; and, finally, its attitude toward the effort made to abolish the saloon.

With regard to the position the church should take where the member is a liquor dealer, Dr. Campbell made some interesting statements. He declared that a church cannot afford to tolerate in its communion men who are parties to the saloon, no matter how orderly the places they keep, how good and free from adulteration the brand they sell, and how much they contribute to the support of the church. There is no compensation that a church member engaged in this business can make to his church for the harm he does it.

"Neither," continued Dr. Campbell, "can a church member afford to rent his property for the sale or manufacture of alcoholic drinks. The income from such a source brings no blessing. It identifies the property owner with the business. It makes him a party to its evils. The church may be patient toward such members, but the time is approaching when men must either abandon such sources of revenue or the church will be compelled to say tenderly, but firmly; 'We cannot carry you and your business.'"

The attitude of the church toward the movements to abolish the saloon

was discussed by Dr. Campbell in a very able manner. He declared that the reason why some of the churches would not unite in some of these movements—the Prohibitionist, for instance—is because they are of a political nature.

An address by the Rev. Luther B. Wilson, M. D., D. D., president of the American Anti-Saloon League, followed next on the programme. His subject was, "A New Campaign in an Old Warfare." Dr. Wilson discussed the temperance movement in a general way, declaring that the saloon is the objective point against which the campaign should be waged. The force of the present movement lies in the fact that it is within the lines of law. He agreed with the preceding speaker in his utterance on the matter.

He defined the warfare as one for humanity, as, he contended, were all the great campaigns in the world's history—on the field of battle or in the forum, whether in sanguinary or polemic contest. He contended that the right had always triumphed, and would ultimately triumph in this case.

A passing reference was made by Dr. Wilson to the recent reform campaign in New York. He took a crack at Judge Jerome, of the Fusion party, who is trying to elevate the saloon. Dr. Wilson declared that the saloon cannot be made a respectable thing.

Dr. Wilson, whose headquarters are in Washington, evidently believes in Admiral Schley. He illustrated one of his remarks with an allusion to the Santiago fight, referring to the "great victory which Schley and his men won, the glory for which the country will never deny them."

Dr. Wilson's address was excellent in thought, conception, and conservatism. It was an address that would stand the most careful reading, and impressed all who heard it. Dr. Mitchell said that speeches such as had been delivered at this convention would do the cause of practical temperance more good than all the fiery, intemperate utterances of cranks. Sanity is one of the great principles of the convention.

## THE RESOLUTIONS.

Dr. W. W. Smith, of Lynchburg, submitted the report of the Committee on Resolutions, which was unanimously adopted.

The resolution presented in the morning by Dr. Winfrey, touching upon certain lines of work to be pursued by the League, was recommended for reference to the Executive Committee for action.

The two sets of resolutions offered by Mr. Cannon at the morning session were, with some slight verbal changes, recommended for adoption, as follows:

"Resolved, 1. That we urge upon the Constitutional Convention of Virginia the adoption of the Quarles-Barbour resolution, now before that body.

"2. That we are entirely willing that this provision shall be submitted as a separate clause to any electorate which may be called to vote upon the ratification of the new Constitution."

"The Anti-Saloon League, in convention assembled, in order that the people of the Commonwealth may the better understand the purposes of the organization, hereby announces:

"1. That it will continue earnestly

and persistently the campaign of education agitation already begun, and will strive to arouse and band together against the saloon all the forces desiring the economic and moral welfare of this Commonwealth.

"2. That it will use all proper means to influence legislation upon the liquor traffic by suggesting and urging the passage of such laws as will lessen the number of saloons and decrease their influence until it shall have accomplished the ultimate object of the organization, the abolition of the saloon.

"3. That the League expresses its determination to use all legal means to aid officials in the enforcement of existing laws for the restriction of the liquor traffic, employing counsel, if necessary, in the various cities and counties of the State. We furthermore declare that while the League will not ally itself with any political party—Democratic, Republican, or Prohibition—it is determined to secure the election of legislators who are known to be in favor of the destruction of the saloon and of executive officers who will faithfully enforce the laws enacted for its restriction.

"4. That the watchword of the League shall be, 'The Saloon Must Go.' That our methods shall be education, agitation, legislation, and the enforcement of law."

In presenting the resolutions, Dr. Smith made a brief address. Recurring to Dr. Campbell's statement of conditions existing fifty years ago and those now prevalent, the speaker made an interesting statement from his own knowledge.

The feature of Dr. Smith's address, however, was an appeal for support in the adoption of the new Constitution. He declared that the limitation of the suffrage was of more value and importance to the cause of temperance than the Quarles-Barbour resolution, or any other resolution. Dr. Smith contended that the fifty-five counties of the State wherein there was no license for the sale of liquors were the white counties of the Southwest, the Valley and of Piedmont and Eastern Virginia, while the black counties were the strongholds of intemperance. He most earnestly appealed to all friends of temperance to vote for the ratification of the new Constitution. He called attention to the resolution reported by the committee endorsing the separation of the Quarles-Barbour resolution from the rest of the Constitution, if necessary to insure its adoption.

Resolutions of thanks of the convention to the church, the press, and others were adopted.

The convention adjourned with benediction by Rev. W. W. Lear, D. D., leaving the arrangements for the next meeting place in the hands of the Executive Committee.

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He who is rich for himself, laying up treasure for himself, is by so much robbing his real inward life, his life in and toward God, of its resources.—Henry Alford.

✱

There are souls in this world that have the gift of finding joy everywhere.—Faber.



(Continued from page 10.)

strumentality it was put there. Under God's grace you are the architect of its eternal happiness. Your name is written not on one corner of its nature, but inwrought into its every fiber and energy. Will the storms of winter wash out the story of what you have wrought upon that spiritual structure? No. There are no storms in that land, and there is no winter. Will time wear out the inscription which shows your fidelity? No. Time is past, and it is an everlasting now. Built into the foundation of that imperishable structure, built into its pillars, built into its capstone is your name, either the name you have on earth or the name by which celestials shall call you. I know the Bible says in one place that God is a jealous God, but that refers to the work of those who worship some other god.

**Noble Deeds Everlasting.**

A true father is not jealous of his child. With what glee you show the picture your child pencilled or a toy ship your child bewed out or recite the noble deed your child accomplished! And God never was jealous of a Joshua, never was jealous of a Paul, never was jealous of a Frances Haver-gal, never was jealous of a man or woman who tried to heal wounds and wipe away tears and lift burdens and save souls, and while all is of grace and your self abnegating utterance will be, "Not unto us, not unto us, but unto thy name, O Lord, give glory!" you shall always feel a heavenly satisfaction in every good thing you did on earth, and if iconoclasm, borne from beneath, should break through the gates of heaven and efface one record of your earthly fidelity methinks Christ would take one of the nails of his own cross and write somewhere on the crystal or the amethyst or the jacinth or the chrysoprasus your name and just under it the inscription of my text, "The righteous shall be held in everlasting remembrance." Oh, this character building! You and I are every moment busy in that tremendous occupation. You are making me better or worse, and I am making you better or worse, and we shall, through all eternity, bear the mark of this benediction or blasting. Let others have the thrones of heaven, those who have more mightily wrought for God and the truth, but it will be heaven enough for you and me if ever and anon we meet some radiant soul on the boulevards of the great city who shall say, "You helped me once. You encouraged me when I was in earthly struggle. I do not know that I would have reached this shining place had it not been for you," and we will laugh with heavenly glee and say: "Ha, ha! Do you really remember that talk? Do you remember that warning? Do you remember that Christian invitation? What a memory you have! Why, that must have been down there in Washington or New Orleans at least ten thousand million years ago." And the answer will be, "Yes, it was as long as that, but I remember it as well as though it were yesterday."

Oh, this character building! The structure lasting independent of passing centuries, independent of crumbling mausoleums, independent of the whole planetary system. Aye, if the material universe, which seems all bound together like one piece of machinery, should some day meet with an accident that should send worlds crashing into each other like telescoped railway trains, and all the wheels of constellations and galaxies should stop, and down into one chasm of immensity all the suns and moons and stars should tumble like the midnight express at Ashtabula that would not touch us and

would not hurt God, for God is a spirit, and character and memory are immortal, and over that grave of a wrecked material universe might truthfully be written, "The righteous shall be held in everlasting remembrance." O Time, we defy thee! O Death, we stamp thee in the dust of thine own sepulchers! O Eternity, roll on till the last star has stopped rotating and the last sun is extinguished on the sapphire pathway, and the last moon has illumined the last night, and as many years have passed as all the scribes that ever took pen could describe by as many figures as they could write in all the centuries of all time, but thou shalt have no power to efface from any soul in glory the memory of anything we have done to bring it to God and heaven!

**Graven on God's Hands.**

There is another and a more complete defeat for oblivion, and that is in the heart of God himself. You have seen a sailor roll up his sleeve and show you his arm tattooed with the figure of a favorite ship, perhaps the first one in which he ever sailed. You have seen a soldier roll up his sleeve and show you his arm tattooed with the figure of a fortress where he was garrisoned or the face of a great general under whom he fought. You have seen many a hand tattooed with the face of a loved one before or after marriage. This custom of tattooing is almost as old as the world. It is some colored liquid punctured into the flesh so indelibly that nothing can wash it out. It may have been there fifty years, but when the man goes into his coffin that picture will go with him on hand or arm. Now, God says that he has tattooed us upon his hands. There can be no other meaning in the forty-ninth chapter of Isaiah, where God says, "Behold, I have graven thee on the palms of my hands." It was as much as to say: "I cannot open my hand to help but I think of you. I cannot spread abroad my hands to bless but I think of you. Wherever I go up and down the heavens I take these two pictures of you with me. They are so inwrought into my being that I cannot lose them. As long as my hands last the memory of you will last. Not on the back of my hands, as though to announce you to others, but on the palms of my hands for myself to look at and study and love. Though I hold the winds in my fist, no cyclone shall uproot the inscription of your name and your face, and though I hold the ocean in the hollow of my hand its billowing shall not wash out the record of my remembrance. 'Behold, I have graven thee on the palms of my hands.'"

**Eternal Remembrance.**

What joy, what honor, can there be comparable to that of being remembered by the mightiest and most affectionate being in the universe? Think of it—to hold an everlasting place in the heart of God! The heart of God! The most beautiful palace in the universe. Let the archangel build some palace as grand as that if he can. Let him crumble up all the stars of yesternight and tomorrow night and put them together as mosaics for such a palace floor.

YOU CANNOT CHANGE the course of a storm by tearing down the signals that give warning of its approach. Neither can you cure a cold by temporarily stopping a cough with opium-laden "medicines." Allen's Lung Balsam, in which there is no opium, cures sore throats and sore lungs because it allays the inflammation and rids you of the mucus that stops up the air passages.

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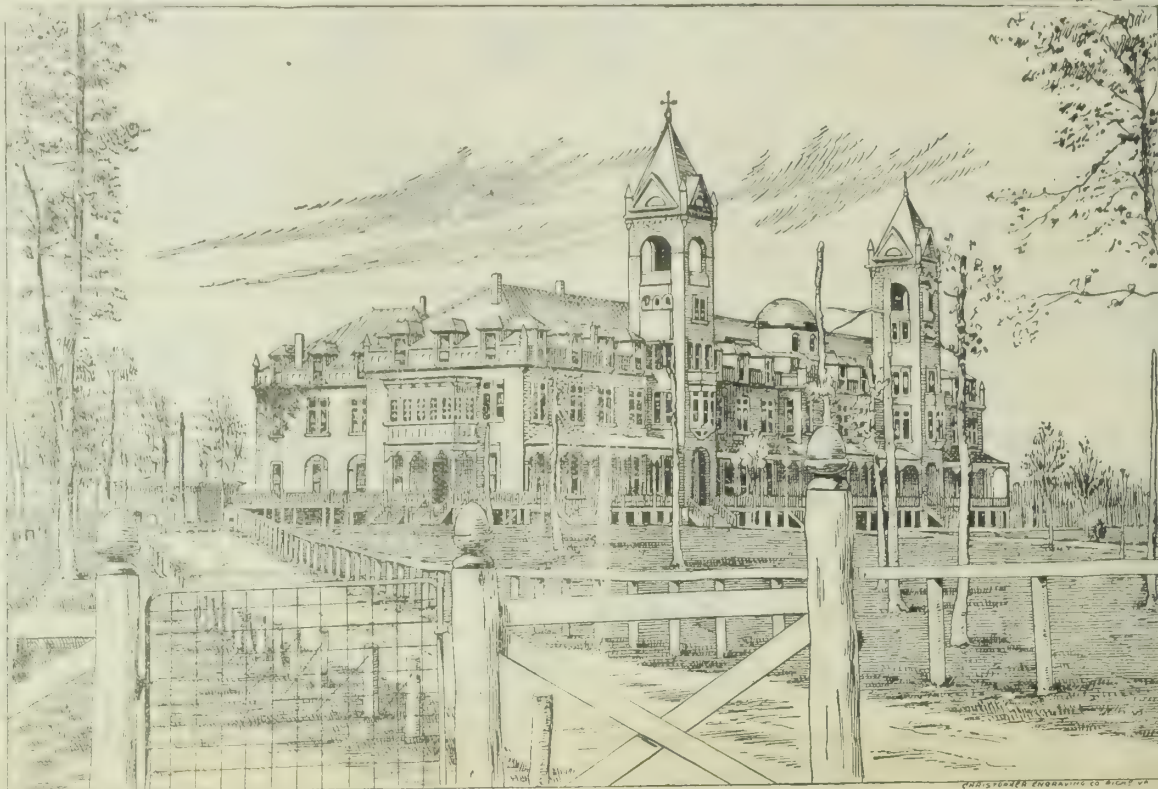
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DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

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BLACKSTONE, VA.

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ONE DOLLAR A YEAR.

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stone, Va.*

## Editorial.

Dr. H. K. Carroll, who had charge of the religious statistics of the census of 1890, has completed his figures for 1901. He places the total number of actual Church members in the United States at 28,090,637. The greatest gain in numbers since 1890 has been made by the Roman Catholics, with 2,927,324 increase. The Disciples of Christ are second, with 538,490, the Methodists third, with 531,937. The Protestant Episcopal Church gained 218,925, and the Baptists (North), 205,163.

There are two ways of living—the hap-hazard and the thoughtful. Thousands of persons who think themselves to be thoughtful, systematic and very methodical in their ways, are really living aimless lives. Whatever business or occupation they engage in they follow with care, and pride themselves on the fact that they have no ravelled edges in their work. But the life itself does not centre around any great purpose. Any true, any public life, must have a great purpose, upon which the life itself is centered. All the work and thought of life must find the reason for its being in that purpose. It must give unity to the life. Is your purpose in life clearly defined in your own mind? What is it? Be honest with your own soul. Is it worthy of you? Is it bounded by the grave, or does it reach out into the great eternity?

No plan is worthy of an immortal soul which is limited by the powers or necessities of our fleshly natures. A man may make a plan to get bread and meat and shelter and clothing, which he knows to be temporary, a makeshift for the time. He may change his plans for making a living a thousand times, and the result may be of no importance. But plans for the soul life cannot be temporary, certainly not in their results. Every plan for the soul reaches out into eternity. The soul's interests should never be endangered by thought concerning our fleshly nature. The "outward man" may perish, and the inner man be renewed "day by day." That life is of necessity narrow and contracted which does not make the spiritual nature the ruling power in the life, and which does not make both the powers and

necessities of the flesh secondary matters.

There is something worse than death. Death does not end life. Death is but an incident, an event in life. It is an experience through which every man must pass. Life goes on through death, and continues in the midst of other surroundings, and the same identical personality continues to exist. Yes, there is something worse than death. It is better to die than to be a liar, a thief, or an adulterer, or a murderer. It is better to die than to live a covetous, selfish, impure life. No man can ever say that it is necessary for him to live in sin. It is not necessary for him to live at all in this world. If he cannot live in the flesh without denying the higher life of the spirit, then it is better that he pass through the experience we call death and pass into the life of the spirit beyond. To deny, or to put into the second place our higher spiritual nature is worse than death. We must live nobly. If we cannot live nobly in this world, let us die nobly and live nobly in the next. Stephen, Peter, Paul, and all the glorious army of martyrs cry out to us from the immortal side of the river of death and say, "We could have lived on the mortal side of the river some years longer, but it would have been an ignoble life. We preferred to die rather than to live at such a price." Let us never deny our higher nature that we may please the flesh.

## MISSIONS.

Rev. J. E. McCulloch, who was appointed Conference Secretary of Missions by Bishop Duncan, is at present within the bounds of the Conference, in company with Dr. and Mr. Howard Taylor, who are making addresses at several points. They were in Danville last week. From Sunday till Wednesday night of this week they are in Richmond. On Thursday Mr. Taylor is to be at the Blackstone Institute, and from Friday till Sunday they will be in Norfolk and Portsmouth. Bro. McCulloch is making a special effort to get missionary information into the hands of our people by the circulation of Go Forward, the Review of Missions, tracts, etc., and is anxious to be of any service he can to the brethren in developing the missionary spirit among our people.

It is hard to speak of the work of Dr. and Mrs. Taylor in a paragraph, and more will be said about them next week.

Be not weary in well-doing.

## DEFYING OUTRAGED MORALITY.

We give below an account of an occurrence at the Mississippi Conference, of which our people in this section have not heard. It is unfortunately but another illustration of the unblushing assumption of those who have given the Church so severe a wound. One would think that after such trouble has been brought upon the Church by their conduct those connected with the disgraceful affair would be overwhelmed with shame and confusion, and would be glad to keep as far in the background as possible. If there had been any sign of true penitence—confession and request for forgiveness—one could well say, "Let all discussion cease," and urge that a repentant brother be afflicted no further, but that he be helped to bear the sorrow, which he feels for his notorious and damaging sin. But the most awful and terrifying element in this whole transaction is the blunted, if not deadened, moral sensibility, which has been shown by the parties to this sin. Instead of humility and godly sorrow, they have been brazen in their defiance of the outraged conscience of the Church. They seem to have sunk so far as to be unable to believe that anybody could be really shocked and troubled by their sin. They have endeavored to justify their conduct by trying to prove that others had done things equally as culpable. Those who have denounced their sin have been referred to as "vile, Satanic ecclesiastical Ishmaelites" by the friends and advocates of the agents. And now, the chief offender, Dr. Barbee, has reached the climax of guilty and shameless defiance, and has publicly, on the platform of an Annual Conference, charged that the criticism of the publishing house is based on "malice." He cannot understand how anything but malice can be at the bottom of all this stir. He cannot comprehend how awful a thing it is to the godly men and women of our Church that our purity and honor as a branch of the Church of Christ has been brought in question by his conduct. He cannot understand why some of the purest and best laymen in Virginia have said that they did not see how they could remain in our communion, if the General Conference did not repudiate for the Church this notorious sin. He thinks that nothing but malice can cause men to take action. Honor and truth and love for the purity of the Church cannot account for the criticism of the agents and the "house" so he seems to think, but "malice" can. He is like Ahab of old when he met Elijah. With unblushing audacity he

inquires of those who have determined that his sin shall not go unrebuked, "Art thou he that troubleth Israel?" In the face of such conduct the Church, in General Conference assembled, should reply to him as did Elijah: We "have not troubled Israel, but thou and thy associates, in that they have forsaken the commandments of the Lord."

It is bad enough to have men in high position whose moral sensibility is at such a low ebb that the shameful transaction was possible, but it is far worse to find out that these men cannot believe that any one else has any higher standard of morality, and that all censure is the result of malice. Even the secular press does not think so meanly of the morals of the Church as does Dr. Barbee and those who think with him. An article on another page, from the New York Sun, shows that its stand taken against this sin, by some Conferences, is appreciated all over the country, and that our General Conference will meet with the gaze of the Church universal fixed upon it. Our readers may sometimes wish that they would never see anything more about the matter, but the audacity and boldness of the perpetrators of this sin should be fully understood by our people. No half-way measure will suffice. We must vindicate our honor fully before the assembled world, and repudiate and rebuke the sin.

The following clippings are taken from the Nashville American. The first piece was written by the reporter for the American, whom we have understood to be the son of Dr. Barbee himself. The reporter is said, in the article, to have obtained his information from one of the officials of our Church, who was present at the North Mississippi Conference, apparently one of the connectional officers living at Nashville. In view of the reply of Bishop Morrison, which follows, and the flat-footed statement of the Bishop, "both of these statements are untrue," it would seem that the officer aforesaid ought to come out like a man, and either prove his statement to be correct, or admit that he has said what is not true, and ask forgiveness. He should do one or the other. On another page there is an article by Lex, taken from the Midland Methodist, on this same subject:

## DR BARBEE REPROVED

By Bishop Morrison at the Mississippi Conference.

## OBJECTS TO REMARKS MADE.

There has been considerable talk  
(Continued on page 5.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

It was the first time Edward had had a glimpse of the serious side of Preston. For a moment he choked. The tears came to his eyes, and he could not say anything. When he did speak, he said something which led Willis to ask questions about his home training. In return Edward asked questions of Willis. And that evening before they went to bed the two young men had learned more about each other's family surroundings than they had ever learned before. The confidences they exchanged placed their friendship on an entirely new and more substantial basis. Edward learned that Willis' father had for years been a successful stockbroker in New York. He had separated from his wife, who had moved west with her children, the oldest of whom was Willis. Willis spoke of his father with contempt and lapsed into his reckless manner in a short description of him. But the minute he spoke of his mother he became gentle, and his manner was more nearly like that which had surprised Edward at the beginning.

It was very late when they went to bed, and after the lights were out and it had been very quiet for a minute Willis called from his bedroom:

"I forgot to black my other shoe." And then he added in a serious tone, "I wish I had no sins of omission any blacker than that to lay up against myself."

In the morning there was not a trace of his seriousness apparent, only in the days that immediately followed he evidently had an added respect for his roommate, and the meeting ground for them both was understood by both to be easier and more human. It would not be so difficult as it had been for them to understand each other.

The next few days were a test of Edward Blake's purposes. How severe the test was not even he himself knew until long afterward. He told Freeda what he had done and had a momentary delight in the effect of the news on her. But it was followed by an uneasiness that could not hide the suspicion that Freeda was planning to leave the ladies' hall in order to lessen her expenses and help him. It was true, however, that all this did not begin to equal the freedom he at once enjoyed in the daily knowledge that he was out from under the burden of that conscious daily lie. The real relief that he felt was a thousand times compensation for all the added burdens of the question of his college expenses which now faced him anew.

For a week he used every spare moment of his time trying to find something regular to do. At first it seemed as if there was absolutely nothing either in the neighborhood of the college or in the town. But at last he succeeded in getting the care of a furnace at the house of one of the professors and of a horse and cow at the residence of one of the townspeople. The distance between the two houses obliged

him to take much more time for the work than he felt he ought to spare, and all he received for his service at both places together was \$3.25 a week. But he finally settled down to his fall and winter work with a good degree of courage and a clear conscience. Rankin had disposed of his route to one of the freshmen, and Edward heard nothing more directly about it, but that was not the end of the matter, as he found out before his college course was over. The results of transgression of moral laws are far-reaching, and the world learns the lesson painfully. Better that it learn it thus than never learn it at all.

It was the beginning of November, and everything in Hope college was now in full swing. The secret societies, the athletics, the glee club, the literary open societies, owing to the unusual enrollment of students, were all flourishing. Edward had been invited to join the leading literary society as a promising freshman, and he had gone in with the purpose of getting all he could out of it. He was no singer, and Willis, who was a prominent tenor in the glee club and would have been glad if Edward could have been an applicant for admission, gave him up after an attempt on his part to test his roommate's vocal powers.

"Didn't you ever sing anything?" he asked Edward one day after he had coaxed him to try the scale.

"The nearest I ever came to it is what you have just heard," replied Edward soberly.

"If you had stood the notes up and fired a gun at them, you couldn't have scared them any worse," said Willis pensively. "How much will you give me to teach you the scale?"

"I haven't money enough without selling the farm," said Edward slowly.

But there was another part of the college life that attracted Edward strongly and for which his sturdy physique fitted him to take a part if he could only spare the time from his work and his studies, and that was the athletic side of it.

He was naturally very vigorous and fond of outdoor life. His farm training had developed his muscles to slow rather than to rapid movements, but all he needed was gymnastic training to make a typical athlete of the better sort. The football team for the year had already been chosen, but Edward began to play with the second eleven, and after two weeks' hard work the captain of the college team one day noticed some specially good play on his part and complimented him on it.

"Say, did you hear what Reynolds said about your play at the club tonight?" asked Willis on the evening of that same day as the boys were going up to their rooms.

"No," said Edward, much pleased.

"Well, he said if you kept up that kind of form you would be a good substitute for the Thanksgiving day game in case Wallace was dropped."

"Yes; it would be a nice thing, wouldn't it to put a green freshman

into Wallace's place just before that game?" growled one of the seniors.

"But look at Brooks in 1892," spoke up one of the boys who knew the record of every football player for years back. "He went in to play on the regular team before he had been in college six weeks, and he made one of the best quarter backs Hope ever had."

"Of course," said Willis. "What does the college care about a man, whether he's freshman or professor, whether he's 10 years or 100, whether he knows a quadratic equation from a pitchfork, if he can play football. That's all we want. Play ball!"

Edward said nothing, but when he and Willis had gone up to their room he began to ask questions about the team. He did not really know the men on the eleven because they were, with one exception, upper class men, and he never met them in studies and did not even know the names of all of them.

Willis was usually perfectly indifferent about everything in the college, but football was the one subject he was enthusiastic over. He told Edward all the particulars about the team, gave their records in the different games played, gave quite a graphic description of the finest run ever made across the gridiron and wound up by telling about the defeat of the university team at last Thanksgiving day game.

"We ran in Walker on 'em that game. Walker was a semiprofessional. The college paid him \$200 to play on the team, and he registered as a sophomore, taking special course in history or Egyptology or something. I don't believe he ever made a recitation in his life, and he didn't know H<sub>2</sub>O from a barrel of molasses, but he could play ball, and that's all the college wanted."

"You say the college hired him?"

"Well, the association. Of course it's really the same thing. The association is made up of a committee of professors and upper class men."

"Then the professors knew that Walker was not a real bona fide student, but was allowed to register so as to play football?"

"That's it," replied Willis carelessly. "It's done by a good many colleges. Of course the university men found out something and tried to kick on Walker, but he was registered all right as a student taking a special course, and they had to play or forfeit the game. We didn't think it was necessary to inform the university that the special course Walker elected was for the degree of 'F. B.'—Foot Ball." And Willis chuckled as he called up the incidents in that particular game.

Edward was silent for awhile. Then he said, "It looks to me as if a thing like that was lying."

Willis looked over at him, and his lips curled slightly, but it was not exactly scorn. There was another feeling back of it.

"Well, I suppose it is when you boil it down," he replied indifferently. He paused and then added as if confidentially: "The fact is, of course, that Pearsons, the new tackle, is a dummy student. He registered last fall as a junior and is supposed to be taking physics and botany. About all the physics he gets wouldn't turn the hair scales in the laboratory, and all the botany he knows is the color of the grass out on the campus. But he can play football all right, and he's earning his \$150 good enough so far."

"Do you mean that the professors know that Pearsons is only a student in name and that he is really in college just to play ball?"

"Of course they know it. They know that Pearsons will drop out at the end of the second half. He has no intention of going through college. He is plan-

ing to drop out at the end of the second half. I've heard him say so. He can beat the university again on Thanksgiving day we don't care whether he goes to Nebraska or Cuba."

Edward made no reply, but opened his books and began his evening's study. Willis pulled down a much battered volume, looked it over for about ten minutes, shut it up, threw it down on his table and said, "Thank goodness, I've mastered that subject!" Then he reached up to his case and pulled out a box of cigars, lighted one and began to smoke. After ten minutes he got up and found another book which lay under a tennis hat, a sweater and a boxing glove, glanced through it hastily, made a few figures on a piece of paper, put the paper into the book, threw it on top of the other one and exclaimed, "I've got that all right!" Then he rose and went over to a little blackboard on his side of the room and put down a number of chemical formulæ, copying them from the card that he took out of his vest pocket. This occupied him about five minutes. He came back to his desk, thumped on it once or twice carelessly and then went to a closet and took out his best coat. He changed his collar and necktie, brushed his hair carefully, and when Edward looked up again he was just going out. It was an unwritten rule with them that when either was studying they were not to talk or ask questions, but as Edward looked at him Willis said:

"I've got everything for tomorrow, and I'm going down to the society rooms a little while. If the president calls, tell him I'll be back in the morning in time to take breakfast with him. I like my steak well done."

When Willis was gone, Edward studied on. The difference between him and his roommate was shown in the almost painful slowness with which Edward succeeded in getting his lessons. He studied three different books that evening, but when he laid the last one down it was half past 11.

Before he went to bed he went to the window and looked out on the campus. The football field lay just beyond, and in the light of the electric lamp at the end of the walk by the library the goal posts showed up quite plainly. Edward Blake looked out thoughtfully. Suppose Reynolds and the team asked him to play in the university game or even to go down as a substitute—what business was it of his that the whole team acted a silent lie in the case of Pearsons? The professors winked at the deceit. It couldn't be anything very wrong, and of course it was none of his business, yet he had only just fought out one battle along the same line. Would he have to go through it again?

"But, then, it isn't likely I'll be asked to play," he said at last. "Time enough to settle it when it comes." But before he went to sleep that night he knew well enough how he was going to settle the question. Perhaps that is the reason that he slept so soundly—so well, in fact, that he did not hear his roommate come in somewhere about 2 o'clock.

Oh, the might of a life that is right,  
That swerves not at duty's call,  
That marches on as in God's own right,  
No matter when others fall!

For the right of that life is the might  
That shall conquer the world abroad,  
And the day shall come after the night  
For the sons of the children of God.

## CHAPTER III.

Another week went by, and Edward continued his football practice on the second eleven. He was in fine trim now, and every afternoon's play added



to the confidence he reposed in his physical powers. He was learning to play with his head, too, and the second eleven all realized to a man that Freshman Blake was in reality the star player of the team.

So it was not very much of a surprise to Edward, after all, when a week before the Thanksgiving day's game with the university Reynolds, the captain of the college eleven, came up to the room to see him. Willis was in the room just getting ready, as usual, to go out somewhere, but as Reynolds plunged at once into the subject he waited to hear the talk and take a part in it.

"Wallace is in bad shape for the game next week. The manager has agreed with me that he ought not to play. We're in a hole if we can't get the right man for quarter back. It's out of the regular order, of course, but we have settled on you to substitute for Wallace's place. In the practice game tomorrow you'll go with us instead of second eleven, and by next week we'll risk you with the university."

Reynolds of course spoke as if the putting of Blake into Wallace's place was an honor to the young freshman, and there was not the glimmer of a suspicion in his mind that Blake might refuse. Edward was passionately fond of the game. He had so far been nearly as much carried away with it as Willis always was, and he felt a thrill of pride in being chosen to what any man in Hope college would consider a place of great honor.

And yet for the second time since entering college his slow but clear mind faced a situation that, as in the case of the paper route, contained a principle vague enough to very many, but so well defined to him, imbued as he was with his home training in matters of absolute truthfulness, that he could not ignore it nor shut it out of his choices.

Reynolds had risen to go, taking for granted that Blake was overwhelmed with the honor and not expecting any remark from him, when Edward stopped him with a question:

"Does Pearsons play in the varsity game?"

"Of course he does," replied Reynolds, staring at Blake. "He's our mainstay for right tackle."

Willis looked queerly at Edward and said a little roughly, "What difference does it make to you whether Pearsons plays or not?"

Edward did not reply to him, but asked another question of Reynolds, who had his hand on the knob of the door and was wondering what Blake was driving at.

"Do all the fellows on the eleven know that Pearsons is only a dummy student?"

Reynolds stared again in astonishment.

"Of course they do," he replied. "It's understood by everybody, professors and all."

"Then when you play another team as a college team you play Pearsons as a college student when in reality he—"

"Oh, this isn't a Sunday school!" broke in Willis impatiently. "It was all right about the paper route business, but you're drawing it too fine here, Blake. There isn't a fellow in all Hope that will understand your objection, and if you stick for it you will never be able to get right with the college again."

Reynolds looked bewildered. "What's it all about?" he asked, looking at Edward and then at Willis. "What are you fellows driving at? I must be going." He opened the door and Willis shouted: "It's all right. It's just a little thing that Blake has some doubts"—

But Edward spoke up:

"I want to say a word about my playing."

Reynolds stepped back into the room, but still kept his hand on the knob. Willis had gone over to Edward's table and was remonstrating with him in a low but very earnest voice.

"Oh, come now. It's the last game of the season. What's the use of kicking on Pearsons? You're not to blame for his being hired. You don't have to lie about anything. Why, you can't live at all if you begin in this way. And there isn't another man in college who thinks as you do. Besides that, there isn't another man who can take Wallace's place. You owe it to the college to stand by for this game. If you don't, it will ruin your football chances for the rest of the course."

Edward hesitated, and Willis misunderstood it.

"He'll play all right, Reynolds," he said, turning to the captain.

"No; I won't," said Edward doggedly. If there was one trait that Edward was distinguished for more than this one of exact truthfulness, it was a dogged obstinacy that mountains of opposition could not overturn.

"What's that?" exclaimed Reynolds, thinking he had misunderstood.

"I say I won't play. As I understand it, every man on the eleven who plays with another college team the same enters into a deception that is practiced in the case of Pearsons. The team as a team indorses the lie. Pearsons is not a bona fide student, but is simply hired by the college because he can play ball. So every time the team plays it acts a lie with the opposing team. And I say I will not be a party to such deception no matter what happens."

Reynolds was so surprised that for half a minute he simply stared at Edward with his mouth open, unable to say a word. At last he managed to gasp, "Well, of all the"—

Then he stopped and laughed at Edward again.

Willis began to laugh.

"Your bucking the line won't do any good. Better try an end run."

Reynolds drew a long breath and regarded Blake again very curiously.

"Do you mean to say that you'll let a little scruple like that lose the game for Hope next week?"

"May be a little scruple for you. It's a big one for me."

"It's Blake's ball now," put in Willis, taking down his overcoat. "Look out for a ten yard gain."

"It's perfect nonsense!" ejaculated Reynolds savagely. He paused again, unable to express himself. He was a senior, had been playing football ever since he left the academy and considered the results of a game with another team as of more importance than all the rest of the objects of a college course put together. He exalted football and its importance above every other consideration. He was as incapable of understanding Blake's position as if he and Blake had been born and brought up on different planets. Even Willis, with all his narrow definitions and absurd enthusiasm for football, had some conception of Edward's motive. But Reynolds had not the remotest understanding of it.

Edward reached up to his shelf, pulled down a book and quietly sitting down at his table he opened the book and began to study. Reynolds was furious. He came up to the table and leaned over it.

"Do you mean to say that you refuse the honor of the position we have offered you just to stick on a matter that—"

"I said I won't play, and that ends it," said Edward slowly.

(To be continued.)



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## Communications.

### NORFOLK AND PORTSMOUTH.

We hope the work is prospering in the twin cities; at any rate, we still can sing with truth, "Lord, we thank Thee that we are alive." On Sunday, January 18th, Dr. A. Coke Smith is to preach the annual sermon to the Auxiliary of Monumental church. In Norfolk, on the same day, home mission sermons are promised by Rev. C. L. Bane, the new pastor of Cumberland Street; Rev. E. T. Dadmun, of Centenary; Rev. W. R. Proctor, of McKendree, and Rev. Graham H. Lambeth, of LeKies. On the fourth Sunday Dr. Smith has promised to preach for us at Epworth, and Rev. C. H. McGhee at Lambert's Point. In each case, after briefly discussing the general work of the society, the pastor will speak of Norfolk as a mission field. Abstracts of the sermons will be given later.

The City Mission work in Portsmouth is in excellent condition. The missionary has been at work for four months. She has made 600 visits herself, and had Bible readings and prayers in 87 homes. She has organized and conducts a large and successful sewing school at Owens' Memorial, and has lately organized a Junior League at Park View. She has distributed a goodly number of warm garments and much literature. During the board meeting, at which this report was read, it came out informally that a great deal of work had been done which she had not entered upon the formal report. The report itself was a good showing for the first four months of a new enterprise. The board is looking for a suitable room in which to locate the missionary. They have also given notices to the business men, requesting them to send all beggars to the missionary that their cases may be investigated. There is money enough now in the treasury to support the work for five or six months, and more coming in each month. One member of the board collects from seventy-five monthly subscribers.

The Norfolk Mission Board continues its settlement work. At Christmas we had a simple service for each division under instruction, Dr. Smith telling the Christmas story to the girls before they received their gifts; Rev. R. H. Bennett to the boys, and Rev. C. W. Maxwell, of Colley Memorial Presbyterian church, to the mothers at night. We did not think the mothers could take time to come on Christmas Eve, but they wished to do so. As a result of the service of that evening they asked to have religious services every Friday evening. The Methodist churches of the city have charge of that, beginning with Cumberland Street for this month. The infant class of Centenary Sunday school sent a dozen books and fifty toys, which the missionary distributed to the poorest mothers to put into little stockings that otherwise would have been empty.

The interest in the sewing classes grows. The helpers come regularly, and the little ones are becoming attached to their teachers. Two weeks ago a very little girl who lives on the lower floor, under the same roof with us, went out unsolicited and gathered

in eight new girls for the sewing class. There are more than thirty girls in the sewing school now.

Of late, the basket classes have been somewhat disturbed. One of the boys stole the missionary's purse a few weeks ago, and has manifested the degree of his repentance by telling the other boys they must not go to the rooms, or they will be accused of stealing. This week the club and the basket classes have been almost as large as before the trouble. We cannot expect anything better of such a boy; his grandmother is our next-door neighbor, and is a wicked woman, though a strongly marked character. Some time ago, getting "out" with a neighbor, she put that neighbor's pet cat in a lime barrel and blinded it for spite. Just now she is very ill; the missionary visits her and sends or carries her dainties to eat. She shows her appreciation by cursing our enterprise, missionary and all, and frequently sends in word that when she gets well she will come in and "run the whole business out." She and her grandson are samples of the worst heathen we find in our mission field.

There are many very little children who do not go to school, for whom the missionary wishes to provide material for kindergarten sewing and paper-cutting, if the work is continued long enough to make it worth while. The paper-cutting succeeds the drawing and sewing, and should be followed up with lessons in pasteboard modelling, and knife-work for the boys. With our children, the paper-cutting could be made a means of grace as well as of manual training, for while it went on they would be clean and comfortable, and would hear pleasant instruction instead of the demoralizing lessons of the street. Songs, Bible lessons, and wholesome tales are an accompaniment to all the lessons in handiwork given at the settlement house.

Just now we are not sure we can support the work after the end of January, but we hope to do so. We think that the half-dozen sermons promised us for the next two Sundays will interest many people who have not hitherto thought much about the fertility of Norfolk as a mission field.

The religious services lately begun are well attended. It is good for our people to meet with energetic Christians, and hear them talk and pray, and sing the Gospel. Cumberland Street has done well by us; one service was conducted by the Young Men's Society, one by the Epworth League, and one by the Sunday school. Two more Friday evenings remain to her lot; we hope that upon one of them the pastor himself will come to us, for he seems a good home missionary.

M. C. FAVILLE.



### THE HIROSHIMA GIRLS' SCHOOL—ITS IMMEDIATE NEED.

On the night of October 1, 1894, I, with my husband and six-weeks-old baby boy, reached Hiroshima, Japan, and for six years, until September 3, 1900, we lived there. Mr. Wilson had charge of the Hiroshima District and Onomichi Circuit. I did what I could to promote the various interests about us, being interested in all departments of effort. No phase of work in all the

district so appealed to me as the Hiroshima Girls' School.

We know that when a normal child ceases to take proper nourishment its growth is retarded or stopped, or when it desires to satisfy its appetite, but because of poverty is not able to get food, starvation and death ensue. So with a school. The curriculum is high, the teaching force good, men and women of high ideals, the reputation of the institution well established, and the class rooms full of bright, promising pupils. When a school reaches this stage of its history and then because of lack of funds to enlarge the plant, pupils by the score have to be refused admittance into both the day and boarding departments, that school not only comes to a standstill, but declines, and is liable to die. If this is so in a Christian land, what shall be the fate of an institution established in a great populous heathen city—one of the most influential in the whole empire? This school had its very foundation in the faith of two or three Christian men and women, representatives of the M. E. Church, South. God has set His seal to their faith and ministry in a marvellous manner. Without the necessary sum to erect a building suitable to meet the present demands, two departments will have to be closed in April. Dear Christian friends, such is the condition of our Hiroshima Girls' School. Will not some man, some woman, whom the Lord has intrusted with this world's goods, come up to the help of the Lord now? Let it not be said in heathen lands, in a heathen city, that the Christian people of our own beloved Church were so indifferent to the salvation of immortal souls that they actually allowed two hundred or more children and young women to be shut off from the only possible means of Christian teaching and influence, and this in the year 1901. We, the Christian Church, have been praying for centuries "Thy kingdom come."

Soon after our mission was established in Japan, in 1886, Miss Nannie B. Gaines opened a school, and, as the work grew, it was thought advisable to have a boarding department connected with it. Accordingly a lot was purchased, plans drawn up for the building for the missionary ladies, the dormitories and class rooms for these twenty-five or thirty boarding pupils and a limited number of day pupils. This plant was considered large enough for a great growth, and to-day there are over five hundred girls under Christian instruction. The school is thoroughly organized, having two kindergartens, primary, preparatory, academic, and collegiate departments.

Hiroshima is an ideal location for a mission school, easily reached both by sea and railroad, and the headquarters of the Japanese army. There is an unusually large number of the official class residing in the city, and the people of the town are friendly to foreigners and open to the preaching of the Gospel. The majority of the day pupils come from this official class and the gentry of the place. When we consider that the officials of the army are being constantly moved to different points in the empire, what better way to leaven Japan than to educate and

convert the daughters of these officials, they in turn bringing their fathers and mothers to Christ? Many families which do not embrace Christianity are at least made friendly to it.

Just a little over a year ago a new dormitory was erected, and to-day the school is as crowded as it was before this enlargement. I give some extracts from letters received during the last four months, written by those who have toiled, and are toiling day and night, to bring the daughters of Japan to a saving knowledge of Christ. They are hoping that some one in America will honor God and relieve the present need of this mission school! "We must have the new building, and it must be spacious enough to hold our present school. We now need three times our accommodation in order to do good work. We are violating government regulations by crowding too many in, but they will be lenient, for they seem anxious to have us continue. We are not asking for enlargement, but simply for accommodation for present work. The Government officials have asked us to allow them to recognize our kindergarten and training class, so they may be able to draw teachers from us."

A new missionary writes: "The work that has been accomplished by this school seems to me wonderful. The school is crowded and the demands for more room are growing greater each year."

Another friend says: "Tell Mr. Wilson to remind the people that next April two departments of this school must be closed, unless we have a new house. I want to be at home when the Government closes this school, because we have not proper equipment."

Bishop Wilson, who has charge of the Eastern fields, and Drs. Lambuth and Pritchett, our general secretaries, have asked for \$10,000 for the school. Who will respond?

A lot has already been purchased, and now funds are needed for the building.

I appeal to you Methodist fathers and mothers, whom the Lord has blessed, to open your hearts and your purses and give as the Lord prompts you. You who value a Church school and Christian influences for your daughters, who have the benefit of other countless elevating influences, do not, by a failure to respond, deprive these Japanese parents of their only source of Christian influence for their children.

You, who are interested in Christian education, limit not your gifts to your own town, your own State, your own continent, but have the generosity to go beyond the sea, and have the faith to believe that God will honor your gift, and that many at the last day will be redeemed because you sent the Gospel to them through the Hiroshima Girls' School.

Yours in His name,

MARY McC. WILSON.

Sutherland, N. C.



The man who thinks out what he wants to do, and then works, and works hard, will win, and no others do, or ever have, or can. God will not have it so.—Elbert Hubbard.



## DR. BARBEE REPROVED.

(Continued from 1st page.)

during the past day or so among the officials of the Methodist Episcopal Church, South, who have their offices here, over an episode that occurred last Thursday at the session of the Mississippi Conference at McComb City, Miss., in which Dr. J. D. Barbee, of this city, and Bishop H. C. Morrison, of Louisville, were the principals. The Doctor was addressing the Conference relative to the work entrusted by the Church to his care, and in the midst of his speech the Bishop rapped him down and administered a reproof.

The correspondent of the New Orleans Times-Democrat, who is a member of the Conference, sent that paper the following account of what happened:

"Dr. J. D. Barbee, agent of the Publishing House, while making his report, proceeded to criticize the action of the last General Conference, and charged malice in their treatment of himself in the matter of the famous claim of the M. E. Church, South, against the United States Government, when he was interrupted by Bishop Morrison, who reproved him for his charge of malice and requested him to confine himself to the report of the interests of the Publishing House. Dr. Barbee briefly ended his remarks."

Last night an American reporter called on Dr. Barbee at his residence, and asked him if the above report was correct, and if he would submit to an interview on the incident. He replied to the first query:

"The report contained in this clipping is incorrect in every statement it makes except in that one about the reproof. I do not care to enter the public prints to discuss this affair. The speech which I was making at the time Bishop Morrison rapped me down was the same that I have delivered at every Annual Conference before which I have spoken this year, and I made it twice before Bishop Morrison, once just the week before at the North Mississippi Conference, which met at Winona, and over which he was presiding."

After Dr. Barbee had denied the correctness of the report the reporter went to see one of the officials of this Church who was present at the time of the incident, and who was familiar with the facts, and from him he got the following account of what actually took place:

"Dr. Barbee was addressing the Conference on those matters that were connected with the Publishing House," said he, "and during his remarks he referred to the annual report of the business of that institution, which Barbee & Smith are required to furnish to the Conferences. He said that certain Conferences had criticised it as being unintelligent and not as explicit as it should be. In reply to this criticism he said that it was the same that had been sent out annually for the past forty years, and that it was strange that these Conferences had not discovered until this late day that it was incomplete. He then made the statement that the spirit of criticism was abroad in the land, and in the newspapers it was especially reckless. This newspaper criticism of public men in Church and State was conceived in malice, and

was bearing fruit in anarchy. Just here the Bishop came down with his gavel, and, stopping Mr. Barbee, he said: 'Dr. Barbee, I must arrest you and object to the statements you are making. The Annual Conferences are in my keeping, and I cannot allow you to criticize them and charge them with malice.'

"I did not make such a charge," replied Dr. Barbee. "I was referring solely to the reckless criticisms of the public press."

"The Church elected you to direct the affairs of the Publishing House, and I ask you to please confine your remarks to your report to the Annual Conferences," said the Bishop.

"Very well, sir," replied Dr. Barbee, bowing submissively. "The report, brethren, has been read in your hearing, and you are familiar with its contents. That is all I have to say," and he sat down.

## CONFERENCE INDIGNANT.

"The episode created a stir, and the Conference was indignant at the action of the Bishop. It understood the matter as Dr. Barbee had stated it, and did not think that he was criticising any Conference. There was nothing said about the 'General Conference' or the 'famous claim,' and I understood that Dr. Barbee was making the same speech he had made at the other Conferences."

"After the adjournment at noon numerous consultations were held with the result that a resolution was drawn up which stated that the interest which Dr. Barbee represented was one of the most important in the Church, and that it was the sense of the body that he be requested to address them on any subject he saw fit to choose. This resolution was formulated in haste, and the wise counsel of cooler heads prevailing, it was not offered, but a leading member of the Conference was chosen to go to the Bishop and tell him that the Conference was indignant at his action, and give him the alternative of either making a statement to the Conference that would satisfy the body or submit to the humiliation of the adoption of the above resolution. The Bishop chose the former, and the next morning he addressed the Conference, saying that he was sorry that the episode had occurred, and regretted that the Conference felt indignant at it. He disclaimed any unkind feeling toward Dr. Barbee, and said that he had not intended any reflection on him. Whenever Dr. Barbee desired to speak he assured him the fullest and freest liberty of the floor. Here the matter ended."

## CONFERENCE EPISODE.

Bishop Morrison Denies That It Occurred as Stated.

To the Editor of The American:

A clipping from your paper, about the 17th instant, referring to an episode in the recent session of the Mississippi Conference says: "The Conference was indignant at the action of the Bishop." And also, "The Bishop makes an apology."

I desire to say that both of these statements are untrue.

That certain persons were indignant is true. That the "Conference was indignant," is not true.

One of the indignant came to me and said, "Certain persons are talking of offering a resolution that 'Dr. Barbee be allowed to speak.' I replied, 'I have never thought of trying to prevent Dr. Barbee from speaking, and will so state to the Conference.'"

At the opening of the next session I said to the Conference: "I wish to state two things: First, I am surprised and regret to learn that there is any personal feeling on this matter with any one. I certainly have none. Second, nothing was further from my thoughts than trying to prevent Dr. Barbee from speaking. Dr. Barbee will tell you that I have not only given him full and ready courtesy at all times, but have recently invited him to open a Conference session and sat in the pulpit with him while he preached."

So far from "making an apology," I did not even refer to the episode which had occurred. Dr. Barbee had spoken of the "spirit of criticism in general," and also of the "action of certain Conferences"; and, proceeding, he used these words: "The whole thing is based on malice." There I called him to order.

H. C. MORRISON.

Atlanta, Ga., December 21st.



## QUESTIONS OF LAW AND ORDER.

By Lex, in Midland Methodist.

The sensations produced in the Virginia and Mississippi Conferences recently by two connectional officers, and published—one in the Banner and the other in the American—are suggestive. Without passing judgment on the parties in either case, or the merits of the cases per se, it is legitimate to call attention to some important points suggested by the events.

1. Drs. Hoss and Barbee, as connectional officers, have a right to appear before Conferences and represent the interests committed to them by the Church. This right is given to them by virtue of their offices under the law of the Church.

2. It is right and the duty of the Presiding Bishop, and he owes it to himself and to the Conference, to call all speakers to order, whether members of the Conference or not, when, in his judgment, they transcend proper limits, either in matter or manner. This right and duty is inherent in the office of president. There is no dispute at this point, but it is a mooted question as to whether or not the Presiding Bishop is the final judge as to what shall or shall not be brought before the Conference. The Bishops claim the right in question. It is called in question by an increasing number of preachers and laymen.

3. The Conference certainly has some rights and powers in all matters to be considered in open Conference. If not, why go to the trouble and expense of meeting in Conference? Is it simply to kill time? If Dr. Hoss appeared before the Virginia Conference in the role of a "free lance," and indulged in criticism, either of the body or its individual members, then certainly any member of the body had a right to protest and make the point of order that the distinguished speaker was transcending his rights; and if the chair or a majority of the body sustained the point or order and endorsed the protest, it

was in the exercise of a right inherent in the body; and if the Bishop failed to call attention to the fact that the speaker was transcending due bounds, it was both the privilege and duty of the Conference to interpose an objection and have the proceedings stopped, whether the objectionable matter was in substance or form. An Annual Conference certainly has the right, while in session, to say whether or not its time shall be taken up by an outsider in criticising and lecturing either the body or its members for shortcomings, real or imaginary, until such members have been tried and adjudged guilty and the penalty of reprimand fixed by the court. Then, and only then, has a Bishop, and he alone, the right to reprimand. Without seeming to know it, Bishops have sometimes almost, if not quite, transcended their legal powers in this respect, and occasionally some connectional officers have been unwise enough, and bold enough, to dispense criticism with a somewhat liberal hand, either on measures and policies of the Conferences or individual members of the same. It is a wholesome sign to see the Conferences exercising their rights in this direction. If any one of the distinguished brethren whose business it is to appear before these bodies should so far forget himself as to travel outside of his own rights and intrude his opinions in a critical way upon questions not germane to his mission, and do this in a way that is offensive, either in manner or matter, and the Conference should object, it is guilty of no discourtesy; but it is discourteous for any outsider to intrude himself upon a Conference for the purpose of criticism of outside matters or the Conference and its members. If these honored brethren desire to exercise their rights of criticism, there are proper channels, times, and places for them to do so; but the Annual Conference is not to be so used.

4. Another phase of the problem was developed in the case of Dr. Barbee before the Mississippi Conference. If the Doctor turned aside to pay his respects to a critical press, a critical age, and, by inference, critical Conferences and critical preachers, Bishop Morrison had a right, and it was his duty, if in his judgment the distinguished speaker was out of order, either in manner or matter, to so rule. If the point was decided in a manner that partook of the nature of reproof, rebuke, or reprimand, the Bishop transcended his rights. On this point of order the Mississippi Conference had a voice, if it wished to be heard; and if the Conference desired to take issue with the Bishop whether the ruling was right or wrong, it had a right to do so and decide adversely to him. The Conference certainly had a right to invite Dr. Barbee, or any one else, to address it on any question they might select. If the Bishop simply ruled the speaker out of order, let the ruling be right or wrong, no apology, either to the speaker or to the Conference, was necessary; and if the Conference desired to reverse the ruling and hear the points discussed ruled upon by the chair, this was no discourtesy to the Bishop, and no apology was needed.

(Continued on page 8.)



## THE SUNDAY SCHOOL.

LESSON VI, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 9

Text of the Lesson, Acts iv. 32 to v. 11—Memory Verses, 3-5—Golden Text, Eph. iv. 25—Commentary Prepared by Rev. D. M. Stearns.

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32, 33. "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." In these days we can scarcely imagine several thousands of believers of one heart and one soul to serve the Lord, no one clinging to his own things, but each loving the other as himself and all having all things in common. If it was the power of His resurrection that did this, they must have known something that few know today.

34-37. Possessors of lands and houses sold their property and put the proceeds in the common fund that the need of each might be supplied and that no one might have any lack. There was no selfishness and no self seeking. This seems all the more remarkable when we consider the strife for pre-eminence that was seen more than once among the twelve before Jesus died; yes, even at the passover on the night before His resurrection, but now they were all filled with the Spirit, and hence this great difference. A Spirit filled people will manifest the life of Christ and not the life of self. Josus, surnamed Barnabas, son of consolation, a Levite, and evidently a true one, is mentioned as one of those who having land sold it and laid the money at the apostles' feet. Levi signifies "joined," and he illustrated the truth, "He that is joined to the Lord is one Spirit" (I Cor. vi. 17). Our Lord Jesus not only gave up all His riches and became poor to make us rich, but He actually gave Himself for us, taking the place of the guilty that we might be joined to Him (II Cor. viii. 9; Gal. ii. 20).

v. 1, 2. "But Ananias and Sapphira." The tares and the wheat will grow together until the harvest. Until Jesus comes again many a bird will lodge in the branches, but no bird ever becomes a branch. The commands, "Walk before Me and be thou sincere" and "Thou shalt be sincere with the Lord thy God" (Gen. xvii. 1, margin; Deut. xxi. 13), are always binding, and "Cursed be he that doeth the work of the Lord deceitfully" (Jer. xlvi. 10), seems to be always a necessary warning. When Abram and Sara agreed to act a lie and Isaac and Rebekah did the same (Gen. xii. 11-13; xx. 2; xvi. 7), which of us can say that the eyes as a flame of fire may not see some deceit in our inmost hearts? We are not our own, but bought with His precious blood.

3, 4. "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast lied unto God." See the oneness of the Father and the Spirit, for in lying to the Spirit they lied unto God. See also the oneness of the Spirit and the believer, for in lying to Peter and the others they lied unto the Spirit. Notice also that it was the work of the devil, the father of lies, in Ananias, the same adversary who in the garden of Eden lied to Eve and has ever since been practicing his ungodly wiles. Contrast Peter filled with the Spirit and Ananias filled with Satan and the high priest and others filled with indignation or envy (chapters iv, 8, 31; v. 3, 17). If filled with the Spirit, evil can find no place in us. The Spirit of Truth and the father of lies each desires us, but neither can fill us unless we welcome them.

5, 6. Dead and buried in a few hours; gone from the earth and from his possessions, but gone where? To the true child of God death is gain and far better than sojourning here. But what of Ananias? His name means, "Jehovah is gracious." But did he know the saving grace of Jehovah? We know that there is such a thing as being saved as by fire, that Satan may destroy the flesh and yet the spirit be saved, that some of the members of the church were sickly and some dying because of sin and that we are told to judge nothing before the

time with the Lord come (I Cor. iii. 13; v. 5; xi. 30; iv. 5), yet Rev. xxi. 8, gives us little hope for Ananias.

7, 8. "It was about the space of three hours after when his wife, not knowing what was done, came in." Three hours a widow, but not aware of it. How long they had journeyed together in these mortal bodies we do not know, but his journey has ended, and hers is about to, though she is all unconscious of it. Perhaps she had come seeking him, wondering why he delayed to return home. It is a sad story and should teach us to be sincere with God, who desires truth in the inward parts (Ps. li. 6). If we did not know that Peter was filled with the Spirit, we might feel like questioning his way with her and might wish that he had sought to lead her to repentance, but perhaps her heart was fully set in her to do evil (Eccl. viii. 11).

9, 10. "How is it that ye have agreed together to tempt the Spirit of the Lord?" So one with God are His people that when we touch them we touch Him, and as we deal with them we deal with Him (Zech. ii. 8; Acts ix. 4). There is unspeakable comfort and yet a solemn warning in this great truth. How awful is this scene before us! She is for the first time told of her husband's death and at the same time told that she must die, and in a moment she is gone. In the morning they are in health, but united in a lie to God that they may appear before men to be very religious, but before night they are found out (Num. xxxii. 23), and are dead and buried. Two liars in one grave. But their souls—If not saved as by fire, then Luke xvi. 23, first clause, tells their fate. It was the hand of God, and the Judge of all the earth doeth right (Gen. xviii. 25; Rev. xv. 3). See also Acts xii. 23; Jer. xxviii. 16, 17, and yet believe firmly that "God is Love" and "not willing that any should perish" (I John iv. 8; I Pet. iii. 9).

11. "And great fear came upon all the church and upon as many as heard these things." It was a needed lesson for the times, and, although He does not always thus swiftly punish sinners, He always hates sin and tells us that he that telleth lies shall not tarry in His sight (Ps. ci. 7). We cannot but think of the swift judgment upon Aaron's sons at the beginning of God's dealings with Israel (Lev. x. 1, 2). If all liars in the church today and all ministers who use strange fire were thus summarily dealt with, there would be no end of funerals and a truly great fear upon many. Although God seems to keep silence concerning the corruptions and abominations in His professed people, He assures us that He will not always keep silence and that judgment must begin at the house of God (Ps. ii. 3; I Pet. iv. 17).

## EPWORTH LEAGUE.

Topic For the Week Beginning Feb. 9, "The Pathway of Peace"—Text, John xiv. 25-31; Isa. xxvi. 3.

"Peace I leave with you, My peace I give unto you."

Peace is quietness. It is restfulness and calm. It is the absence of agitation, fear and restlessness. It is based on confidence or assurance of safety. It has an element of contentedness and comfortableness; a consciousness that things are going well, and I am secure from harm.

Christ's legacy is the priceless boon of peace. He is declared to be the Son of God, and Paul pronounced Him to have been the Creator and Preserver of all worlds. Yet in His earthly lifetime He said of Himself, "the Son of Man hath not where to lay His head." In departing from among men in the visible world He made no will apportioning kingdoms among His chief followers, as did Alexander. He gave no crowns during lifetime, as did Napoleon. His sole possession at death was an outer robe, which His Roman executioners tore in pieces and divided and an inner garment for which they gambled.

Multitudes have fought and perished

for the possession of His tomb, which was not His at all, but only borrowed for a few hours at most. Other multitudes have sought for the wood of His cross as a holy thing, and it was not His at all, but Roman, and may have tortured many before and after. Crosses, sepulchers and kingdoms in plenty shall His followers find, but these are not His legacies. What the world had never before found and never since seen, except as He gave it, that is the heritage left His loved ones—peace!

Isaiah foresaw and foretold, "Thou wilt keep Him in perfect peace whose mind is stayed on Thee."

Peace He leaves with us because we now have confidence in God's plans and purposes. Never before could men rest assured that things were working for good. The problem of Job was the problem of every man, but the end of Job was reached by few, and strife instead of peace seemed the lot of most. Hope was hardly to be indulged, but endurance must be cultivated the best possible. All is so changed by the coming of Jesus. He endured to the end, and hope for us rises with His resurrection and does not go when He ascends. We have not seen the end of God's working, but we have seen Jesus and believe in God. We trust and have peace.

His peace! That is more than the conviction that God is ruling and that "all things work together for good." It is more than passive resting in divine protection. It is the active outgoing of passionate heart affection and yearning desire to bless. It is adoration of the all excellent One with absorbing soul fervor. "Having loved His own, He loved them unto the end." He gave Himself for and to them. They find peace in this love.

"Not as the world giveth." Surely not! Not given because, dying, it can no longer be hoarded or selfishly used. The world gives what it can no longer keep. Jesus gives what He will ever increase as ages pass and our capacity enlarges—love—boundless, refreshing, soul satisfying, the peace of quenchless love, attested by death, abiding in endless life—perfect peace!

## Two Great Truths.

The Christian religion emphasizes two great truths. First, it declares with emphasis that men do not have eternal life on the ground of their merit. In this it differs from all false, earthborn religions. False religions usually represent men as seeking God in order to secure salvation. The Christian religion represents God as seeking men in order to save them. Our Lord said to His disciples and through them says to every true disciple, "Ye have not chosen Me, but I have chosen you." He says again, "No man can come unto Me except the Father who sent Me draw him." The Bible reveals no less clearly and emphatically another great truth, and that is men are saved from their sins, not in them.—Presbyterian Messenger.

## Our Pledge.

I will earnestly seek for myself and do what I can to help others attain the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the discipline of the Methodist Episcopal church, and I will attend so far as possible the religious meetings of the chapter and the church and take some active part.

## In Victory or Defeat.

Two graces need to be learned by every Christian—patience and submis-

sion under defeat and modesty in victory.—Christian Intelligencer.

## Wherefore?

Wherefore dost thou doubt, O soul?  
Wherefore dost thou doubt?  
Cannot Christ, thy loving Lord,  
Work life's problems out?

Has He not delivered thee  
Many a trying hour?  
Is He not the same today  
In almighty power?

Has His blood not purchased thee?  
Art thou not His own?  
Through the whelming waters deep  
Dost thou go alone?

Would'st thou know the reason why  
All these things go wrong?  
He will show thee by and by;  
Change thy sighs to song.

He will surely bring to thee  
Whatsoever is best;  
Guide thee all thy journey through  
To His promised rest.

Doubt Him not, O troubled soul!  
Wherefore be afraid?  
Arms of love encompass thee!  
Be thou not dismayed!

—Churchman.

## RESCUED FROM DRINK

HOW DR. BROWN SAVED A VICTIM OF THE LIQUOR HABIT.

Gave Cashier Who Asked For His Aid a Card Appealing to His Friends Not to Invite Him to Drink With Them.

A Cleveland man tells this characteristic story of the late Rev. Dr. John Wesley Brown, the incident occurring while he was rector of Trinity church in this city. The story was told the narrator by the doctor himself, says the Cleveland Plain Dealer:

One evening a stranger called at the rectory on Superior street, adjoining the church. He was a well dressed, well appearing man, but evidently in deep trouble.

"Dr. Brown," he said, "I have come to you for advice and assistance. I am a victim of the drink habit. I have an excellent position—I am cashier of a wealthy corporation—and I know that I cannot retain it unless I reform. I want you to draw up a pledge for me—make it as strong as you can, please—and I will sign it, and you will witness it."

Dr. Brown leaned back and looked at the man.

"How long have you been drinking to excess?" he asked.

The man told him it was for five or six years, ever since he had obtained his present position. He only drank when he was with his friends. He did not drink at any other time. When he was with his friends, he would overstep himself and drink to excess. Often he did not go on a spree for a whole month, but the attacks were growing more and more frequent. He seemed to be losing his will power.

"My friend," said the doctor, "you do not need a pledge. I see in you the victim of good companionship. You are far from being an ordinary drunkard. If you signed a temperance pledge and broke it—as you would undoubtedly do—it would still further degrade you in your own eyes. I do not advise the pledge."

The man looked dumfounded.

"But what am I to do?" he gasped.

The doctor drew a card from his desk and rapidly wrote a few lines.

"There," he said, "read that."

This is what the man read:

To My Friends—I find that I am becoming a victim of the liquor habit. If I do not quit, I am sure to lose my position and ruin myself. For God's sake don't ask me to drink with you.



"There," said Dr. Brown, "sign that, and I will sign it as a witness. All I ask of you is to show the card when temptation is at your elbow. If you fail, come here and tell me about it. There! Good night."

It was a full month before he returned, worried and dejected.

"I expected you long before this," said the doctor. "Tell me about it. Did you show the card?"

"Yes," replied the man. "The first time was the very next night after I called on you. A good friend of mine, a railroad man, came into the office, and after I had checked up his accounts he said, 'Come, Charlie; let us go over to the oyster house and have a drink.' Well, sir, I was reaching for my hat when I remembered the card. I took it out and handed it to him. I thought he would never finish reading it. He looked at me, and he looked at the card, and then he slowly put his arms down on the counter and said, 'Charlie, I would sooner cut that hand off than ask you to drink again.' Well, sir, I showed that card several times after that, and every blessed man that I showed it to took it seriously. Sometimes they said, 'All right, old boy,' sometimes they laid it down without a word. And then—it was last night—I forgot about it, and here I am."

"You are doing well," said the doctor. "Have courage and try and make the interval a little longer next time."

It was three months before the man came back. The next time it was six months.

"And now," said the doctor to the narrator, "it is nearly two years since his last call, and I have reason to believe that he will not find it necessary to come to me again. So you see I was quite right. It was not a pledge that he needed."

#### Where Crime Begins.

An English prison chaplain has made the statement that in all cases of children convicted of crime the root of the evil is found at home. Long ago Victor Hugo wrote that "nine-tenths of the crime in France is due to neglected childhood." The whole business of the liquor traffic depends upon the men and women who drink, and we know that were drinking stopped crime would be reduced to a minimum. The hope of the world's redemption is with the children, and who shall save the children if not the mothers—the organized motherhood of the temperance reform?—Union Signal.

#### Drunkennes in London.

London has sixty miles of saloons, and every week 3,000 are convicted of drunkenness. There are in London 60,000 people who have utterly abandoned themselves to drink, and 10,000 of these are under sixteen years of age.

#### The C. T. A. U. Is Growing.

The membership of the Catholic Total Abstinence Union of America was given at its recent Hartford convention as 88,441. There are 970 local unions. The increase during the past year was 93 unions and 4,190 members.

#### What Franklin Said.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body.—Benjamin Franklin.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.



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preserves and pickles, spread  
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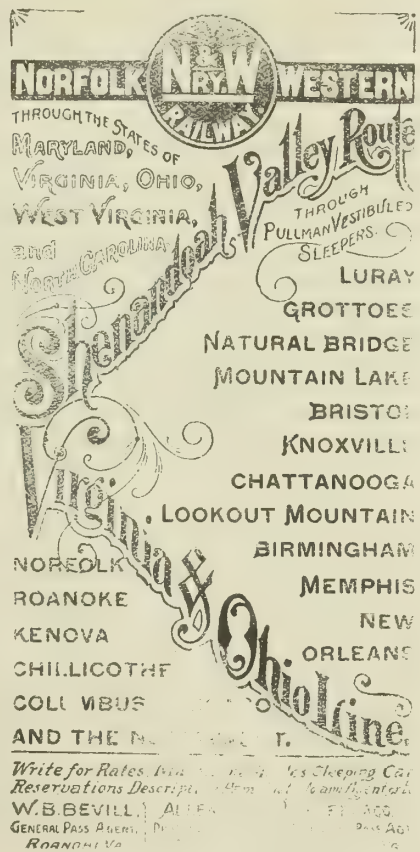
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N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

Too much cannot be said for

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A Weekly newspaper devoted to the spread of Scriptural holiness.

"First pure, then peaceable."  
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV JAMES CANNON JR., Editor.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST ROUND.

Wakefield, Wakefield, December 7th, 8th, morning.

Surry, Dendron, December 8th, night; 9th, morning.

Lunenburg, Fletcher's chapel, December 14th, 15th, morning.

West Lunenburg, Courthouse, December 15th, night; 16th morning.

Market Street, December 22d, morning.

Ettrick, December 22d, night.

Prince George, Warwick, December 28th, 29th, morning.

Blandford, December 29th, night.

South Brunswick, Rock church, January 4th, 5th, morning.

Brunswick, Lawrenceville, January 5th, night; 6th, morning.

High Street, January 12th, morning.

Matoaca, January 11th, 12th, night.

East Dinwiddie, Tabernacle, January 18th, 19th, morning.

Sussex, Stony Creek, January 19th, afternoon; 20th, morning.

North Mecklenburg, Shiloh, January 24th, 25th, morning.

South Hill, Lacrosse, January 25th, evening; 26th, morning.

Mecklenburg, Sardis, January 27th, morning (Tuesday).

West Brunswick, Rocky Run, January 28th, morning (Wednesday).

Nottoway, Mays', February 1st, 2d, morning.

Blackstone, February 2d, night; 3d, morning.

Dinwiddie, Gravelly Run, February 8th, 9th, morning.

West Dinwiddie, Corinth, February 9th, evening; 10th, morning.

R. T. WILSON, P. E.



#### DANVILLE DISTRICT.

Sledd Memorial, December 1st (11 A. M.); Cabell Street, December 1 (7:30 P. M.); Prince Edward, Keyville, December 7th, 8th; Charlotte, Reese's, December 8th, 9th; East Halifax, Clover, December 10th (11 A. M.);

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South Boston, December 11th (7:30 P. M.); S. Pittsylvania, Mt. Olivet, December 14th, 15th (11 A. M.); Washington Street, December 15th (7:30 P. M.); Henry, Axton, December 21st, 22d; Martinsville, December 22d (7:30 P. M.); Main Street, December 29th (11 A. M.); Calvary, December 29th (7:30 P. M.); Chatham, Chatham, January 4th, 5th; Pittsylvania, Whitmel, January 5th, 6th; West Franklin, St. James, January 10th; Franklin, Redwood, January 11th, 12th; Rocky Mount, January 12th, 13th; East Franklin, Northfield, January 14th (11 A. M.); Danville Circuit, Bethel, January 18th, 19th (11 A. M.); Mount Vernon, January 19th (7:30 P. M.); South of Dan, Cedar Grove, January 25th, 26th; Hveco, Omega, January 26th, 27th; Boydton, January 29th; Chase City, Centenary, February 1st, 2d; Clarksville, Clarksville, February 2d, 3d; Patrick, Stuart, February 8th, 9th; Meadows of Dan, Epworth, February 9th, 10th; Smith's River, Wade's school-house, 11th; Ridgeway Circuit, Bethel, February 13th (11 A. M.)

J. C. REED, P. E.

The first of a list of twenty questions which are presented for an answer to every man, young or old, who applies for a situation in the Bank of England is, "How do you spend your Sundays?"

**Pny-Balsam Stops the Tickling, and quickly allays inflammation in the throat.**

### NOT SIGNED.

The editor has received an article signed "Reader of the Recorder," but the name of the writer was not given. It is not customary to publish unsigned articles. The writer will please sent his name to the editor.



### BRO. W. F. BAIN.

Brother Bain was one of our old men, and yet it was a surprise to the brethren when they heard that he had gone from the earthly to the heavenly company. He had been a member of the Conference for fifty years, and until the last few years had been effective, serving until the time of his superannuation on large, heavy circuits. He was a man of fine physical appearance, a commanding and yet a fatherly presence, which prepossessed those who came in contact with him. His spirit was liberal and unselfish, and he delighted to bring pleasure to the hearts of others. His gifts were evident to all, and he wrought well for his Master. He was unusually gifted in prayer, and for many years, with the exception of the last session, has made the prayer at the close of the Conference session. He made a touching address at the last Conference session, which was a fitting testimony of his spiritual state, and which was a blessing to his brethren, because they believed in his genuineness. He has always been held in regard by the editor and his household. He was the pastor on the Louisa Circuit at the time of the editor's marriage, and performed the marriage ceremony with a tender solemnity, which deepened the impression upon all of the importance of such occasions. Although comparative strangers before, since that time we have usually sought each other out, and have enjoyed our little meetings together. He was a real Christian gentleman, and we believe he passed from the love and esteem of his brethren on earth to the fellowship of the saints in light. We append the facts of his life, taken from the Conference sketches:

"He was the third son of Rev. Geo. A. and Frances M. Bain, and was born in Williamsburg, Va., July 20, 1831. His father being a member of the Virginia Conference, his son spent his boyhood, up to his fifteenth year, in the home of an itinerant. Then the family was located in the city of Petersburg, Va. He was converted April 8, 1847, under the ministry of Rev. G. W. Langhorne, and joined the Church on the 11th as a probationer, and after six months' trial, was received in full connection; made class leader by Rev. N. Head in 1850; licensed to preach by the Quarterly Conference of Washington-St. Station, and recommended to the Virginia Conference in October, 1851. Rev. H. B. Cowles, Presiding Elder. He was received at the Conference holding its session in Alexandria. He has travelled the following circuits: 1852, Gloucester as junior, with Rev. L. S. Reed; 1853, Murfreesboro, N. C., with Rev. J. D. Lumsden; ordained deacon in Lynchburg by Bishop Paine; 1854, contrary to his expressed wishes, was sent in charge of Fauquier; 1855, Manassas; ordained elder in Petersburg by Bishop James O. Andrew; 1856,

Lunenburg; 1857, Staunton Circuit; 1858, Mathews; 1859, Amelia; 1860-'61, Springfield; 1862-'63-'64-'65, Campbell; 1877-'78-'79-'80, Bedford; four years in charge of Dorchester Circuit, Maryland; two years on Madison Circuit; Louisa Circuit, four years; Gordonsville, four years. At the Conference of 1894 he was granted a superannuated relation," and made his home in Gordonsville until quite recently, when he moved to Charlottesville, and from there was translated to the better world.



### QUESTIONS OF LAW AND ORDER.

(Continued from page 5.)

It may be said that the rights here claimed for the Conferences are dangerous. Be it so. Their infringement or abridgment would be far more dangerous.

We have a wonderful governmental system in its relationships, and, if these be observed, it is easy of operation. If any of the parties go off at a tangent and should be brought back to their rightful place in the system, there is no reason why any should become hysterical, lose their heads, and raise the cry of discourtesy, and charge sinister motives. As long as men blunder they may expect to be called to account for it, be they high or low, and this is both a right and a duty of all who have responsibilities. None are infallible, therefore none are above criticism. Criticism, when abused, is hurtful; but when made in the right spirit, and is intelligently done, it is wholesome. If the day should ever come that the idea should prevail that men intrusted with large interests and powers are to be exempt from criticism, sad indeed will be the day, and fearful the results.

P. S.—Since writing the above Bishop Morrison has denied that he made any apology.



### RECEIPTS FOR THE BEADLES HOME.

Previously acknowledged, \$193; W. W. Vicar, \$10; Dr. W. J. Young, \$10; R. S. Paulett, \$10; C. W. Steel, \$5; Rev. W. A. Tompkins, \$1; Rev. W. G. Burch, \$2; Young Men's Society of Cumberland Street church, Norfolk, \$5; R. H. Marks, \$5; Rev. W. J. Twilley, \$2; Rev. Paul Whitehead, D. D., \$10.

W. H. VINCENT.

Capron, Va.



Who does the best his circumstance allows,  
Does well, acts nobly—angels could no more.

### VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG.

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## Religious News.

The paper on "The Atonement" was read this morning at the Methodist Preachers' meeting by the Rev. Mr. Chandler. The paper denounces the higher criticism, declaring for the old orthodox doctrine.—Leader.

Rev. J. T. Mastin preached at High Street church yesterday morning, and a collection, amounting to between \$150 and \$200, was taken up for the Virginia Conference Orphanage, located near Richmond. A similar collection was raised at Wesley last night, to which congregation Rev. J. T. Mastin also preached.

Rev. J. T. Whitley, pastor of Centenary Methodist church, preached last night to a large congregation on the subject, "Shall We Lynch Our Criminals?" His text was Acts 19: 36-38, "Ye ought to be quiet and do nothing rashly—the law is open."

The sermon was a strong and eloquent argument against mob violence, and viewed the question of lynch law from both a Scriptural and legal standpoint.—News.

Rev. Dr. H. E. Johnson, pastor of Laurel-St. Methodist church, preached a special sermon last night to the young men. Despite the inclement weather, an appreciative audience was present.

The Doctor's text was "Be Strong," and he delivered one of the best sermons ever heard in that church. It showed deep study, and was attentively listened to.

Dr. Johnson is meeting with great success at Laurel-St. church. He is preaching able and eloquent sermons, and is attracting people of all denominations. He is also making the Wednesday night service more interesting by taking different subjects at each service, which relates to some branch of the work of the church. His subject for this week will be "The Officiary of the Church, and Her Duties."—Leader.

At High Street Methodist church Rev. George E. Booker is preaching a series of sermons to young men. Last night the pastor preached on the subject: "The uncertain nature of two things which young men seek." Wealth and fame were the "two things" discussed, and the sermon was an able one and splendidly delivered. Notwithstanding the inclemency of the weather, there was a large congregation present, many of whom were young men.

Rev. George E. Booker is one of the greatest young preachers of the Conference. He is very popular not only with his own people, but with all denominations.

Rev. George R. Stuart, of Tennessee, arrived here to-day, and to-morrow he will begin a protracted meeting at Main-Street Methodist church, which will continue for ten days.

Mr. Stuart comes to Danville in response to an invitation extended by Rev. T. McN. Simpson, pastor of the

Main-Street Methodist church, in which many of the city pastors heartily united.

Mr. Stuart was for years associated with Rev. Sam Jones in religious work, and this fact gives assurance that the meeting will be one of unusual interest.

Dr. and Mrs. F. Howard Taylor, of the China Inland Mission, have spent the greater portion of this week in Danville lecturing on missions.

Their description of life among the brethren attracted large congregations to every service.

While here Dr. and Mrs. Taylor were the guests of Mr. and Mrs. John H. Schoolfield. They left to-day for Richmond.—Dispatch.

The Methodist Sunday School Association has been fortunate in securing Prof. H. T. Hamil for a series of meetings in the interest of the Sunday school work. Professor Hamil will hold three meetings on Thursday and Friday of this week. His coming is to conduct teachers' institutes in the interest of a new work which has just been entered into by the Methodist Church for Sunday school teachers.

Mr. Hamil is well known in Sunday school circles in this city, and is a great favorite with many. He was here last March with the International Sunday School Workers, and spoke to several large union mass-meetings.

The meetings to be held on Thursday and Friday are not intended to be denominational, but it is hoped that workers from all of the churches in Richmond and Manchester will attend.

### CHRISTIAN THOUGHT CLUB.

The Christian Thought Club met in regular session in the pastor's study of Epworth church yesterday at 12 o'clock. Dr. A. Coke Smith, the president, in the chair, and Rev. George W. Jones at the secretary's desk.

Rev. Dr. J. C. Newton, of Salisbury, Md., who continues his membership in the club, was invited to read an essay at a time to be fixed, on the subject, "Ritschl and Ritschlian Tendency."

The programme for the day was an essay by Rev. E. H. Rawlings, of Monumental church, to which the club listened with interest. Mr. Rawlings' subject was "Higher Criticism and the Preacher," and his paper was ably prepared and well received. An impromptu discussion followed its reading.

The club will meet next Monday to hear a review of Dr. J. J. Tigert's book, "The Paths that Lead to God," by Rev. George W. Jones.—Virginian-Pilot.

### PREACHERS' MEETING.

The meeting of the Methodist preachers at Epworth church yesterday morning was largely attended, only one pastor being absent. The Rev. W. R. Proctor, president, presided and prayer was offered by the Rev. J. N. Latham, of Park View church, Portsmouth.

The report of the committee on union revival services to be conducted at a stated period in the three cities—Norfolk, Portsmouth and Berkley—was read by the Rev. R. H. Bennett. The plan of meeting mapped out is as follows:

### NORFOLK CHURCHES.

Centenary church—Meetings to begin February 16th and to continue two weeks, ending March 2d. Preachers to conduct these services: Rev. E. T. Dadmun, pastor, assisted by the Revs. R. H. Bennett and J. K. Jolliff.

McKendree, February 16th to March 2d—Rev. W. R. Proctor, pastor, and Revs. J. N. Latham and C. H. McGhee.

### PORTSMOUTH.

Monumental, February 16th to March 2d—Rev. E. H. Rawlings, pastor, and Rev. Dr. A. Coke Smith and Rev. C. L. Bane.

Port Norfolk, February 16th to March 2d—Rev. T. D. Merritt, pastor, and Revs. Ernest Stevens and W. T. Green.

### SECOND ROUND.

From March 2d to March 16th, Cumberland Street, Norfolk—Rev. C. L. Bane, pastor, and Revs. W. Asbury Christian and Ernest Stevens.

Lambert's Point, March 2d to March 16th—Rev. C. H. McGhee, pastor, and Rev. Dr. A. Coke Smith and Rev. Graham H. Lambeth.

Central, Portsmouth, March 2d to March 16th—Rev. W. T. Green, pastor, and Revs. H. C. Cheatham and E. T. Dadmun.

Liberty Street, South Norfolk, March 2d to March 16th—Rev. S. S. Lambeth, D. D., pastor, and Revs. J. N. Latham and W. R. Proctor.

### THIRD ROUND.

Epworth, Norfolk, March 16th to March 30th—Rev. A. Coke Smith, D. D., and Rev. R. H. Bennett, pastors, and Revs. W. A. Christian and E. T. Dadmun.

Park View, Portsmouth, March 16th to March 30th—Rev. J. N. Latham, pastor, and Revs. E. H. Rawlings and Daniel T. Merritt.

Memorial, Berkley—Rev. W. A. Christian, pastor, and Revs. C. L. Bane and George W. Jones.

If the interest at any of the churches in which these union services are to be held should justify a continuance of the meetings the committee will provide for preachers to fill any appointments, so that the preachers who are engaged in the services where there is an awakening on the part of the people on the subject of conversion can continue with the pastors in charge. The report of the committee was unanimously adopted.

### CALL OF THE CHURCHES.

The chair asked for report from the churches for Sunday, and the following responded through their several pastors:

Seamen's Bethel—Rev. J. B. Merritt had a full day Sunday and interesting services.

Rev. George Wesley Jones preached to excellent congregations at Trinity Sunday, and conducted the Sunday school at Park Place in the morning.

Park View—Rev. J. N. Latham had the usual good congregations and profitable services.

Rev. Ernest Stevens reported the congregations at Owens' Memorial larger than usual, and a decided improvement in the Sunday school.

Rev. C. W. Cain said that sickness had prevented him from attending the three previous meetings, but that he

was glad to be able to be with his brethren again. He did not attend service Sunday.

Port Norfolk—Rev. Daniel T. Merritt had a very pleasant day. He reported a fine Sunday school, with the addition of five new scholars. Large and attentive congregations attended the morning and evening service. In the afternoon he preached at Cottage Place.

Epworth—Rev. R. H. Bennett reported a fine attendance on the Sunday school, with a perceptible increase on the part of the grown people. He enjoyed listening to a fine sermon by Dr. Smith in the morning. At night Mr. Bennett preached on "The Immortality of the Soul, or Does Death End Existence?" to a large and thoughtful congregation.

Rev. George H. McFadden reported sixteen new scholars received Sunday into the Sunday school at Wright Memorial and twenty-five additions to the school during the month. He preached morning and night to large congregations.

Cumberland Street—Rev. C. H. Bane said that the attendance was surprisingly large Sunday, considering the attitude of the weather. There was a full Sunday school and attentive and thoughtful congregations to hear him morning and night. In the evening he preached on "Noah, the Righteous Man." The annual rally of the Epworth League was held in the afternoon and a fine address was made by Rev. E. T. Dadmun on "A Great Awakening."

Centenary—Rev. E. T. Dadmun had a busy day. He reported a fine Sunday school. At the 11 o'clock service he preached to the largest congregation since he has been pastor of the church. He tried to stir his people up to the importance of pushing the matter of their new church building in Ghent. He said the object in selecting the present site was in order to be in a location that would be of the greatest advantage to his people, whose homes would be in the immediate neighborhood of the new edifice. He attended the sixth anniversary of the Junior Epworth League of his church Sunday afternoon, and conducted the graduating exercises. Thirteen members graduated, each of whom exhibited a remarkable knowledge of the Old Scriptures. At night he had the usual congregation to hear him.

Memorial, Berkley—Rev. W. Asbury Christian received four new members since his last report—three by certificate, and one by profession of faith. He preached morning and night to large congregations.

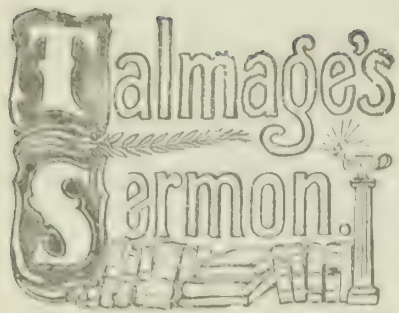
Huntersville—The pastor, Rev. H. C. Cheatham, preached at 11 A. M. and the Rev. Mr. Wray at night. Mr. Cheatham said the Sunday school is a very good one, and well attended. He said that Huntersville, for its population, had the largest body of unconverted and non-going church people than of any community he had served.

Rev. E. H. Rawlings had the usual services at Monumental Sunday.

Lambert's Point—Rev. C. H. McGhee reported a good Sunday school, with some additions. A good congregation in the morning and a fair-sized one at

(Continued on page 12.)





WASHINGTON. —The charm of an exalted religion is by Dr. Talmage in this discourse illustrated and commended; text, Job xxviii, 17, "The crystal cannot equal it."

Many of the precious stones of the Bible have come to prompt recognition, but for the present I take up the less valuable crystal. Job, in my text, compares saving wisdom with a specimen of topaz. An infidel chemist or mineralogist would pronounce the latter worth more than the former, but Job makes an intelligent comparison, looks at religion and then looks at the crystal and pronounces the former as of far superior value to the latter, exclaiming in the words of my text, "The crystal cannot equal it."

Now, it is not a part of my sermonic design to depreciate the crystal, whether it be found in Cornish mine or Harz mountain or Mammoth cave or tinkling among the pendants of the chandeliers of a palace. The crystal is the star of the mountain; it is the queen of the cave; it is the eardrop of the hills; it finds its heaven in the diamond. Among all the pages of natural history there is no page more interesting to me than the page crystallographic. But I want to show you that Job was right when, taking religion in one hand and the crystal in the other, he declared that the former is of far more value and beauty than the latter, recommending it to all the people and to all the ages, declaring, "The crystal cannot equal it."

In the first place, I remark that religion is superior to the crystal in exactness. That shapeless mass of crystal against which you accidentally dashed your foot is laid out with more exactness than any earthly city. There are six styles of crystallization and all of them divinely ordained. Every crystal has mathematical precision. God's geometry reaches through it, and it is a square or it is a rectangle or it is a rhomboid or in some way it has a mathematical figure. Now, religion beats that in the simple fact that spiritual accuracy is more beautiful than material accuracy. God's attributes are exact, God's law exact, God's decrees exact, God's management of the world exact. Never counting wrong, though he counts the grass blades and the stars and the sands and the cycles. His providences never dealing with us perpendicularly when those providences ought to be oblique, nor laterally when they ought to be vertical. Everything in our life arranged without any possibility of mistake. Each life a six headed prism. Born at the right time, dying at the right time. There are no "happen so's" in our theology. If I thought this was a slipshod universe, I would be in despair. God is not an anarchist. Law, order, symmetry, precision, a perfect square, a perfect rectangle, a perfect rhomboid, a perfect circle. The edge of God's robe of government never frays out. There are no loose screws in the world's machinery. It did not just happen that Napoleon was attacked with indigestion at Borodino so that he became incompetent for the day. It did not just happen that John Thomas, the mis-

sonary, on a heathen island, waiting for an outfit and orders for another missionary tour, received that outfit and those orders in a box that floated ashore, while the ship and the crew that carried the box were never heard of. I believe in a particular providence. I believe God's geometry may be seen in all our life more beautifully than in crystallography. Job was right, "The crystal cannot equal it."

#### Religion Transparent.

Again, I remark that religion is superior to the crystal in transparency. We know not when or by whom glass was first discovered. Beads of it have been found in the tomb of Alexander Severus. Vases of it are brought up from the ruins of Herculaneum. There were female adornments made out of it 3,000 years ago—those adornments found now attached to the mummies of Egypt. A great many commentators believe that my text means glass. What would we do without the crystal—the crystal in the window to keep out the storm and let in the day, the crystal over the watch, defending its delicate machinery, yet allowing us to see the hour; the crystal of the telescope, by which the astronomer brings distant worlds so near he can inspect them? Oh, the triumphs of the crystals in the celebrated windows of Rouen and Salisbury! But there is nothing so transparent in a crystal as in our holy religion. It is a transparent religion. You put it to your eye, and you see man—his sin, his soul, his destiny. You look at God, and you see something of the grandeur of his character. It is a transparent religion. Infidels tell us it is opaque. Do you know why they tell us it is opaque? It is because they are blind. "The natural man receiveth not the things of God because they are spiritually discerned." There is no trouble with the crystal; the trouble is with the eyes which try to look through it. We pray for vision, Lord, that our eyes might be opened! When the eye salve cures our blindness, then we find that religion is transparent.

It is a transparent Bible. All the mountains of the Bible come out—Sinai, the mountain of the law; Pisgah, the mountain of prospect; Olivet, the mountain of instruction; Calvary, the mountain of sacrifice. All the rivers of the Bible come out—Euphrates, or the river of paradisaical beauty; Jordan, or the river of holy ebriism; Cherith, or the river of prophetic supply; Nile, or the river of palaces, and the pure river of life from under the throne, clear as crystal. While reading this Bible, after our eyes have been touched by grace, we find it all transparent, and the earth rocks, now with crucifixion agony and now with judgment terror, and Christ appears in some of his 256 titles, as far as I can count them—the Bread, the Rock, the Captain, the Commander, the Conqueror, the Star, and on and beyond any capacity of mine to rehearse. Transparent religion!

#### Illuminates and Brightens.

The providence that seemed dark before becomes pellucid. Now you find God is not trying to put you down. Now you understand why you lost that child and why you lost your property. It was to prepare you for eternal treasures. And why sickness came, it being the precursor of immortal juvenescence. And now you understand why they lied about you and tried to drive you hither and thither. It was to put you in the glorious company of such men as Ignatius, who when he went out to be destroyed by the lions said, "I am the wheat, and the teeth of the wild beasts must first grind me before I can become pure bread for Jesus Christ," or the company of such men as "that ancient Christian martyr" who, with

standing in the midst of the amphitheater waiting for the lions to come out of their cave and destroy him, and the people in the galleries jeering and shouting, "The lions!" replied, "Let them come on!" and then, stooping down toward the cave where the wild beasts were roaring to get out, again cried, "Let them come on!" Ah, yes, it is persecution to put you in glorious company, and, while there are many things that you will have to postpone to the future world for explanation, I tell you that it is the whole tendency of your religion to unravel and explain and interpret and illumine and irradiate. Job was right. It is a glorious transparency. "The crystal cannot equal it."

I remark again that religion surpasses the crystal in its beauty. The lump of crystal is put under the magnifying glass of the crystallographer, and he sees in it indescribable exquisiteness—snowdrift and splinters of hoarfrost and corals and wreaths and stars and crowns and constellations of conspicuous beauty. The fact is that crystal is so beautiful that I can think of but one thing in all the universe that is as beautiful, and that is the religion of the Bible. No wonder this Bible represents that religion as the daybreak, as the apple blossoms, as the glitter of a king's banquet. It is the joy of the whole earth.

People talk too much about their cross and not enough about their crown. Do you know that the Bible mentions a cross but twenty-seven times, while it mentions a crown eighty times? Ask that old man what he thinks of religion. He has been a close observer. He has been cultivating an aesthetic taste. He has seen the sunrises of half a century. He has been an early riser. He has been an admirer of cameos and corals and all kinds of beautiful things. Ask him what he thinks of religion, and he will tell you: "It is the most beautiful thing I ever saw. The crystal cannot equal it."

#### Beauty of God's Love.

Beautiful in its symmetry. When it presents God's character, it does not present him as having love like a great protuberance on one side of his nature, but makes that love in harmony with his justice—a love that will accept all those who come to him and a justice that will by no means clear the guilty. Beautiful religion in the sentiment it implants! Beautiful religion in the fact that it proposes to garland and enthrone and emparadise an immortal spirit! Solomon says it is a lily. Paul says it is a crown. The Apocalypse says it is a fountain kissed of the sun. Ezekiel says it is a foliated cedar. Christ says it is a bridegroom come to fetch home a bride. While Job in the text takes up a whole vase of precious stones—the topaz and the sapphire and the chrysoprasus—he takes out of this beautiful vase just one crystal and holds it up until it gleams in the warm light of the eastern sky, and he exclaims, "The crystal cannot equal it!"

Oh, it is not a stale religion, it is not a stupid religion, it is not a toothless hag, as some seem to have represented it; it is not a Meg Merrilies with shriveled arm come to scare the world. It is the fairest daughter of God, heirless of all his wealth, her cheeks the morning sky, her voice the music of the south wind, her step the dance of the sea. Come and woo her. The Spirit and the Bride say come, and whosoever will let him come. Do you agree with Solomon and say it is a lily? Then pluck it and wear it over your heart. Do you agree with Paul and say it is a crown? Then let this hour be

your coronation. Do you agree with the Apocalypse and say it is a springing fountain? Then come and slake the thirst of your soul. Do you believe with Ezekiel and say it is a foliated cedar? Then come under its shadow. Do you believe with Christ and say it is a bridegroom come to fetch home a bride? Then strike hands with your Lord and King while I pronounce you everlastingly one. Or if you think with Job that it is a jewel then put it on your hand like a ring, on your neck like a bead, on your forehead like a star, while, looking into the mirror of God's word, you acknowledge "The crystal cannot equal it."

#### Superior to Crystal.

Again, religion is superior to the crystal in its transformations. The diamond is only a crystallization. Carbonate of lime rises till it becomes calcite or aragonite. Red oxide of copper crystallizes into cubes and octahedrons. Those crystals which adorn our persons and our homes and our museums have only been resurrected from forms that were far from lustrous. Scientists for ages have been examining these wonderful transformations. But I tell you in the gospel of the Son of God there is a more wonderful transformation. Over souls by reason of sin black as coal and hard as iron God, by his comforting grace, stoops and says, "They shall be mine in the day when I make up my jewels."

"What," say you, "will God wear jewelry?" If he wanted it, he could make the stars of heaven his belt and have the evening cloud for the sandals of his feet. But he does not want that adornment. He will not have that jewelry. When God wants jewelry, he comes down and digs it out of the depths and darkness of sin. These souls are all crystallizations of mercy. He puts them on, and he wears them in the presence of the whole universe. He wears them on the hand that was nailed, over the heart that was pierced, on the temples that were stung. "They shall be mine," saith the Lord, "in the day when I make up my jewels." Wonderful transformation! Where sin abounded grace shall much more abound. The carbon becomes the solitaire. "The crystal cannot equal it."

Now, I have no liking for those people who are always enlarging in Christian meetings about their early dissipation. Do not go into the particulars, my brothers. Simply say you were sick, but make no display of your ulcers. The chief stock in trade of some ministers and Christian workers seems to be their early crimes and dissolutions. The number of pockets you picked and the number of chickens you stole make very poor prayer meeting rhetoric. Besides that, it discourages other Christian people who never got drunk or stole anything. But it is pleasant to know that those who were farthest down have been brought highest up. Out of infernal serfdom into eternal liberty. Out of darkness into light. From coal to the solitaire. "The crystal cannot equal it."

#### Light of the Gospel.

But, my friends, the chief transforming power of the gospel will not be seen in this world and not until heaven breaks upon the soul. When that light falls upon the soul, then you will see the crystals. What a magnificent setting for these jewels of eternity! I sometimes hear people representing heaven in a way that is far from attractive to me. It seems almost a vulgar heaven as they represent it, with great blotches of color and bands of music making a deafening racket. John represents heaven as exquisitely beautiful. Three crystals! In one place he

(Continued on page 14.)



**Braved the Plague.**

Armstrong Smith, a young Englishman who showed his bravery in helping to put down the bubonic plague in Honolulu and its neighborhood, has just returned to England. When every one fled in the presence of the pestilence, he, although described as being "pale and thin from overwork and constant knowledge of his peril, the ghost of his former self, warned by all who were close enough to advise, himself a suspect, stuck to his post and his patients." When the danger was passed, he was asked what he wished most to do, and he replied that he always wanted to be a physician. He was urged to adopt this course, and when he replied that he had not enough money for the purpose a committee of the leading citizens gave him a purse of \$1,000, asking him to accept it to study medicine or to apply to any other purpose he chose. Mr. Smith has taught in the Princess Kaiulani school for several years.

**Shows Erased Writings.**

A new use for the X rays has been found in the examination of ancient manuscripts and palimpsests. It was a custom of the ancients to erase, or partially erase, manuscripts on parchment for the sake of the writing material, parchment being high priced. In many cases the recovery of the erased writing is of great interest and importance. While certain chemicals have been used to render the letters of the older writing legible, their effect has generally been to destroy the manuscript sooner or later. An Italian who has made a deep study of the inks used by the ancient scribes has discovered that many of them are opaque to the X rays and that good radiographs may be made showing the now almost totally invisible writing with great distinctness.

**The Princeton Corkscrew Market.**

Dr. Patton, president of Princeton university, is more noted for the logic of his sermons than the wit of his speeches. But he can be very humorous on occasion. In an after dinner speech, discussing the advisability of advocating local prohibition in Princeton, he said, "Local prohibition would only create a market for corkscrews."

Last summer he decided to shave off his side whiskers, which he had worn for many years. After shaving off the left side he went to his bedroom, where his wife was sitting, and said: "My dear, I shaved one side. If you like it, I'll shave the other."—Saturday Evening Post.

**He Likes Washington.**

When Senator Depew was asked if he had learned anything during his first year in the senate, he replied: "Yes; I have learned many things, and one of them is that Washington is the most delightful place of residence in the world. It is just enough of a village to escape the smoke and dust and noise of commerce and industry and give us plenty of parks and shady streets. It is just enough of a city to afford the luxuries, conveniences and diversions that are necessary to the happiness of people with money."

**Vacation Note.**

Possibly excursions and trips are called outings because the participant as a result is apt to be out considerably.—Philadelphia Times.

He who thinks he can find within himself the means of doing without others is much mistaken, but he who thinks that others cannot do without him is still more mistaken.—Rocheffoucauld.

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TRAINS LEAVE RICHMOND, VA.:

10:25 A. M., No. 9, daily for Durham, N. C., Danville, and all local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

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4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:12 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays, 5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

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Arrive Petersburg.....	1:08 P M	11:30 P M
Arrive Henderson.....	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine*.....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	**6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:50 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily: No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

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TRAINS ARRIVE RICHMOND DAILY:

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5:35 P. M., No. 66, from all points South and Southwest.

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## RELIGIOUS NEWS.

(Continued from Page 9)

night. This meeting was one of spiritual power. Mr. McGhee preached at Salem Baptist church in the afternoon.

Rev. D. J. Traynham, of Norfolk Circuit, preached three times Sunday, as follows: At Olive Branch in the morning and Jolliffs and Indiana in the afternoon to good congregations.

McKendree—Rev. W. R. Proctor preached morning and night to the usual large congregations and attended a representative mass-meeting in Park Avenue Baptist church in the interest of prohibition in Brambleton in the afternoon.

Liberty Street—Rev. Dr. S. S. Lambeth reported a large Sunday school and fine congregations at the regular services Sunday.

Rev. D. B. Austin reported the Sunday school at Haygood Memorial a success, and the church getting on nicely—everything working harmoniously.

Rev. George Wesley Jones spoke on the necessity of a Methodist church being built in Park Place. It was an inviting field. He said two lots had been selected at a cost of \$700, on which \$50 had been paid. He desired to see a chapel erected there, but could not raise the entire amount in his own church. It was not a large congregation. He said there were about thirty Methodist families in Park Place who are without a church home. He asked for assistance from his brethren, saying that there ought to be a Methodist church in Park Place. From the tone of the meeting, it looked as if Mr. Jones will get the desired assistance.

Last night the seating capacity of Wright Memorial M. E. church was taxed to its utmost capacity. Besides the members of Peabody Council, Junior Order United American Mechanics, who were present about 120 strong to hear a special sermon by the pastor, an unusually large audience was present. Every seat in the main auditorium and in the galleries was occupied. Many late comers stood during the service. The music, under the direction of Choirmaster Charles Sturtevant, was excellently rendered. Dr. McFaden delivered an able discourse, his theme being "Our Country." At times he rose to thrilling heights of eloquence, and throughout held the rapt attention of his vast audience. His text was: "The lines are fallen unto me in pleasant places—yea, I have a goodly heritage." Ps. 16: 6. He said in part:

God is the great worker, the Almighty, the infinite worker, filling immensity, not only with His presence, but with the works of His hands. "All things were made by Him."

An intelligent believer in divine revelation cannot be a disbeliever in divine providence. The Bible abounds in examples and declarations of divine control in human affairs. For example, we take the Hebrew Commonwealth; the Lord Himself prescribed their laws, led them to battle against their enemies, the vindication of their rights, and the punishment of their many acts of disobedience.

The divine sovereignty was also asserted over other nations of antiquity as well as over the Hebrews. The proud despotism of Pharaoh was

brought to account. The same hand which wrote the Decalogue on tables of stone wrote also Belshazzar's doom on his palace wall and gave the sceptre of Babylon to Cyrus, the chosen of the Lord.

To the careful observer the hand of God is little less conspicuous in the affairs of America than in those of Egypt and Israel.

1. In preparing and preserving a great land for a great people, until now it is in peaceable undisputed possession of one people.

2. But the hand of the Almighty, so conspicuous in preparing a great land, has been no less manifest in preparing a great people able and worthy to possess it.

Religious ideas and purposes have been prominent in every stage of the history of this country, and have given character to the people, their laws, and their civilization. Columbus sailed on the voyage of discovery under the impression of a divine commission. The Puritans who settled New England, the Quakers who colonized Pennsylvania, the Swedes who first planted the standard of civilization in Delaware, and the French Huguenots who had laid the foundation of government of South Carolina, coming from different countries, using different forms of worship, were yet actuated by one common impulse. They were all Christians, to secure liberty of conscience and an asylum where they might worship God unmolested, all alike had left their native land.

Virginia, though settled under different circumstances and by a different class of people, was nevertheless decidedly religious. Thus nearly all the original colonies owed their origin to a religious principle, nobly asserted and maintained by noble men. They were worthy to possess a great land and to found a great empire. Of empire and honors, however, they did not dream. Liberty was the object of their search. But God, whom they worshipped, had broader plans than they.

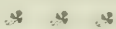
Who can doubt that He Himself had chosen and gathered them from their different lands, having tried and proved and prepared them that they might be worthy to be put in trust with such a land?

Does it not appear that Providence was preparing them to be one great people?

They heard the voice of God—they recognized His hand—they rightly interpreted the omens of His providence, and their great and obedient souls ratified His will in their immortal "Declaration of Independence."

And so we come to be not only a Christian people, but a nation forever pledged to religious liberty. Character and influence are immortal; from them forces go forth that are recognized factors in fixing the destiny of coming generations; they are the links that bind the past to the present, and the present to the future.

We are the heirs of the past—the parents of the future. Shall the future be worthy the past? O, sons and daughters of America, do you understand the call?—Portsmouth Star.



A brave retreat may show greater courage than a foolhardy advance.

## LEE'S FAITHFULNESS.

Characteristics of the Confederate Leader Discussed by Dr. Young.

The services held at Court Street Methodist church Sunday evening in honor of the memory of General Robt. E. Lee were attended by a large congregation. The programme for the occasion was of a most interesting character and included several beautiful and appropriate selections by the choir. The pastor, Dr. W. J. Young, delivered an eloquent and deeply interesting address, which was in part as follows:

That which impresses me, most in General Lee, as in all great men, is his faithfulness to duty as he understood it. In all his positions, up to the breaking out of the war, this was the keynote; as student preparing for his life work, filling a commission in the corps of engineers; in the Mexican war, or as superintendent of the academy at West Point. He did his best. Honors came thick and fast; no man ever came out of any war more honored than he from Mexico. But he did not seek honor. He was unconscious of his greatness: "He wist not that the skin of his face shone." When the State of Virginia decided to withdraw from the Union, he stood by his own people, although he doubted the wisdom of secession, and seemed to fear that the South could not win. He gave up ease and the position of high honor offered him in the North, and, faithful still, chose rather to suffer afflictions with his own State. Nor did he know, when he gave his services to the South, what his position would be; and indeed, at the very beginning his true worth was not fully appreciated. He was faithful to the end, through all the horrible experiences of the war, struggling against greatest odds, until it was useless to try longer. His career again was brilliant. It had been said by a writer of prominence: "It may truly be said that from the time he assumed charge of the army of Northern Virginia until he surrendered at Appomattox, he could not fairly be said to have lost a single battle." But this does not impress you half so much as his faithful devotion amid hardship and loss, to his people's needs.

The devotion of his life to his home is not without its lessons. We seem to hear him say, "If I forget thee, O Jerusalem, may my right hand forget her cunning. May my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." There ought not to be, there must not be, a narrow sectionalism which thinks of one's home as the whole nation. But it is nevertheless true that he serves his country best who does the best he can for his own State, his own city, his own community. There is glamour about those who are far away that makes at times labor for them more attractive than for those who are at our doors. There is a need to-day as great as in the days of R. E. Lee for pure patriotism and love of the South. There are problems demanding an answer, and we must give it without malice, without hate, with patience, and rigid, faithful adherence to the right—our negro problem, the needs of the poor whites, the demand for better educational facilities in the coun-

try, the purification of all our political methods.

It was of a piece with all his life before that, when the war ended he went at once to work, and to work esteemed by men more humble than what he had done before. I have heard them tell how he rode into Lexington on his horse Traveler, to take charge of the college, seeking to avoid publicity, but how, in spite of him, the crowd had gathered to do him homage.

He cheerfully accepted the results of the war, and taught the boys that they were to be loyal to the flag of the Union. Lee's readiness to abide by the results gains in meaning and impressiveness when we remember the high dreams the South had of that great nation they would form—the greatest the earth had ever seen—and how he was the idol of the people, and might well have expected that, in this new republic, he would have the place of honor.

So it is with a truly noble man; he is as great in sorrow as in joy, in the ignominy or in the glory. And you know how he has won the esteem of all men, even of those who had no sympathy with the cause he represented. It was a pleasure to us all to note how, in the recent vote for those who were to be honored with a place in the halls of the Temple of Fame, he was accorded a place high in the list.

Above all else, be it remembered that General Lee was a Christian, a devout servant and worshipper of the Lord Jesus Christ. His last conscious act on earth was a prayer. There is no abiding character, no moral life worth the living except that which is built on faith in God and in Jesus Christ, His Son.—News.



## RESOLUTIONS OF RESPECT.

At the 1902 January meeting of the Woman's Foreign Missionary Society of West Brunswick Circuit, the following resolutions were adopted:

1. That in the death of our beloved sister, Mrs. Laura H. Connelly, our society loses a cherished member, whose consistent Christian life, together with her triumphant death, furnish both inspiration and example to us and to all who knew her.

2. That we extend to her sorrowing loved ones the assurance of our sympathy, and that we sorrow with them and pray for their comforting.

3. That a copy of these resolutions be sent to the bereaved family, and copies furnished for publication to the Richmond Christian Advocate and the Southern Methodist Recorder.

MRS. ALICE E. STURGIS.

MRS. AGNES JONES.

MRS. BELLE K. MASON.

MISS VIRGINIA H. BARROW.

IF YOU WERE SCARED easily you might suppose that the pain in the lower part of your back meant kidney trouble. But being a person of sense you know it is only muscular stiffness, from cold, and that prompt treatment with Perry Davis' Pain-Killer will prevent it from growing into lumbago. Act accordingly, and you will be glad you saw this. There is but one Pain-Killer, Perry Davis'.



## AS OTHERS SEE IT.

(From Wesleyan Christian Advocate.)

Below will be found an editorial from the New York Sun of December 22d, that will indicate the widespread interest in our proper settlement as a Church of what is known as the "War Claim" under the caption: "A Case of Conscience." The Sun says:

A case of conscience will come up before the General Conference of the Methodist Episcopal Church, South, at its meeting at Dallas, in Texas, next May; and that it should arise will be highly creditable to the moral sense of the Southern Methodists. It involves a very remarkable and very interesting matter of history of the civil war and of proceedings of Congress.

Before the civil war the Southern Methodists had established at Nashville, in Tennessee, a publishing house for the printing and distribution of religious literature, and had invested in it and its plant the great sum of \$700,000. When Nashville was occupied by the Union army in 1862, this establishment was seized, and for about two years used for Government printing. The town having surrendered and the property of the citizens being under the protection of the national authority, a measure was introduced into the Fifty-fourth Congress giving the Southern Book Concern \$288,000 as compensation for this use and for damages done, and in the next Congress the bill was passed by the votes of both parties. "It was especially gratifying to me," said Senator Clay, of Georgia, speaking in the Senate in June, 1898, "that Republican Senators had largely contributed to the passage of the act providing for the payment of a just claim going to a Southern institution." These remarks were called out by a resolution offered the day before by Senator Lodge instructing the Committee on Claims to inquire as to the circumstances which had been connected with the passage of the bill, and the payment of the money under it.

These circumstances as discovered and reported by that committee were very extraordinary. They were that the Book Agents of the Church had agreed to pay and had paid a lobbyist thirty-five per cent. of the amount of damages secured from Congress, or \$100,800. As to this contract misrepresentation and duplicity were used to deceive Southern Senators. Senator Pasco, of Florida, telegraphed to the agents at Nashville asking if a report of an agreement to pay the lobbyist 40 per cent. was true, and received the answer: "The statement is untrue, and you are hereby authorized to deny it"; and accordingly he made the denial in the Senate. When Senator Bate, of Tennessee, also asked them by telegraph if "40 per cent. or any other fee" had been offered, they reply simply by quoting their dispatch to Senator Pasco.

The truth was that a fee of 35 per cent. had been allowed. Senator Clay, therefore, in a speech on June 10, 1898, expressed his sense of outrage at such dealing, and said that "the conduct of the men who apparently are responsible for this fraud should be ventilated and exposed," for "the Senate was led to believe that this entire sum was to go for the benefit of the Church, when,

in fact, more than a third of it was otherwise appropriated." "The Methodist Church of the South, of which for more than a quarter of a century I have been a member," he added, "cannot afford to, and will not, approve, ratify or in any way palliate the conduct of the guilty parties." Moreover, when Senator Hoar, who had favored the bill, said that the Southern Methodist Book Concern "ought properly to return the money to the Treasury of the United States," as having been obtained by false representations, Senator Clay assented. "The idea that it was a business transaction, to be lobbied through Congress," said Senator Bacon, of Georgia, "would have been adhorrent to the mind and thought of almost every Senator and Representative who supported it."

The report of the investigating committee recited the facts, but held the Southern Methodist Church "utterly blameless," its agents alone being responsible. The Bishops of the Church, accordingly, adopted a resolution, in which they gave the assurance "that if the Senate, by affirmative action, declares the passage of the bill due to such misleading statements, we will take the proper steps to have the entire amount returned to the Government." The Senate, however, voted to take no further action in the matter, on the ground that the "injury resulting therefrom affected only the beneficiaries of the fund, and not the United States." That is, the loss fell on the Southern Methodists, and the case of conscience was for them to decide for themselves.

Within a few days the subject has been brought up anew in declarations by the North and the South Georgia Methodist Conferences that, "though the claim was just, the agents had deceived the Senate, and the General Conference should take steps to return the money." This position is the more honorable to them as men of soundness of moral sense, because, in all probability, by such a restitution, the publishing concern would be reduced to bankruptcy, for over one hundred thousand dollars has already been paid to Mr. Stahlman, the agent. "Better that result," say the Georgia Conferences, "than to condone a falsehood."

It is questionable if such moral obliquity will find any more favor at the General Conference in Texas next May than it received from the very honorable Southern Senators and Representatives, who expressed in Congress their indignation at the trick which had been played on them.

It is better that the Southern Book Concern should be bankrupted than that the bankruptcy should be in the moral sense of the Methodist Church.

[In addition to the above editorial it is proper for us to state, that the action of the North and South Georgia Conferences in this matter is based on the Senate's action of February 21, 1899, which, in the judgment of these Conferences, meets the condition of the Bishop's letter to the Senate. And it is also based upon the facts in the case as brought out in the report of the Senate's investigation. For these reasons these Conferences have said that this money should be returned to the gov-

ernment. The Sun is right, "it is right that the Southern Book Concern (if need be) should be bankrupted, than that the bankruptcy should be in the moral sense of the (Southern) Methodist Church.—Editor W. C. A.]



## A STORY OF GILBERT STUART.

Dr. Edward Everett Hale tells this new and amusing story about Gilbert Stuart in one of his series of articles called "Memories of a Century," now running in The Outlook:

A great public dinner was given to Isaac Hull by the town of Boston, and he was asked to sit for his picture to Gilbert Stuart, the celebrated artist. The picture, or a copy, is in Faneuil Hall to this day. Everybody is dead now, so that I will make bold to tell one of the anecdotes of the picture. Stuart was himself a great braggart, and he was entertaining Hull with anecdotes of his English success, stories of the Marquis of this and the Baroness of that, which showed how elegant was the society to which he had been accustomed. Unfortunately, in the midst of this grandeur, Mrs. Stuart, who did not know that there was a sitter, came in with her apron on and her head tied up with some handkerchief, from the kitchen, and cried out, "Did you mean to have that leg of mutton boiled or roasted?" To which Stuart replied with presence of mind to be recommended to all husbands, "Ask your mistress."

For the first time there is given to the public in an article by Mr. George Kennan which appears in The Outlook of February 1st, an exact statement of the various plans proposed for enlarging the White House. Mr. Kennan has been aided in the preparation of this article by Colonel Bingham, the Superintendent of Public Buildings and Grounds, and the designs of the architect, Mr. F. D. Owen, have been placed at his disposal. The illustration of the article include not only pictures of the White House as it will appear if the proposed changes are carried out, but also views of the White House and from the White House as it is, from photographs taken expressly for this article.

Under the title, "The Story of Home Gardens," the movement in Cleveland, which has had for its object the beautifying of home surroundings, and especially the advocacy of Home Gardens, is described in The Outlook Magazine number for February in a most interesting way by Star Cadwallader. The illustration and decoration of the article make it particularly effective.



Sir Charles W. Dilke contributes to The Cosmopolitan for February an article on "The Naval Strength of Nations," which gives not only a most interesting and comprehensive account of the navies of the great powers, but also a clear insight into world politics. Few men possess such knowledge as the author's, gained from years of experience in a diplomatic and political career. The article is so broad in scope and straightforward in treatment that it will be read with interest not alone by statesmen, but by every one whose thoughts travel beyond the immediate wants of a single day.

The Cosmopolitan is fortunate in its

fiction for February. Stories of love, adventure and humor from the pens of famous authors make the "Midwinter Fiction Number" vitally interesting. "S. Cohn & Son," by Zangwill, deals with the Anglicization of a Jew, and the inevitable tragedy of his love for an English girl, whose race prejudice triumphs over her nobler feelings. In "The Valley of the Dead" Thomas A. Janvier pictures the struggle of a dashing young engineer between love and duty.

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By mail The Daily Sun, \$6 a year; including The Sunday Sun, \$7. The Sunday Sun alone, \$1.00 a year. The Weekly Sun, \$1.00 a year.



(Continued from page 10.)

says, "Tier light was like a precious stone, clear as crystal." In another place he says, "I saw a pure river from under the throne, clear as crystal." In another place he says, "Before the throne there was a sea of glass clear as crystal." Three crystals! John says crystal atmosphere. That means health. Balm of eternal June. What weather after the world's east wind! No rack of stormclouds. One breath of that air will cure the worst tubercle. Crystal light on all the leaves; crystal light shimmering on the topaz of the temples; crystal light tossing in the plumes of the equestrians of heaven on white horses. But "the crystal cannot equal it." John says crystal river. That means joy. Deep and ever rolling. Not one drop of the Potomac or the Hudson or the Rhine to soil it; not one tear of human sorrow to imblitter it. Crystal, the rain out of which it was made; crystal, the bed over which it shall roll and ripple; crystal, its infinite surface. But "the crystal cannot equal it." John says crystal sea. That means multitudinously vast, vast in rapture, rapture vast as the sea, deep as the sea, strong as the sea, ever changing as the sea; billows of light, billows of beauty, blue with skies that were never clouded and green, with depths that were never fathomed; Arc-tics and Antartics and Mediterraneans and Atlantics and Pacifics in crystalline magnificence. Three crystals—crystal light falling on a crystal river, crystal river rolling into a crystal sea. But "the crystal cannot equal it."

**Happy Transformation.**

"Oh," says some one, putting his hand over his eyes, "can it be that I who have been in so much sin and trouble will ever come to those crystals?" Yes, it may be—it will be. Heaven we must have, whatever we have or have not, and we come here to get it. "How much must I pay for it?" you say. You will pay for it just as much as the coal pays to become the diamond. In other words, nothing. The same Almighty power that makes the crystal in the mountain will change your heart, which is harder than stone, for the promise is, "I will take away your stony heart, and I will give you a heart of flesh."

"Oh," says some one, "it is just the doctrine I want. God is to do everything, and I am to do nothing." My brother, it is not the doctrine you want. The coal makes no resistance. It hears the resurrection voice in the mountain, and it comes to crystallization; but your heart resists. The trouble with you, my brother, is the coal wants to stay coal.

I do not ask you to throw open the door and let Christ in. I only ask that you stop bolting it and barring it. My friends, we will have to get rid of our sins. I will have to get rid of my sins, and you will have to get rid of your sins. What will we do with our sins among the three crystals? The crystal atmosphere would display our pollution. The crystal river would be befouled with our touch. Transformation must take place now or no transformation at all. Give sin full chance in your heart, and the transformation will be downward instead of upward. Instead of a crystal it will be a cinder.

In the days of Carthage a Christian girl was condemned to die for her faith, and a boat was bedaubed with tar and pitch and filled with combustibles and set on fire, and the Christian girl was placed in the boat, and the wind was offshore, and the boat floated away with its precious treasure. No one can doubt that boat landed at the shore of heaven. Sin wants to put you in a fiery boat and shove you off in an op-

posite direction—off from peace, on from God, off from heaven, everlastingly off, and the port toward which you would sail would be a port of darkness, and the guns that would greet you would be the guns of despair, and the flags that would wave at your arrival would be the black flags of death. Oh, my brother, you must either kill sin or sin will kill you. It is no exaggeration when I say that any man or woman that wants to be saved may be saved. Tremendous choice! A thousand people are choosing this moment between salvation and destruction, between light and darkness, between charred ruin and glorious crystallization.

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**A GAY DECEIVER.****Some of the Odd Little Ways That Alcohol Lies.**

Dr. D. H. Mann in The International Good Templar says:

Some people drink to make themselves hilarious and happy. Here they deceive themselves. The temporary activity that the alcohol imparts to the brain is simply a production from the dilatation of the cerebral blood vessels which produces temporary exhilaration. But it is only temporary, always being followed by a little depression more or less, according to the extent to which the stimulation or irritation is carried.

As we have already learned, the effects of alcohol are more marked upon the brain than upon any other organ of the body. The depression is caused by the paralyzing effect of the drink, often leading to an utter loss of self control. Here again alcohol proves itself a gay deceiver by making the boisterous drinker do things for the amusement of others which he would not do when in his right mind, and those which are disgusting to his associates unless they be in the same maudlin condition.

That sort of increased buoyancy is damaging to the constitution, debilitating instead of strengthening, irritating instead of soothing, and every repeated periodical of the practice is one step more toward an untimely end.

In many other ways it is a gay deceiver. It makes a man boast of riches when he has not a dollar to his name (the saloon keeper has it); it makes him feel independent of his fellows when he is entirely dependent; it makes him think he is smart when he is playing the fool. It makes him imagine himself warm when he is cold below the normal. All these and vastly more from the damaged, disturbed condition of the blood vessels of the brain.

Again, many imagine themselves impregnable to the power of infectious diseases if they be well filled up with tanglefoot whisky, brandy or some other strong member of the alcohol family.

But that, too, is a grave error, for the condition of the system under the influence of alcohol renders it far more susceptible to pestiferous influences because of the temporarily weakened condition of the nerves, blood vessels and viscera of the body.

To be true, to have every form of falsehood, to live a brave, true, real life—that is to love God. God is infinite; and to love the boundless, reaching from grace to grace, adding charity to faith and rising upward ever to see the ideal still above us, and to die with it unattained, aiming insatiably to be perfect even as the Father is perfect—that is to love God.—F. W. Robertson.

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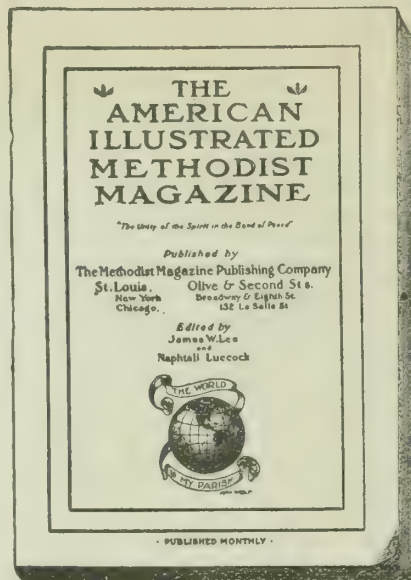
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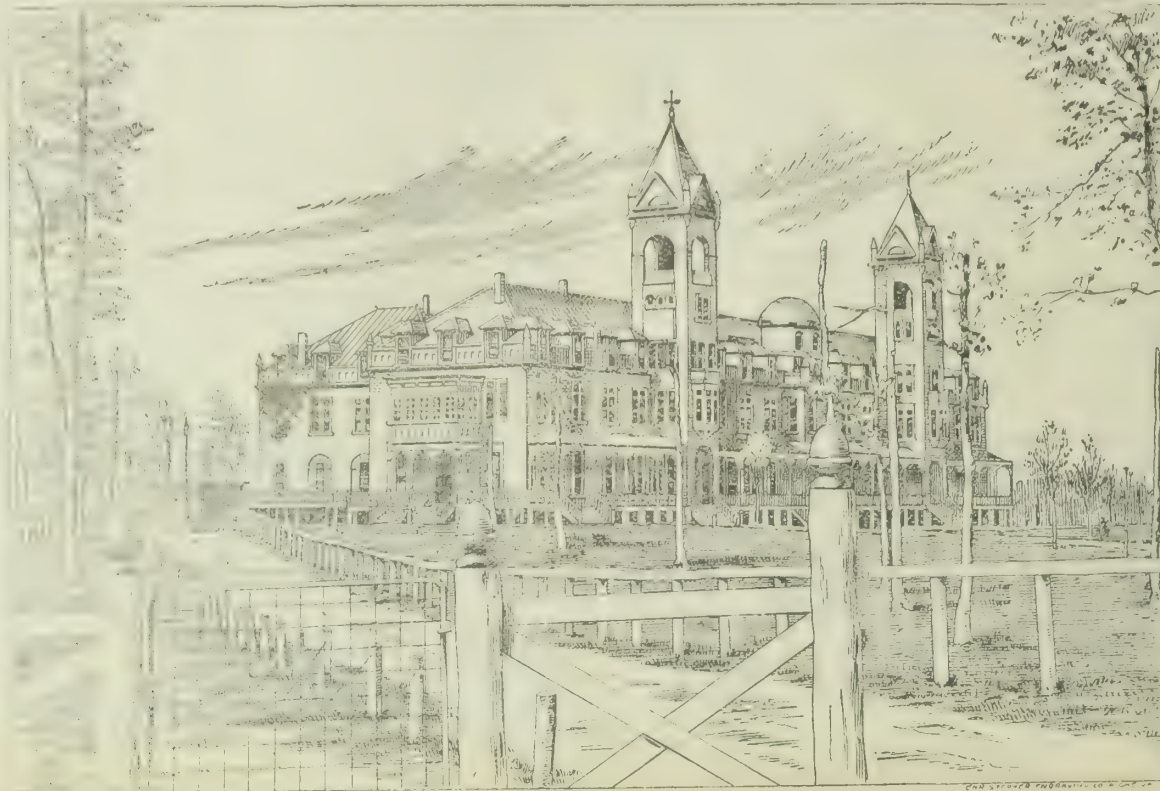
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 5

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., FEBRUARY 6, 1902.

ONE DOLLAR A YEAR.

*Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.*

## Editorial.

We are glad to hear once more from our good friend, Rev. J. W. Moore. He has been so busy with his new church building that we can forgive him for his long silence, but now that he has completed that, we shall expect to get some more interesting and helpful letters.

Richmond has been having a series of unusual and helpful meetings in religious circles. Dr. and Mrs. Howard Taylor, and Dr. H. M. Hamill held meetings there last week. Dr. Talmage and Captain Hobson were there on Sunday, and Dr. Louis Albert Banks, one of the greatest Methodist preachers and writers in the world, will preach there on Sunday, February 9th.

### WHAT REASON THIS YEAR?

"We are gratified over the announcement that seven of our Annual Conferences have paid out. Others have gone far ahead of last year. The Montana, New Mexico, Holston, Los Angeles, Northwest Texas, South Georgia, and East Texas Conferences are out in full on foreign missions."—Nashville Advocate.

The above clipping from the Nashville Advocate of recent date brings up the same question of last year. Why is it that Virginia is not entered on the list of those Conferences which have paid in full the apportionment made by the General Board of Missions? The apportionment made to our Conference is \$22,800. The amount raised for foreign missions, according to the annual, is \$22,882.26. This is \$82.26 more than our apportionment. Why, then, are we not entered upon the list of those which have paid out in full? Because of the amount raised by us \$3,920.85, was raised under the auspices of the Rosebud Society, and we, as a Conference, have received no credit for the same. The editor discussed this question last year, and he understood the officials to state that an arrangement would be made by which Virginia Conference would receive credit for its contributions. What is the trouble this year? Is our Conference to be classed year after year below the Conferences given above. It is not just to our people, and it is damaging to the great cause of missions. What reason is given this year for this result?

### SWEEPING STATEMENTS.

Miss C. S. Parrish, for some years professor at the Randolph-Macon Woman's College, but now a member of the faculty of the Georgia State Normal School, delivered an address in Richmond on Saturday evening, February 1st, on the "Educational Outlook in Virginia."

In the report of the address in the Dispatch there are some sweeping statements, which cause surprise to many readers, and should hardly be passed by without some criticism.

(1) Her illustration as to the recent election of a principal appears to refer to Farmville. It is said that there were four Methodists, four Presbyterians, and four Baptists on the board, and that it was a denominational fight, and finally a combination against the Baptists. Of the methods employed in the election, I know nothing, but the classification of trustees, if the reference is to the Farmville election, is certainly incorrect, as there were four or five Episcopalians present, and hence not any such proportions as mentioned. Even were the denominational affiliations of the trustees as indicated, surely it is a most sweeping charge to say that every man on the Board was so bigoted and narrow that in the management of a State institution he allowed nothing but denominational prejudice to influence his vote. The trustees, as individuals, may attend to this matter, so far as it relates to them personally, but as this was used to illustrate the idea of the hurtfulness of the sectarian spirit in our educational work, it is open to general criticism as illustrating the wisdom of being sure of your particular facts before you draw your conclusions. If denominational prejudice did not control in the election of the president given above, then the illustration does not prove the hurtfulness of denominational jealousies in our educational work. It may be there, but this illustration does not prove it.

(2) Later on in the report this sentence occurs: "The indebtedness of education to religion I fully appreciate, but I am not blind to the sectarianism of the Church schools, which leads every denomination to start a school of its own to help drag the others down."

This is a sweeping charge, and cannot be sustained. The result of the establishment of a school by the Methodists, where there is already a Baptist school, may divide the patronage of a county or of a State, and may reduce the number of students in the older institution, but it does not follow at all

that the aim and purpose was "to help to drag the other down." The purpose of a denomination in establishing institutions is constructive, not destructive. The denomination has a duty to perform to its children. They must be given instruction under Christian influences. No denomination has the right to throw on other denominations this duty, if it is able to perform it. To try to build up a strong Methodist institution is not an effort to drag down a Baptist institution, or vice versa. To impute such motives to the religious bodies which originate and foster such movements is to do them great injustice. Having been associated as a student, trustee, teacher, etc., for twenty years with denominational school work, and having been secretary for the past four years of the Virginia Conference Board of Education, and knowing, I believe, the views of Methodist educators, I do not hesitate to assert that such considerations as those attributed by Miss Parrish to the workers in the field of denominational education have not only never been mentioned, but I do not believe they have ever been held by any of the workers with whom I have come in contact these years. Our discussion has been how to improve our own work, and how to develop the love of education in our own Methodist people. We have never given one moment's consideration to the question of how we can "help drag the other down." As a matter of fact, the result of denominational work in Virginia has not been to drag down any institution. It has resulted in the upbuilding of the cause of education in the State, and the educational workers in one denomination hold up the work of the other denomination as an incentive to do better things. There has been quite enough of this talk about the narrow sectarianism of denominational schools. Such schools should be run in accordance with the views of the enlightened workers of the denomination, and where it is possible teachers and officers of the denomination should be in charge of the institution, and the children of the denomination should attend the schools. Should the denomination as such hold certain definite views on the great questions of life, it is natural and proper for the institutions, established and maintained by that denomination, to have officers and teachers who hold those views, and every criticism of such policy or such schools may be used against any feature of denominational life, or against denominations themselves. If denominational schools are narrow, then de-

nominations and all work done on denominational lines are narrow, and the point of attack should be upon the wisdom of the union of men holding the same views on religious subjects, and the formation of societies or churches to propagate their views. Such reasoning would result in the destruction of all associations and societies, whether religious or otherwise, and the question becomes an exceedingly broad one. But whatever may be the result of such a broad investigation, it may and should be said at this time that the charge of narrow sectarianism cannot be maintained against the methods or workers of the denominational schools of Virginia, and the charge is made, strange to say, by a person who had for nine years been a professor in an institution controlled by a board composed entirely of Methodist preachers and laymen, and yet is herself a Baptist!

(3) Some sweeping statements are made as to the secondary schools. It is said of them that they have no laboratories, nor college-trained teachers; that they need broadening, enlargement, better trained teachers, more science teaching, etc. The report states later on that there is great need of college-bred Virginia women in the educational work of the State, and that there are two Virginia women of college education teaching in Virginia at this time.

Now, there is no disposition to deny that there is much to be done for all grades of school work in Virginia. We should spend more thought and more money upon our educational work. And the secondary schools do need greatly many things, but if I rightly understand terms, the statements given above are too sweeping and produce a false impression upon the general and uninformed reader. I understand that by secondary schools are meant institutions like the Randolph-Macon Institute at Danville, the Southern Female College at Petersburg, and the Blackstone Female Institute at Blackstone. I refer to these specially because they are all called Methodists, and I know more of them. (There is a reference in the report to the "superficiality, dishonesty, and fraud of secondary female education in Virginia." I shall not discuss that point at all, as there are, no doubt, such things to be found in every department of life, and much of it is education everywhere and not simply in Virginia.) But as to the points made especially against our secondary schools: The three I have mentioned above are the repre-

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"Score six to nothing in favor of Blake," said Willis as he walked to the door. "Come on, Reynolds. It's no use if he's made up his mind. Might as well try to kick goal with a soap bubble."

Reynolds paused a moment, and then with an oath he followed Willis out of the room. When they were gone, Freshman Blake put his head down on his book and kept it there several minutes. Not a man in all the college at that time could probably understand all he experienced. It is doubtful if, when he raised his head and started in with his evening's study, Edward Blake himself understood the full meaning of what he himself had chosen to do. It is certain that he could not foresee all its consequences.

Before noon the next day everybody in college knew that Edward Blake of the freshman class had refused to subscribe for Wallace on the football game. Everybody knew the reason at last. For refusing to subscribe, Edward suddenly became a person of criticism in college. "Come on," said Willis in his direction when he went to chapel next morning, and even the row of professors up on the platform seemed to share in the general excitement.

The next few days in the life of Edward Blake, college student, are not easy to describe. Pressure was brought to bear on him from his class as a body. The entire college was stirred over the event. There did not happen to be any one who could take Wallace's place as well as Edward. He had been

but to all appeals and arguments Edward returned few words. He grew more stolid and unyielding with every effort to move him. Dignified seniors filed up to his room, men of influence in athletic circles, and they all filed down again, furious and bitter that a freshman off a farm should refuse to uphold the college in its pet contest with the university. Willis put in a daily remonstrance, and a serious breach seemed widening between the roommates in spite of their good understanding of a little while before.

When the eventful day came, the college sent down the best man they could get as substitute for Wallace. The game was played with a "ring of blood around the moon," to quote Willis, but the university won by six points, and the college almost to a man blamed Edward Blake for the defeat.

It seemed a little strange to Edward in the next few days that followed that his purpose and motive were not more clearly understood. But Hope college at that time was at a very low point of life in a Christian way. It would be unfair to say that Edward received no encouragement whatever from the better element of the college. But it is a painful truth that at that particular time in the history of the college it lacked the distinct manly type of Christian scholarship and leadership that it shortly afterward began to enjoy.

It was during this particular experience, through which he passed with considerable bitterness, that Edward came to know a far different life in another direction, the final results of which led to changes in his personal character that were far-reaching in their seriousness and meaning.

Willis had kept up a running fire of sarcastic comment on the football episode until Edward had begun seriously to think of making a change in his room. He had felt disappointed in Willis. The revelation of his deeper life at the time of the paper route affair had pleased Edward greatly. It seemed to him, however, that since the defeat of the team by the university Willis had grown unnecessarily critical, and his tendency to fast habits had never been more marked or more distasteful.

One evening early in December, just before the holiday vacation, Edward was somewhat gloomily attempting to study and brooding over his experiences. He did not expect to go home for the holidays on account of the expense, although he had saved up a little out of his work, to which he had added by extra jobs about the buildings in one way and another.

Willis had been very quiet for a longer time than usual. At last he broke the silence by rising and going over to Edward's table.

"Say, old man!" He spoke in a kindly tone that Edward could not help noticing. "We've had this gloom turned on about long enough, don't you think? Pshaw! You're no mind reader. I think a good deal more of you for not playing. What difference does it make

what I say? Come. What you need is a little fun once in awhile. You study the very insides out of the old books, and what good does it do? If you come out at last as valetudinarian or something like that, what good does it do? All the men that graduate at the head of their classes either die soon after they get out of college or they are never heard of anywhere afterward. All the famous men are always dull and uninteresting in college. I tell you I don't want to go into obscurity the way most of the brilliant scholars go. I'm taking all the precautions I can to avoid their fate. Tell you what, Blake, you shut up the old books tonight and go down and take in 'The Pace That Kills.' It's a jolly farce, and you need a good laugh. Come on!"

"What kind of a show is it?" asked Edward reluctantly. He had never been to the theater, and Willis, who went constantly, had never before asked him to go, because he had reason to believe that Edward would not go anyway. Besides, with more thoughtfulness than Edward had given him credit for, he knew that Edward would not go to entertainments at another person's expense and could not afford to go often at his own.

"Oh, it's a farce. There's no sense in it, but it makes no difference. There's a lot of pretty girls and some pretty fair tumbling and trapeze work, but the fun is in the old tramps and characters that get caught robbing henroosts and all that sort of thing. I've got a couple of seats in the parquet, and Barnes was going with me, but he's sick and can't go. Come on. Have some fun just once."

Willis reached over the table good naturedly and shut Edward's book up. Edward hesitated a minute, but he was really curious to see the entertainment, and he had not been out anywhere except to a literary society since he entered college. Besides, he was so relieved to have the good will of his roommate again that he felt ashamed to refuse his invitation in spite of a little uneasiness about the character of a show with such a name.

So he got up, put on his overcoat and went down into the city with Willis, who was in high spirits and sang and whistled constantly up to the very door of the opera house. That was always one of the surprising things to Edward, that Willis had such a perpetual fund of animal life in spite of his dissipated habits that turned night into day and broke all the rules of diet and digestion that are known to medical science.

"The Pace That Kills" was advertised on the flaring billboards as a "roaring farce in four acts, interspersed with the wonderful trapeze performance of the De Lacy brothers," etc.

There were things in it that made Edward blush and tremble. They were not perhaps absolutely indecent, but they were things that he knew well enough he would not care to have Freeda see or hear. There were several really funny scenes at which he found himself laughing, and it was an unusual habit with him. Willis roared boisterously and seemed to know the slang names for all the actors and gave Edward brief bits of personal gossip about some of them. Between the acts Willis went out twice and got a glass of beer each time at the theater restaurant. Edward of course knew that his roommate drank, and they had one sharp debate over the fact, but the subject was not referred to after that. Edward had never known of Willis becoming intoxicated, although he had heard the other Greek letter society men speak of Willis as if he was drinking more than was good for him.

When the play was over and they

were climbing college hill, Willis suddenly asked: "Well, what did you think of it? Wasn't it funny?"

"Yes," replied Edward. "That is, parts of it were."

"You couldn't expect the whole of a 'roaring farce' to be funny," replied Willis with sarcasm. "That would be too much. But I tell you, old man, it did you good. You ought to go once in awhile to brighten you up. I saw you actually laugh out loud tonight. Why, if you don't do it once in awhile you'll scare yourself to death one of these days when you laugh by accident and wonder what it is."

Edward was silent, and while Willis was as usual blacking his shoes he was going over the evening in a way that would have astonished his careless roommate if he could have read his thought.

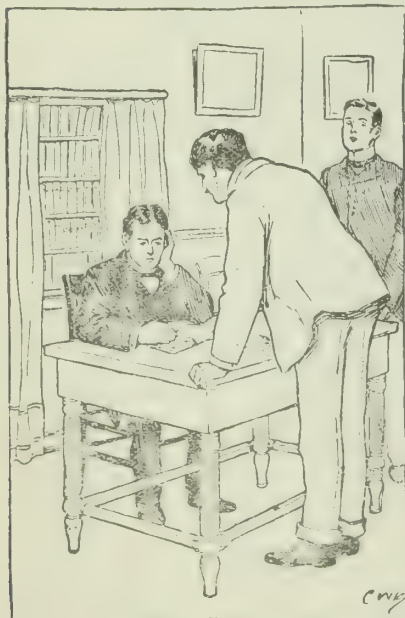
For Edward Blake, college student, had reached, very largely unconsciously to himself, a crisis in his life. As he lay wide awake for an hour after Willis was fast asleep, he was going over all the scenes in the play and especially those scenes that at the time had made him uncomfortable. There was a positive fascination for him in the impure suggestion that for the first time burned into his imagination, with pictures of fire set about the stage realism with a vividness that glowed like a new sensation in his hitherto remarkably pure and unsmirched soul.

When the college term closed for the holidays, Willis went home and Edward was left alone. There were but few men left in Rankin hall. Freeda had remained in the ladies' hall, which also was largely deserted. On the Saturday after college closed Edward had been over to see her. He reflected as he went back that evening that he had said nothing to his sister about the play or his going to it. They had talked about the folks at home, and Freeda had again raised the question of leaving the hall to secure a place somewhere near the college where she could work for room and board. Edward had opposed the plan, but he had a vague feeling when he came away that Freeda, who was a very independent and determined girl, might at any time do the very thing she had suggested.

"I'm perfectly able to do the work, Ned. It will save at least \$200 a year, and you know mother is really slaving at the dairy work to keep me here in the hall."

Edward remonstrated again, but he knew very well that what Freeda said was true. As he went away he vowed that in some way he would work day and night to make his own expenses and Freeda's, too, and so relieve the loving, faithful mother of her constant burden.

And then the boy's great temptation faced him, and he was swept under by his yielding to it. In the next two weeks he lost one of the best, brightest jewels of a young man's life—he lost his sense of personal purity. The theaters had never offered to the public such a large number of cheap, questionable shows as they offered that winter during the holiday season. Night after night Edward climbed the gallery and sat through plays that robbed him of his clean, healthy mind and put in its place imagination that made him ashamed to see his own face. He slunk up the stairs and took obscure seats where none of the other students who might chance to be present could see him. He found that his taste for the plays, where seldom any one but men were present, was growing and deepening, and, while he knew well enough how deep down he was sinking and despised himself for it, he continued to go, and for the first



Reynolds came up to the table and leaned over it.

playing with such energy and intelligence that he distanced every other man on the second eleven and distanced them so far that there was no comparison.



time in his life he knew what the drunkard begins to know before he has become altogether lost to love of wife and children. He was appalled at the end of the vacation to realize that he had spent over \$10 for theater tickets. Ten dollars meant as much to him as a hundred or more to most students. Yet even that fact did not influence him to give up going. On Christmas eve he attended another roaring farce, where the principal attraction was advertised as a "ballet unexcelled on two continents," and the very billboards that announced the play insulted the Christian sentiment of every disciple of our Lord as Christendom reverently called to mind his angelic birth and the world in its mighty need, sunk in its vice and degradation, paused a little while to see him in all his glory, if only men greedy for gain and pleasure would only let the Prince of Peace come into the hearts of men. But, oh, how shall he come when for love of that which to love is to produce all kinds of evil men obscure the lovely vision by scenes of shame and crucify the Lord on the very evening of his birth!

Edward sitting up in a corner of the gallery that night several times put his face in his hands, but the enticement of the play was on him in all its alluring attractiveness, and the glare and glitter and brilliancy of it all led his soul on in ways that he knew well enough were ways of evil and only evil. It was not so much anything distinctively and positively indecent or vile that fascinated him in the play. If it had been too broad and too coarse, it would have repelled him. It was the suggestive nature of it that roused his evil physical passions. It was the outward display of vice in all its apparent intoxication of the senses that was so delicately successful in hiding from him the real horror underneath. It was this that drew him on and dragged him down irresistibly. Outwardly the chains that bound him were festooned with smiling flowers. But the grim strength of them was the strength of dull, hard, cruel fetters, the same that in every age have held captive even far stronger souls than his.

When he went to his room that night, he found that an invitation to take dinner next day with one of the professors had been dropped into the letter box on the door.

The professor was one of the new men who had just begun a few weeks before the holidays. Edward did not know him well, although he had been doing laboratory work under him since his arrival.

As he went over to the house next day at the time announced he had a feeling of self reproach come over him suddenly that he had neglected Freeda of late. He was going out to a Christmas dinner, and Freeda—he had not been to see her for several days. His shame was keen as he thought of the reason why he had avoided her. For several nights he had really been seeing and hearing things that he very well knew he would not want her to know. With a conscience that really tormented him he was ushered into the house, where the professor greeted him kindly and took his somber, awkward silence for nothing more than the ordinary embarrassment of a young man unaccustomed to society.

There were a half dozen students who had been left stranded in the building through the holidays, on whom the professor and his wife had taken compassion and for whom they had evidently exerted themselves to entertain in as bright and cheerful a fashion as possible. Before dinner was announced Edward had forgotten Freeda, for awhile at least, and when

he went out with the rest he had recovered something of his natural manner.

The professor's wife had said something to him as he was seated by her, and he had answered just as the company had taken their seats. She paused a minute, smiling at some part of Edward's reply, and then rang the bell.

Edward sat facing the door leading into the kitchen, and as it opened he was startled by the appearance of Freeda. Their eyes met, and Freeda reddened, but instantly recovered, and in a quiet, self composed manner she began the serving of the table.

"You will have some of the soup, Mr.—" The professor's wife smiled as she turned toward Edward, who sat there in great confusion, a great tumult going on in him from several causes. The professor's wife was a happy, careless young woman, who laughingly said she never could remember names and never tried to.

"Mr. Blake," said Edward.

"Blake," repeated the professor's wife, smiling. Then she caught the look on Edward's face, and her quick glance went over to Freeda, who was standing opposite. "Blake! Why, that's the name of"—

"Yes, ma'am," replied Edward bluntly. "She's my sister."

"I didn't know—I—you see—we have been here only a little while—and—your sister—only applied a few days ago for the place. She—it's quite a common thing for the college girls to work out this way, isn't it?"

Edward's hostess was trying to make the best of an embarrassing situation as she noted the evident embarrassment of the young man. But she mistook the cause of his feeling. His mind was tossed with conflicting emotions. He had too much sense, thanks to his home training, to feel ashamed at the sight of Freeda in the capacity of a servant. He had always been proud of labor and saw no disgrace in any honest form of it. But what was troubling him now was the thought that for two weeks he had been squandering his earnings to indulge his new born passion for the cheap shows of a theater while Freeda was voluntarily taking up the burden of this new service in order to relieve the people on the little farm at home.

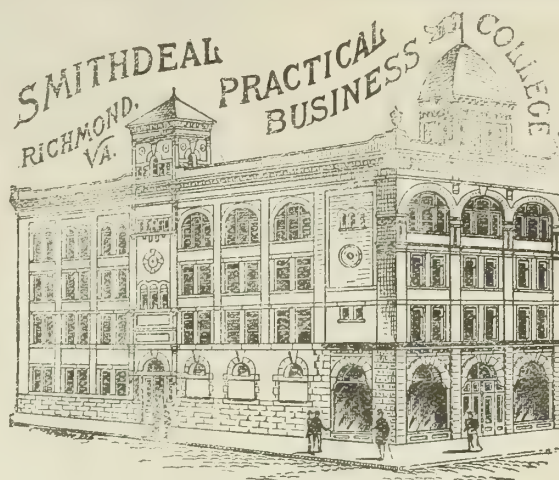
As the dinner went on the torture of his situation grew upon him until he would have been glad if by any means he could escape. The food choked him. He answered with difficulty the kind inquiries of his hostess and tried to reply to her often repeated attempts to explain how stupid she must have been not to have known that it was his sister that was working for her. The other students knew Freeda, but after the first sight of her they made nothing of the fact, as it was not uncommon in Hope college for the girls to do as Freeda was doing.

(To be continued.)

I hear men praying everywhere for more faith, but when I listen carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.—Phillips Brooks.

Great battles are really won before they are actually fought. To control our passions we must govern our habits and keep watch over ourselves in the small details of every-day life.—Sir John Lubbock.

Jesus is not a subject of study; He is a revelation to the soul.—Ian MacLaren.



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## Communications.

### LOUISVILLE LETTER.

Dear Recorder,—Your kind request to write you a few lines must not be forgotten. Letter writing is not my forte. Attachment to friends is a passion of my life, but this attachment is in no sense weakened by silence. Lord Macaulay had the suggestion made to him that he might improve his conversation by some brilliant flashes of silence.

You mention in a note my new church. It is a beauty. Prof. Perry, of Pratt Institute, said it was the finest piece of American Gothic architecture he had seen. The interior is finished up in mahogany, and presents an imposing appearance. The committee and church are delighted with it. There is a debt of only \$9,000. We are grateful to a kind providence, who has guided us. On the day of dedication we raised \$25,000. When we first launched the enterprise we raised \$43,000. We have property now worth \$120,000.

During our dedication week we had some able addresses and sermons. At my request, Dr. Tillett "praised the Lord" in his inimitable way. What a magnificent sermon! Dr. Steel lectured on the "Rest of Methodism," a lecture destined to rival the pioneers. Dr. Mullins, of the Baptist Seminary, and Dr. Hemphill, of the Presbyterian Seminary, made able addresses. Bishop Galloway preached as only Bishop Galloway can, and we all rejoiced when at last the words were pronounced setting aside the church from profane and common uses. Some good man will have a fine church and a noble people after next Conference.

What a four years the past four have been. Success with a crown of sorrow upon it! What anxieties and what heartaches. It seems an age since I rode across old Amherst's hills, not knowing how happy I was. Mounted on my little sorrel after a day of toil and an evening of prayer and praise and preaching I would ride homeward. Mounting a hill in the distance, I could see a light in the window that burned for me, and a fire kindled to a greater brightness because it was about time for me to come glowed on the hearth, whilst a pot of coffee cheerfully steamed, and all was warmth and brightness. But that has been so long ago.

Louisville has two Theological Seminaries, one Presbyterian and the other Baptist. The prospects are bright for both. The Baptist is the largest attended Seminary in the world. Our own Theological department at Vanderbilt has fallen off in attendance. This is not because of poor work or inefficient teachers, but because our ministry does not appreciate education as they should. The cry of the churches is for an educated ministry, but too many preach the peculiar advantages of Brush College.

Dr. Alexander is hard at work making up his programme for the Conference Institute next summer. His programme is such as only a scholar could formulate, but is beyond the ability of the average under-graduate. Last summer, thermometer 100, I listened to an hour and a half paper, only half finished then, by a good brother who, unfortunately, had had limited oppor-

tunities, whilst he divided up the proclamations of a great prophet after the teachings of a great commentator, the drift of whose teachings he did not see. Our people and preachers should read the Book devotionally, and be taught to find in it an aid to a truly pious and devoted life.

The Publishing House question will not down. It is to be hoped that the brethren beloved will spend about a week fasting before the matter is brought up. Firmness and temperateness should be the motto. Take palm leaf fans along. This question of the money figured largely at our Conference in the election of delegates, and our Conference stands all right upon the issue. Lipscomb would make a splendid agent for the Publishing House.

I must close, lest I weary beyond endurance. I often think of old Virginia and my kind friends. May God's blessings rest upon them all.

J. W. MOORE.

Lawrence, Ky., January 23, 1902.

### "PROHIBITION A FAILURE."

By J. W. Heckman.

I frequently see in the secular papers editorials and articles under the above caption, and it is argued because prohibition does not prohibit, it is better to license the liquor traffic and get some money out of it.

I. When men say there is more liquor sold and drank in prohibition districts than where saloons are licensed, I always say "that statement bears a lie on its face." If it were true, I know the saloon men would spend their money to carry the country dry, because the more whiskey that is sold the more money there is for the saloon-keeper. No man would engage in such a hellish and vile business but for the love of money, therefore I contend that a man who claims that more whiskey is sold and used in prohibition States than in licensed States is either a wilful falsifier or an ignoramus. Any posted man knows that it is not true.

II. Senator Tillman, of South Carolina, and many others contend that prohibition is a failure, and as the Senator contended in a recent issue of Frank Leslie's Popular Monthly, that it should be done away with, and the dispensary and license system be operated. One of my brothers lived in Kansas two years, and said: "I never saw anybody intoxicated in that time, except two young men, who drank some hard cider." I asked, "Can one get liquor there as a beverage?" He replied, "No." I asked, can a fellow get it for medicine? He said: "Yes, provided he is sick, but not if he is well." I asked: "What does it cost?" He answered: "About the same as it does in Virginia." It is not a failure.

III. It is true some whiskey is sold and drank in prohibition territory, but it seems like nonsense to do away with the law because of that fact, and say "it is a failure."

We hang men for arson, murder and assault upon our women, but men will commit all these crimes, therefore we might as well say: "The law is a failure, therefore let us license negroes and whites to commit these crimes." When we license men to sell whiskey

we license them to commit wholesale murder. We have laws against stealing, but the law is a failure, therefore let us "license men to steal." Away with such nonsense! On with the fight for prohibition until the victory is won in the name of Jesus. Amen.

### PETERSBURG LETTER.

"Dear Editor,—For a number of days I have been wrestling with la grippe. As all its victims know, it is decidedly trying to body and soul to be in its grasp. Coughing, sneezing, headache, backache, sick stomach, and so forth, are some of its concomitants. Under the good Lord's blessing, I may come off victor in the battle, but if I can do so, hereafter I shall give Capt. Grippe a wide berth. Confined to the house, I can read, write and look out the window of my bright room, and the frequent passing of funeral processions impress one with the uncertainty of life. Beautiful Blandford Cemetery, a credit to Petersburg, is not far distant, and to its grounds these processions go to lay away the mortal remains of those lately fallen on sleep. The beautiful and true lines from Gray's immortal eulogy come to mind as one looks on such scenes:

"The boast of heraldry, the pomp of power,

And all that wealth, all that beauty e'er gave,

Await alike the inevitable hour;

The paths of glory lead but to the grave."

Our own Longfellow seems to bring the same solemn idea of death a little closer to us in his oft-quoted lines:

"Still our hearts like muffled drums  
Are beating funeral marches to the grave."

It is well that impressions like these should sometimes be allowed to teach us their lessons. Business cares, worldly thoughts, and trifles and vanities make up the mental menu of far too many. But it is not la grippe funeral processions or gruesome things that I care to linger on in this letter.

In Petersburg Methodism is not dead, nor likely to die. Our pastors are moving in the van of the battle. The Sunday schools, Epworth League, and the missionary societies of the city are alive and full of life. Pastors are interested about the campaign for saving precious souls, and as a burden God is putting souls on the hearts of these dear brethren. When they get on fire the Church will catch it, and sinners will be coming home to God. That the pulpits here are well-manned this Conference year seems to be the general verdict. I made arrangement as I thought for you to get the daily that prints the proceedings of the preachers' meeting, but I have seen nothing of the reports in your columns.

I greatly enjoyed to-day reading the February number of the Review of Missions. Among so many good articles in it, it is not easy to make a selection of particular ones to write about, but those by Dr. C. F. Reed and Rev. H. C. Tucker I greatly enjoyed, as I did the one entitled "Mansfield House University Settlement, London." I wish all our Church members had this number to read. With such reading in the

hands, it is not easy for one to be a pessimist in missions.

Right glad and thankful, as well as hopeful, have the reports of the recent Anti-Saloon League meeting in Richmond made me feel, for they show what other things also show, that the temperance sentiment is growing in our State and elsewhere too. But enough for this time your scribe thinks, so let finis be reached. E. P. P.

### FROM NORFOLK.

On the third Sunday in January three Norfolk pastors preached upon home mission work, and especially upon the needs of Norfolk city.

At Cumberland-Street Rev. C. L. Bane preached a morning sermon. On the day following the regular monthly meeting of the H. M. Society was held, and the big parlor of the new church was running over full of old and new members. At the December meeting Mr. Bane had suggested the appointment of a membership committee of five, and had intimated that each one should try to bring in five new members. The committee produced its report in concrete form, appearing with thirty new members. The attendance at the meeting of that day was more than fifty.

At McKendree Mr. Proctor also preached a Sunday morning sermon, discussing the needs of the city, and the city mission work as well. After the service sixteen ladies came to him and offered themselves for membership. With six new members previously added, this is a gain of twenty-two for the McKendree society during January.

At Centenary Mr. Dadmun, on the same day, preached a strong home mission sermon, and aroused the interest of his people in the city work. Mr. Dadmun is chairman of the committee of ministers appointed by request of the Conference Board to investigate the needs of Norfolk.

Three other sermons were promised; the time appointed for two of them has not yet come; when they are preached they will be duly noted. To discuss from the pulpit home mission work in general, and the needs of the locality in particular, is a great help in the work. While some of the women of the church have taken the work upon themselves, and ought to expect to carry the most of it, they cannot present it to the congregation as the pastor can. No one else can so emphasize the duty of the membership to the churchless people near by as he can. Not all the women of the churches who would help in home mission work understand the plans or purposes of the society, and will not listen so thoughtfully to any one else as they would to the pastor.

The quarterly meeting of the Auxiliaries of Norfolk District will be held in Cumberland-Street church the last Thursday in February.

The city mission settlement is doing a great deal of good among the neighbors. The sewing classes are improving fast. The children and the teachers are faithful in attendance. This means something on both sides; to be tidy, on the part of the children, and to go regularly in all weathers to an out-of-the-way place, on the part of the



teachers. The basket work is the favorite craft. The missionary has found among the neighbors a woman who knows how to make a variety of baskets, and is willing to help teach.

In token of their appreciation of her work among their people, one of the Jewish congregations of Norfolk, through the rabbi, lately presented the missionary a handsome gold watch. Accompanying it was a letter of hearty commendation from the rabbi, sealed with the temple seal.

M. C. FAVILLE.



#### QUESTION OF LYNCHING.

Sermon by Rev. J. T. Whitley at Centenary Sunday Night.

Rev. J. T. Whitley, pastor of Centenary Methodist church, preached on Sunday evening on the subject "Shall We Lynch Our Criminals?" His text was from the 36th and 38th verses of Acts 19: "Ye ought to be quiet and do nothing rashly—the law is open." The discourse was an able exposition of the text and was deeply interesting and instructive. In substance Mr. Whitley spoke as follows:

This was the sensible advice given by a wise officer of the law to a great crowd of excited people, who had the lynching fever in their veins. A demagogue named Demetrius had made an inflammatory speech to the craftsmen of Ephesus against Paul, the missionary; and forthwith a mob had caught two of Paul's companions, and were about to do them violence. At this critical juncture the town clerk came forward and advised the people to be quiet and to do nothing rash, reminding them that the courts were open, and that the accused could be tried by law, and if found guilty could be punished, without inflicting upon the community the great evils connected with mob violence. I am glad to say that his advice was taken, and the lynching did not occur. The principles here involved are of wide appreciation. "Shall we lynch our criminals?" is a question of living interest, which I purpose trying to answer from the standpoint of Scripture and of sound reason.

What is lynching? According to the standard dictionary, it is "the summary infliction of punishment either with no trial at all or after trial by an informal and self-appointed body of men, who act as an extemporized court." A briefer and sufficiently accurate definition is this: Lynching is the taking of human life, as a punishment of crime, without the sanctions and safeguards of law. A brutal crime is committed. The community is aflame with excitement and revenge. The real or supposed criminal is caught and imprisoned. The law, if not interfered with, will deal with him sooner or later. But the people cannot wait. A mob gathers, batters down the prison doors, drags out the accused and hangs him to a tree, or burns him at the stake. That is lynching.

Lynching has been practiced to a greater or less extent in all lands and ages. Human nature, in all times and places, has had in it the impatient, passionate, lawless element, that civilization has not entirely overcome, and that even Christianity has not been able as yet to fully cast out. A note-

worthy case is recorded in the seventh chapter of Acts, where the Supreme Court itself, the Jewish Sanhedrin, turns itself into a howling mob and lynches Stephen, an innocent man. In our own age this practice has increased to an alarming extent in America, and especially in the South. A record of the number of legal executions and of lynchings in the United States in 1901 shows that 118 persons were put to death by law, and 135 were lynched. The executions were one fewer than in 1900, and the lynchings were twenty more. Nor were all these in the South. Fourteen of them were in the Northern States, an increase of six over the preceding year.

First, let us glance at some of the causes of lynching. Of course, crime is the inciting cause; especially crimes of the most revolting nature. Particularly is any crime committed against the purity or life of woman a provocation to mob violence. And when the offense is committed by one of an inferior race against an innocent white woman, the provocation is intensified.

Another cause lies in the real or supposed faults of the law and the courts. Where there is no law at all, of course lynching will take the place of law. Wherever legal processes are unnecessarily slow, or the penalties inflicted are glaringly inadequate, lynching is the next thing thought of. And in some cases lynching is resorted to in order to save an outraged woman from having to testify before a crowd in open court.

But the deepest, strongest cause of all lies in the revengeful passions of human nature. It is natural to the human heart, unrestrained by divine grace, to resent an injury, and under great provocation to kill the offender without intervention of judge or jury. And it is well known that these lawless passions are greatly inflamed when a great crowd of people come together to resent a crime. Then it is that the mob rules, and law and reason are cast to the winds.

Now consider some objections to lynching. In many cases injustice is done to the victim. Let it be freely granted that some of those who are lynched deserve the very worst punishment; it must be remembered that lynching is not really as heavily a penalty as is legal execution, and that some fearful mistakes have been made in the lynching of the innocent. A mob wild with passion has no time nor ability to decide nice questions of evidence. And sometimes the crime committed does not deserve death. Of the 135 lynchings in the United States in 1901, 39 were for murder, 19 for rape, and 77 for minor offences! The moral effect upon the lynchers themselves is very hurtful. They give way to ferocious passions, become law-breakers, participate in murder, and defile their consciences. Under such influences their moral and spiritual fiber is bound to deteriorate. The lyncher can be neither holy nor happy until he truly repents. The welfare of the community is imperiled. Law is the bulwark of weakness and innocence against might and oppression. Life, liberty and the pursuit of happiness are safeguarded by the laws and the courts, and by the public sentiment that underlies them.

Every lynching is a menace to the safety of the people, and a blow at civilization. The will of God is violated. "Thou shalt do no murder." "Vengeance is mine, I will repay, saith the Lord." God sanctions the death penalty when inflicted by law for adequate crimes. But in His eyes lynching is murder.

Finally, consider some preventives of lynching. Let men beware of committing those revolting crimes against female purity and against human life which are the usual provocations. The shortest way to stop lynching is for everybody, especially the colored race, to keep themselves free from gross crimes. And it almost looks as if this were the only certain preventive. Let our law-makers and courts enact wise laws and properly execute them. Beyond question, the legislative power ought to make a law that would relieve a woman who has been outraged from having to testify personally in court. And the courts ought to try criminals and punish them with all possible promptness and with adequate penalties. All honor to those courts that have done so. Let us all respect and obey the laws that we, the people, have made through our representatives. These laws are ours, enacted by all the people, and are not to be set aside with impunity by a part of the people, especially the worst part. It is the duty as well as the safety of every citizen to uphold the laws. Do not participate in mob violence, and do all you can by word and action to restrain others. And let us cultivate those sentiments of justice and gentleness that the Gospel inculcates. If it is necessary, as it sometimes is, for the protection of the community, to put criminals to death, let it be done not with gloating savagery, but with firm and dignified sorrow. And even the worst of criminals, were he Judas Iscariot himself, should be allowed a reasonable time for repentance before he is ushered into eternity.

We belong to a civilized nation. Virginia represents the highest type of the world's highest civilization, and our own city stands in the front rank of the communities of the Old Dominion. Let us acquit ourselves accordingly. Our recent record in the matter of devotion to law is worthy of the highest commendation. Let not the record be lowered. We belong to a Christian nation and a Christian Commonwealth. Let us follow the teachings of our Saviour and Lord, and the example that He has set us, and thus remain a law-loving and a law-abiding people.—News.

#### VERY LOW RATES TO THE NORTHWEST MARCH 1ST TO APRIL 30, 1902.

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#### THE IMMORTAL SOUL.

Rev. R. H. Bennett Preached an Eloquent Sermon at Evening Service of Epworth Church Sunday.

Despite the inclement weather Sunday night a large congregation assembled in Epworth Methodist church to hear Rev. R. H. Bennett on "The Immortality of the Soul, or Does Death End Existence?" A notable feature was the large number of young men present, who paid the most earnest and thoughtful attention to the learned divine. Mr. Bennett based his discourse on Gen. 2: 7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." He said in part:

Man in all ages has cherished a belief in his own immortality. Though his idea in the earlier ages was crude, and has gradually arrived at its complete development among us upon whom the end of the world has come, yet it is a common possession of the race that death does not end existence. Many instances, covering all ages and countries, were then cited in support of this statement. Even a materialist like Professor Herbert Spencer has admitted that this universal consensus of opinion must have a basis in some ultimate fact, and to think that all these multi-form conceptions should be groundless, profoundly discredits human intelligence.

We argue immortality from the vast powers of the soul itself. Death is dissolution of a compound existence into its elements. The soul is an uncompounded existence. It has no parts into which it may be resolved. It knows no dissolution. It cannot die.

Force is eternal. It may change its form, but only to reappear under new conditions, in new combinations. It cannot perish. The greatest forces are thought, emotion, will. For will to die is to make an exception to this law and predicate death of the greatest force, while all other forces live on.

Consider the daring conceptions of the soul of man. No height is too dizzy for his imagination to scale, no task too mighty to deter his attempts, no obstacle too gigantic to forbid his attack, no problem too abstruse to discourage his solution, no journey so long as to fatigue his endurance.

Consider the development of the soul. No creature is born so far away from his maturity as man. The insect needs a day, the birds a few weeks, the sheep three years, the horse six, the elephant ten, to come to fulness of growth, while nearly one-third of man's life on earth is spent in acquiring his full equipment of body and mind. And when, after three-score years and ten of application and experience, he feels he is just coming to the maturity of the powers of mind and spirit and qualified to do his best work, he looks upon himself and lo, his body is worn out and ready to perish, and an inexorable destiny is fast crumbling it to the tomb. If, then, the man who makes the most of life here and learns its secret does but climb the foothills before death claims the worn-out casket, think what transcendent mountain peaks already in view he might attain unto had he but eternity into which to climb. Shall

(Continued on page 8.)



# THE SUNDAY SCHOOL.

LESSON VII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 16.

**Text of the Lesson.** Acts v. 25-42.  
**Memory Verses.** 10-12—Golden Text.  
**Matt. v. 10—Commentary Prepared by Rev. D. M. Stearns.**

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25. "Behold, the men whom ye put in prison are standing in the temple and teaching the people." This was the message which was brought to the high priest, council and senate of the children of Israel as they waited to receive the prisoners whom they had arrested the evening before. Multitudes of men and women were believing, and multitudes of sick and demon possessed people not only in Jerusalem, but also from the cities roundabout, were healed. The work was going so grandly that the high priest and Sadducees simply could not stand it and so put the apostles in prison. God, whose they were and whom they served, sent an angel by night and released them from prison and sent them to the temple to continue their ministry, and there they are found teaching, instead of in the prison under the power of the authorities. They belonged to God.

26-28. "Hold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us." The high priest reminds them that they had been forbidden to teach in the name of Jesus and then adds this word, unintentionally giving good testimony to their zeal, but evidently forgetting that the people had cried, "His blood be on us and on our children" (Matt. xxvii, 25).

29-32. "We ought to obey God rather than men." Thus replied Peter and again accused them to their faces of being the murderers of Jesus, whom God raised from the dead and exalted with His right hand to be a Prince and a Saviour to give repentance and forgiveness of sins even to such as they were. That it is not possible to please God and to please the world lying in the wicked one is seen in Gal. i, 10; Luke xvi, 13; Jas. iv, 4. These apostles were in conscious partnership with the Holy Spirit, who was in them, and He, the Spirit, was the speaker through their lips, even as Jesus had said, "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x, 20).

33. "When they heard that, they were cut to the heart and took counsel to slay them." Not only was the blood of Jesus upon them, but they were ready to bring upon themselves the blood of the apostles also. Before they killed Jesus they desired to kill Lazarus, whom Jesus raised from the dead (John xii, 10). The truth of God when not meekly received makes manifest that "the carnal mind is enmity against God" (Rom. viii, 7).

34, 35. "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men." The apostles, being sent out of the council for a little while, Gamaliel, a learned and honorable member, at whose feet Saul of Tarsus had been educated (chapter xxii, 3), thus begins to address his brethren. He seems to have had something of the spirit of Joseph and Nicodemus, who also were at one time members of the council (Mark xv, 43; John vii, 50). We do not know that he ever received Jesus as the Christ, but from the wisdom and spirit of this address and on the supposition that Saul would seek the welfare of his teacher we may hope that he did.

36, 37. "Before these days rose up Theudas, boasting himself to be somebody." He quotes two cases of deceivers who for a time had quite a following, but in each case the leaders perished, and their followers were dispersed. The mark of a deceiver is that "he boasts himself to be somebody," while a true follower of the Lord seeks to glorify God only. The antichrist shall do according to his own will and shall exalt himself and magnify himself (Dan. xi, 36), but the Lord Jesus Christ sought neither His own will nor His own glory (John vi, 38; viii, 50), and Paul, the great apostle,

determined to know nothing but "Jesus Christ and Him crucified," his mottoes being "Not I, but Christ," "Not I, but the grace of God" (1 Cor. ii, 2; xv, 10; Gal. ii, 20).

38. "If this counsel or this work be of men, it will come to naught." He may have remembered these words, "The Lord bringeth the counsel of the heathen to naught; He maketh the devices of the people of none effect" (Ps. xxxiii, 10; see also Isa. xlii, 9, 10, for very strong words in this connection). It is a great comfort to the true believer to know that they that war against him shall be as nothing and as a thing of naught and that no weapon formed against him can prosper (Isa. xli, 12; liv, 17).

39. "If it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." It is written that "every purpose of the Lord shall be performed," and "The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand," and, again, "The counsel of the Lord standeth forever, the thoughts of His heart to all generations" (Jer. li, 29; Isa. xiv, 24; Ps. xxxiii, 11).

40. "They commanded that they should not speak in the name of Jesus." With the repetition of this ungodly and rebellious command they are beaten and let go. How the devil hates that name at which every knee shall yet bow and concerning which every tongue shall yet confess that Jesus Christ is Lord, to the glory of God the Father! (Phil ii, 10, 11.) Jesus had told His disciples that they would be delivered up to councils and be scourged and brought before governors and kings for His sake (Matt. x, 17, 18).

41. "Rejoicing that they were counted worthy to suffer shame for His name." What a glorious reality is the Lord Jesus to those who can take such treatment, not only without resentment, but even joyfully! Backs scourged and bleeding, full of pain physically, but full of joy inwardly—how great is the grace of God! They were already tasting that which Paul was afterward told concerning the great things he must suffer for Christ's sake (chapter ix, 16).

42. "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." Thus they obeyed God rather than man and were ready for the next beating or imprisonment for so doing whenever God might see fit to let it come. As Peter and John said, they could not help doing it; like Jeremiah, when tempted to speak no more in His name, they had such a burning fire within them that they were weary if they did not speak; or, like Elihu, they felt that they would burst if they did not speak (Acts iv, 20; Jer. xx, 9; Job xxxii, 18-20).

## EPWORTH LEAGUE.

**Topic For the Week Beginning Feb. 16, "Why Should the Church Evangelize the World?"—Text, Matt. xxviii, 19, 20; Rom. i, 14-16; x, 12-15.**

"Go, disciple all nations, baptizing, teaching."

There is the reason. Jesus commands it to His followers. He came to seek and save the lost. He gave His life a ransom for many to be spoken of to them in the proper time. When one hears of the Christ, turns from sin and trusts Him for salvation, he finds himself living a changed life, with new laws and new impulses. Whatever the old life may have been in self indulgence and without special regard for the good of others, he feels an earnest desire to have others share the new light and happiness. His impulses now are more to give than to get. The direction given by Jesus seems most natural and no more burdensome than any merely moral law. He has no intention to steal and feels no inclination to swear, has no temptation to kill. So far as he is concerned the law is not expressed in negatives, "thou shalt not," but finds in his soul a positive "thou shalt," and his response to it is

"I will." The law says, "Love your neighbor." He feels, "I do." Then, when the word comes for him to go and tell that neighbor how great things Christ has done for him and will do for the neighbor also, he needs no driving, no coaxing. He is ready and eager to go and do. He wants to help and not injure. No need of the "thou shalt not" with him. He will not do the evil.

"Why evangelize the world?" Because the world needs to be evangelized. That is the purpose of Christ's coming. That is the present meaning of the ongoing of the earth and the upward push of civilization. God's kingdom is coming. The great thing, the important thing, is not the question whether Boer or Briton prevail in South Africa, whether Spain or the United States rule Philippines and Cuba, whether Russia or Japan be adviser of China, but the great issue is whether God's rulership be recognized and actualized in the affairs of men. History, politics, manufactures, commerce, all the endless and complicated affairs of men have no significance and no permanent worth apart from this one all embracing fact that the kingdom of God is assuming the power in this world. It is coming not in the sense of some future, faroff event, but it is now present and conquering. It is ever in the process of becoming.

For our own sakes we must evangelize the world. We can never maintain and much less can we develop spiritual life if we neglect this plainly commanded service. To withhold the gospel or fail to carry it to the unevangelized dooms us to failure in spiritual life. We can break every command of the Decalogue and at the same time claim to be holy with as much reason as we can disobey this one and call ourselves Christian.

Less important, but strikingly suggestive, is the relation of missions to our commercial and industrial progress. Trade may or may not follow the flag, but trade does and must follow the Bible. Christianize a naked savage, and he immediately asks clothes, tools, houses and every appliance of highest civilization. That means business for Christian factories and wages for workmen. Human industry has no other so efficient helper as Christian missions.

### Give According to Ability.

Whence comes my ability? What is the measure of it? What need is there for my gifts? In answer be it said:

First, God supplies the conditions of honest possessions. If you will not consult God's word, your case is hopeless.

What is the measure of my ability? God gave me His son. The gift was measured by His love. He looked also on the measure of my need and filled that. Jesus "loved the church and gave Himself up to it." His gift was measured by love. If rate per cent be asked for, the arguments for 100 per cent are strongest. Jesus gave it in becoming poor. He commended the woman who cast in all. He advised a young man to make one fling of his whole fortune into the treasury of benevolence and gave Himself to God besides. Peter and others "left all and followed" Him. Paul suffered the loss of all things. But talk not of rate per cent. It remains forever true that he who loves little will give little, and he who loves much will give much.—Christian Standard.

### Two Kinds of Sorrow.

There are two kinds of sorrow, a sorrow that yields to despair and a sorrow that looks toward hope. The for-

mer is like a vessel without compass—it knows not whence it came nor whither it should go. The latter is like a vessel driven and tossed, yet moving steadily and surely toward the harbor. The former is at the mercy of the waves; the latter plunges through them toward the goal. Oh, that all sighing, weeping, burdened souls could say, "Though He slay me, yet I trust in Him!" Such faith, though it look through tears, sees a vision of brightness which sorrow may often dim, but can never destroy.—Lutheran.

### No Cause For Discouragement.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—Horace Bushnell.

### To Make Life Worth Living.

Do good constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

### RELIGIOUS THOUGHT.

**Seeds Gleaned From the Teachings of All Denominations.**

Our religion is not made up of negatives.—Rev. S. B. Moore, Christian Church, Atlanta.

### Footprints of the Eternal.

The events of life are the footprints of the eternal.—Rev. W. H. Carwardine, Methodist, Chicago.

### Show Your Love.

To repress love is to draw it. To express love is to double it.—Rev. Dr. John E. Pounds, Cleveland.

### Little Things.

God is interested in the little things of life as he is in the great affairs of men.—Rev. E. E. Knapp, Baptist, Brooklyn.

### Reach Up.

Reach up as far as you can, and God will reach down all the rest of the way.—Bishop John H. Vincent, Methodist.

### Three Steps.

There are three steps from Golgotha to paradise—first, repentance; second, faith; third, confession.—Rev. Dr. Charles W. Alford, Presbyterian, Philadelphia.

### Christ's Lesson.

We shall not have learned the lesson of Christian love until we shall have learned to count not our lives dear unto ourselves.—Rev. Leander Turney, Baptist, Chicago.

### Make Room.

We must make room in our minds, in our tastes, in our sympathies, in our religion and in our lives for all that we can learn both of nature and humanity.—Rev. Dr. Charles G. Ames, Unitarian, Boston.

### The Only Sin.

It is no sin to have been born with a tendency to do wrong, no sin to be tempted; only the yielding is sin, and that is our own doing, and the sin is ours.—Rev. Carroll L. Wright, Chaplain United States Navy.

### The Modern Hero.

It is the glory of our age that the modern hero stands forth armed not with swords and spears, but weaponed with love and kindness, with service and sympathy.—Rev. Dr. N. D. Hillis, Congregationalist, Brooklyn.

### Aid Yourself First.

Don't, however, expect God to do for you what you can do for yourself, but show your faith by your works, and when you have reached the extreme limit of self God will undertake for you.—Rev. Frank Lonsdale, Congregationalist, St. Louis.

### The One Important Fact.

Jesus made no distinction between



rich and poor, between weak and strong. That a soul stood before him longing for its highest possibility was to him the one important fact.—Rev. Dr. James M. Taylor, Baptist, President Vassar College.

#### Have Faith In God.

Each of us may be sure that if God sends us on stony paths he will provide us with strong shoes and will not send us out on any journey for which he does not equip us well.—Rev. Dr. Alexander McLaren, Union Chapel, Manchester, England.

#### Unanswerable Argument.

The Christian conception of duty to fellow men was an unanswerable argument for Christianity. It is so today. The philanthropy which Christ teaches and Christians imperfectly practice is the stumbling block of scoffers.—Rev. John T. Paris, Presbyterian, Mount Carmel, Ill.

#### Luxury of Giving.

The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—Rev. Dr. Arthur T. Pierson, Editor Missionary Review of the World, Brooklyn.

#### An Educated Woman.

The woman who can judge, compare, assess each fact and truth at a proper value is educated. The woman of such a power is superior, and helps to make the members of her own sex and of the whole community superior.—Charles F. Thwing, D. D., President Western Reserve University.

#### Where to Find Hope.

Whenever we are a prey to affliction, whenever we suffer either from sickness or poverty or the malice of men, let us raise our eyes and look up to the cross on which our Saviour died for us, and this sight will certainly console and comfort us.—Rev. L. H. Gache, Romain Catholic, Philadelphia.

#### Devotion and Science.

Devotion is not a sort of finish given to the sciences, nor is science a sort of feather in the cap, if you will allow me the expression, an ornament and setoff to devotion. The church wants the intellectual layman to be religious and the devout ecclesiastic to be intellectual.—Rev. F. M. Kielty, Roman Catholic, St. Louis.

#### Pillar or Pillow?

Four-fifths of the church members have their names on our church book as an insurance against fire in the next life. Instead of being pillars in the church, they try to make a pillow of the church, and the world sees profession without reality, form without power, creed without character, faith without works, reputation without righteousness.—Rev. C. J. Hall, People's Tabernacle, Denver.

#### Going Home.

A blessed world lies all about us; a more blessed world looms up on the horizon line. In the light of the latter we walk and are happy. Heaven is close at hand, and through the open windows of the soul we can catch glimpses of it. Its dear ones are our dear ones, and their unseen hands are down stretched to lift us over the rough places. Give us an eye to see and nothing will be too much to endure, for he who is going home can bear the dangers of the journey with a light heart.—Rev. Dr. George H. Hepworth, Congregationalist, New York.

We can help make people bright by our keenness, but we can never accomplish anything toward making people good except by our tenderness.



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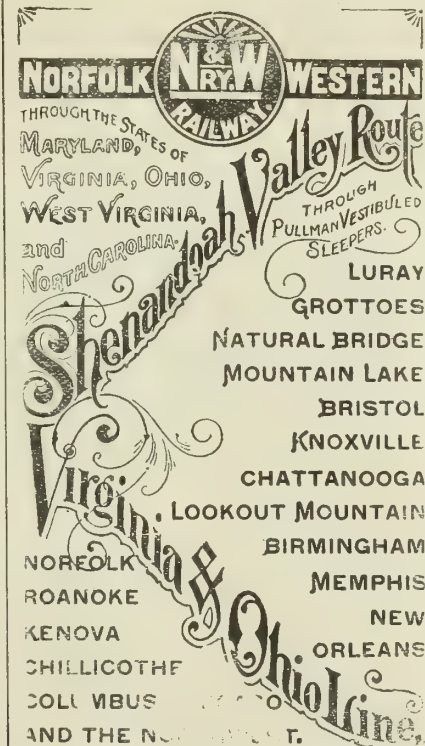
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**R. L. CLIBORNE**, District Manager,  
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**R. S. TUCK**, General Agent,  
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N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

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STIFF NECK,  
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REV. JAMES CANNON JR., Editor.

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stone, Va

### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST ROUND.

Wakefield, Wakefield, December 7th,  
8th, morning.

Surry, Dendron, December 8th, night;  
9th, morning.

Lunenburg, Fletcher's chapel, De-  
cember 14th, 15th, morning.

West Lunenburg, Courthouse, De-  
cember 15th, night; 16th morning.

Market Street, December 22d, morn-  
ing.

Ettrick, December 22d, night.

Prince George, Warwick, December  
28th, 29th, morning.

Blandford, December 29th, night.

South Brunswick, Rock church, Jan-  
uary 4th, 5th, morning.

Brunswick, Lawrenceville, January  
5th, night; 6th, morning.

High Street, January 12th, morning.

Matoaca, January 11th, 12th, night.

East Dinwiddie, Tabernacle, January  
18th, 19th, morning.

Sussex, Stony Creek, January 19th,  
afternoon; 20th, morning.

North Mecklenburg, Shiloh, January  
24th, 25th, morning.

South Hill, Lacrosse, January 25th,  
evening; 26th, morning.

Mecklenburg, Sardis, January 27th,  
morning (Tuesday).

West Brunswick, Rocky Run, Janu-  
ary 28th, morning (Wednesday).

Nottoway, Mays', February 1st, 2d,  
morning.

Blackstone, February 2d, night; 3d,  
morning.

Dinwiddie, Gravelly Run, February  
8th, 9th, morning.

West Dinwiddie, Corinth, February  
9th, evening; 10th, morning.

R. T. WILSON, P. E.



#### DANVILLE DISTRICT.

Sledd Memorial, December 1st (11 A.  
M.); Cabell Street, December 1 (7:30  
P. M.); Prince Edward, Keysville, De-  
cember 7th, 8th; Charlotte, Reese's,  
December 8th, 9th; East Halifax,  
Clover, December 10th (11 A. M.);

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corder,

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lications may be sent to one or several  
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and the Richmond Daily Times—a re-  
ligious weekly and a secular daily—  
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SUBSCRIBE NOW.

South Boston, December 11th (7:30 P.  
M.); S. Pittsylvania, Mt. Olivet, De-  
cember 14th, 15th (11 A. M.); Wash-  
ington Street, December 15th (7:30 P.  
M.); Henry, Axton, December 21st,  
22d; Martinsville, December 22d (7:30  
P. M.); Main Street, December 29th (11  
A. M.); Calvary, December 29th (7:30  
P. M.); Chatham, Chatham, January  
4th, 5th; Pittsylvania, Whitmel, Janu-  
ary 5th, 6th; West Franklin, St.  
James, January 10th; Franklin, Red-  
wood, January 11th, 12th; Rocky  
Mount, January 12th, 13th; East  
Franklin, Northfield, January 14th (11  
A. M.); Danville Circuit, Bethel, Janu-  
ary 18th, 19th (11 A. M.); Mount Ver-  
non, January 19th (7:30 P. M.); South  
of Dan, Cedar Grove, January 25th,  
26th; Hyco, Omega, January 26th,  
27th; Boydton, January 29th; Chase  
City, Centenary, February 1st, 2d;  
Clarksville, Clarksville, February 2d,  
3d; Patrick, Stuart, February 8th, 9th;  
Meadows of Dan, Epworth, February  
9th, 10th; Smith's River, Wade's  
school-house, 11th; Ridgeway Circuit,  
Bethel, February 13th (11 A. M.).

J. C. REED, P. E.

The first of a list of twenty questions  
which are presented for an answer to  
every man, young or old, who applies  
for a situation in the Bank of England  
is, "How do you spend your Sundays?"

Balsams from the Northern Wood  
are in Pyny-Balsam, the certain cure for coughs.

### SWEEPING STATEMENTS.

(Continued from 1st page.)

sentative schools in the Virginia Meth-  
odist Conference. Have these schools  
no laboratories and no college-trained  
teachers? The laboratories are not  
large, and they might be improved, but  
I know that they all have laboratories,  
and both in physics and chemistry lab-  
oratory work is done. And who man-  
ages these laboratories? Who, indeed,  
but college-trained teachers? unless,  
indeed, the meaning of college has been  
changed, and if so, we should have  
been told in the address what was  
meant by the term. Is Randolph-Ma-  
con a College? Is the Randolph-Ma-  
con Woman's College a college? Is the  
Woman's College of Baltimore a col-  
lege? Is Trinity College a college? Is  
Princeton a college? Most of us have  
been so taught. If so, then the three  
institutions I have mentioned above are  
all directed by college-trained men,  
and all the literary and scientific de-  
partments are in charge of college-  
trained men and women; and more  
than that, there are to my certain  
knowledge in two of the institutions  
seven Virginia college-trained women.  
It is a standing rule in one of the insti-  
tutions to find a suitable college-train-  
ed Virginia woman for every depart-  
ment suitable, if possible, and the in-  
stances have been rare where that  
could not be done.

In discussing this matter, there is no  
intention to reflect upon the ability of  
Miss Parrish, or to deny that there are  
many improvements needed in our ed-  
ucational work, but the statements are  
entirely too sweeping; the facts do not  
justify such broad generalizations, and  
the encouraging features and improve-  
ments in our educational work are not  
given the place that one would natural-  
ly expect in an address upon the "Ed-  
ucational Outlook in Virginia."

JAMES CANNON, JR



### THE HIGHWAY OF TRADE AND TRAVEL.

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attention to its unequalled facilities  
for reaching all points in Florida, the  
South and Southwest. It is justly  
termed the representative railway of  
the South, the highway of trade and  
travel. Its important through connec-  
tions, through car arrangements, com-  
plete dining-car service, quick and con-  
venient schedules, commends it to the  
travelling public.

In addition to many local trains  
operated by this progressive company,  
the following through limited trains  
are run daily: "The Washington and  
Southwestern Limited," "The New  
York and Florida Express," "The  
United States Fast Mail," "The New  
York and Atlanta Express," "The  
Washington, Richmond and Florida  
Limited," "The Washington and Chat-  
tanooga Limited."

The Southern's Palm Limited, for-  
merly known as the New York and  
Florida Limited, will be inaugurated  
early in January, 1902, and will run  
solid between New York and St.  
Augustine, Fla. All of these trains  
carry dining cars, thus providing a  
great convenience and time-saver to  
the traveller.

### THE IMMORTAL SOUL.

(Continued from page 5.)

he not have it?

We argue immortality from the dif-  
ference between man and beast. The  
lower animals have few wants above  
the physical. But man is conscious of  
a thousand desires and aspirations  
above the material. And these desires  
increase with their gratification and are  
never so strong as at death. Who has  
not felt this unearthly craving and  
homesickness of the soul for immor-  
tality?

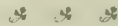
For ages God worked upon this earth  
to fit it as a residence for man. He  
gathered from out of the womb of the  
night by the secret of His power the  
chaos of the fire mist and the vapors,  
and condensed them in the hollow of  
his hand. The rocks appeared. The  
earth and sky and sea appeared. Deep  
in earth's bosom He hid the coal, the  
minerals, the jewels. Upon the soil He  
grew the forests and the verdure. He  
stocked the waters and the air with  
fish and fowl and creeping thing. He  
called forth the animals to be the ser-  
vants of man. And then He built the  
human form, that most marvellous  
piece of mechanism, and placed in it  
the crowning achievement of His cre-  
ative power—the soul of man. Was all  
this preparation the stand for a feeble  
taper soon to flicker and expire?

The goodness of God needs a future  
life to vindicate it.

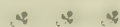
The conscience of humanity is an  
evidence of future existence.

A consciousness of its deathless ex-  
istence is a fundamental part of the  
human soul as it came from the hands  
of God. And man, through all changes  
of systems, has never lost confidence  
in his eternal career nor sight of his  
kinship with his Maker.

The speaker then stated that while  
reason and the soul itself give a  
weighty testimony, it can only amount  
to a strong presumption. The proof of  
the doctrine is found in Scripture from  
lid to lid, and the crowning evidence is  
based upon the three instances when  
Christ brought spirits from the world  
of immortality. And, said he, here we  
rest and are content.—Virginian-Pilot.



True peace is in the possession of the  
favor of God. This is found only in  
submission, faith and obedience to His  
laws; it is the result of a pure and  
holy love for Him. Resign every for-  
bidden joy; restrain every wish that  
is not referred to His will; banish all  
eager desires, all anxiety. Desire only  
the will of God; seek Him alone and  
you will find peace; you shall enjoy it  
in spite of the world. What is it that  
troubles you? Poverty, neglect, want of  
success, external or internal troubles?  
Look upon everything as in the hands  
of God, and as real blessings that He  
bestows upon His children, of which  
you receive your portion. Then the  
world may turn its face from you, but  
nothing will deprive you of peace.—  
Fenelon.



There is nothing, sir, too little for so  
little a creature as man. It is by  
studying little things that we attain  
the greater art of having as little  
misery and as much happiness as pos-  
sible.—Samuel Johnson.



## Religious News.

The Christian Thought Club of the Methodist ministers yesterday was well attended. Dr. Coke Smith presided, and Rev. George W. Jones occupied the secretary's desk. The order of the day was the reading of a review of Dr. J. J. Tigert's "Theism, or the Paths that Lead to God," by Rev. George W. Jones. Mr. Jones' paper was interesting and carefully prepared and showed thoughtful work. It was well received.

The club meets again in two weeks, at which time Dr. Coke Smith will read a paper on "What Modifications, if any, Does Methodist Polity Demand, if Highest Usefulness is to be Realized."—*Virginian-Pilot*.

✽

When the president, the Rev. W. R. Proctor, called the Methodist preachers' meeting to order yesterday morning, he announced the illness of the Rev. J. K. Jolliff, pastor of Queen-Street Methodist church, and stated that Mr. Jolliff was now at St. Vincent's Hospital for the purpose of having his ear operated upon.

The opening prayer was made by the Rev. C. L. Bane, who offered a special petition for the early restoration of Mr. Jolliff to his usual health.

The Rev. J. E. McCullough, missionary secretary to the Virginia Conference, was introduced to the body. He spoke in the interest of the new missionary paper, "Go Forward." He said that it was important that there should be a full co-operation on the part of the Church in extending the circulation of this paper. The paper had now about 8,000 subscribers, when 25,000 subscribers would not be sufficient for acquainting the Methodists of Virginia with the missionary work of the Church. He said the whole Church should be united in a great forward movement in circulating this paper; we cannot carry on the work of fully informing our people as to what the Church is doing for missions unless the great rank of the Church will enlist in the work of placing "Go Forward" in every Methodist home within the bounds of the Virginia Conference. He suggested the appointment of a committee of children in each of the churches, to be known as a missionary committee, to aid in circulating the paper among the children, and then the Epworth League ought to be engaged in the work of spreading the paper. They could do a work that would be especially helpful, said Mr. McCullough. The women can do much in this direction. He asked the pastors of the several churches for their assistance in extending the circulation of the paper.

The Rev. E. T. Dadmun suggested that some plan be formulated by the committee on union revival services for uniting the Epworth Leagues of the churches where these services are to be held, so that they may at least one night in each week take part in meeting, say to conduct a song service thirty minutes before preaching. He said that the Epworth League should not be separate and apart from the church in the great work of saving souls, but vitally a part of it.

Rev. W. S. Christian suggested that the matter be referred to the pastors where these services are to be held.

On motion of Dr. Coke Smith, it was recommended that the pastors utilize the Leagues in the meetings as far as they can.

### CALL OF CHURCHES.

The president called for reports from the churches, and the following responded:

The Rev. J. B. Merritt, chaplain of the Seamen's Bethel, reported interesting services during the week, and a full day Sunday.

Queen-Street—The Rev. R. H. Bennett preached Sunday morning for the pastor, Rev. J. K. Jolliff, who is sick, and the Rev. T. J. Taylor preached at night.

Centenary—The Rev. E. T. Dadmun had a most delightful day Sunday and received several new members by certificate.

Rev. Dr. Smith reported a very good attendance on the Sunday school at Epworth and very good congregations for the weather. Dr. Smith preached at the 11 o'clock service and the Rev. R. H. Bennett preached at night.

Huntersville—Rev. H. C. Cheatham preached morning and night and conducted a most spiritual communion service. He reported a good Sunday school and a most interesting Epworth League.

Rev. C. L. Bane attended the Sunday school, and preached to large congregations at Cumberland-Street Sunday. He received two members by certificate and one on profession of faith.

Owens Memorial—Rev. Ernest Stevens reported 50 per cent. of the Sunday school present. He preached to the usual congregations morning and night.

Rev. W. P. Jordan assisted in the Methodist Sunday school at Park Place and attended services at the Presbyterian church.

Lambert's Point—Rev. C. H. McGhee had a good Sunday school, with the addition of several new scholars. He had a good congregation in the morning, but held no services at night.

Rev. Graham H. Lambeth reported about 60 per cent. of the Sunday school present. He has organized a Teachers' Bible Study Circle, with twenty-nine members, and much interest is manifested in this special feature of Sunday school work. Mr. Lambeth preached morning and night and began the first of a series of services in the evening.

Rev. W. R. Proctor, of McKendree church, preached to good congregations and received three new members by certificate. He has organized a very promising Teachers' Bible Study Circle in connection with the school.

Park View—Rev. J. N. Latham had a most pleasant day and received one member on profession of faith.

Rev. Daniel T. Merritt gave a most interesting account of the work at Port Norfolk Sunday. There was a very full attendance at the Senior and Junior Epworth League meetings and the services of an unusually interesting character. The congregations at the regular services were very good for the weather.

Wright Memorial—Rev. George H. McFaden had a full and one of the

heaviest days during his pastorate here. He attended the Sunday school, organized a Junior Epworth League with forty-one members, preached to the sailors on the U. S. S. San Francisco at the navy yard in the afternoon and preached morning and evening for his own people, and received three new members into the church.

Rev. E. H. Rawlings reported a fine day at Monumental church, with a splendid address from Mrs. Taylor on missions. Dr. Taylor spoke on missions at the Baptist church in the morning and the Presbyterian church in the afternoon of Sunday. The missionary meetings of last week were all of a most interesting character.—*Virginian-Pilot*.

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### RELIGION IN AMERICA IN 1901.

The year 1901 has been an important one in the history of the kingdom, not so much for startling events as for general advance. In our own denomination the most important subject presented for consideration is the revision of our creed, and the one object of united prayer is a revival of religion. The net increase of our Church during the year ending April 1, 1901, was 18,000; that of the Presbyterian Church, South, a trifle over 2,000. The two branches of the Presbyterian Church were able to rejoice in a common freedom from debt on the part of their great evangelizing agencies. The Congregational and Episcopal Boards were unfortunately burdened with obligations which they found acting as a drag upon all forward movements. The American Board, by the generous efforts of a few individuals, paid off their debt before the close of their annual meeting in October. The captivity of Miss Stone, still unexplained and unrelieved, fell as a cloud upon the brightness of their rejoicing. The Methodists held no national Conference during 1901, but observed an Ecumenical Conference in London, which was attended by delegates from all parts of the world, representing a constituency estimated at 30,000,000. The American Protestant Episcopal Church held its triennial Convocation in San Francisco in October, the sessions being marked by fraternal fellowship, although the propositions to forbid all remarriage of divorced persons, to establish provincial assemblies, and to change the legal name of the denomination, were all defeated; as was the suggestion to receive under episcopal care congregations not at first willing to use the Prayer-book. The annual Conventions of the Societies of Christian Endeavor and of the Epworth Leagues called out the usual thousands of delegates; and the meeting of the Baptist Young People's Unions in the Coliseum at Chicago was attended by the largest numbers they had ever known. During the summer there were upwards of twenty Bible Schools in operation at Northfield, Mass., Geneva Lake, Wis., Asheville, N. C., and other places; and upwards of 500,000 persons, it is estimated, attended religious, charitable or educational Conventions during the months usually given to vacations. The most important, at least the most notable, event in the religious circles of America during the year, was the

issue of the American Standard Revision of the Holy Scriptures, a work which, it is universally conceded, possesses the desirable characteristics for lack of which the revision of 1885 failed to come into general use.

### RELIGION ABROAD IN 1901.

In England the chief incident in religious circles was in the conduct of a simultaneous mission by which every city, town and hamlet in Great Britain was reached at practically the same time with the invitation of the Gospel. In this unparalleled effort tens of thousands of laborers engaged as evangelists, and all churches united as one body for the spiritual uplift of the religious life of the people. Meetings were held in churches, chapels, halls and cottages, or even upon the streets, as the need seemed to require or opportunity suggest. While the results in actual conversions were not all that had been hoped, the people of God were drawn closely together, their differences were minimized and their faith strengthened. The union of all the non-established churches in England in a national federation about a twelve-month since, greatly facilitated this work. In France the bill for the regulation of religious associations has caused more comment than any other one measure; and it resulted in the self-expulsion of about 11,000 religious establishments with their adherents. The movement was the indirect result of the Dreyfus scandal, since the ultramontane orders were hostile to the action of the government in this, and took occasion violently to oppose the ministry in consequence. The republic, on its part, passed a bill that all religious orders must first be licensed by the State; and to receive such license they must establish their headquarters in France, submit their constitution and rules to the government for inspection and approval, and take an oath of allegiance to the powers in authority. In Austria the "Los von Rome" movement still receives accessions; and it is estimated about 20,000 persons have left the Catholic Church within a year as a protest against the tyranny of the Bishops. In Spain a strong national tendency toward ecclesiastical freedom manifested itself first in the Catholic Conference at Burgos, and afterward in the publications of an ex-priest at Barcelona. It is shown in his review that 21,000 public school teachers are left unpaid for months, while 70,000 monks and nuns have support from State funds and endowments which profit the people not a whit. In Italy the six Protestant organizations laboring side by side have formed an Evangelical Council, and submit to it the oversight of their various fields. In Russia the excommunication of Tolstoj attracted considerable attention for a time, but no attempt was made to force him out of the Czar's dominions. The suppression of all religious freedom in Finland is, however, of a character so outrageous that it becomes an international scandal. In Turkey the persistence and courage of American diplomacy have at last secured the payment of damages done to American missionary property by Turkish troops years ago.

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# Talmage's Sermon.

WASHINGTON, D. C.—In this discourse Dr. Talmage describes some of the scenes to be witnessed late at night in the great cities and warns the unwary of many perils; text, Isaiah xxi, 11, "Watchman, what of the night?"

When night came down on Babylon, Nineveh and Jerusalem, they needed careful watching, otherwise the incendiary's torch might have been thrust into the very heart of the metropolitan splendor, or enemies, marching from the hills, might have forced the gates. All night long, on top of the wall and in front of the gates, might be heard the measured step of the watchman on his solitary beat; silence hung in air, save as some passerby raised the question, "Watchman, what of the night?"

It is to me a deeply suggestive and solemn thing to see a man standing guard by night. It thrilled through me as at the gate of an arsenal in Charleston the question once smote me, "Who comes there?" followed by the sharp command, "Advance and give the countersign." Every moral teacher stands on picket or patrols the wall as watchman. His work is to sound the alarm, and whether it be in the first watch, in the second watch, in the third watch or in the fourth watch to be vigilant until the daybreak flings its "morning glories" of blooming cloud across the trellis of the sky.

The ancients divided their night into four parts—the first watch from 6 to 9, the second from 9 to 12, the third from 12 to 3 and the fourth from 3 to 6. I speak now of the city in the third watch, or from 12 to 3 o'clock.

I never weary of looking upon the life of the city in the first watch. That is the hour when the stores are closing. The laboring men, having quitted the scaffolding and the shop, are on their way home. It rejoices me to give them my seat in the city car. They have stood and hammered away all day. Their feet are weary. They are exhausted with the tug of work. They are mostly cheerful. With appetites sharpened on the swift turner's wheel and the carpenter's whetstone they seek the evening meal. The clerks, too, have broken away from the counter and with brain weary of the long line of figures and the whims of those who go a-shopping seek the face of mother or wife and child. The streets are thronged with young men setting out from the great centers of bargain making. Let idlers clear the street and give right of way to the besweated artisans and merchants! They have earned their bread and are now on their way home to get it. The lights in full jet hang over 10,000 evening repasts—the parents at either end of the table, the children between. Thank God, "who setteth the solitary in families!"

## Evening in the City.

A few hours later and all the places of amusement, good and bad, are in full tide. Lovers of art, catalogue in hand, stroll through the galleries and discuss the pictures. The ballroom is resplendent with the rich apparel of those who on either side of the white, glis-

tening boards await the signal from the orchestra. Concert halls are lifted into enchantment with the warble of one songstress or swept out on a sea of tumultuous feeling by the blast of brazen instruments. Drawing rooms are filled with all gracefulness of apparel, with all sweetness of sound, with all splendor of manner. Mirrors are catching up and multiplying the scene until it seems as if in infinite corridors there were garlanded troops advancing and retreating. The outdoor air rings with laughter and with the moving to and fro of thousands on the great promenades. The dashing span, adrip with the foam of the long country ride, rushes past as you halt at the curbstone. Mirth, revelry, beauty, fashion, magnificence, mingle in the great metropolitan picture until the thinking man goes home to think more seriously and the praying man to pray more earnestly. A beautiful and overwhelming thing is the city in the first and second watches of the night.

But the clock strikes 12, and the third watch has begun. The thunder of the city has rolled out of the air. The slightest sounds cut the night with such distinctness as to attract your attention. The tinkling of the bell of the street car in the distance and the baying of the dog. The stamp of a horse in the next street. The slamming of a saloon door. The hiccough of the drunkard. The shrieks of the steam whistle five miles away. Oh, how suggestive, my friends, the third watch of the night!

There are honest men passing up and down the street. Here is a city missionary, who has been carrying a scuttle of coal to that poor family in that dark place. Here is an undertaker going up the steps of a building from which there comes a bitter cry, which indicates that the destroying angel has smitten the firstborn. Here is a minister of religion who has been giving the sacrament to a dying Christian. Here is a physician passing along in great haste. Nearly all the lights have gone out in the dwellings, for it is the third watch of the night.

## Third Watch of the Night.

Oh, the third watch of the night! What a stupendous thought—a whole city at rest! Weary arm preparing for tomorrow's toil. Hot brain being cooled off. Rigid muscles relaxed. Excited nerves soothed. The white hair of an octogenarian in thin drifts across the pillow, fresh fall of flakes on snow already fallen. Childhood, with its dimpled hands thrown out on the pillow and with every breath taking in a new store of fun and frolic. Third watch of the night! God's slumberless eye will look. Let one great wave of refreshing slumber roll over the heart of the great town, submerging care and anxiety and worryment and pain. Let the city sleep.

But, my friends, be not deceived. There will be tonight thousands who will not sleep at all. Go up that dark alley, and be cautious where you tread lest you fall over the prostrate form of a drunkard lying on his own doorstep. Look about you, lest you feel the garroter's hug. Look through the broken window pane and see what you can see. You say, "Nothing." Then listen. What is it? "God help us!" No foot-lights, but tragedy ghastlier and mightier than Ristori or Edwin Booth ever enacted. No light, no fire, no bread, no hope. Shivering in the cold, they have had no food for twenty-four hours. You say, "Why don't they beg?" They do, but they get nothing. You say, "Why don't they deliver themselves over to the almshouse?" Ah, you would not ask that if you ever heard the bitter cry of a man or a child when told to

must go to the almshouse. "Oh," you say, "they are vicious poor, and therefore they do not deserve our sympathy!" Are they vicious? So much more need they your pity. The Christian poor, God helps them. Through their night there twinkles the round, merry star of hope, and through the broken window they see the crystals of heaven, but the vicious poor they are more to be pitied. Their last light has gone out. You excuse yourself from helping them by saying they are so bad they brought this trouble on themselves. I reply, Where I give ten prayers for the innocent who are suffering I will give twenty for the guilty who are suffering.

Pass on through the alley. Open the door. "Oh," you say, "it is locked!" No, it is not locked. It has never been locked. No burglar would be tempted to go in there to steal anything. The door is never locked. Only a broken chair stands against the door. Shove it back. Go in. Strike a match. Now, look. Beastliness and rags. See those glaring eyeballs. Be careful now what you say. Do not utter any insult, do not utter any suspicion, if you value your life. What is that red mark on the wall? It is the mark of a murderer's hand! Look at those two eyes rising up out of the darkness and out from the straw in the corner, coming toward you, and as they come near you your light goes out. Strike another match. Ah, this is a babe, not like those beautiful children presented in baptism. This little one never smiled. It never will smile. A flower flung on an awfully barren beach. O Heavenly Shepherd, fold that little one in thy arms! Wrap around you your shawl or your coat tighter, for the cold wind sweeps through.

## A Hopeless Brow.

Strike another match. Ah, is it possible that the scarred and bruised face of that young woman ever was looked into by maternal tenderness? Utter no scorn. Utter no harsh word. No ray of hope has dawned on that brow for many a year. No ray of hope ever will dawn on that brow. But the light has gone out. Do not strike another light. It would be a mockery to kindle another light in such a place as that. Pass out and pass down the street.

Do you know it is in this third watch of the night that criminals do their worst work? It is the criminals' watch. At half past 8 o'clock you will find them in the drinking saloon, but toward 12 o'clock they go to their garrets, they get out their tools, then they start on the street. Watching on either side for the police, they go to their work of darkness. This is a burglar, and the false key will soon touch the store lock; this is an incendiary, and before morning there will be a light on the sky and a cry of "Fire! Fire!" This is an assassin, and tomorrow morning there will be a dead body in one of the vacant lots. During the daytime these villains in our cities lounge about, some asleep and some awake, but when the third watch of the night arrives, their eye keen, their brain cool, their arm strong, their foot fleet to fly or pursue, they are ready. Many of these poor creatures were brought up in that way. They were born in a thieves' garret. Their childish toy was a burglar's dark lantern. The first thing they remember was their mother bandaging the brow of their father, struck by the police club. They began by robbing boys' pockets, and now they have come to dig the underground passage to the cellar of the bank and are preparing to blast the gold vault. Just so long as there are neglected children of the street, just so long we will have these desperadoes. Some one, wishing to

make a good Christian point and to quote a passage of Scripture, expecting to get a Scriptural passage in answer, said to one of these poor lads, cast out and wretched, "When your father and your mother forsake you, who, then will take you up?" And the boy said "The perlice!"

## The Way of Destruction.

In the third watch of the night gambling does its worst work. What though the hours be slipping away and though the wife be waiting in the cheerless home? Stir up the fire; bring on more drinks; put up more stakes! That commercial house that only a little while ago put out a sign of copartnership will this winter be wrecked on a gambler's table. There will be many a money-bill that will spring a leak. In the third watch of the night pass down the streets of these cities, and you hear the click of the dice and the sharp, keen stroke of the balls on the billiard table. At these places merchant princes dismount, and legislators, tired of making laws, take a respite in breaking them. All classes of people are robbed by this crime—the importer of foreign silks and the dealer in Chatham street pocket handkerchiefs. The clerks of the store take a hand after the shutters are put up, and the officers of the court while away their time while the jury is out.

In Baden-Baden, when that city was the greatest of all gambling places on earth, it was no unusual thing the next morning, in the woods around about the city, to find the suspended bodies of suicides. Whatever be the splendor of surroundings, there is no excuse for this crime. The thunders of eternal destruction roll in the deep rumble of that gambling tenpin alley, and as men come out to join the long procession of sin all the drums of death beat the dead march of a thousand souls.

In one year in New York city there was \$7,000,000 sacrificed at the gambling table. Perhaps some of your friends have been smitten of this sin; perhaps some of you have been smitten by it; perhaps there may be a stranger here from some of the hotels. Look out for those agents of iniquity who tarry around about the hotels and ask you, "Would you like to see the city?" "Yes." "Have you ever seen that splendid building up town?" "No." Then the villain will undertake to show you what he calls the "lions" and the "elephants," and after a young man, through morbid curiosity or through badness of soul, has seen the "lions" and the "elephants" he will be on enchanted ground. Look out for these men who move around the hotels with sleek hats—always sleek hats—and patronizing air and unaccountable interest about your welfare and entertainment. You are a fool if you cannot see through it. They want your money.

## Gambling and Drunkenness.

In Chestnut street, Philadelphia, while I was living in that city, an incident occurred which was familiar to us there. In Chestnut street a young man went into a gambling saloon, lost all his property, then blew his brains out, and before the blood was washed from the floor by the maid the comrades were shuffling cards again. You see, there is more mercy in the highwayman for the belated traveler on whose body he heaps the stones, there is more mercy in the frost for the flower that it kills, there is more mercy in the hurricane that shivers the steamer on the Atlantic coast, than there is mercy in the heart of a gambler for his victim.

In the third watch of the night also drunkenness does its worst. The drink-

(Continued on page 14.)



**Not Gifts, but Graces.**

God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the divinity of our prayers, how heart sprung they are. Not gifts, but graces, prevail in prayer.—Presbyterian.

**A Continual Struggle.**

Life is a wrestle. The contestants are inherited tendencies and our ideals. We must not weaken, but so overcome that the inherited tendencies shall prove a blessing and not a curse. We must direct our past into the mold of the present.—American Hebrew.

**Four Things.**

Four things a man must learn to  
If he would make his record true—  
To think without confusion clearly,  
To love his fellow men sincerely,  
To act from honest motives purely,  
To trust in God and heaven securely.  
—New York Independent.

**Franklin and the Bible.**

When Benjamin Franklin was ridiculed in Paris for his defense of the Bible, he determined to find out how many of the scoffers had read it. He informed one of the learned societies that he had come across a story of pastoral life in ancient times that seemed to him very beautiful, but of which he would like the opinion of the society.

On the evening appointed Franklin read to the assembly of scholars the book of Ruth. They were in ecstasies over it and one after another begged that the manuscript might be printed. "It is printed," replied Franklin, "and is a part of the Bible."

On another occasion he copied and read to a company of free thinking wits a remarkable "ancient poem." It was received with extravagant admiration. Who was the author? Where did Franklin discover it? He informed them that it was the third chapter of Habakkuk.

Wholly apart from its religious and ethical value, the Bible is the one book of which no intelligent person can afford to be ignorant. As Charles Dudley Warner says, "It is not a question of theology or dogma; it is a question of general intelligence."—Youth's Companion.

**Pet Name For Mr. Morgan.**

In the bosom of his family J. Pierpont Morgan is a very lovable fellow, and in the sacredness of the home circle his wife addresses him by a term of endearment that she learned in their sparkling days. Mr. Morgan is giantesque. When he walks, the earth seems to tremble under the pressure of his heel. He is big in every way, mentally and morally as well as physically. To think of him responsive to a diminutive is enough to make a horse laugh. Nothing could appear more incongruous, but Mrs. Morgan affectionately calls him "Ponty."—New York Press.

**Missions In Odd Corners.**

Among the most important of Christian Endeavor specialties is the work now found among the life savers and among the lighthouse keepers along our coast, and particularly interesting development is the Floating Society of Christian Endeavor which is found on our merchant marine and upon the men-of-war flying the stars and stripes and the union jack. The United States contains within its borders men of so many different nationalities that nearly every Endeavor can find foreign missionary work at his own door.—Home Magazine.

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TRAINS LEAVE RICHMOND, VA.:

10:25 A. M., No. 9, daily for Durham, N. C., Danville, and all local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.  
2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Mosley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 55, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M. From Atlanta, Augusta, Jacksonville, Asheville, and all points South.  
8:40 A. M., from Keysville and local stations.  
3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

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4:30 P. M., No. 18, Baltimore Limited, daily except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:12 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.  
5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

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Leave Richmond.....	12:30 noon	10:40 P. M.
Arrive Petersburg.....	1:08 P. M.	11:20 P. M.
Arrive Henderson.....	8:52 P. M.	2:27 A. M.
Arrive Durham daily exc. Sunday.....		8:30 A. M.
Arrive Raleigh.....	5:04 P. M.	3:11 A. M.
Arrive Durham Pine.....	6:57 P. M.	5:37 A. M.
Arrive Pinehurst.....	7:17 P. M.	**6:10 A. M.
Arrive Hamlet.....	7:50 P. M.	6:30 A. M.
Arrive Charlotte.....	10:45 P. M.	9:51 A. M.
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	1:20 P. M.	9:40 A. M.
Arrive Savannah.....	2:40 A. M.	12:10 noon
Arrive Jacksonville.....	6:30 A. M.	3:50 P. M.
Arrive Augustine.....	8:50 A. M.	5:00 P. M.
Arrive Tampa.....	5:00 P. M.	5:00 P. M.
Arrive Athens.....	4:02 A. M.	2:19 P. M.
Arrive Atlanta Cen T.....	5:30 A. M.	3:35 P. M.
Arrive Macon.....	11:10 A. M.	7:20 P. M.
Arrive Montgomery.....	11:00 A. M.	9:20 P. M.
Arrive Mobile.....	4:22 P. M.	2:55 A. M.
Arrive New Orleans.....	8:30 P. M.	7:30 A. M.
Arrive Chattanooga.....	1:00 P. M.	12:35 A. M.
Arrive Nashville.....	6:55 P. M.	5:35 A. M.

Train No. 35 leaves Richmond 9:20 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:40 P. M. and Raleigh 4:20 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily: No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

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4:45 A. M., No. 44, from all points South and Southwest.

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## The Home Circle.

### THE WIGGLERS BECOME MOSQUITOES.

It was a bright moonlight night when the oldest Wigglers in the rain barrel made up their minds to leave the water. They had always been restless and discontented children, but it was not altogether their fault. How could one expect any insect with such a name to float quietly? When the Mosquito mothers laid their long and slender eggs in the rain barrel, they had fastened them together in boat-shaped masses, and there they had floated until the Wigglers were strong enough to break through the lower ends of the eggs into the water. It had been only a few days before they were ready to do this.

Then there had been a few more days and nights when the tiny Wigglers hung head downward in the water, and all one could see by looking across the barrel was the tips of their breathing tubes. Sometimes, if they were frightened, a young Wiggler would forget and get head uppermost for a minute, but he was always ashamed to have this happen, and made all sorts of excuses for himself when it did. Well-bred little Wigglers tried to always have their heads down, and Mosquitoes who stopped to visit with them and give good advice told them such things as these: "The Wiggler who keeps his head up may never have wings," and, "Up with your tails and down with your eyes if you would be mannerly, healthy and wise."

When they were very young they kept their heads way down and breathed through a tube that ran out near the tail-end of their bodies. This tube had a cluster of tiny wing-like things on the very tip, which kept it floating on the top of the water. They had no work to do, so they just ate food which they found in the water, and wiggled, and played tag, and whenever they were at all frightened they dived to the bottom and stayed there until they were out of breath. That was never very long.

There were many things to frighten them. Sometimes a stray Horse stopped by the barrel to drink, sometimes a Robin perched on the edge for a few mouthfuls of water, and once in a while a Dragon-Fly came over to visit from the neighboring pond. It was not always the biggest visitor who scared them the worst. The Horse tried not to touch the Wigglers, while a Robin was only too glad if he happened to get one into his bill with the water. The Dragon-Flies were the worst, for they were the hungriest, and they were so much smaller that sometimes the Wigglers didn't see them coming. Sometimes, too, when they thought that a Dragon-Fly was going the other way, some of them stayed near the top of the water, only to find when it was too late that a Dragon-Fly can go backward or sideways without turning around.

When they were a few days old the Wigglers began to change their skins. This they did by wiggling out of their old ones and wearing their new ones which had been growing underneath. This made them feel exceedingly im-

portant, and some of them became disgracefully vain. One Wiggler would not dive until he was sure a certain Robin had seen his new suit. It was because of that vanity he never lived to be a Mosquito.

After they had changed their skins a few times, they had two breathing tubes apiece instead of one, and these two grew out near their heads. And their heads were much larger. At the tail-end of his body each Wiggler now had two leaf-like things with which he swam through the water. Because they used different breathing tubes, those Wigglers who had moulted or cast their skins several times, now floated in the water with their heads just below the surface and their tails down. When a Wiggler is old enough for this, he is called a pupa, or half-grown-one.

There are often young Mosquito children of all ages in the same barrel—eggs, wigglers, and pupae all together. There is plenty of room and plenty of food, but because they have no work to do there is much time for quarrelling and talking about each other.

This year the Oldest Pupa had put on so many airs that nobody liked it at all, and several of the Wigglers had been heard to say that they couldn't bear the sight of him. He had such a way of saying, "When I was a young Wiggler and had to keep my head down—" or repeating, "Up with your tails and down with your eyes if you would be mannerly, healthy and wise."

One little Wiggler crossed his feelers at him, and they say it is just as bad to do that as to make faces. Besides, it is so much easier—if you have the feelers to cross. Now the Oldest Pupa and those of his brothers and sisters who had hatched from the same egg-mass were talking of leaving the rain barrel forever. It was a bright moonlight night, and they longed to get their wings uncovered and dried, for then they would be full grown Mosquitoes, resting most of the day and having glorious times at night.

The Oldest Pupa was jerking himself through the water as fast as he could, giving his jointed body sudden bends, first this way and then that, and when he met anyone nearly his own age he said, "Come with me and cast your skin. It is a fine evening for moulting."

Sometimes they answered, "All right," and jerked or wiggled or swam along with him, and sometimes a pupa would answer, "I'm afraid I'm not old enough to slip out of my skin easily."

Then the Oldest Pupa would answer, "Don't stop for that. You'll be older by the time we begin." That was true, of course, and all members of Mosquito families grow old very fast. So it happened that when the moon peeped over the farmhouse showing her bright face between the two chimneys, twenty-three pupae were floating close to each other and making ready to change their skins for the last time.

It was very exciting. All the young Wigglers hung around to see what was going on, and pushed each other aside to get the best places. The Oldest Pupa was much afraid that somebody else would begin to moult before he was ready, and all the brothers were telling their sisters to be careful to split

their skins in the right place down the back, and the sisters were telling them that they knew just as much about moulting as their brothers did. Every little while the Oldest Pupa would say "Now wait! Don't one of you fellows split his old skin until I say so!"

Then two or three of his brothers would become impatient because their outer skins were growing tighter every minute and would say "Why not?" and would grumble because they had to wait. The truth was that the Oldest Pupa could not get his skin to crack, although he jerked and wiggled and took very deep breaths. And he didn't want anyone else to get ahead of him. At last it did begin to open, and he had just told the others to commence moulting when a Mosquito Mother stopped to lay a few eggs in the barrel.

"Dear me!" said she. "You are not going to moult to-night, are you?"

"Yes, we are," answered the Oldest Pupa, giving a wiggle that split his skin a little farther. "We'll be biting people before morning."

"You?" said the Mosquito Mother, with a queer little smile. "I wouldn't count on doing that. But you young people may get into trouble if you moult now, for it looks like rain."

She waved her feelers upward as she spoke, and they noticed that heavy, black clouds were piling up in the sky. Even as they looked the moon was hidden and the wind began to stir the branches of the trees. "It will rain," she said, "and then the water will run off the roof into this barrel, and if you have just moulted and cannot fly, you will be drowned."

"Pooh!" answered the Oldest Pupa. "Guess we can take care of ourselves. I'm not afraid of a little water." Then he tried to crawl out of his old skin.

The Mosquito Mother stayed until she had laid all the eggs she wanted to and then flew away. Not one of the Pupae had been willing to listen to her, although some of the sisters might have done so if their brothers had not made fun of them.

At last twenty-three soft and tired young Mosquitoes stood on their cast-off pupa-skins waiting for their wings to harden. It is never easy work to crawl out of one's skin, and the last moulting is the hardest of all. It was then when they could do nothing but wait, that these young Mosquitoes began to feel afraid. The night was now dark and windy and sometimes a sudden gust blew their floating pupa-skins toward one side of the barrel. They had to cling tightly to them, for they suddenly remembered that if they fell into the water they might drown. The oldest one found himself wishing to be a Wiggler again. "Wigglers are never drowned," thought he.

"Who are you going to bite first?" asked one of his brothers.

He answered very crossly, "I don't know, and I don't care. I'm not hungry. Can't you think of anything but eating?"

"Why, what else is there to think about?" cried all the floating Mosquitoes.

"Well, there is flying," said he.

"Humph! I don't see what use flying would be except to carry us to our food," said one Mosquito sister. She

afterward found out that it was good for other reasons.

After that they didn't try to talk with their oldest brother.

They talked with each other and tried their legs and wished it were light enough for them to see their wings. Mosquitoes have such interesting wings, you know, thin and gauzy and with delicate fringes around the edges and along the line of each vein. The sisters, too, were proud of the pockets under their wings, and were in a hurry to have their wings harden so that they could flutter them and hear the beautiful singing sound made by the air striking these pockets. They knew that their brothers could never sing and they were glad to think that they were ahead of them for once.

It was not really their fault that they felt so, for the brothers had often put on airs and laughed at them.

Then came a wonderful flash of lightning and a long roll of thunder, and the trees tossed their beautiful branches to and fro, while big rain-drops pattered down on to the roof overhead and spattered and bounded and rolled toward the edge under which the rain barrel stood.

"Fly!" cried the Oldest Brother, raising his wings as well as he could.

"We can't! Where to?" cried the rest.

"Fly anyway, anywhere!" screamed the Oldest Brother, and in some wonderful way the whole twenty-three managed to flutter and crawl and sprawl up the side of the building, where the rain-drops fell past but did not touch them. There they found older Mosquitoes waiting for the shower to stop. Even the Oldest Brother was so scared that he shook, and when he saw that same Mosquito Mother who had told him to put off changing his skin, he got behind two other young Mosquitoes and kept very still. Perhaps she saw him, for it was lighter than it had been. She did not seem to see him, but he heard her talking to her friends. "I told him," she said, "that he might better put off moulting, but he answered that he could take care of himself, and that he would be out biting people before morning."

"Did he say that?" cried the other old Mosquitoes.

"He did," she replied.

Then they all laughed and laughed and laughed again, and the young Mosquito found out why. It was because Mosquito brothers have to eat honey, and only the sisters may bite people and suck their blood. He had thought so often how he would sing around somebody until he found the nicest, juiciest spot, and then settle lightly down and bite and suck until his slender little body was fat and round and red with its stomach full of blood. And that could never be. He could never sing, and he would have to sit around with his stomach full of honey and see his eleven sisters gorged with blood and hear them singing sweetly as they flew. If Mosquito Fathers had ever come to the barrel, he might have found this out, but they never did. He sneaked off by himself until he met an early bird and then—well, you know birds must eat something, and the Mosquito was right there. Of course, after that



his brothers and sisters bit thirteen people the very next night and had the loveliest sort of a Mosquito time.—The Interior.



#### VITAL STATISTICS.

"I was reading the other day," observed Mr. Figgers to Mrs. Figgers, as the two sat by the evening lamp, "that the life of an average person of seventy years is divided about as follows: 24¼ years, in bed; 16¾ years, laboring; 6½ years, eating; 1½ years, sick; 3 years, dressing; 2 years, wasted; 15½ years, recreation. Now, I've been calculating a little, using this as a basis, and I've formulated a set of additional statistics, drawing largely on my own observations, of course. For instance, here's the general plan of a baby, supposing a baby stayed a baby for seventy years: 41 years, crying; 7½ years, eating; 3 years, sleeping; 8 years, sucking thumb; 6½ years, being kissed; 4 years, being bathed."

"Well?" remarked Mrs. Figgers, inquiringly.

"Oh, nothing, my dear," explained her husband. "I only thought these might be interesting to you, that's all. Here's woman—I mean no aspersions against the sex, my love: 6 years, dressing; 4½ years, with dressmaker; 9 years, quieting baby; 4 years, talking about other people; 6 years, talking about baby; 18 years, sewing, housework, etc.; 6 years, getting children ready for school; 2½ years, clubs, receptions, etc.; 14 years, sleeping, reading, resting, etc."

"I don't see as that proves anything, exactly," said Mrs. Figgers, suspiciously.

"Certainly not, certainly not," her husband hastened to assure her. "I'm only doing this for our amusement. See—here's what I've drawn up concerning our cat—still adhering to the seventy-year scheme, you understand: 3 years, scratching himself; 36 years, sleeping; 3 years, eating; 19 years, prowling and yowling; 4 years, under our feet; 5 years, blinking."

"Nonsense!" asserted Mrs. Figgers, firmly.

"And here's our dog—I hope I'm not boring you, dear," continued Mr. Figgers, smoothly. "Listen: 5 years, scratching; 33 years, sleeping; 5 years, eating; 13 years, barking, running, etc.; 4 years, fighting; 10 years, wagging tail. You see, his schedule is slightly different from that of the cat. He spends more time scratching and eating, and less sleeping, for instance. Now—"

"Well, I guess we'll stop right here, Henry," interrupted Mrs. Figgers, briskly. "I'll just give you your doings, for fear you'll be too modest to divide them off yourself. From my own observation, I should say in seventy years you'd spend thirty sleeping, and forty talking foolishness, and ten—"

"Hold on, hold on, my dear!" cut in Mr. Figgers. "You've got over seventy already."

"I haven't either," retorted Mrs. Figgers, witheringly. "You know you talk in your sleep, Henry."—Edwin L. Sabin, in *Criterion Magazine*.

#### RELIGION ABROAD IN 1901.

(Continued from Page 9.)

In Australia and upon other remote colonial and missionary fields a federation of denominations has taken place during the year 1901, which promises to have important bearings upon the future of religion in all, but especially in Anglo-Saxon countries.—The Interior.



#### MARRIAGE.

By Rev. J. M. Owens and E. H. Powell, January 21, 1902, at Mayo, Va., at the home of the bride, a beautiful marriage was solemnized, the contracting parties being Miss Mary L., daughter of Mr. John S. Toot, and Mr. G. Thomas Crowder, a well-known planter of Halifax county, Va., Mrs. C. M. Jordan performing at the piano. The waiters were as follows: Miss Mary A. Ballou and Mr. C. D. Crowder, Miss Sallie Harris and Mr. D. L. Traynham, Miss Kate Craddock and Mr. Bob. Edmondson, Miss Janie Easley and Dr. W. H. Mosley, Miss Rosa Ballou and Mr. Will Owen, Miss Sue Owen and Mr. Charles Brooks, Miss Fannie C. Owen and Mr. Henry Harris, Miss Hattie Owen and Mr. J. D. Norwood, Miss Lizzie Crowder and Mr. C. J. Robertson. The bride wore tan poudesoir trimmed with cream applique and torquoise panne velvet, and carried maiden's hair ferns and bride's roses. The maid of honor carried carnations.

After the ceremony a very elaborate dinner was served to the great enjoyment of all, the dining-room decorations being white and crimson. The presents were numerous and handsome. The bride and groom left on afternoon train en route for Jacksonville, Charleston and other points South, followed by the best wishes of all.



The will of God respecting us is that we shall live by each other's happiness and life; not by each other's misery or death. A child may have to die for its parents; but the purpose of heaven is that it should rather live for them—that, not by its sacrifice, but by its strength, its joy, its force of being, it shall be to them renewal of strength and as the arrow in the hand of a giant. So it is in all other right relations. Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other.—Ruskin.



Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

"IF I COULD GET RID of this abominable cold," exclaimed the sufferer, when the end of a spasm of coughing gave him a chance to talk. The way out of the trouble is plain. Take Allen's Lung Balsam before the merciless grip of the cold has fastened upon throat and lungs. After a few doses the cough is easier and less frequent, and a complete cure is but the question of a little time.

#### A FABLE.

(By Carolyn Wells.)

A man there was, endowed with wealth,  
Friends, fortune, fame, good looks and health,

Obedient children, loving wife—  
Uncounted blessings crowned his life.

But, though he viewed his lot with pride,

Think you this man was satisfied?  
No; not content with fame and pelf,  
He borrowed trouble for himself.

As copy-books have often taught,  
The borrower's way's with sorrow fraught;

And one who asks a loan, some day  
The obligation must repay.

Now, he who borrowed trouble found  
That when the pay-day came around,  
He had to own, with grief and shame,  
He hadn't a trouble to his name!

So he was fettered hard and fast,  
And in a debtor's prison cast,  
And there he weeps with bitter moan  
Because he can't repay his loan.

#### MORAL.

Don't borrow trouble, for, alack,  
You may have none to pay it back.



To seek excellence rather than praise  
is not only to lift one's work above the vicissitudes of external fortune, but it is also to diminish that baleful self-consciousness which stands in the way of the growth of so many aspiring people.

Has Christ visited you and freely  
taken all your sin away? It shows,  
you think, that you had need of the  
Lord; yea, but it shows also another  
thing—that the Lord has need of you.  
—William Arnot.

God is just as much God when the  
sun does not shine as when it does.  
What is darkness below the clouds is  
sunshine above them.

The richest experiences of life never  
come to those who try to win them  
selfishly.—Anna R. Brown.

Conscience will never reconcile man  
to God; it simply shows Him what he  
is.—The Seattle Churchman.

There is no disappointments to those  
whose wills are buried in the will of  
God.—Faber.

If you are tempted to lose patience  
with your fellow-men, stop and think  
how patient God has been with you.

If there is one person to whom you  
feel dislike, that is the person of whom  
you ought never to speak.

As the angels administered unto the  
Lord, so do they continue their loving  
ministry even unto His followers.

All the most conspicuous saints of  
Bible history, from Abel to Paul, have  
been men of prayer. All the greatest

results of history have been wrought  
in answer to prayer, and the decay of  
the praying spirit means general de-  
cline and disaster.

Let the most faithful and loving ef-  
forts go forth to those who have wan-  
dered, that we may, if possible, bring  
them back, but let us be persuaded of  
this, that the best work we can do is  
upon the young, in the comparative in-  
nocence of childhood and youth. Hold  
the youth to the Church, from child-  
hood up. Let them not drift, with the  
hope that in due time all will be well.  
If they run a course of evil and sow  
their wild oats, no repentance or re-  
formation can ever bring them to what  
they once were. Whatever he may  
come to in heaven, under the wonder-  
ful grace of a loving Saviour, it is cer-  
tain that no reformed man, can ever  
do on earth, for Christ and the Church,  
what he might have done if he had  
never needed reformation.

When Queen Victoria was at Bal-  
moral, some time ago, she visited an  
aged cottager, and, on leaving her,  
said: "You will now no longer be  
afraid of me, and I shall expect you to  
pay me a visit." "Ah, ma'am," she re-  
plied, "it's not yourself I'm frighten-  
ed at; it's them grand servants."—The  
Argonaut.

If loving hearts were never lonely,  
If all things wished might always be,  
Accepting what they looked for only,  
They might be glad, but not in Thee.

We need as much the cross we bear  
As air we breathe, as light we see;  
It draws us to Thy side in prayer,  
It bends us to our strength in Thee.  
—Anna L. Waring.

Every brave heart must treat so-  
ciety as a child, and never allow it to  
dictate.—Emerson.

THERE'S MANY A SLIP on the ice  
or wet ground at this time of year, and  
many a sore spot in consequence. No  
amount of caution will guarantee you  
against accident. That is why we keep  
Perry Davis' Pain-Killer on hand to  
relieve the ache of bruised flesh, and  
sore, throbbing muscle. It has given  
relief to two generations. There is but  
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(Continued from page 10.)

ing will be respectable at 8 o'clock in the evening, a little flushed at 9, talkative and garrulous at 10, at 11 blasphemous, at 12 the hat falls off, at 1 the man falls to the floor, asking for more drink. Strawn through the drinking saloons of the city, fathers, husbands, sons as good as you are by nature, perhaps better. In the high circles of society it is hushed up. A merchant prince, if he gets noisily and uncontrollable, is taken by his fellow revelers, who try to get him to bed or take him home, where he falls flat in the entry. Do not wake up the children. They have had disgrace enough. Do not let them know it. Hush it up. But sometimes it cannot be hushed up when the rum touches the brain and the man becomes thoroughly frenzied. Such a one came home, having been absent for some time, and during his absence his wife died, and she lay in the next room prepared for the obsequies, and he went in and dragged her by the locks and shook her out of her shroud and pitched her out of the window. Oh, when rum touches the brain you cannot hush it up!

My friends, you see all around about you the need that something radical be done. You do not see the worst. In the midnight meetings in London a great multitude have been saved. We want a few hundred Christian men and women to come down from the highest circles of society to toil amid these wandering and destitute ones and kindle up a light in the dark alley, even the gladness of heaven. Do not go wrapped in your fine furs and from your well filled tables with the idea that pious talk is going to stop the gnawing of an empty stomach or to warm stockingless feet. Take bread, take raiment, take medicine, as well as take prayer. There is a great deal of common sense in what the poor woman said to the city missionary when he was telling her how she ought to love God and serve him. "Oh," she said, "if you were as poor and cold as I am and as hungry you could think of nothing else!"

#### Power of a Helpful Word.

A great deal of what is called Christian work goes for nothing, for the simple reason it is not practical. As after the battle of Antietam a man got out of an ambulance with a bag of tracts, and he went distributing the tracts, and George Stuart, one of the best Christian men in this country, said to him: "What are you distributing tracts for now? There are 3,000 men bleeding to death. Bind up their wounds, and then distribute the tracts." We want more common sense in Christian work, taking the bread of this life in one hand and the bread of the next life in the other hand. No such inapt work as that done by the Christian man who, during our civil war, went into a hospital with tracts and, coming to the bed of a man whose legs had been amputated, gave him a tract on the sin of dancing! I rejoice before God that never are sympathetic words uttered, never a prayer offered, never a Christian almsgiving indulged in but it is blessed. There is a place in Switzerland, I have been told, where the utterance of one word will bring back a score of echoes, and I have to tell you that a sympathetic word, a kind word, a generous word, a helpful word, uttered in the dark places of the town will bring back 10,000 echoes from heaven. Are there in this assemblage those who know by experience the tragedies in the third watch of the night? I am not here to thrust you back with one hard word. Take the bandage from your bruised soul and put on it the soothing salve of Christ's gospel and of God's compas-

sion.

I could give you the history in a minute of one of the best friends I ever had. Outside of my own family I never had a better friend. He welcomed me to my home at the west. He was of splendid personal appearance, but he had an ardor of soul and a warmth of affection that made me love him like a brother. I saw men coming out of the saloons and gambling halls, and they surrounded my friend, and they took him at the weak point—his social nature—and I saw him going down, and I had a fair talk with him, for I never yet saw a man you could not talk with on the subject of his habits if you talked with him in the right way. I said to him, "Why don't you give up your bad habits and become a Christian?" I remember now just how he looked, leaning over his counter, as he replied: "I wish I could. Oh, sir, I should like to be a Christian, but I have gone so far astray I can't get back!" So the time went on. After awhile the day of sickness came. I was summoned to his sickbed. I hastened. It took me but a very few moments to get there. I was surprised as I went in. I saw him in his ordinary dress, fully dressed, lying on top of the bed. I gave him my hand, and he seized it convulsively and said: "Oh, how glad I am to see you! Sit down there." I sat down, and he said: "Mr. Talnage, just where you sit now my mother sat last night. She has been dead twenty years. Now, I don't want you to think I am out of my mind or that I am superstitious, but, sir, she sat there last night, and she said, 'Roswell, I wish you would do better, I wish you would do better.' I said: 'Mother, I wish I could do better. I try to do better, but I can't. Mother, you used to help me; why can't you help me now?' And, sir, I got out of bed, for it was a reality, and I went to her and threw my arms around her neck, and I said: 'Mother, I will do better, but you must help. I can't do this alone.' I knelt and prayed. That night his soul went to the Lord who made it."

#### A Tragedy In Five Acts.

Arrangements were made for the obsequies. The question was raised whether they should bring him to the church. Somebody said, "You cannot bring such a dissolute man as that into the church." I said: "You will bring him in church. He stood by me when he was alive, and I will stand by him when he is dead. Bring him." As I stood in the pulpit and saw them carrying the body up the aisle I felt as if I could weep tears of blood. On one side of the pulpit sat his little child of eight years, a sweet, beautiful little girl, that I had seen him hug convulsively in his better moments. He put on her all jewels and gave her all pictures and toys, and then he would go away, as if hounded by an evil spirit, to his cups and the house of iniquity, a fool to the correction of the stocks. She looked up wonderingly; she knew not what it all meant; she was not old enough to understand the sorrow of an orphan. On the other side sat the men who ruined him. They were the men who had poured the wormwood into the orphan's cup; they were the men who had bound him hand and foot. I knew them. How did they seem to feel? Did they weep? No. Did they say, "What a pity that so generous a man should be destroyed?" No. Did they sigh repentingly over what they had done? No; they sat there, looking as vultures look at the carcass of a lamb whose heart they have ripped out.

In this life there is but one sure happiness—to live for others.—Leo Tolstoi.

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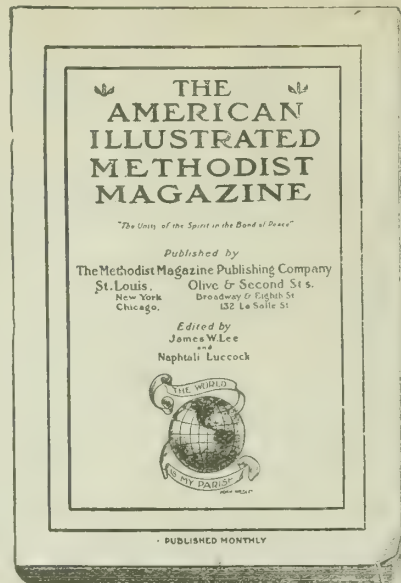
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ESTABLISHED 1893.

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REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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## Editorial.

### MORE BISHOPS.

This subject is a live one, in view of the approaching General Conference. We give in full an article by Dr. W. F. Henn, of North Georgia, taken from the Wesleyan Advocate, which has in it some very plain, sensible talk. There are considerations to be presented by others on the other side. The Texas Advocate says: "If five new Bishops are elected at the ensuing General Conference it will suit this writer. Vast work for them. It is most unfortunate for the appointments when the Bishop reaches Conference exhausted from previous labors." Another page we give a strong and interesting letter by Dr. Palmer on this subject. Some mention will be made on this subject in another issue. Brother Glenn's article is headed, "More and More Bishops," as follows:

"The trend of the Church in these times is evidently toward a continued, perpetual increase of offices and officers in the field. We must not only have all the work of the Church farmed out until there is nothing left for the Church to do, but we must multiply officers for all departments until there is nothing, except it be the drudgery, for the rank and file of the ministry to do.

"The proposition of Bishop McCabe, of the M. E. Church, to add forty new Bishops to their bench may have been facetious, though it seems to have been taken as serious by many who have commented on it. But whether it was intended one way or the other, there is about as much cool, logical reason in it as there is in the proposition of many writers to increase the number of our Bishops by the addition of two, three, or four. I have looked with all the penetration and range of vision that I possess for the necessity for more Bishops, but so far I have failed to see it. I have used the eyes of others who claim to see further than I see, but without avail. I do not see what they see.

"Let us look at it calmly. We have eleven Bishops, and we have forty-eight Conferences—hardly four and a half to the Bishop. But, you say, they are not all able to do full work. That may be true, and must be considered; but surely we can estimate that they can do the work of six men. Counting even that many, there would only be

eight Conferences to the man. Allowing a full week for each Conference and a full week for coming and going and incidental work, we have sixteen weeks in which they are engaged in official duties. That leaves thirty-six weeks for voluntary work.

"I can almost see the sneer that is on many faces, and the element of pity depicted on many countenances as they read this, and think of my ignorance and narrow range of view. They hardly think my statements worthy of notice far enough to inform me that holding Conferences is only a small part of a Bishop's duties. But I am aware of all that, at least I am aware that it is so claimed. I admit, too, that there are incidental official duties of Bishops that are frequently coming up through the year, but not more than can be met in thirty-six weeks, or less time.

"I know that there are heavy extra demands on our Bishops; but there are heavy demands on our other connective officers, editors, presiding elders, and preachers.

"The Bishops, you say, have more than they can do, but more of what? I insist on the question, more of what? Is it more of official work? Is it more of work no one but Bishops can do? Is it work that they could no do as well without being Bishops? What sort of work is it that makes such an imperative demand for more Bishops? They can write books and review articles as well without being ordained Bishops as they can with it. They can preach commencement and dedicatory sermons, visit great ecclesiastical bodies as well; and as for marrying people, baptizing children, and burying the distinguished dead, that should all be done by the pastors, and no Bishops or others should ever allow the pastors to be discounted by being set aside in these pastoral offices, unless the pastor is away or disabled.

"If we need a Bishop to marry one couple, or dedicate one church, or perform one of the many other offices to which they are often called, then we need them for all; and in that case we should have a thousand or more Bishops—a Bishop for every duty and office. The fact is, we do need more loyal, consecrated, holy pastors of the flock of Christ; but we do not need more Bishops, presiding elders, or other officers of the Church. We are sufficiently represented in the high places of our part of God's kingdom; what is needed now is active, earnest workers among the common people. We need Bishops to do the work of Bishops—more than that is both out of place and a hurt.

The Church of God is the last institution in the world that should go into the business of conferring more honorary titles or offices."

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### NATURAL MORALITY.

The following letter from ex-President Cleveland is thoroughly characteristic of that strong Christian statesman. It puts the whole matter of our relation to Cuba in brief compass, and there is no escape from his conclusions. We must fulfill our obligations to Cuba, even if millionaire sugar and tobacco trusts fight greedily for their own enrichment at the cost of the nation's honor. We are not a nation of hogs, and Congress should not allow the whole country to be disgraced in order to please a few men, who have squeezed millions out of the people, and now want to sell our honor also:

Westland, Princeton, N. J.,  
January 21, 1902.

My Dear Mr. Farquhar,—I have only sufficiently recovered from my illness to be about a little and ride out in a limited way. To-morrow I hope to start on a trip to the South, in the expectation that my health will be largely reinstated by the outing.

I received your letter yesterday, and was much impressed by the manner in which you discuss our relations and our duty to Cuba.

The arguments used in opposition to the tariff concessions she implores, based upon our material interests, are fallacious, mistaken, and misleading, while their source and the agencies of their propagation and spread cannot fail to be recognized by every honest, patriotic citizen with shame and humiliation.

It seems to me, however, that this subject involves considerations of morality and conscience higher and more commanding than all others.

The obligations arising from these considerations cannot be better or more forcibly defined than was done by President Roosevelt in his message to Congress, nor better emphasized than has been done by Secretary Root, and yet Congress waits, while we occasionally hear of concessions which rich sugar interests might approve in behalf of trembling Cuba.

I do not believe that nations, any more than individuals, can safely violate the rules of honesty and fair dealing.

Until there is no escape, therefore, I will not believe that, with all our fine words and lofty professions, our embrace of Cuba means the contagion of deadly disease. Yours very truly,

GROVER CLEVELAND.

### DR. WILMOT B. LANE.

Knowing that our readers are interested in Dr. Lane, the new professor at the Woman's College, we give the facts concerning his life and career heretofore:

Dr. Lane was brought up in the Canadian Methodist Church, and is now a member of our Church.

Dr. Lane was born in Perth, Canada, in 1872; he received the B. A. degree of Toronto University in 1893, the M. A. in 1894, his special work being in philosophy, in which he won the prizes offered in 1891, 1892 and 1893. In 1894 he studied pedagogy in the Ontario College of Pedagogy, and won its honor diploma. He pursued courses in theology in Victoria University in 1894-'95, winning three competitive prizes. He took post-graduate work in philosophy in the University of Toronto in 1895-'97 and in 1897 was elected Official Examiner in Philosophy of the University of Toronto. He was also called on to give a lecture course in that institution in 1897-'99. He was

in the University of Wisconsin, and assistant in psychological laboratory. In June, 1899, he received the degree of Ph. D.



DR. WILMOT B. LANE.

The following year he was an honorary fellow and assistant in the psychological laboratory at Cornell University. In September, 1900, he was elected Professor of Philosophy and Psychology in Mount Union College, Ohio, whence he comes to us.

Dr. Lane married (in 1895) Miss Minnie D. Slater, of Toronto.

Those who have been associated with Dr. Lane have been very unqualified in their commendation of him to our Board.

The University of Toronto says in 1896: "Mr. Lane is one of our distin-

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

But as long as he lives in this world Edward Blake will remember the event of that Christmas dinner. The professor's wife never knew what was the cause of the evident trouble in the awkward boy seated by her. She finally gave up the attempt to amuse or entertain him and directed her efforts to "pick up, and for awhile, the other side of her. They have the different first part of my program, and self have to come to the other side fairly limping now where we ought very fact and run because we are truth add-maintain two churches in a the com-one could occupy. The Methodist take the premium for blundering on their work in cities. I was about years ahead of the procession.

Fourth Avenue church stands in the heart of one of the finest residence sections of the city, and is an honor to the denomination. It is not as costly, nor as richly furnished, as Epworth, but I believe it is even more imposing. In one particular they copied Epworth (St. Norfolk, I mean) to my sincere re-  
sorrow and that is in the arrangement of morning. It is a very serious thing that "promised" before night to develop into a gale.

Edward was so thoroughly disturbed by his convictions that he begged to be excused and stammered some awkward apology for going so soon. As he went out into the hall and then opened the outer door into the storm door Freeda came in from another entrance opening on the dining room.

She spoke quietly, but with a good deal of feeling.

"Ned, I don't want you to go away without speaking to me. Are you angry?"

"Not at you," replied Edward. But as he spoke he could not look her in the face as he used to do.

"You are not well, Ned." Freeda spoke quietly. "You are having some trouble"—

"I'll tell you some time, not now," he replied, and after a moment's hesitation he abruptly opened the door and went out.

He started toward his room, but when he reached the steps of Rankin hall he continued on past the building, and went out upon the campus. He crossed it and took a familiar path that led down past the clubhouse and then out upon the main street that led to the city.

Once out there by the big gates of the college grounds he paused again and then went down into the city. He walked deliberately and as if he were going to keep some previous engagement.

Soon he was in the heart of the street traffic down the center of the town. On account of the Christmas day the streets were mostly closed but the crowds on the sidewalks seemed larger than usual. He walked on steadily until he came to the front of

which had grown to be familiar to him in a very brief time—the arched entrance leading up to the box office of the principal theater of Raynor.

A great crowd was streaming slowly up toward the floor entrance. But Edward stopped outside and stared with peculiar earnestness at the two billboards, one on each side of the doorway facing the sidewalk.

The pictures were such as might be seen in almost any city where cheap theatrical representations are common. They were neither worse nor better than scores of others similar to them which had appeared there regularly for years. The wonder was, of course, that pictures of that character could appear in any Christian city of this country and be allowed by Christian people to remain a constant temptation and menace to the purity of young life.

It was characteristic of Edward's stubborn nature that, once having determined on his course, he was resolved to test his purposes by once more entering into the very midst of his temptations as if he would make final defiance of the worst they could do. He mechanically but deliberately went up to the side entrance



He was startled by the appearance of and bought the cheapest gallery ticket to the matinee that was sold. With this ticket in his hand he went around to the gallery door where he had gone so often and stood there a minute. Then he quietly walked out upon the sidewalk and turned his face toward the college, tearing the ticket into pieces as he climbed the hill.

He was glad it was storming harder. The wind had changed, and it came tearing down the hill, flinging billows of fine snow upward. Edward reached the top of the hill and entered the college gate with a feeling of exultation that was partly the result of what he had just experienced and partly the result of his physical contest with the storm.

He went at once to his room and kindled his fire, which had gone out. He

then went to his table and wrote a long letter to his mother, telling her the whole story of his temptation and his final resolve to break with the whole evil. More than once he laid his pen down and rose to pace the floor. He was entirely alone in the building. The storm had risen now to a majestic height and roared over the hill, a perfect anthem of power. He went to the window and back again to the table and finally finished the letter and thoughtfully folded it, put it in the envelope, addressed, sealed and stamped it, ready for delivery.

Then feeling still high in him the emotion that demanded more action he put on his overcoat and went out again. Should he go to Freeda? He wanted to unburden himself to her, and he would have gone if she had still been in the ladies' hall. But it was growing late now, and he shrank back from going to see her in her new surroundings. And there was also even yet a timidity in his thought, even of her, that made him willing to wait a little while.

So he went on down into the city again, carrying his letter with him, which he put into one of the down town boxes, where it would be taken out by the carrier that night some time, and after looking into the shop windows on one of the streets where even yet a few confectionery stores and restaurants were open he started back again for his room.

By this time it was past sundown, and the storm was at its height. As he came up to the steps of Rankin hall he noticed a light in the room. He suddenly remembered that Willis had said that he might return on Christmas day in order to take part in some private theatricals given by the society men in one of the houses of a member who lived in Raynor.

He meant to tell him all about it, "suppose," Edward muttered to himself down at the foot of the steps. And the thought almost upset him again. He was ready to make a clean breast of it to his mother. He had already done so, and it had lifted a load from his heart. He was going to tell Freeda, and he knew that she would understand him and love him none the less. But his roommate was another person. The two incidents of the paper route and the football team had undoubtedly given Willis a feeling of great respect for his roommate. There was no longer any doubt in Edward's mind that Willis had a deep and honest esteem for him founded on the thought he had of his moral character. If now he should frankly disclose to him the facts connected with his recent experience, what would become of that respect which Edward felt he prized at this moment more than anything else? Would he ever again have any influence over Willis? Would it do any good to say anything about it?

But then Edward knew that in spite of his efforts to conceal his visits to one of the lowest of the entertainments two of Willis' society friends had recognized him there and might speak of it any time. Should he wait for a knowledge of it to come to Willis through others and so give his roommate the suspicion that all along he had tried to give an impression for moral uprightness which he did not possess? After all it was not a trifling matter, Edward said to himself as he stood irresolutely on the steps. He knew very well that he had escaped a deadly peril, one of the blackest bells that ever engulfed a young man, and even yet he trembled at the thought of what he had lost, of the wrong he had wrought upon his imagination and his memory.

He went on up the stairs slowly, shaking off some of the snow from his coat and entered his room.

The minute he entered Willis, who was trying on a costume of some sort that he had evidently just pulled out of his dressing case, turned around and said heartily: "Merry Christmas, old man! Old Santa Claus," he added as he noted Edward's snow covered form. "See here what my mother sent you for a little Christmas present." He reached down into his dressing case and pulled out a box done up in tissue paper. "Oh, open it, man, and it won't hurt you. Mother was bound to send it."

Edward fumbled at the package and finally opened it to discover a watch and chain. He silently laid them on his table and looked at them.

"It's all right," exclaimed Willis, laughing. "I told mother about your old turnip, that can't keep time any more than a pumpkin pie, and she insisted on my bringing you this. It won't be polite at all for you to refuse. Not good form in the society we move in, and mother will never forgive you if you don't take it. Oh, I cracked you up all the time I was home. Told mother all about the paper route business and the football affair, and I tell you she couldn't be more grateful if I had rooms with a clergyman and a Sunday school superintendent and a policeman all together to keep me going straight, and the fact is, chum," continued Willis, with a kind look that made Edward groan as he thought of his past record, "it does me good to get back. I'm not your sort much, but it's a tonic for me to have you around, and one of these days when you get me convinced 'I do you credit. What sort of a fellow you had since I've must have been a relief to the Methodist and of me awhile, I'm awfully ginger, I'm awful do me good!"

Edward had not said a word, in fact, he wasn't able to, Willis rattled on at such a rate. But when Willis paused his wide awake, good natured face smiling carelessly toward his roommate, Edward said in a voice that trembled some, "I've got something to tell you that may change your opinion of me."

"Eh!" said Willis in surprise. He turned and looked more closely at his chum. The storm outside roared steadily over the hall as the two young men, both grave now, stood facing each other.

## CHAPTER IV.

As Edward began to tell Willis the story of those two weeks and the effect of his experience on his character Willis grew more and more embarrassed, and finally he assumed a posture of attempted indifference, as he stood by the table, that did not deceive Edward in the least; for, even in the suppressed excitement of his confession, he could not help noticing that Willis was deeply moved. Just how he would take the matter was entirely unknown to Edward, but he doggedly kept on with his story, not attempting to conceal or slur any part of it, making it a disclosure of a real fall in moral conduct, such as it actually had been. To his great relief as he neared the end of his confession he felt consciously freer and happier. No matter how Willis might take it, he was not sorry that he had told him. It was a burden off his soul, and the future, whatever that might be, lay clear before him.

When he paused, Willis, who had not attempted to interrupt or ask any questions, turned abruptly around and walked into his bedroom. He was gone



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## Communications.

### KENTUCKY LETTER.

Mr. Editor, The chief event that has occurred recently in Methodist circles in this part of the field was the dedication of the splendid new Fourth Avenue church, in Louisville. Thirteen years ago I was pastor of Walnut Street church in that city, and preached two sermons that made quite a sensation among my own people. In them I advocated the immediate movement to build this Fourth Avenue church. As such an enterprise would take a large portion of the wealth out of Walnut Street some thought I was sawing off the limb on which I was perched. I also advised that both Walnut Street and Walnut Street be sold, the congregation united, and a strong down-town church established. This stirred them. I heard "razors" carried out the same, and will be. We are not to leap to trying to territory.ists can ng on ten

gret, an. of the choir. s in a gallery right over the pulpit, and completely isolates the choir from the pastor. This is up-to-date ritualistic architecture, but it is un-Methodistic, and subversive of the spirit of Methodist worship. But except this fault, and I have only words of praise for this beautiful temple. Dr. Moore, the pastor, has displayed great executive ability in carrying through this noble enterprise, and is firmly enshrined in the hearts of these generous people. Bishop Galloway preached the dedication sermon, lifted \$27,000 to extinguish the debt, and launched the ship with the benediction of God upon its voyage.

I said Methodists blunder in city work, and they do. They located Randolph-Macon College in a piney woods, when it ought to have been in the environs of Richmond. They located Emory College in a rabbit thicket, when it ought to be a force in Atlanta. They located Central College at a cross-roads, when it ought to have been a redoubt at St. Louis. They located the Southwestern University on a ranch, when it ought to have been a power in Austin. And they put thousands in brick and mortar here in a Kentucky hamlet, when they ought to have a great school in Louisville. It would pay the Church to sell every institution I have named, and others, and rebuild in the centres—fortify at strategic points. Vanderbilt University is a tremendous power in Nashville. So is the Richmond College in Richmond. So is Millsaps College in Jackson. I make no charge for these suggestions, and would honestly advise you not to

pay anything for them if I did, for they are certain to be unheeded. There isn't wisdom enough to adopt them. Yes, that is true; it is in my thought, that if you had built your school in Richmond instead of where it is, Methodism would have been a great gainer. (Don't you cut this out.) The wisest thing Methodism has done in Richmond in a long time was to inaugurate Bro. Wiley's work. He will testify that I heartily favored it, and had planned to co-operate with him in carrying it out. We need similar work in all our cities.

I thought our friends at Centenary, in Richmond, were about the weakest-kneed Methodists I knew, except some that I heard of down in South Carolina, who took off their hats when an Episcopalian passed by until he got out of sight. But, I believe, I have run across some out here in Kentucky who are even more lacking in denominational spirituality. There are not many Episcopalians in this "neck o' the woods," but the Baptists are thick and saucy, and the Campbellites are thicker. In some places the Methodists have actually taken a back seat. I'm no bigot, but before I fall behind any other denomination I'd wipe the earth up with them or they would have to wipe me up. I told the editor of the Central Methodist to jump on the Baptists. He is one of those peaceable, loveable, heavenly-minded men, who can't bear a fuss, and I am afraid I scared him just a little. But as sure as you live we need a shaking up along the whole line of our denominational life. Five million nine hundred and sixty thousand Methodists in America, if united and loyal to their colors, are invincible, and do not need to have a duck-fit of delight because an Episcopalian happens to notice them. Bah! It is like a steam launch saluting a battle-ship. Methodism is the biggest thing afloat. That's a fact.

The general conviction everywhere I go out here is that our Southern Methodist ship sprung a serious leak in the war claim business, and that unless you repair the damage done at Dallas she will henceforth be a crippled craft upon the sea. I hope all will be well. But you must remember the Book Committee are great at "projecting their mental state into the case." By the way, did you ever hear Lincoln's story on that point? When Lincoln was a member of the Illinois Legislature, there was another member from some backwoods county, who felt it was his sworn duty to speak for or against every measure proposed. He became the bore of the body, but nobody could stop him. At length some of the members appealed to Lincoln to try and squelch him. So after his next speech, as he took his seat, Lincoln rose, and said: "Mr. Speaker, the gentleman reminds me of a story. A man got up early one morning, and was washing his face on the steps of his cabin, when he happened to look up, and saw what he took to be a squirrel on the roof of his corn crib. So he called to his little boy, and said: 'Johnnie, bring me the gun, and I'll kill you a squirrel for breakfast.' Johnnie brought him the gun. He aimed and fired, but the squirrel sat there still. He fired again, but didn't budge the squirrel. So he said to his little boy: 'Sonny, its

strange I can't hit that squirrel?' 'Law, dad,' replied the one-gallus urchin, 'taint no squirrel. Hits a louse on your eye-brow!'" This philosophy of "projected mental states" is capable of some curious and fantastic achievements. It transforms a louse into a squirrel, and vice into virtue.

I see Dr. Rankin, editor of the Texas Christian Advocate, raises a question about the eligibility of Rev. H. C. Morrison, a lay delegate from the Kentucky Conference, to a seat in the General Conference. Bro. Morrison, it will be remembered, was arraigned and tried by the Quarterly Conference in Lexington, Ky., and expelled from the ministry and membership of the Church, upon the charge of holding a meeting in Dublin, Texas, in spite of the protest of the pastor there. An appeal was taken to the Annual Conference, Bishop Wilson presiding. I was present at the Conference, and loving Bro. Morrison very much, was deeply interested in the case, and had a hand in the settlement that was reached. As I understood the matter, the case would have been remanded for a new trial, upon the ground of various irregularities; but upon explanations that were satisfactory to all parties, the Conference reinstated Bro. Morrison, and restored to him his credentials. This may have been in itself an irregular procedure, but was wise and in accordance with the spirit of the Gospel, if not with the letter of ecclesiastical law. If the attempt to unseat Dr. Morrison is made, I think it will fail, and the illegality of his expulsion will appear, and many other ugly ghosts get up out of their graves and stalk abroad.

Bro. Morrison is a noble Christian man, an eloquent preacher, and a loyal Southern Methodist. His zeal may have led him into error, but God has greatly blessed his ministry, and thousands of sinners have been led to Christ through his evangelistic work. He is the editor, proprietor, and publisher of The Pentecostal Herald, and runs a big publishing plant in Louisville. I believe the "machine" organs call his paper "a guerilla paper." It is said that its subscription list greatly exceeds that of the Nashville "Christian Advocate." Be this true or false, it is a mighty good paper, and edited by a mighty good man.

The election of Bro. Morrison and the Rev. James Cannon, Jr., to the General Conference looks like a turn in the tide. They are both notorious advocates of reform, and representatives of that wider and freer spirit of progress which has been opposed by the policy of the administration. It is impossible to say how far they, and those who share their spirit, may be able to effect desirable changes, in the face of the formidable combinations that will confront them, but the presence of such men in our ecclesiastical legislature is full of encouragement. We have made some sorry history recently. God give the right success.

I see it stated that Bishop Fitzgerald has made an attempt to solve the presiding elder problem by appointing the pastor of one of the chief churches in New Orleans also presiding elder of the district. This is an interesting experiment, but it will probably carry con-

sternation into the ranks of "the beloved." Imagine the effect of pastor Beauchamp being presiding elder of the Richmond District, and Lear of the West Richmond! Wouldn't it be interesting to overhear what Drs. Garland and Tudor would say about it to themselves. The "dividing elders" will have to hustle to ride the waves of the coming revolution. So will the espiscopoi. We have some mighty rough country in Kentucky. One brother, who travelled one of these rugged mountain circuits, failed to report anything collected on his work for the Bishops. The Bishop asked him why that was, and he replied: "Well Bishop, we have heard how the Bishops get to Nashville and preach in the fine churches, and come on to Bowling Green and preach for the aristocracy, and get to Louisville to spend Sunday, and pass us by. So we just concluded to let the hen peck whar' they scratch." By the way, our Conference meets next fall in a town twenty-five miles away from a railroad. Unless Asbury or McKendree was there, they have never seen "a Beeshup." They have promised to send an automobile to carry him from the railroad station. Great is the responsibility of the "Beeshup" who holds the next session of the Louisville Conference.

S. A. STEEL.



### A LIFE OF DR. DUNCAN—WHY NOT?

Rev. Dr. S. A. Steel, in your paper, some weeks ago, expressed regret that there is not such a life. He is not alone in that regret. A short time after Dr. Duncan's death I mentioned to Dr. Lafferty the writing of such a book. If my memory is correct, he said he did not have the time to write it. I afterwards asked Dr. Tillett to write it. He replied about as follows: "Dr. Duncan wrote very little. His sermons and addresses were seldom kept. It would be hard to get sufficient data to write a satisfactory life."

As great as is the difficulty referred to by Dr. Tillett, in my judgment there are even greater difficulties. Many biographies are portrayals of the peculiarities of the persons. A jagged nature, like a gnarled tree, ever shows the knots. It is easy to point out, perhaps, to describe a blur, a defect. But who can paint, in word or canvas, perfection? Dr. Duncan had more of the perfection of nature and less of the imperfections than any other man that I have ever known. With an unequalled and indescribable magnetism, he won his way and held all that he won. That is not post-mortem praise. To those who knew him it is a trite truth.

In a few years, if no life of him is written, those that knew him best will "fall on sleep," and, as many others that live and die, he will be forgotten. But who that knew him can ever forget him?

In physical appearance, though rather undersize, there was a roundness, a perfection that at once attracted. In speaking his gestures were few, but they were the more forceful when made. His voice and delivery surpassed anything that I have ever heard, or ever expect to hear. There was never a harsh sound; rarely ever a word uttered that you could imagine



a better or a more perfect way of saying it. His mind was both logical and imaginative. He stated things tersely, tellingly. He did not seem to try to be ornate or to polish his sentences, and yet every thought was appropriately expressed. In pathos I have heard nothing comparable to him. When preaching there were often thoughts and suggestions enough in one sermon for many. He took some one great thought, deduced in subject form from the text, and developed that. The theme, after he had been preaching for about half an hour, seemed to possess the man—body, mind and soul. Nearly all the great men that I have heard have shown some signs of the effort they were making. They showed plainly that they were at their best and doing their best. Sometimes there was a struggling after the great. He seemed all the time to be keeping back a reserved force. He impressed you that, if that force should break away from him, you could not possibly endure the tornado of eloquence and pathos. To him the human soul was like a well-tuned musical instrument, and every key readily responded in sweetest accord to his matchless touch.

Dr. Steel said he was helpful. He was an inspiration. If he was a genius he was so many-sided that any pen would likely fail to adequately portray him. Still, he did not claim genius. He was not the least conscious of his greatness. I had rather be able to produce a worthy life of Dr. Duncan than to be President of this country or a Bishop in our Church. Who could possibly portray, in fitting words, such a man?

But I do think that a very readable and profitable book could be written on his life and labors. I think, though, with the meagre matter on hand, that a better work could be gotten up by a number of pens than by one. For instance, get Bishop Granbery to write of him as a school boy; Dr. Whitehead and Capt. Richard Irby as a friend; Dr. Lafferty and Walter H. Page, LL. D., as a preacher; Dr. Tillett and Prof. F. C. Woodward, Lit. D., as a teacher; Prof. Thomas R. Price, LL. D., and Prof. James A. Harrison, LL. D., as a co-laborer in college work, etc. Such a work, properly edited, would not be as scrappy as this imperfect outline would indicate, but would be of thrilling interest from the first to the last chapter. I believe every one mentioned would gladly make the contribution. What a book for the Sunday school library and the Epworth League.

W. J. TWILLEY.

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#### OUR FATHER'S HOUSE OF MANY MANSIONS.

Before leaving home and kindred to go to a strange and far-distant country, the wise emigrant tries to get all obtainable information touching the soil, the climate, the geography, the inhabitants, etc., of that land where he proposes to settle. It is perfectly natural for one proposing to make a country a home for himself and loved ones to get the facts that would enable him to locate to the best advantage. The welfare, the happiness, the safety of those near and dear to him are at stake and he cannot afford to be careless and

indifferent as to where his lot shall fall.

With feelings akin to those of the emigrant from one country into another, the Lord's disciple, when nearing the end of his earthly pilgrimage, seeks all the light to be had touching his eternal home. Happy for him, the Bible gives light touching that "land that is fairer than day," and in familiar figures causes the "home of the soul" to stand out in bold relief. How the eager soul of the pilgrim whose feet are bringing him down to the chilling waters over which all earth's denizens must go welcomes light from the sacred page and revels in anticipation of the joys that will burst ere long on the vision. In those oft-quoted words (John 14: 2, etc.) of our Lord, uttered in the presence of His disciples a short time before His death, we have important information touching the future state, and of our Father's house of many mansions, where all His faithful ones will find "home, sweet home."

It was the opportune time for Jesus to talk to His disciples about the Father's house, for He would soon leave them, and a sense of loneliness and homesickness would naturally take possession more or less of them, but to be told that a home prepared by Himself, who so well knew what would suit them, awaited them, where He would preside, was well calculated to encourage and inspire them. His words are redolent of tenderness, love, and solicitude as He looks upon them, knowing that soon He must leave them. "Father's house"—the phrase is full of suggestion. It can't be a dream, an airy nothingness, an etherealized nonentity, but a heaven that has a locality, that is real, tangible, secure, and in every way adapted to God's children. When we think of the old home where we were born and reared, every spot, every object, well-nigh, is marshaled into view, even down to the most trivial thing, but more than the flowing brook, the moss-covered well, the skirting forests, and the meadow hard by, the house where the family dwelt, in which the fire cracked and roared, and which was the scene of sport and fun, stands out distinctly and prominently. Our Father's house, and the house that so fills the perspective of the past, may hold little in common, but who will say that the one does not at least suggest the other, with the difference that God's house is far more beautiful, far more capacious, far more enduring, has no need of light from sun or moon?

The Greek word used for house is slightly different from the word used for the material temple, as in John 2: 16. In II. Cor. 5: 1 we have the exact meaning of our Lord there given us metaphorically as in this passage also. The word "missions" is in the twenty-third verse rendered "abode," and "resting places" or "dwellings" give the exact idea of the Greek. There are many of these resting places in our Father's home, so there will be abundant room for all. When Jesus was born at Bethlehem there was no room for Him at the inn. There will be plenty of room in heaven.

As to the preparations Jesus is making for the reception of His children into their home in heaven, we can only

let the curtain remain unlifted. We can safely trust Him to do this work for us. He is true and tried. He knows what will suit us best. Thrilling thought, we shall be with Jesus forever! He is to be our blessed Host. We will realize the truth of the beautiful lines of the poet:

"When my life work is ended and I cross the swelling tide,  
When the bright and glorious morning I shall see;  
I shall know my Redeemer when I reach the other side,  
And his smile will be the first to welcome me.  
"Oh, the soul thrilling rapture when I view His blessed face  
And the lustre of His kindly beaming eye;  
How my full heart will praise Him for the mercy, love and grace,  
That prepare for me a mansion in the sky."  
E. P. P.  
Petersburg, Va.

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#### A BISHOP'S QUIXOTIC DREAM.

Our loyal, level-headed laymen, bearing the financial burdens of the Church, will be very thankful to Dr. W. F. Glenn, of Georgia, for an article on the fourth page of this Advocate. In the last General Conference was a trend toward undue liberty, if not extravagance, in the enlargement in salaries at the expense of our worn-out preachers, their widows and orphans. There are already symptoms of a trend to similar extravagance in the next General Conference by increasing the number of connectional officers. Peter went into the first General Conference of the disciples of the Lord, after His ascension, with a similar trend. Evidently he would have been very much gratified to have seen two of his friends elevated to connectional offices; and it is a wonder that he did not move for something like a double-headed secretaryship for a mission board and an editor additional to the secretary in the league work, and get Justus and Matthias both in. Of course, all this kind of work must be done before the coming of the Holy Spirit in the Pentecostal baptism on the tenth day.

Very early in this conference, Peter set forth a movement to get at least one of his friends into office. Whether loaded dice were known in those days, or whether they used dice or not in the "casting of lots," we know not, but "the lot fell upon Matthias," and no one seems to have ever heard of him from that day to this. Some people think the Lord preferred a man for this place like that inimitable Greek and Hebrew scholar, Saul of Tarsus, but Peter was impatient, and too "practical in his politics" to wait too long on the Lord.

General Grant, while President of the United States, had a pet preacher friend who very much resembled Daniel Webster in figure and face. The General became about as much interested in this friend as Peter was in Justus and Matthias. There being no civil office of sufficient scope, breadth, and dignity open, he created the office of Inspector of Consulates, and sent his Websterian chaplain around the world in a halo of glory. This all seemed very fine to the clerical friends of this new officer, but not so fine to

the poor, tax-burdened laymen. Some of the spectators, years later in a New York opera-house, who witnessed the election and ordination of this same preacher to the episcopacy, thought when the question was asked: "Are you persuaded that you are called to this office by the will of the Lord?" that he might have very truthfully added: "And also by the energetic and persistent wills of the family and friends of a famous ex-President of the United States!"

The creation of offices for the support of sinecures is still the bane of our national and State governments. A Congressman says such sinecures are stumbling over each other at Washington, and many can recall such scenes at Jefferson City. The Church should set civil government an ample of patriotic exemption from such demoralizing extravagance. The very hopeful sign is that the Church is awakening to the necessity of using the practical, financial and business experience of laymen in her law-making counsels more than in the past. The laymen are awakening to the necessity of providing a better support for superannuated or worn-out preachers, instead of retaining such preachers during all the afternoon of their lives in the presiding eldership. The laymen say that we do not need half the presiding elders required by the conditions of former days. Many a presiding elder can now talk to the pastors of his district any hour of the day through telephones and meet them all face to face every week in preachers' meetings; and reach his quarterly meeting in sixty minutes at five or ten cents' expense with less discomfort in a whole year than was once encountered in a single day. Even in remote and scattered country districts rural delivery is now enabling the elders to reach all their pastors in a very few hours by postal card or letter.

Since so many pastors are being educated in schools and colleges instead of in the saddle, as in former times, the laymen claim that the frequent presence of the presiding elder is not now so imperative. They claim that the dignity and efficiency of the office can be very much enhanced by reducing the quantity and enhancing the quality. Double the size of the districts and put them in charge of the most vigorous and best qualified preachers to be found, blazing with evangelistic and missionary zeal, and let them hold their own district Conferences.

#### NO MORE BISHOPS NEEDED.

Bishop McCabe's Pickwickian or Quixotic suggestion of forty additional M. E. Bishops is as amusing as some of his experiences in Libby Prison, and has been taken too solemnly in the South. Laymen think that the same changed conditions in civilization which demand a reduction in presiding elders also applies to the episcopacy. Pullman and floating palaces now enables a Bishop to belt the world with less discomfort than Asbury experienced in riding from Philadelphia to Baltimore. The comparison of the work of our episcopacy with that of the diocesan work of the Episcopal Church is as absurd as Bishop McCabe's suggestion. The Episcopal

(Continued on page 13.)



## THE SUNDAY SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 23.

Text of the Lesson, Acts vi. 1-15.  
Memory Verses 7, 8—Golden Text,  
Matt. x. 28—Commentary Prepared  
by Rev. D. M. Stearns.

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1, 2. "It is not reason that we should leave the word of God and serve tables." This was the decision of the twelve when there began to be some murmuring among the disciples concerning the daily ministration of things temporal. As the number of the disciples multiplied it could hardly be expected that in these newborn babes there would not be manifest some phases of the old nature, some of the works of the flesh, such as wrath, strife, surgings and such like (Gal. v. 20). Even Peter, James and John might remember quite a number of things in their own lives, even after they had been a year or two with Christ, which were of the flesh and not of the spirit; so it is to be hoped that while they determined that they could not take time to see to these seemingly unspiritual affairs they were patient with the murmurers.

3, 4. "We will give ourselves continually to prayer and to the ministry of the word." They would not serve tables, but they would pray and search and teach the word. They recognized the importance and the difficulty of attending to the daily ministration, for they saw the necessity of a committee of honest report, full of the Holy Ghost and wisdom.

5, 6. "They chose Stephen, a man full of faith and of the Holy Ghost, and Philip." The other five are not mentioned again after this verse, which is not necessarily anything against them. Philip is mentioned sixteen times and Stephen, who became the first martyr for Christ, is mentioned seven times. If the mind of the majority is a correct guide, then the appointing of this committee was the proper thing, for the suggestion pleased the whole multitude. There was something in those days in the laying on of hands (1 Tim. iv. 14; 11 Tim. i. 6), but it was not confined to the hands of the apostles (Acts ix. 17; xiii. 3). The laying on of hands in our day is not unlike the shaking of hands; sometimes there are life and inspiration and sometimes a chill. Barnabas, the son of consolation, was like Stephen, a man full of the Holy Ghost and of faith (chapter xi, 24). There is no reason why each believer should not be so filled.

7, 8. "And Stephen, full of faith and power, did great wonders and miracles among the people." The word of God increased, or, as in xii. 24, "grew and multiplied," and in xix. 20, "grew mightily and prevailed." The number of the disciples multiplied greatly in Jerusalem, and a great company of the priests became believers. It was truly a great and mighty work of the Spirit of God and was not confined to the apostles, for Stephen, willing to serve tables, was greatly used, God working wonders and miracles by him. The gospel is the power of God unto salvation to every one that believeth (Rom. i. 16), and as the word is preached the Spirit works, convincing of sin and righteousness and judgment. When a servant of Christ preaches the word of God, he has a right to believe that it will accomplish His pleasure and never return to Him void (Isa. lv. 11). We may learn a lesson of assurance from the devil in this matter, for when he sowed his tares he seems to have had no anxiety about their growth, for he went his way, sure that they would grow (Matt. xiii. 25). Let us have faith in God that He will take care of His own word and that no word from God shall be void of power (Luke i. 37, R. V.).

9, 10. "They were not able to resist the wisdom and the spirit by which he spake." The Lord Jesus had promised a mouth and wisdom which no adversary could gainsay or resist (Luke xxi. 15), and this was a fulfillment of His promise. The wisdom was the wisdom of God and the spirit was the Spirit of God. As with the Lord Jesus the words and works were all the Father's, so in these Spirit filled

men the words and works were all the Lord's (John xiv. 10; xvii. 18). We think of the night in Gethsemane when, in reply to their saying that they sought Jesus of Nazareth, He simply said, "I am," and they went backward and fell to the ground. It was the same word that healed the leper, cast out demons, rebuked fevers and all manner of disease, stilled the storm and, away back in the beginning, created all things. What do we know of the power of His word in us or through us, or of the experience of Paul in these words: "Striving according to His working which worketh in me mightily?" (Col. i. 29.)

11, 12. "They caught him and brought him to the council." The adversary can stand ten thousand ordinary believers of the Laodicean stamp and be not a whit afraid of them, but let a Peter or a Stephen, filled with the Spirit, stand boldly for Christ and the resurrection, and the devil will do his best to stop them. The power of God in Stephen was more than Satan could put up with, and so he stirs up the rulers and the people to lie about him and to arrest him.

13, 14. "And set up false witnesses." So Jezebel did to Naboth, and so these same rulers did to our Lord Jesus. It was written concerning Him, "False witnesses did rise up; they laid to My charge things that I knew not." "They that hate Me without a cause are more than the hairs of Mine head; they that would destroy Me, being Mine enemies wrongfully, are mighty" (Ps. xxxv. 11; lxi. 4). We must, if we follow Him fully, expect the same treatment He received, for "all that will live godly in Christ Jesus shall suffer persecution" (11 Tim. iii. 12), and He Himself said, "If they have persecuted Me, they will also persecute you" (John xv. 20).

15. "And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." He was no doubt thinking of the Lord Jesus and all that Christ had endured for him. By faith he saw Christ and not these wicked witnesses or rulers, and the glory of Christ was seen upon him. We are apt to think it very hard when people wrongfully accuse us and lay to our charge things we know not, but we should consider it as blessed fellowship with Christ, remembering His own words, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for My sake; rejoice and be exceeding glad, for great is your reward in heaven" (Matt. v. 11, 12). Some associate this angel-like appearance of Stephen with the time of his martyrdom, but it was before he gave his address to the council. May we ever so see Jesus that we shall reflect His glory.

## EPWORTH LEAGUE

Topic For the Week Beginning Feb. 23, "Obedience"—Text, I Sam. xv. 22, 23; 1 Kings iii. 14; Rev. xxii. 14.

"To obey is better than sacrifice."

"Blessed are they that do His commandments."

This does not always appear the easiest or most attractive way. Indeed, it is often much easier to pay a heavy forfeit or incur severe penalty than to do the straightforward, plain and simple duty. It takes more manhood to obey than to give a costly sacrifice. Many a person will give \$10 in a cause rather than speak a word or be bothered to think of the subject. Sacrifice is worship by proxy. Obedience is personal service. Sacrifice kills something else. Obedience kills one's own self will and pride. The one presents things, while the other presents self to God.

To obey is not to go through outward motions merely. It is from depths of the heart to recognize another's dues and one's own duty to pay those dues, and more than such assent of mind is the consent of feeling that it is good to do it, and we prefer such course to any other one possible. The glad response of heart is the most valuable part of

an obedience. Lack of understanding, even misunderstanding, can be overlooked, and mistakes of mind also, but where the intention is not right, where love is lacking and will is rebellious and service is performed grudgingly, it is impossible to pass it by. There must be correction until there is complete change of attitude.

"Right to the tree of life."

Great stress has been put in times past on the personal element of the judge in the adjustment of rewards and penalties under the divine law until it is to be feared not a few have conceived of it as rather matter of caprice or favoritism than of justice mercifully and lovingly administered. It is well sometimes to look at the whole subject on its natural side as the orderly working of forces which must inevitably result in certain ends. We are made in a certain way and are surrounded by a world in which the interworking of powers is fixed to move according to definite laws. Violation of these laws brings disaster, obedience to them brings prosperity. No special pleading will alter results. No favoritism need be expected. No caprice or prejudice can be discovered. The merit system prevails here. Obedience to spiritual law gives right to the tree of life—that is, it opens the path, it is the means by which the eternal life is appropriated. It is the method by which one enters through the gates into the city. God loves the world with infinite compassion, but not with lawless disregard of moral distinctions. He gives His only begotten Son that men may be saved. But the provision of salvation is restricted to those who will accept Him. Those who perish are the "whosoever believeth on Him." They have eternal life because spiritual processes in them produce that result as naturally as vital processes in the body produce physical life and health.

We must keep God's directions for soul life and strength if we will have eternal blessedness. Neglect is as fatal as rebellion. No one becomes good by mere wishing. Jesus learned obedience—learned it through the things which He suffered. God leads us the same road.

## Having Peace.

We cannot have peace if we are living our own life, striving for our own will, seeking to walk in our own way. But if in very truth we have faith in God, if we believe that He is companioning us, redeeming us, that all material things are simply the instruments preparing us for another world, that our failures here are the secret and the starting point of a grander success hereafter, if we are willing to leave the past in His hands because we cannot alter it and the future because we cannot control it and live simply in the present moment, we may walk as He walked in the midst of the tempest and go over the sea, and the sea shall not engulf us and the tempest shall not destroy us.—Lyman Abbott.

## Loving With the Mind.

It seems very easy for many people to forget that we are commanded to love God not only with all the heart, but with all the mind. They imagine that they will have become altogether Christlike if their heart—that is, their intention—is pure, if their will to do right is good, if their affections are supremely centered on God. It is a mistake which has wrought great harm, brought disrepute on an important doctrine, led people to make professions which their behavior has belied and produced discouragement, failure and loss.—Zion's Herald.

## The Answers to Our Prayers.

How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered, instead of feeling sure they will be so, if they are only offered up in faith and are in accord with the will of God!—Lutheran Observer.

## Contentment.

We shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of minds which theologians call, and rightly, faith in God.—Charles Kingsley.

## Thy Will Be Done.

Thy will that works from clod to star,  
That stretches the bright rainbow bar,  
That rules the land, restrains the sea,  
That perfect will be done in me.  
So shall I rest from pain and care,  
Be safe and peaceful everywhere.  
—Christian Endeavor World.

## RELIGIOUS THOUGHT.

## Gems Gleaned From the Teachings of All Denominations.

We shall not really live until we live again.—Rev. Dr. George H. Hepworth, Congregationalist, New York.

## Will.

Nothing can take the place of a resolute will.—Rev. Dr. John T. M. Johnston, Baptist, St. Louis.

## Evolution.

Life comes out of death; progress comes out of suffering.—Rev. R. F. Coyle, Presbyterian, Denver.

## The Noblest Victory.

To be willing to suffer defeat rather than to win unworthy victory is itself the noblest victory.—Rev. Dr. J. L. Jackson, Baptist, Chicago.

## Best For This World.

Religion is the best philosophy and the best morals and the best instrument for time merely.—Rev. Dr. J. C. Armstrong, Baptist, St. Louis.

## How to Retain Favor.

Nations as well as individuals retain the favor of the skies only as they do the will of the infinite.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

## Do Your Part.

If we make the church of Christ manifestly worth loving, the people will not fail to love her.—Rev. Dr. S. B. Warner, Methodist, St. Louis.

## Honor in All Stations.

A bootblack who does his duty is as honorable as the governor of the state and, being honorable, can afford to rejoice.—Rev. J. C. Solomon, Baptist, Atlanta.

## The Only Saving Power.

Righteousness is the only thing which can save the nation, the state, the church or the individual from failure.—Professor John W. Wetzel, Congregationalist, Yale University.

## Earnest Citizenship.

God give us a citizenship that shall be trumpet, tongued for the right until the powers that be are supplanted by the powers that ought to be.—Rev. C. J. Hall, People's Tabernacle, Denver.

## Unchangeable Religion.

The thought of no century is final, and each century brings different ideas and interpretations, but religion as an active principle is always the same.—Rev. Charles W. Byrd, Methodist, Atlanta.

## The Fountain Head of Wisdom.

Man, with all his learning, has not got beyond the Bible. All our ideas of progress, with all the forward looking spirit of modern Christendom, are due to the Bible.—Rev. H. P. Aston, Baptist, Philadelphia.



**Holy Lives.**

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Dean Farrar, Anglican Church, Canterbury, England.

**Difficulties.**

Let us all learn to thank God for difficulties. They are a part of our discipline. Canaan lies on the other side of Red seas and the Jordan. We need not cross either of them till we come to them.—Rev. Dr. Theodore L. Cuyler, Presbyterian, Brooklyn.

**Why We Are Here.**

You are not put into life for a mission or to do great things. You and I are put into life to be made men and women, to do the things that God puts into our hands to do, be they great or be they little.—Rev. Dr. Lyman Abbott, Congregationalist, Brooklyn.

**The Only Reality.**

We argue and dispute about the gospel, but it remains airy and unreal until we come face to face with genuine Christian love in action, bearing and hoping and enduring all things.—Rev. Thomas H. Darlow, Literary Superintendent Baptist and Foreign Bible Society.

**Our Noblest Treasure.**

Man lives not by bread alone, but by love and hope and faith, and because the so called "sacred Scriptures" of the world more or less perfectly voice these higher aspects of human nature, they constitute our noblest treasure.—Rev. Thomas B. Gregory, Before the Chicago Liberal Society.

**Forget Sin.**

Forget your own sins. Forget the sins of your neighbors. Our memory of them is sometimes more vivid than the memory of our own. Do not allow such remembered transgressions to spoil the peace and purity of your soul.—Rev. Dr. Francis L. Patton, Presbyterian, President Princeton University.

**Successful, but Had Groveled.**

A few years ago a man of many millions called me to his bedside when he was dying. In his last hours he spoke out frankly. "Doctor," he said, "I've failed, for I've groveled." Yet the world called him successful. His phrase, "I've groveled," has stuck to me as expressing much.—Rev. Dr. W. S. Rainsford, Episcopalian, New York.

**Feed Your Children's Souls.**

In so called Christian homes children are neglected as to their spiritual natures. As little animals they are well cared for, but that is all. Parents think they must clothe and feed them and decide questions of amusement and companions and politics, but the subject of religion, the most important of all, they must decide for themselves.—Bishop James M. Thoburn, Methodist.

**How to Find True Happiness.**

Man possesses fame, but this does not satisfy the cravings of his soul; he seeks sensual pleasure, but with this come repulsion and a reaction, and then, still desiring, he accumulates money, but none of these brings true happiness, for all of them are only of the external of man and not of man himself. It is only by a constant seeking for something noble and better than we can ever possess in this life, by ever seeking a fuller, truer and wider life, that we can expect to become men.—Rev. Nathaniel Mooney, Catholic, Chicago.

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.



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N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Washington Street, February 16th, morning.

Wesley, February 16th, night.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greenville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

High Street, April 20th, morning.

Matoaca, April 20th, night.

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DR WILMOT B. LANE.

(Continued from 1st page.)

guished graduates. He took full work in the honor department of philosophy, gave evidence of special aptitude for the course and maintained the first place in the annual competitive Class Lists. He has since given three years to post-graduate study. (Three years more since this letter was written.) He has excellent habits of application, perseverance and thoroughness, and his character is all that could be desired."

Victoria University says: "We have had few men who could rank with him in these subjects. He is at the same time an earnest Christian man, wielding an influence for good, and is endowed with a disposition and manner which makes him an agreeable associate in work."

Ontario College of Pedagogy says: "He is one of the very best men that have passed through the school. He is a clear thinker, a good teacher, and withal a manly man."

The University of Wisconsin says: "He has marked ability, has had very thorough training in the whole field of philosophy, and is capable of teaching any branch of it. In his teaching work here he has been eminently successful. His students are remarkably enthusiastic. You will make no mistake in electing him."

Cornell University says: "Dr. Lane

is a man of unusual ability and broad scholarship. In philosophy especially is his knowledge of wide range and minute exactness, his thought lucid, his expression clear. His work is done with diligence, enthusiasm and thoroughness. Personally, he is a perfect gentleman. His opinions are sane and clear-cut; his convictions, though strong, are never given with dogmatism or conceit. He is a good speaker, and shows a complete grasp of his topic when lecturing."

Mount Union College says: "In all the particulars about which you make inquiry, Dr. Lane is a man of extraordinary excellence. The quality, breadth and depth of his scholarship, and his superior teaching ability, would make him an honor to the faculty of any University in the land. We shall release him with the greatest reluctance. You can make no mistake in electing him."

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DOCTOR LYMAN ABBOTT.

(Hamilton Wright Mabie in the World's Work.

Dr. Abbott's extraordinary working power is significant of a quality of his nature which impresses itself on all who come in contact with him, a singular poise and serenity of spirit. He saves force by avoidance of nervous and emotional waste, and is liable to put his entire strength into his work. This salvage is effected not through coldness of temperament or lack of active sympathy, but through fundamental repose and harmony. A very sensitive man, of slight physique, with small muscular strength and intense mental activity, Dr. Abbott would perish by sheer exhaustion of vitality if he were not almost perfectly adjusted to his life and his task. Those who have seen a great experience strike him have realized how fragile his body would be without the support of his spirit. When such an experience comes he seems to withdraw into some secret place where there is abundance of strength.

A man bred in purely conventional ideas of religion once said of him, by way of dissent and criticism: "Why, Dr. Abbott believes that God is as much with him as He was with Abraham." This is precisely the faith in which Dr. Abbott lives from day to day; and this faith is the secret of his repose. It is both a refuge and an inspiration, the explanation of his serenity, and also of his courage, his ardor, his power of leadership.

The harmony which he has established between himself and his tools, his work and his world, he owes in part to his ancestry. He belongs to the class of men, who, like Emerson and Phillips Brooks, build on ancestral moral foundations. For such men the questions or personal character seem to have been settled in advance, and they are left free to put their full force into work. Born with a harmonious moral nature, men of this supreme good fortune need waste no time on themselves.

Dr. Abbott works without the slightest friction; although one of the most vital and spontaneous men of his time, his mind has the exactness and rapidity of an exquisitely adjusted machine. He fastens by instinct on the central

and formative fact or facts in the most confused situation or question, puts all subordinate matters aside, reasons with singular directness, and states both the process and the results of his thought with lucidity and simplicity. So easily does he work that when he has thought out his problem or reached his conclusion he regards the matter as finished; the task of writing out what he has to say is to him only a detail involving time but no labor.

The February issue of the American Illustrated Methodist Magazine is bright and varied. The opening article takes up art, in the person of Sir John Everett Millais, and gives pictures of his exquisite studies, "Cherry Ripe," "Caller Herrin," and "Effie Deans."

Dr. T. N. Ivey deals with the beginnings of the Methodist Episcopal Church, in "The Celebrated Conference at Green Hill's," the first Annual Conference held in this country.

The Hymn Writers Series, in its eighteenth chapter, tells the story of the gifted Cloverbrook sisters, Alice and Phoebe Cary, whose sweet lyrics are not likely to be forgotten. Fresh pictures, direct from the old family home, illustrate the article.

Miss M. E. Braddon's powerful recent story, "The Infidel," which takes up the stirring times of the Methodist revival of the eighteenth century, forms the subject of an article, illustrated by pictures of the writer's beautiful home in the New Forest.

Other articles are "Toronto as a Convention City," "Darkness and Song," and "Grasshoppers and Crickets." Poetry is represented by a study of "Job," entitled, "Thy Will Be Done," from the pen of Stanley Waterloo; "The Crocus," by C. H. Williamson, and "Comfort by the Way," by J. M. Dixon, with music by W. H. Pommer.

Published monthly by the Methodist Magazine Publishing Co., St. Louis, Mo. One dollar a year.

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### NOTICE.

The editor of the Annual regrets that through inadvertence the name of Rev. D. G. C. Butts failed to appear in connection with the sermon preached by him at the late session of Conference and printed by request of the Conference in the Annual.

B. F. LIPSCOMB.

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### THE LOVE STORY OF GEORGE ELIOT.

The world has always judged pretty harshly the union of George Eliot and George Henry Lewes; not for itself, but for its influence upon others. The early life of George Eliot and the nature of her intimacy with Mr. Lewes and the strong personality of each are feelingly discussed in the March Delineator by Clara E. Laughlin in her series on Authors' Loves. Certainly George Eliot's four and twenty years of life with Lewes were idyllic, full of earnest purpose and unremitting labor and crowned with a perfection of mutual understanding and helpfulness. Mr. Lewes first encouraged her to write fiction and her success proved his wisdom; her novels bear ample testimony to this. The article is accompanied by some rare illustrations.



## Religious News.

Dr. Joseph F. Berry, editor of the Epworth Herald, who has been in Southern California for some weeks recuperating his health, is making encouraging progress. He is living at Ocean Park, and is gaining daily. He expects to reach Chicago about the middle of March and resume his work.

The revival meeting that has been in progress at Main Street Methodist church since the 26th of January closed last night, and Rev. George R. Stuart, the evangelist, who has been conducting the services, left this morning for his home, in Tennessee.

As a result of the revival hundreds were converted, and a large number of "backsliders" reclaimed.

Mr. Stuart won for himself a score of friends during his short stay in Danville.

A voluntary contribution of nearly \$1,000 was presented to him by the people of the city.—Dispatch.

At Monumental M. E. church, beginning last night, the Monumental Men's League will hold a series of services preparatory to revival meetings which will begin February 16th. The topic last night was "What is It to be Converted?" to which Captain James H. Toomer spoke. The topic to be spoken to during the meetings will be: To-night, "The Part of Prayer in Revivals," by Mr. R. G. Lowe; Wednesday night, "Am I Ready for Revival?" by Rev. E. H. Rawlings; Thursday night, "Soul Winning, or How to Work with Individuals," by Mr. J. A. Deans; Friday night, "Tempted and Tried," by Mr. A. C. Zepp.

The services on Monday, Tuesday, and Thursday evenings are for men only. On Wednesday evening the Men's League will unite with the regular church service, and on Friday evening with the Epworth League. Services begin at 8 o'clock. The public is cordially invited to attend.—Landmark.

A large congregation, which filled Wright Memorial church to its capacity, assembled last night to hear the third of the series of sermons on home life, "Pulling Together," by the pastor, Rev. George McFaden.

In the midst of his sermon last night the Rev. Mr. McFaden was taken suddenly ill, and for a few minutes discontinued his discourse. He was suffering from an attack of indigestion. The attack lasted but a short time. The reverend gentleman soon recovered sufficiently to finish his discourse, which done, he immediately left the pulpit. The Rev. C. W. Cain, who happened to be present, dismissed the congregation. Mr. McFaden is out today, much to the pleasure of his congregation and citizens generally, seemingly in his usual good health.

Next Sunday night the reverend gentleman will deliver the fourth, on "Three House Burners."—Star.

The Ministerial Union of Richmond, Manchester and vicinity held a regular meeting yesterday morning in the parlors of the Young Men's Christian As-

sociation. The attendance was quite large and considerable interesting business was transacted.

The special order for the day was a paper by the Rev. M. Ashby Jones on "How to Reach the Young Men of the City." Mr. Jones had to be away from town during the week, however, and could not find time to prepare the paper. Dr. W. H. Whitsitt, whom he designated in his stead, did not appear, and the paper had to be gone without. In its place there was a symposium on the subject assigned to Mr. Jones.

Among the speakers were Dr. R. P. Kerr, Mr. S. K. McKee, Rev. W. B. Beauchamp, Dr. Jere Witherspoon, Rev. P. A. Cave, Dr. C. S. Gardner, Rev. James E. Cook, and others. The consensus of opinion was that the young men could be reached if the churches would go after them, would make the young men feel that they are welcome, and would provide interesting and attractive services for them. Dr. Witherspoon declared that he was greatly interested in this work, and that he had called a meeting of his young men for Wednesday night, when a Good-Fellowship League will be formed.

Mr. B. F. Johnson appeared before the union and suggested that the various denominations unite in purchasing a tent, inviting some well-known speakers here, and for several months conducting a campaign to reach the young men. He suggested a band and other attractions. After some considerable discussion the matter was referred to a committee consisting of Dr. C. S. Gardner, Rev. W. B. Beauchamp, Rev. C. P. Williamson, Rev. C. A. Marks, and Rev. T. H. Semmes. Mr. Johnson excited considerable amusement by stating his belief that the preachers frequently drove the young men away from the churches by praying too long. One of the ministers asked Mr. Johnson if he had been delegated by the laymen to appear before the preachers and tell them that.

Just before the adjournment of the union the Rev. C. H. Crawford, superintendent of the Anti-Saloon League, made a statement in reference to his work. He said that the League was planning a campaign which will soon be opened up in Richmond. On the first, second, and third Sundays of March well-known speakers from different places will speak in Richmond in the interest of the League work.

The Rev. J. Spencer Smith, formerly of Elizabeth City, N. C., now of this city, and Dr. Philip Du Val were elected members of the union.—Times.

The activities of the Methodist Institute for Christian Work are steadily branching out. In a short while now the halt, the lame, and the blind will be coming to the Institute at Nineteenth and Main streets.

Rev. George H. Wiley, the superintendent, is making arrangements for a free dispensary at the Institute. His plan is to have a physician of the city to spend an hour each day there, and all who need treatment and are unable to pay for it may come and get it. Mr. Wiley hopes to get the physicians to serve by terms, so it will not be hard on any of them.

His plans seem practicable, and all

the physicians he has spoken to about the scheme have fallen in readily with it. But not only will he have the general practitioners there; he is endeavoring to have specialists for the eye, ear, and throat there at regular intervals, say one day a week, to attend those who are afflicted out of the ordinary. It is not known, perhaps, that there are many persons, men, women, and children, who are in pain and at great inconvenience, when, if treated by a skilled specialist once or twice, would soon be well. They are deaf, or partially blind, just for the lack of some brief treatment at the hands of a person who knows.

There are in the section of the city where the Institute is doing fine work a large number of persons who have no organic trouble, but who are sick because of neglect, and because of their unwholesome environments. The privilege for these to see a physician and get proper medicine from him would be a saving of life to them, to say nothing of pain.

Rev. Mr. Wiley is asking for food and clothing for his spiritual constituency just now. On yesterday he gave several interesting instances of help received just in time. On Thursday he received from a Cary street dry goods house a donation of warm vests for children. At the night school last night the teachers saw two girls shivering at the stove, without wraps on. She ran her finger up the sleeve of the little girls' arms and found that they were without underwear. A pair of these vests went to each girl. A Broad street dry goods merchant sent a dozen wraps and cloaks to the mission. Ten of them have been placed on ten as needy and worthy cases as the committee of painstaking ladies could find. One of the unalterable rules of Mr. Wiley's work is, "No one is to be helped without the best possible investigation." This rule is more stringently applied this year than before, experience having shown that many beg only to dissipate or to escape work. Mr. Wiley is very much in need of shoes for women and children, and will gladly receive any odds and ends, no matter how bright the color, or how sharp the toe. Style does not count with his folks.—Times.

At the regular meeting of Methodist preachers of this city held yesterday in the pastors' study of Epworth church, a statement in regard to the work being done in this city by the Union Mission was made by the superintendent, and the enlargement of the mission work in Norfolk was discussed. The president, the Rev. W. R. Proctor, called the session to order, and prayer was offered by the Rev. D. B. Austin, of Haygood Memorial church.

In reference to the project of establishing a new mission, as requested by the Board of Missions of the Virginia Conference, it was stated that the church buildings in the three cities would not seat half of the population. People are flocking here all the time from the country districts, and it was contended that an effort should be made to find out who they were and get them into the church.

The pastors of the churches have all the work they can do, and the laymen

will be organized to look after this work.

The Rev. G. H. McFaden reported that he has recently organized a missionary Sunday school at the end of Sixth street, in Portsmouth, and now has forty children in attendance regularly. None of these had ever before been to Sunday school. The pastor addresses them one night every week, and the interest shown in the work is encouraging.

The Rev. R. H. Bennett called the attention of those present to the union revival that will be begun in this city next Sunday. Many interesting statements were made in connection with the event, showing that the pastors are anxious for the work to begin.

### REPORT OF PASTORS.

After the regular business the following reports were made by the pastors present:

The Rev. E. T. Dadmun, of Centenary, reported the usual interesting services.

The Rev. R. H. Bennett had a pleasant day. He taught a Sunday school class at Epworth, delivered an address before the Sunday School Missionary Society of Wright Memorial church in the afternoon, and preached to a fine congregation at night at Epworth.

The Rev. J. B. Merritt, chaplain of the Seamen's Bethel, had a good day. A very large audience greeted him at night, and the exercises were very interesting.

The Rev. George Wesley Jones attended the new Sunday school at Park Place, and preached at Trinity church in the morning and conducted the revival services at LeKies Memorial at night. There was one conversion.

The Rev. D. B. Austin preached at Haygood Memorial church in the morning and at Lynnhaven in the afternoon. The services were of an interesting character. The congregations have improved lately.

The Rev. W. R. Crowder had a fairly good day at Denby's. He preached in the morning and at night. There were three additions to the Sunday school. One was received into the church by certificate.

The Rev. Ernest Stevens said his congregations at Owens' Memorial were larger than for several Sundays past.

The Rev. C. L. Bane had a very good day at Cumberland Street. The Epworth League service was the best since his pastorate commenced there. A Bible Teachers' Study Circle of twenty-five members was organized. He preached to good congregations. One was received by certificate.

The Rev. Dr. A. Coke Smith reported a good Sunday school at Epworth. He preached in the morning on home missions, and had a generous response to the request for help. He also stated that the Rev. R. H. Bennett preached at the evening service the third in his series of sermons, and the impression made was exceedingly fine. In answer to a question as to the outcome of the mission movement on Virginia street, he said that good work is being done. Better work would be done if they had better facilities, and if it were better supported.

The Rev. D. T. Merritt said that

(Continued on page 12.)



# Talmage's Sermon.

WASHINGTON. —In this discourse Dr. Talmage calls all people to gladness and opens all the doors of expectancy; texts, Genesis vi. 18, "Come;" Revelation xxii. 17, "Come."

Imperial, tender and all persuasive is the word "come." Six hundred and seventy-eight times is it found in the Scriptures. It stands at the front gate of the Bible, as in my first text, inviting antediluvians into Noah's ark, and it stands at the other gate of the Bible, as in my second text, inviting the post-diluvians of all later ages into the ark of a Saviour's mercy. "Come" is only a word of four letters, but it is the queen of words, and nearly the entire nation of English vocabulary bows to its scepter. It is an ocean into which empties ten thousand rivers of meaning. Other words drive, but this beckons. All moods of feeling hush that word "come." Sometimes it weeps and sometimes it laughs. Sometimes it prays, sometimes it tempts, and sometimes it destroys. It sounds from the door of the church and from the seraglios of sin, from the gates of heaven and the gates of hell. It is confluent and accrescent of all power. It is the heiress of most of the past and the almoner of most of the future. "Come!" You may pronounce it so that all the heavens will be heard in its cadences or pronounce it so that all the woes of time and eternity shall reverberate in its one syllable. It is on the lip of saint and profligate. It is the mightiest of all solicitants either for good or bad.

Today I weigh anchor and haul in the planks and set sail on that great word, although I am sure I will not be able to reach the farther shore. I will let down the fathoming line into this sea and try to measure its depths, and, though I tie together all the cables and cordage I have on board, I will not be able to touch bottom. All the power of the Christian religion is in that word "come." The dictatorial and commendatory in religion are of no avail. The imperative mood is not the appropriate mood when we would have people savingly impressed. They may be coaxed, but they cannot be driven. Our hearts are like our homes—at a friendly knock the door will be opened, but an attempt to force open our door would land the assailant in prison. Our theological seminaries, which keep young men three years in their curriculum before launching them into the ministry, will do well if in so short a time they can teach the candidates for the holy office how to say with right emphasis and intonation and power that one word "come." That man who has such efficiency in Christian work and that woman who has such power to persuade people to quit the wrong and begin the right went through a series of losses, bereavements, persecutions and the trials of twenty or thirty years before they could make it a triumph of grace every time they uttered the word "come."

## The Persuasive Word.

You must remember that in many cases our "come" has a mightier "come" to conquer before it has any effect at all. Just give me the accurate census, the statistics of how many are down in

fraud, in drunkenness, in gambling, in impurity or in vice of any sort, and I will give you the accurate census or statistics of how many have been slain by the word "come." "Come and click wineglasses with me at this ivory bar." "Come and see what we can win at this gaming table." "Come, enter with me this doubtful speculation." "Come with me and read those infidel tracts on Christianity." "Come with me to a place of bad amusement." "Come with me in a gay boat through the underground life of the city." If in this city there are twenty thousand who are down in moral character, then twenty thousand fell under the power of the word "come." I was reading of a wife whose husband had been overthrown by strong drink, and she went to the saloon where he was ruined, and she said, "Give me back my husband." And the bartender, pointing to a maudlin and battered man drowsing in the corner of the barroom, said: "There he is. Jim, wake up. Here's your wife come for you." And the woman said: "Do you call that my husband? What have you been doing with him? Is that the manly brow—is that the clear eye, is that the noble heart, that I married? What vile drug have you given him that has turned him into a fiend? Take your tiger claws off of him. Uncoil those serpent folds of evil habit that are crushing him. Give me back my husband, the one with whom I stood at the altar ten years ago. Give him back to me." Victim was he, as millions of others have been, of the word "come."

Now, we want all the world over to harness this word for good as others have harnessed it for evil, and it will draw the five continents and the seas between them—yea, it will draw the whole earth back to the God from whom it has wandered. It is that wooing and persuasive word that will lead men to give up their sins. Was skepticism ever brought into love of the truth by an ebullition of hot words against infidelity? Was ever the blasphemer stopped in his oaths by denunciation of blasphemy? Was ever a drunkard weaned from his cups by the temperance lecturer's mimicry of staggering step and hiccough? No. It was, "Come with me to church today and hear our singing." "Come and let me introduce you to a Christian man whom you will be sure to admire." "Come with me into associations that are cheerful and good and inspiring." "Come with me into joy such as you never before experienced."

## Unhonored Heroes.

With that word which has done so much for others I approach you today. Are you all right with God? "No," you say, "I think not. I am sometimes alarmed when I think of him. I fear I will not be ready to meet him in the last day. My heart is not right with God." Come, then, and have it made right. Through the Christ who died to save you, come! What is the use in waiting? The longer you wait the farther off you are and the deeper you are down. Strike out for heaven! You remember that a few years ago a steamer called the Princess Alice, with a crowd of excursionists aboard, sank in the Thames, and there was an awful sacrifice of life. A boatman from the shore put out for the rescue, and he had a big boat, and he got it so full it would not hold another person, and as he laid hold of the oars to pull for the shore, leaving hundreds helpless and drowning, he cried out, "Oh, that I had a bigger boat!" Thank God I am not thus limited and that I can promise room for all in this gospel boat. Get in, get in! And yet there is room. Room in the heart of a pardoning God. Room in heaven.

I also apply the word of my text to

those who would like practical comfort. If any ever escape the struggle of life, I have not found them. They are not certainly among the prosperous classes. In most cases it was a struggle all the way up till they reached the prosperity, and since they have reached these heights there have been perplexities, anxieties and crises which were almost enough to shatter the nerves and turn the brain. It would be hard to tell which have the biggest fight in this world, the prosperities or the adversities, the conspicuities or the obscurities. Just as soon as you have enough success to attract the attention of others the envies and jealousies are let loose from their kennel. The greatest crime that you can commit in the estimation of others is to get on better than they do. They think your addition is their subtraction. Five hundred persons start for a certain goal of success. One reaches it, and the other four hundred and ninety-nine are mad. It would take volumes to hold the story of the wrongs, outrages and defamations that have come upon you as a result of your success. The warm sun of prosperity brings into life a swamp full of annoying insects. On the other hand, the unfortunate classes have their struggles for maintenance. To achieve a livelihood by one who had nothing to start with and after awhile for a family as well and carry this on until children are reared and educated and fairly started in the world and to do this amid all the rivalries of business and the uncertainty of crops and the fickleness of tariff legislation, with an occasional labor strike and here and there a financial panic thrown in, is a mighty thing to do, and there are hundreds and thousands of such heroes and heroines who live unsung and die unhonored.

## What We Most Need.

What we all need, whether up or down in life or half way between, is the infinite solace of the Christian religion. And so we employ the word "come." It will take all eternity to find out the number of business men who have been strengthened by the promises of God and the people who have been fed by the ravens when other resources gave out and the men and women who, going into this battle armed only with needle or saw or ax or yardstick or pen or type or shovel or shoe-last, have gained a victory that made the heavens resound. With all the resources of God promised for every exigency no one need be left in the lurch.

I like the faith displayed years ago in Drury lane, London, in an humble home where every particle of food had given out and a kindly soul entered with tea and other table supplies and found a kettle on the fire ready for the tea. The benevolent lady said, "How is it that you have the kettle ready for the tea when you had no tea in the house?" And the daughter in the home said: "Mother would have me put the kettle on the fire, and when I said, 'What is the use of doing so when we have nothing in the house?' she said: 'My child, God will provide. Thirty years he has already provided for me through all pain and helplessness, and he will not leave me to starve at last. He will send us help though we do not yet see how.' We have been waiting all day for something to come, but until we saw you we knew not how it was to come." Such things the world may call coincidences, but I call them Almighty deliverances, and, though you do not hear of them, they are occurring every hour of every day and in all parts of Christendom.

But the word "come" applied to those who need solace will amount to nothing unless it be uttered by some one who has experienced that solace. That unreads the responsibility of giving this

gospel can among a great many. Those who have lost property and been consoled by religion in that trial are the ones to invite those who have failed in business. Those who have lost their health and been consoled by religion are the ones to invite those who are in poor health. Those who have had bereavements and been consoled in those bereavements are the ones to sympathize with those who have lost father or mother or companion or child or friend. What multitudes of us are alive today and in good health and buoyant in this journey of life who would have been broken down or dead long ago but for the sustaining and cheering help of our holy religion! So we say, "Come!" The well is not dry. The buckets are not empty. The supply is not exhausted. There is just as much mercy and condolence and soothing power in God as before the first grave was dug, or the first tear started, or the first heart broken, or the first accident happened, or the first fortune vanished. Those of us who have felt the consolatory power of religion have a right to speak out of our own experiences and say, "Come!"

## The Star of Faith.

What dismal work of condolence the world makes when it attempts to condole! The plaster they spread does not stick. The broken bones under their bandage do not knit. A farmer was lost in a snowstorm on a prairie of the far west. Night coming on and after he was almost frantic from not knowing which way to go, his sleigh struck the rut of another sleigh, and he said, "I will follow this rut, and it will take me out to safety." He hastened on until he heard the bells of the preceding horses; but, coming up, he found that that man was also lost, and, as is the tendency of those who are thus confused in the forest or on the moors, they were both moving in a circle, and the runner of the one lost sleigh was following the runner of the other lost sleigh round and round. At last it occurred to them to look at the north star, which was peering through the night, and by the direction of that star they got home again. Those who follow the advice of this world in time of perplexity are in a fearful round, for it is one bewildered soul following another bewildered soul, and only those who have in such time got their eye on the morning star of our Christian faith can find their way out or be strong enough to lead others with an all persuasive invitation.

"But," says some one, "you Christian people keep telling us to 'come,' yet you do not tell us how to come." That charge shall not be true on this occasion. Come believing! Come repenting! Come praying! After all that God has been doing for six thousand years, sometimes through patriarchs and sometimes through prophets and at last through the culmination of all the tragedies on Golgotha, can any one think that God will not welcome your coming? Will a father at vast outlay construct a mansion for his son and lay out parks white with statues and green with foliage and all a-sparkle with fountains and then not allow his son to live in the house or walk in the parks? Has God built this house of gospel mercy and will he then refuse entrance to his children? Will a government at great expense build life saving stations all along the coast and boats that can hover unhurt like a petrel over the wildest surge and then, when the lifeboat has reached the wreck of a ship in the offing, not allow the drowning to seize the life line or take the boat for the shore in safety? Shall God provide at the cost of his only Son's assassination escape for a sinking world and then turn a deaf ear

(Continued on page 14.)



## LIQUOR TRADE STATISTICS.

An Array of Figures That Should Prove Productive of Thought.

Analyzing data relating to the liquor business, The Corn Belt says:

"There are 199,729 persons holding licenses granted by the states of the United States to sell spirituous liquors, an increase from 195,964 on Jan. 1, 1899. In addition to these there are 12,327 persons licensed to sell malt liquors only, an increase of 244 from the previous year, making a total of 12,156 retail liquor dealers in the United States, 4,121 more than in 1898. There are 4,496 persons licensed as wholesale dealers, 1,959 brewers and 1,907 rectifiers, making a total of 220,518 licenses granted for the manufacture and sale of liquor.

"It is fair to estimate that at least three persons are employed under every license. This is undoubtedly a small average, because some of the brewers and distillers employ several thousand men, but even at that rate there are less than 661,554 persons engaged in the manufacture and sale of liquor in the United States. Estimating the population of the country at 75,000,000, this would make an average of one liquor seller to every 114 of the population.

"During the last year 25,202,901 bushels of grain and 2,198,513 gallons of molasses were used for the manufacture of liquor in this country, which produced 107,618,120 gallons of spirits and 1,657,808 gallons of rum, making a total of 109,275,928 gallons."

## Leaving Self Behind.

Whosoever will may enter the open door, leaving selfish care behind, dropping all burdens save those that bless us as we hear them, the burdens of sympathy and love, and our lives may be lighted with hope, and in our hearts may be peace.—Rev. David Uter, Unitarian, Denver.

## Christian Love.

Love and Christianity are convertible terms. When Christ put his foot upon earth, in all the Roman empire there was not one house of mercy, not one hospital. Love is the great, calm, thoughtful purpose to assist others to the best of our ability.—Rev. Dr. Edward G. Andrews, Methodist Bishop of New York.

## Preaching in the Market Place.

The only way to bring the gospel to the people is to return to the example of the apostles and "go everywhere, preaching the word." Let it be preached in the market places, in the streets, in the parks, in the street cars, on the street corners and in the open fields.—Rev. Dr. Paul F. Sutphen, Presbyterian, Cleveland, O.

## The Uses of Temptation.

Innocence is not desirable if it means the absence of any chance of temptation. I like this clean white sheet of paper, but I would rather see it spotted if the spots came in the efforts of a boy learning to write. I like a pure white stone, but I would rather see it cut and hammered if out of it a sculptor was trying to carve an angel.—Rev. Newell Dwight Hillis, Congregationalist, Brooklyn.

## God an Arithmetician.

Arithmetic is the science of all sciences. Civilization is built on arithmetic. Man must know arithmetic before progress in art, architecture, music and commerce is possible. God is an arithmetician. In nature he never misses count. In the cornfield, in the snowstorm, in the bird's plumage, in the stars, in chemistry, there is mathematical exactness that proclaims God the Almighty arithmetician.—Rev. John R. White, Baptist, Atlanta, Ga.

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## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JAN 26, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:25 A. M., No. 9, daily for Durham, N. C., Danville, and all local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.	2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.	11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.	6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.
TRAINS ARRIVE RICHMOND:			
6:00 A. M.	5:43 P. M., From Atlanta, Augusta, Jacksonville, Asheville, and all points South.	8:40 A. M., from Keysville and local stations.	3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.
LOCAL FREIGHT.			
Nos. 61 and 62, between Manchester and Neapolis.			

## York River Line, VIA WEST POINT.

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LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.	2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.	5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.
TRAINS ARRIVE RICHMOND:		
9:12 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.	10:45 A. M., No. 9, Wednesdays and Fridays.	5:15 P. M., daily, except Sundays, from West Point and intermediate stations.
Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.		
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Route.	No. 27.	No. 31.
Leave Richmond.....	12:23 noon	10:40 P. M.
Arrive Petersburg.....	1:08 P. M.	11:30 P. M.
Arrive Henderson.....	3:52 P. M.	2:27 A. M.
Arrive Durham daily exc. Sunday.....		8:30 A. M.
Arrive Raleigh.....	5:04 P. M.	3:41 A. M.
Arrive South'n Pine.....	6:57 P. M.	5:37 A. M.
Arrive Pinehurst.....	7:17 P. M.	**6:10 A. M.
Arrive Hamlet.....	7:50 P. M.	6:30 A. M.
Arrive Charlotte.....	10:45 P. M.	9:51 A. M.
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P. M.	9:40 A. M.
Arrive Savannah.....	9:20 A. M.	12:10 noon
Arrive Jacksonville.....	6:30 A. M.	3:50 P. M.
Arrive St. Augustine.....	8:50 A. M.	5:00 P. M.
Arrive Tampa.....	5:00 P. M.	5:00 P. M.
Arrive Athens.....	4:08 A. M.	2:19 P. M.
Arrive Atlanta Cen T.....	5:30 A. M.	3:35 P. M.
Arrive Macon.....	11:10 A. M.	4:20 P. M.
Arrive Montgomery.....	11:00 A. M.	9:20 P. M.
Arrive Mobile.....	4:12 P. M.	2:55 A. M.
Arrive New Orleans.....	8:30 P. M.	7:30 A. M.
Arrive Chattanooga.....	1:00 P. M.	12:35 A. M.
Arrive Nashville.....	6:55 P. M.	5:35 A. M.

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily: No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

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TRAINS ARRIVE RICHMOND DAILY:

4:45 A. M., No. 44, from all points South and Southwest.  
5:35 P. M., No. 66, from all points South and Southwest.  
6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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## The Home Circle.

### LITTLE NUT PEOPLE.

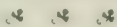
Old Mistress Chestnut once lived in a bur.  
Padded and lined with the softest of fur.  
Jack Frost split it wide with his keen silver knife,  
And tumbled her out at the risk of her life.  
Here is Don Almond, a grandee from Spain;  
Some raisins from Malaga came in his train.  
He has a twin brother a shade or two leaner;  
When both come together we shout "Philopena!"  
Little Miss Peanut, from North Carolina—  
She's not 'ristocratic, but no nut is finer;  
Sometimes she is roasted and burnt to a cinder—  
In Georgia they call her Miss Goober or Pindar.  
Little Miss Hazlenut, in her best bonnet  
Is lovely enough to put in a sonnet,  
And young Mr. Filbert has journeyed from Kent,  
To ask her to marry him soon after Lent.  
This is old Hickory, look at him well;  
A general was named for him, so I've heard tell.  
Take care how you hit him. He sometimes hits back!  
This stolid old chap is a hard nut to crack.  
  
Old Mr. Butternut, just from Brazil,  
Is rugged and rough as the side of a hill;  
But like many a countenance quite as ill-favored,  
He covers a kernel deliciously flavored.  
Here is a Southerner, graceful and slim  
In flavor no nut is quite equal to him.  
Ha, Monsieur Pecan, you know what it means  
To be served with black coffee in French New Orleans.  
Dear little Chinquapin, modest and neat,  
Isn't she cunning, and isn't she sweet?  
Her skin is as smooth as a little boy's chin.  
And the squirrels all chatter about Miss Chinquapin.  
This last is Sir Walnut; he's English you know,  
A friend of my Lady and Lord So-and-So.  
And now, my dear children, I'm sure I have told  
All the queer rhymes that a nutshell can hold.  
—Pearl Rivers, in the Presbyterian.



Near the end of the season our boy announced the height of our tall maple tree to be thirty-three feet.  
"Why, how do you know?" was the general question.  
"Measured it."  
"How?"  
"Foot-rule and yard-stick."  
"You didn't climb that tall tree?" his mother asked, anxiously.  
"No'm; I just found the length of the shadow and measured that."

"But the length of the shadow changes."

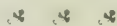
"Yes'm; but twice a day the shadows are just as long as the things themselves. I've been trying it all summer. I drove a stick into the ground, and when the shadow was just as long as the stick I knew that the shadow of the tree would be just as long as the tree, and that's thirty-three feet."



A few days ago the iron king received this original missive:

"My Dear Carnegie,—I see by the daily papers that you are prosperous. I want to get a hymn book; it costs \$1.50. If you will send me this hymn book I will bless you, God will bless you, and it will do a great deal of good.  
Yours truly, MARK TWAIN.

"P. S.—Don't send the hymn book; send me \$1.50."



### RELIGIOUS NEWS.

(Continued from Page 9)

every teacher and officer of the Sunday school at Port Norfolk were in their place. He had large congregations and received five by certificate. There were fine meetings of the Junior and of the Senior Epworth Leagues.

The Rev. C. H. McGhee said there was a good Sunday school at Lambert's Point. He preached twice. A teachers' institute will be held hereafter on Friday evenings.

The Rev. G. H. McFaden taught a Bible class in the Sunday school, and preached twice to fine congregations. One was received by certificate. The Sunday school is growing. Nine new scholars were received on Sunday. There was an interesting meeting of the Sunday School Missionary Society Sunday afternoon.

The Rev. J. N. Latham had a fine Sunday school at Park Place. He preached to good congregations and received two by certificate. A Bible Teachers' Study Circle has been organized, of which Professor Jenkins has been made the leader.

The Rev. G. H. Lambeth preached to a large congregation in the morning at LeKies Memorial, and at Trinity at night. At the former church a fine revival meeting has been in progress during the past week. It has been a meeting of considerable interest and of great spiritual power. It will be continued this week.

The Rev. W. R. Proctor conducted the usual interesting services at McKendree. Two were received by certificate.

The Rev. E. H. Rawlings preached morning and evening at Monumental. He received six by certificate.

The Rev. W. A. Christian had good congregations and interesting services at Memorial, Berkley.

The Rev. W. P. Jordan attended the new Sunday school at Park Place and taught a Bible class. In answer to inquiries, it was stated that the time is ripe to commence a work at Park Place. There are from twenty-five to thirty Methodist families there, and that a new church will probably be built there before next Conference.

After a most interesting and harmonious session, adjournment was had, with the benediction by the Rev. C. L. Bane.—Landmark.

### SERMON TO YOUNG PEOPLE.

The services at Laurel Street Methodist church Sunday morning and evening were especially interesting. Dr. Johnson, the pastor, occupied the pulpit at both services, and preached two able sermons. His subject at night was from the words: "They told him that Jesus of Nazareth passeth by," and at its conclusion there was one conversion. There were large crowds at both services, the one at night having an attendance which taxed the seating capacity of the church.

At the services next Sunday Dr. Johnson will speak to the children and young people.—Times.



### OBITUARY.

FORD.—On January 7, 1902, Mrs. Sarah F. Ford, aged 52 years, died at her home in Dinwiddie county, leaving a family bereft of its guiding star.

The writer knew her at an early age as one of rare gifts and laudable ambition. Of a kind and affectionate disposition, she was held in high esteem by her associates, and her devotion to her parents was strong and beautiful. At an early age she gave her heart to Christ and joined Trinity Methodist church, making an earnest, diligent worker in the Sunday school. At the age of 18 she was happily married to John W. Ford. They settled in a comfortable home near the church, and here the tired preacher ever found a place of rest, comfort and liberality. Nine children were born to them, five boys and four girls. Eight are now living, all of whom seem to have inherited in full measure the best qualities of their mother. The second son died when only 18 months old. This crushing blow she bore with Christian fortitude, but the vacancy in her heart and home was never filled; she often spoke of him, and her mind seemed to dwell on meeting that dear one in heaven. Adversity never shook her faith, for, whether basking in the sunshine, or enshrouded in darkness, Christ to her was superior to earthly joy, and her faith was supreme in sorrow and affliction.

In the circle of home and Church she was self-sacrificing, patient, and tender. A devoted wife, mother, and friend, giving unwearied diligence to temporal wants and training all to spiritual things.

For more than a year she was a great sufferer, but bore all with heroic fortitude and patience, often talking to those around her of the comforting faith in her Saviour, and expressing her willingness to go to her heavenly home, being only grieved for having to part with her family. She was blessed with bright consciousness and ability to talk with them to the end, and with composure and precision gave advice about her burial. The closing scene in the death chamber was, as the life, beautiful to the end.

Her funeral service was conducted by her pastor, Rev. N. J. Pruden, and her remains were laid to rest in the old family burying ground, in the presence of a large number of relatives and friends, while the hymns sung were "Nearer, My God, to Thee," and "Saviour, More Than Life to Me," leaving with all the precious hope that "some

sweet day" they would meet in that happy home where there shall be no more pains of parting.

You'll miss her in the household.

You'll miss her watchful care.

You'll miss her welcome footsteps.

You'll miss her everywhere. P.



### DEATH OF A. A. HARDY.

Dear Bro.—I have just received message announcing the death of Bro. A. A. Hardy. He passed away on the morning of February 3d, in the home of his step-son, Dr. B. Crawley Jones, in full hope of a glorious immortality. We lay him away to-morrow in Asbury church-yard (where sleeps the sacred dust of James E. Medlock and the sister Hawkins, with whom he worshipped God on earth, and who were waiting to greet him on the other shore.

In prosperity and in deepest, darkest adversity, in joy and in sorrow, in health, and in pain that reached well-nigh physical agony, he walked with God.

He was one of the most trustful souls I have ever known. His faith was as simple as a child's. Whatever the dealings of God with him, he never murmured, nor did his faith falter. His Father's will was his will. He followed where His hand led. He trusted when he could not understand, and believed, while he peered through a glass darkly, whom having not seen he loved, and in whom, though he saw Him not, yet believing, he rejoiced with joy unspeakable and full of glory.

He was as gentle as a woman, as trustful as a child, a gentleman in every fibre of his being, yet as brave as Caesar, as fearless as a lion. He never feared the face of a man. He fought valiantly for his country, and carries the marks of his gallantry to the grave. He was ever ready to assert his convictions anywhere and rebuke a wrong in any offender.

He was an ardent Methodist. He loved his Church, its doctrines, its polity, its ministers, and was a liberal supporter of all its institutions. He delighted in communion of saints, the fellowship of God's people. With David he could say: "I was glad when they said unto me, 'Let us go up to the house of the Lord.'" And with Timothy Dwight could sing:

"I love Thy Church, O Lord!

Her walls before Thee stand;

Dear as the apple of Thine eye,

And grave on Thy hand.

"Beyond my highest joy

I prize her heavenly ways;

Her sweet communion, solemn vows,

Her hymns of love and praise."

His soul feasted on the Word of God, either read or expounded. Last summer, in Asbury church, Bro. R. M. Maxey preached some of the greatest sermons I ever heard, and our glorified brother seemed as one caught up to the third heaven, into which he has now entered.

And yet Bro. Hardy was far removed from everything that savors of a bigot. He loved everybody that loved his Lord. He did not draw the color line in his religion. His voice was heard in prayer and praise and exhortation in the churches where his "brother in black" worshipped God. During his last ill-



ness a worthy colored preacher, well versed in the Bible, sometimes visited him, and he told me that his soul was greatly refreshed while the honorable man of God talked of God and heaven and eternal life.

He loved God. He loved God's people of every name. His prayer was: "The arms of love that compass me. Would all mankind embrace."

Our Enoch, who walked with God, and is not found because God has translated him; our Nathaniel, an Israelite in whom was no guile; our Barnabas, a good man, full of faith and the Holy Ghost, has gone to be with God, and to meet Benjamin Connelly, from Rocky Run; James Medlock and William Reed, from Asbury; Joseph Haddon, from Crawfords; Alfred James, from Ocran, and others from Dinwiddie Circuit not so well known as these, but who, having washed their robes and made them white in the blood of the Lamb, have joined the sacramental host on high.

Who will take his place? Upon whom shall his mantle fall?

JOHN O. MOSS.

### GOOD ROADS CONVENTION.

A good roads convention will be held in Danville, Va., February 17th to 22d, 1902, for the purpose of creating an interest in good roads as a vital aid to the upbuilding of a community. A practical demonstration of the proper building of a road will be made by the National Good Roads Association. The Southern Railway good roads train, equipped with all forms of special road machinery, will be in Danville the entire week, building a mile of road during the convention. Kindly urge your city and county to send delegates. The convention proper will be held February 20th and 21st, but the work will go on the entire week—February 17th to 22d. Send over a representative from your paper.

Kindly urge that this convention should be attended by all supervisors, commissioners, mayors of cities and towns, editors, postmasters, ministers, school teachers, farmers—in fact, by every one interested in the upbuilding of a community.

All railroads will give one fare for the round trip to Danville from all points within a radius of 100 miles from Danville, tickets to be sold February 17th, 18th, 19th, 20th, 21st, and 22d, good until February 23d.

Addresses will be made by distinguished and practical men. Help us to make this a great convention by lending us your influence, and giving this information to your readers.

THEO. PARKER,  
R. A. JAMES,  
A. B. CARRINGTON,  
C. L. HOLLAND,  
J. O. BOATWRIGHT,  
Committee.

The story is told of the owner of several railroads who was unable to buy relief from the nerve-twisting agony of neuralgia. It is an unlikely tale. The sick man must have known that Perry Davis' Painkiller would help him at once, as it has helped so many thousands of sufferers in the past sixty years. There is but one Painkiller, Perry Davis'.

### WASHINGTON LETTER.

(From our regular Correspondent.)

Washington, D. C., Jan. 21, 1902.

The United States did an act worthy of the world's foremost Christian nation this week, when Secretary Hay handed to the Chinese Minister a check on the United States Treasury for \$376,000, being the full value of the silver captured by our marines at Tientsin, China, during the trouble in that country. When the silver was taken it was forwarded to Washington and deposited in the treasury as a trust fund, to be checked against by the Secretary of the Navy, with the approval of the President. The check given the Chinese Minister was drawn by Secretary Long and endorsed by President Roosevelt. It was an object lesson in national honesty for those governments which still retain money taken under similar circumstances by their troops in China, and it was more than that. It was a sermon on the honesty of Christianity that will reverberate through China for years to come, and which can be understood and appreciated by even the most ignorant among the Chinese, and will furnish missionary workers with a strong argument for Christianity, the teaching of which has produced this act, which ought to make every American prouder than ever, and more determined than ever that the United States shall continue in the vanguard of Christian civilization—that civilization which is teaching the world to "render unto Caesar the things that are Caesar's, and to God the things that are God's."

Dr. Tunis S. Hamlin, of the Church of the Covenant, has opened a timely fight upon the desecration of the Sabbath by Washington society, which is showing a rapidly growing tendency to follow the continental European custom, once confined exclusively to members of the diplomatic corps, of giving and attending social entertainments on the Sabbath. Dr. Hamlin this week preached a strong sermon on "The Reasonable Observance of the Sabbath," taking his text from St. Mark 11: 27-28: "The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is Lord even of the Sabbath," which he declared to be "our Lord's one comprehensive and authoritative utterance about the Sabbath, upon which all His conduct is a luminous commentary." He argued that, from a humanitarian point of view, as well as religious, social pleasures should cease on the Sabbath; that the open tea-room, dining-room, reception-room, and ball-room on the Sabbath constitutes even a deadlier peril than the open bar-room. Following are some extracts from the sermon:

"Six days in the week are enough for calls, teas, dinners, parties, and receptions. Witness the young girls who in their first season break down their health, lose their bloom and beauty and elasticity, and never recover them. Witness the mothers who drag themselves wearily from one entertainment to another until they are utterly unfitted for the daily duties of the home, into ruinous neglect of which they are forced by sheer exhaustion. Witness the servants who toil early and late six days each week, only to be held to

the same long hours and the same grinding round on the seventh. This is no fancy sketch. You all know that it is well within the facts. Men and women are society-mad when they refuse to heed the plainest physical danger signals, and insist on maintaining for seven days and nights in the week a pace that human nature simply cannot endure. \* \* \* The best balanced, best educated, best trained young man or young woman cannot endure uninterrupted social life without deterioration at the roots and springs of character. There must be time to think. And to think of something else than the delights, compliments, and conquests of the drawing-room, or its disappointments, jealousies, and heartless gossip. If it is idle to ask that this pace be moderated for any part of six days each week, I, for one, do ask that it be stopped altogether on the seventh day. And I do not ask this because I am a straight-laced old Jew, or a sour Puritan, who cannot bear to see people enjoy themselves. I plead for the safeguarding of the Lord's day from social intrusion, because it is 'for man,' who, making it a day of pleasure, different from the other six days only in being more crowded, abuses it to its own inevitable impairment of character; and, if persisted in, to his spiritual ruin." \* \* \* "I most earnestly appeal to you, beloved, because the Lord's day is 'for man,' to use your utmost effort and influence to guard it against the inroads of society. I appeal to the young. Stand by the principles and practices in which you have been reared. Consider it no compliment, but an offence, when people think you so weak, spiritless, and timid that you will not stand for your higher nature, but will give all your time to sensuous, materializing pleasures. Count those not your friends, protest what they may, who would help you to forget that you are immortal spirits. Many guests of our nation at the legations at this capital are showing us scant courtesy in lightly overriding our best national traditions and customs of the Lord's day. Some of our own people are nerveless enough to flatter by imitation. I appeal to you, who know that the Lord's day is 'for man,' who have experienced its blessings, to say a courteous but firm 'No' to every invitation to secularize it, because you need it, and will have it, for physical rest and spiritual nurture."



### THE CABINET AS A SOCIAL FACTOR.

The pre-eminent circumstance which makes the Cabinet the social power that it is, is found in the character of the body itself. There is not a man in the circle of the President's advisers who is not sacrificing personal interests every day that he continues to share in the management of the machinery of the government. An article in the March Delineator deals at length with the social position and influence of the Cabinet members and their families, and some new and exclusive photographs, among them one of Mrs. Roosevelt, are given which will tend to make the personalities of the Cabinet ladies better known.

### A BISHOP'S QUIXOTIC DREAM.

(Continued from page 5.)

Bishop not only presides in deliberative bodies in the appointment of preachers, but strives to preach in every church, and visit every home in his Diocese, baptizing the children and confirming believers. Ours in some respects is the most remarkable episcopacy in the world. The M. E. Bishops are compelled to itinerate and live where the General Conference thinks best; ours can locate for life in New Orleans, Spartanburg, Atlanta, Louisville, Jackson, Birmingham, Sherman, Kansas City, or group themselves in Nashville. They can so arrange their Conferences, one year on one side of the continent and the next year on the other side, as to locate but little of the burden of responsibility as to whether the individual Conference goes back or forward. And these Conferences can be reached in much less than half the time and discomfort of thirty years ago.

Of our forty-seven Annual Conferences, seventeen are but little more than district Conferences, so far as the burden of their presidency is concerned. Eight of these are mission Conferences, and nine are within our own republic. We have only thirty Conferences requiring anything like full physical vigor in a presiding officer, and we certainly have at least six Bishops strong enough to preside over an Ecumenical or any other Conference of the world. This would average them only five Conferences each, annually. Allowing two weeks of time for each Conference, each of these strong Bishops would have forty-two weeks of every year for recuperation, the writing of new sermons, review articles, lectures and books.

Of the seventeen miniature Conferences, some are only visited once or twice in a quadrennium. This leaves only about three each to be held by the Bishops in delicate health. The Western, Denver, Montana, East Columbia, Columbia, Pacific, Los Angeles, and New Mexico are but little more than gardens of summer recreation or refuges from hay fever. And as to visiting Conferences in foreign lands, invalids are to be envied who can for a few weeks breathe the pure air of the Pacific, Indian ocean, Mediterranean or Atlantic, lighted and fanned by electricity and rocked to sleep by day or night on the billowy aerial couches of floating palaces, with their magnificent libraries, sumptuous dining saloons and luxurious smoking rooms.

W. B. PALMORE.

St. Louis, Mo., February 8, 1902.



### VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG, Gen. Pass. Agt., Trav. Pass. Agt., Roanoke, Va.



(Continued from page 10.)

to the cry that comes up from the breakers?

#### Snap the Shackle.

"But," you say, "there are so many things I have to believe and so many things in the shape of a creed that I have to adopt that I am kept back." No, no! You need believe but two things—namely, that Jesus Christ came into the world to save sinners and that you are one of them. "But," you say, "I do believe both of those things." Do you really believe them with all your heart? "Yes." Why, then, you have passed from death into life. Why, then, you are a son or a daughter of the Lord Almighty. Why, then, you are an heir or an heiress of an inheritance that will declare dividends from now until long after the stars are dead. Hallelulah! Prince of God, why do you not come and take your coronet? Princess of the Lord Almighty, why do you not mount your throne? Pass up into the light. Your boat is anchored, why do you not go ashore? Just plant your feet hard down, and you will feel under them the Rock of Ages. I challenge the universe for one instance in which a man in the right spirit appealed for the salvation of the gospel and did not get it. Man alive, are you going to let all the years of your life go away with you without your having this great peace, this glorious hope, this bright expectancy? Are you going to let the pearl of great price lie in the dust at your feet because you are too indolent or too proud to stoop down and pick it up? Will you wear the chain of evil habit when near by you is the hammer that could with one stroke snap the shackle? Will you stay in the prison of sin when here is a gospel key that could unlock you. Incarceration? No, no!

#### Pardon For All.

As the one word "come" has sometimes brought many souls to Christ, I will try the experiment of piling up into a mountain and then send down in an avalanche of power many of these gospel "comes." "Come thou and all thy house into the ark;" "Come unto me all ye who labor and are heavy laden, and I will give you rest;" "Come, for all things are now ready;" "Come with us, and we will do you good;" "Come and see;" "The Spirit and the bride say 'come,' and let him that heareth say 'come,' and let him that is athirst come." The stroke of one bell in a tower may be sweet, but a score of bells well tuned and rightly lifted and skillfully swung in one great chime fill the heavens with music almost celestial. And no one who has heard the mighty chimes in the towers of Amsterdam or Ghent or Copenhagen can forget them. Now, it seems to me that in this Sabbath hour all heaven is chiming, and the voices of departed friends and kindred ring down the sky, saying, "Come!" The angels who never fell, bending from sapphire thrones, are chanting, "Come!" Yea, all the towers of heaven, tower of martyrs, tower of prophets, tower of apostles, tower of evangelists, tower of the temple of the Lord God and the Lamb are chiming "Come! Come!" Pardon for all, and peace for all, and heaven for all who come.

When Russia was in one of her great wars, the suffering of the soldiers had been long and bitter, and they were waiting for the end of the strife. One day a messenger in great excitement ran among the tents of the army shouting, "Peace! Peace!" The sentinel on guard asked, "Who says 'peace?'" And the sick soldier turned on his hospital mattress and asked, "Who says 'peace?'" And all up and down the encampment of the Russians went the question, "Who says 'peace?'" Then the messenger responded, "The czar

says 'peace.'" That was enough. That meant going home. That meant the war was over. No more wounds and no more long marches. So today, as one of the Lord's messengers, I move through these great encampments of souls and cry: "Peace between earth and heaven! Peace between God and man! Peace between your repenting soul and a pardoning Lord!" If you ask me, "Who says peace?" I answer, "Christ our King declares it." "My peace I give unto you!" "Peace of God that passeth all understanding!" Everlasting peace!

(Copyright, 1901, Louis Klopsch, N. Y.)

#### "THE BASEST OUTLAW."

#### Some Strong Words From Michigan Concerning the Saloon.

The Michigan Christian Advocate, under the title, "A Protected Fiend," comments upon the eternal and inevitable lawlessness of the saloon and points to the outbreak at Owosso recently as illustrating its assertions. It says:

The liquor traffic is the basest outlaw ever tolerated in a civilized country. It raises up a class of men who consider themselves amenable to no authority and justified in resisting even by violent methods all attempts to restrain them in their unlawful operations. Murder, assault, dynamite outrages, bullying, bluff, mobs and other criminal practices are resorted to whenever attempts are made to eradicate the saloon or even to confine its detestable work to the limits of the law.

Any community can have a mob on its hands by undertaking to enforce the prohibitory features of the liquor law. No community will venture to cope with the monster unless strong and fearless citizens who count not their lives and property dear unto themselves stand ready to lead the van. As a rule influential men in every community prefer social quiet to tumult and would rather let the saloon, like a mad wolf, go free than to undertake to corral it or destroy it.

#### Whisky Does Not Kill Bacteria.

A particular fallacy is that cherished by many as to the efficacy of whisky or brandy as a germ killer when added to water supposed to be infected. The whisky is assumed to sterilize the water and make it germ free. This, it is declared, is absolutely untrue. Whisky will do nothing of the kind. It is quite certain that microbes can live and thrive in the ordinary mixed drink of whisky and water, the average amount of alcohol in a tumblerful of whisky and water, in the proportion usually adopted, being not more than 10 or 11 per cent. Bacteriological investigations have shown that most germs are not affected by a liquid containing 22 per cent of alcohol, while their corresponding spores are unharmed in 83 per cent alcohol. Alcoholic drinks, therefore, cannot be regarded as effectual destroyers of microbe life.—Leslie's Weekly.

#### A Plea For Enthusiasm.

Never in the world's history has the subject of temperance received so much attention as at the present, says Christian Work. New methods are being employed, and greater victories are being achieved. Public sentiment is rising like a mighty tidal wave that threatens to sweep the traffic out of existence. Let us rally with new courage, fresh strength and abounding enthusiasm and send the cause forward with a shout, spread our literature, plan new meetings, follow up every point of vantage, be sweet spirited, insistent, practical, believing. This is God's work, and it shall triumph gloriously. Be not slow nor faithless nor fearful nor asleep

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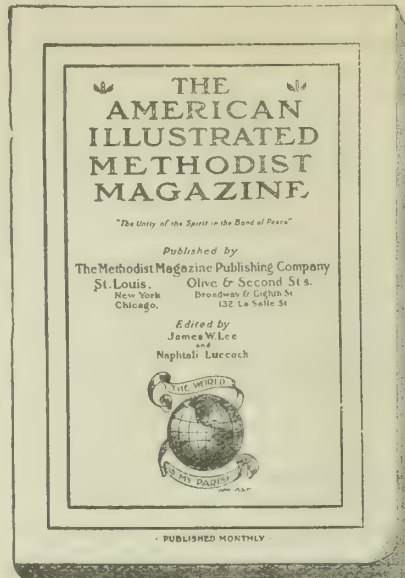
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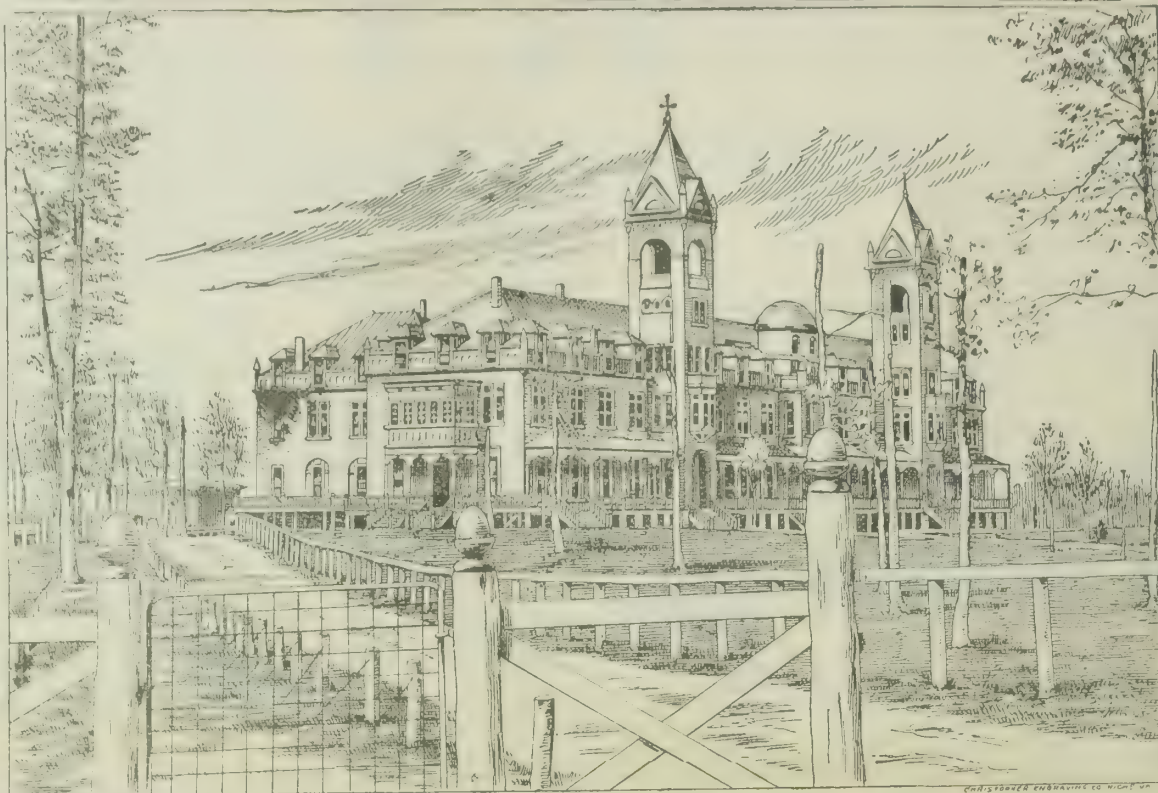
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

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REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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## Editorial.

### AN OPEN LETTER TO THE DELEGATES TO THE GENERAL CONFERENCE.

Dear Brethren,—This writer has been greatly concerned for nearly four years about the matter known among us as the "War Claim." First, as one of the 1,500,000 members of the Methodist Episcopal Church, South, he is concerned in whatever pertains to the welfare of the body of which he is a member. Secondly, as one of the 5,000 ministers of the Church, as one to stand before the people in her pulpits and preach truth and righteousness, he is concerned. Thirdly, as the editor of a paper, which circulates among our people, and which tries to give the facts as to our Church life, he is concerned. But would not these relations did any responsibility fall upon him other than to express his views, and to strive to give such information to the preachers and laymen as would enable them to act wisely in their various Conferences. Any responsibility for direct action in the case has been so far with the Bishops, the Book Committee, and the agents. But with the election of the delegates to the General Conference the situation has changed, and there has been laid upon those elected to this body a responsibility not upon them before. These delegates will have to pass upon this question, and will be responsible not only for opinions, but for the action taken by them in the General Conference. It is for them, therefore, to study the question with, if possible, even greater care than heretofore, and to see to it that all the facts are in their possession. At the last session of the Virginia Conference in November, this writer was elected as one of the Virginia delegates, and since that time he has been determined to do everything possible to fulfill the trust committed to him by his brethren, and to give all the time and thought possible to this, the greatest question which is to come before the body for settlement.

This writer has received a number of letters from delegates from different sections of the Church in reference to the approaching Conference. Others also have doubtless received them. The letters have all shown great desire that some plan be suggested which could command the support of all the delegates who condemn the methods em-

ployed by the agents but not condemned by the Book Committee. There seems to be difference of opinion, principally on one point. All unite in condemnation of the deceptive course of the agents, and demand their retirement as lacking either in wisdom, in judgment, or in high moral sense. All condemn the Book Committee in their failure to condemn the conduct of Stahlman and the agents. All condemn the exhibition made by our representatives in Washington before the investigating committee. But after the agents and the Book Committee have been condemned, what action shall be taken in reference to the money? At this point there is difference of opinion. Some say return it. Others say that the money is ours and it would be wrong to give it back, and just here the question arises as to whether a plan can be suggested upon which all the delegates opposed to the methods employed can unite.

Rev. B. F. Lipscomb, the chairman of the Virginia delegation, was visiting the writer a few days ago, and they were discussing the various phases of the question, as thousands of our people have been doing the last four years, and discussing especially the views expressed in letters of brethren. The objection of many good men to the return of the money was especially discussed. Finally, the writer said that after studying the question since May, 1898, he felt obliged to stand for either one of two propositions in reference to the money: (1) Either all of the money—\$288,000—should be returned to the United States Government, with the statement that while the claim was acknowledged by the Senate to be just, yet the circumstances connected with its final passage were so discreditable to our agents that we, the principals, could not consent to keep it. (2) Or, in view of the fact that in the report of the investigating committee of the Senate, which report was adopted by the Senate, the committee do not deny the justice of the claim, nor do they say that the bill could not have been passed had the agents not deceived them; but the committee do say that the bill could not have passed the Senate unless it had been so amended as to protect the beneficiaries, the General Conference should take such action as will carry out the purpose of the Senate in the passage of the bill, and as will restore to the treasury of the Publishing House \$95,000, the amount paid to Stahlman, contrary to the expressed intention of the Senate, and contrary to the statements of Stahlman and of Barbee and Smith, our agents.

Or, in other and fewer words, either the Church should pay back the \$288,000, the whole amount, as having been improperly obtained, or it should see to it that the purpose and aim of the Senate should be carried out, notwithstanding the deception practiced by our agents, and the Publishing House receive the full amount which the Senate intended it should receive.

The question then arose as to how this second plan could be carried out; what method could be employed to restore to the Publishing House the amount paid out contrary to the purpose of the Senate. There were only two ways: (1) Either Stahlman must be made to pay it back, (2) or the Church must make a vicarious offering for the sin of the agents, and contribute \$95,000 to take the place of that paid to Stahlman contrary to the purpose of the Senate, which purpose was thwarted by the deception practiced by the agents.

The first method could succeed on only one ground: Stahlman could be sued for violation of his contract in using improper means to secure the passage of the bill without any clause in it restricting the amount of attorney's or lobbyist's fees. The Book Committee, in making their contract with this notorious lobbyist, were derelict in not putting into the written contract a clause making void the contract if any improper means were used. This they failed to do, but Stahlman himself stated in his testimony before the Senate committee that he had a conversation with the Book Committee. He said: "They said to me in the most positive terms (which I thought very proper, and to which I gave ready assent), that whatever was done with reference to the claim was to be done in such a way as to avoid even a suspicion that anything unclean or unseemly was done to promote the passage of the bill or the payment of their claim. I said to them in that connection: 'Now, gentlemen, I agree with you. I think that that ought by all means to be done. Your claim has merit. There is no reason on earth why any improper methods should be resorted to, or any deception.' " This verbal contract he violated time and again, but should he be sued, he would very probably reply that he did no worse than the agents with whom he had the contract, and it would be hard to answer his defence. It is hardly possible that any suit could collect the money, as his employers, our agents, also deceived the Senate.

The second method is the only method by which the purpose of the Senate can be carried out. Let us clearly un-

derstand that purpose, as stated in the report of the investigating committee and adopted as the voice of the Senate. This report does not in any place declare that even if Stahlman and the agents had told the truth and admitted the contract, that the bill would not have been passed, but it does say that the bill could not have been passed without the adoption of an amendment limiting the amount of fees to be paid and protecting the beneficiaries. This is the main idea underlying the report, and is based on the history of the bill. The bill was being discussed in the Senate, and the report was in circulation that 40 per cent. of the amount was to be paid to a claim agent, Senator Lodge offered an amendment to the bill providing that only \$5,000 should be paid for agents' fees. The friends of the bill feared that if the amendment were adopted it would throw the bill into conference, and possibly give trouble and endanger its final passage. They therefore stated on the authority of Stahlman and of Barbee and Smith that no fees at all were to be paid, and opposed the amendment of Senator Lodge. Because of the statements of Senators Pasco and Bate of the telegrams of Barbee and Smith, the Lodge amendment was laid on the table, and the bill was passed unamended. The discussion on the floor of the Senate therefore was not on the question of the passage of the bill, but on the question of the passage of the bill without the Lodge amendment limiting the amount to be paid for expenses to \$5,000. The deception practiced by Barbee and Smith upon the Senate was not necessary therefore to secure the passage of the bill, but it was necessary to keep it from being passed without the amendment limiting the amount to be paid for expenses. The effect of their deception, therefore, was not to secure the passage of the bill. The bill could have been passed without deception; but the effect was to secure the passage of the bill unamended, because the Senate was made to believe that amendment was not necessary in order to accomplish the purpose of the Senate in the matter of agents' fees. It cannot be said, therefore, that the bill appropriating \$288,000 was passed by deception, but it can be said that the Lodge amendment was defeated by deception, and that by the conduct of our agents the money which the Senate intended should be paid to the Publishing House was paid to Stahlman. That this was the main issue in the eyes of the Senate, is seen by the following extract: (Continued on page 8.)







war. But the days went by, and still the troops remained in camp. A letter from Willis to Edward three weeks later expressed his views of the situation and gave Edward a strong impression that "war, glorious war," is not all "fun and glory," at least not that part of it spent in camp.

We've been rotting in this hole now until we're all ready to desert and be shot, just for a change—Willis wrote in great disgust. It's drill, drill, drill, until I'm sick of the whole business. We've got a captain that's made of a ramrod and a pair of boots, and he trots us out through the broiling sun and the rain alike and marches us around as if our legs were made of vulcanized rubber and our backs of boiler iron. We have plenty to eat, such as it is, and enough what there is of it, but I'd give \$1 apiece for one of those club pies that we used to say were bullet proof and ought to be made for the United States instead of the defective armor plates manufactured for the navy. Send me one of them in a hat box, C. O. D., and throw in a couple dozen doughnuts. We get some things here, of course, from the wagons that come around, but lately most of the peddlers have been ordered out of camp on account of the boys getting poisoned on some secondhand warmed over ice cream.

The worst thing about this waiting is the feeling that at the rate things are moving the war will be all over before we can hit a lick at anything except the bacon and coffee. There's been considerable sickness here. Winters of Company D died in hospital yesterday, and more than a dozen of the fellows in Company H are down with fever. Not more than half the boys take any precaution about the water or their diet. We have orders enough and advice enough, from the colonel down to sergeant and corporal, but there's lots of go as you please about it. For amusements we play cards and pitch quoits and once in awhile a game of baseball, but most of the fellows are glad to lie still when drill isn't on. Won't you send me a copy of Conic Sections, any old thing to read? One of the chapel hymnbooks will do. Old man, I feel pretty blue at times. I think mother was right about it when she said I'd get sick of it. There's a bare chance of our being transferred to Tampa within a week. If we are, that will mean active service. Write me, old man, and tell me all about the new president. It was rather sudden, wasn't it, the way he was called? Don't tell the fellows I am blue. But if any of them wishes he was down here tell him the climate of Hope college is good enough. Your schum, WILLIS PRESTON.

Willis' allusion to the new president touched upon an event in the college that we have received much more attention at the time if the country had not been so entirely carried away with the excitement of the war.

Early in the year the president of Hope college had received a call to a larger institution in the east and had accepted. His place had been at once filled by the trustees through the election of one of the professors, a comparatively young man, who had proved in many ways his fitness for the position.

The election of this new man meant in several ways a change of policy in many directions. Edward was only



"I'm going to take it with me if you don't object."

one of all the rest of the students to be affected by this change, but as the college year went on he realized the serious nature of the difference in the col-

lege atmosphere and began to understand something of what he owed to President Royce for a new impetus toward the character of life.

So the month of June came on, with its commencement season. The nation's history had been of an exciting and unusual character. Admiral Dewey's battle in Manila bay, Lieutenant Hobson's feat in Santiago harbor and the landing of the American army near Santiago were all history before the day came for the usual exercises that closed the college term. All this time the college company was a fixture in its southern camp, and every letter that Edward received from Willis contained a wall at the enforced inaction. Edward was struck with the tone of his last letter received during commencement week. It seemed to him as if something was wrong with Willis, something that was vitally out of keeping with his usually careless but happy habits. Just what it was he could not tell, but it made him uneasy, and even in the midst of his examination and all the stir of the commencement week he wrote Willis a long letter, cheering him up all he could. He also sent Willis' letter to him to Willis' mother with a line expressing his conviction that something was not right and asking Mrs. Preston to let him know if there was anything that he (Edward) could do for his roommate.

Freeda had continued her position with the professor's family in spite of Edward's plea that she go back to the hall, now that the receipts from the new paper route warranted it. She promised to begin the fall term in the hall, and Edward had to be content with that. She was planning to go home for the summer and stay on the farm, and Edward had decided to remain in Raynor and carry his paper, besides doing some extra work that had been offered him in laboratory practice. His determination was strengthened by news from home that matters on the farm were in a good condition, and his uncle could manage affairs without him.

In addition to all this the president had unexpectedly given him some work to do in copying manuscript on a volume that he had been preparing for some time. This meant for Edward a personal acquaintance with the head of the college that shaped his whole life and is shaping it to this day.

It was almost the end of June, and Edward's summer was passing almost ideally for him. He was saving nearly \$5 a week from his paper route, counting in what he was earning extra from a job or two on the hill and the work the president gave him to do. This latter task was becoming every day more of a pleasure to Edward. The president at first had given him the corrected manuscript sheets to take to his room in Rankin hall. Edward had studied shorthand and the use of the typewriter while on the farm, expecting one winter to fit himself for a business course at Randall. He had learned the typewriting slowly, but his dogged perseverance conquered even his naturally slow movement of fingers and hands, and he was rapidly growing expert in the use of a machine which the president let him have.

(To be continued.)

You reap what you sow—not something else, but that. An act of love makes the soul more loving. A deed of humbleness deepens humbleness. The thing reaped is the very thing sown, multiplied a hundredfold. You have sown the seed of life, you reap life everlasting.—F. W. Robertson.

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## Communications.

### AN OPEN LETTER TO MR. STAHL-MAN.

By Rev. John C. Shackelford.

Dear Sir,—I understand that you are a member of the Southern Methodist Church, connected with one of the most important charges of Nashville. If such be the fact, and you are interested in the welfare of the Church you have not failed to notice, through the Church papers, the deep feeling and anxiety prevailing among our people in reference to the action our next General Conference shall take about returning to the Congress of the United States the \$288,000 appropriated to our Church for damages done to our Publishing House during the civil war. Unless something is done to check the intensity of feeling now prevailing, the unity and peace of the Church will be jeopardized. Are you not aware, sir, that you have it in your power to allay the anxiety of our people and roll away the reproach our agents have brought upon our Church by the deception and evasions used to secure the favorable action of the United States Senate? The facts disclosed reveal the truth that the deception, so greatly condemned by a majority of our people and by the Senate, was for your benefit alone. The Senate recognized the justice of the claim of our Church, and hesitated to make the appropriation simply because they did not want a large part of the money they proposed to appropriate diverted from the end they had in view—to wit: the benefit of "our superannuated and worn-out preachers, their wives and children."

And with the claims of our superannuates were used by our agents and their lawyer as a strong plea to move Congress to action, yet in the end it seems the Senate was more interested in the beneficiaries of the Church than were our agents and their lawyer. For it is a fact, not gainsayed nor denied, that when it was intimated to Senators that a lawyer who had been engineering the case for the agents was to receive an exorbitant sum of the money sought for his services, those Senators determined to withhold the appropriation till it was hedged in by conditions that would preclude the possibility of any intermediate party getting more than a reasonable compensation for services rendered.

Mark you! the Senate did not propose to withhold the money from the Church because of this information that had reached their ears, but they did propose to appropriate it under such conditions that the beneficiaries of the Church should not be robbed of more than one-third of the whole amount appropriated by an unlawful contract between the agents and their lawyer. The deception of our agents was not therefore necessary to secure this money to the Church. Had they told the truth the money would have been paid just the same, only safeguarded by conditions. The deception of our agents was used to prevent this safeguard and leave the way open for their lawyer to get his exorbitant salary. It was, therefore, sir, for your personal benefit that our agents disgraced themselves before the Church

and the world, and brought upon our Church this mountain of reproach that threatens to crush us. I, therefore, submit to you in all candor this question: Would it not be an act of sublime magnanimity if you would rise to the fulness of the stature of Christian manhood, and return to the superannuated and worn-out preachers, their wives and children, all the money you received above a reasonable compensation for your services? Such action on your part would perfectly satisfy the United States Senate, who complain, not that the government was wronged, but that the beneficiaries of the Church they wished to favor were robbed. Such action on your part would also roll away the great mountain of reproach that is crushing us and causing the enemy to blaspheme, and, above all, such action on your part would be approved of men and God. Your name among the superannuated and worn-out preachers, their wives and orphans, in our Church, would thereby, in all coming time, be as ointment poured forth, instead of being as it now is, a by-word of reproach.

Sweet Springs, Mo.

### OUR WAR CLAIM

"Did Not Parallel With the Sermon on the Mount."

The St. Louis Republic of Tuesday, in reporting the proceedings of the Preachers' meeting of the M. E. Church, South, said:

"The controversy in the Southern Methodist Church arising from the collection of a war claim of \$288,000 from the government by the Publishing House identified with the Church, and alleged to have been fraudulent, is revived. It was brought up yesterday at a Conference of ministers of St. Louis and vicinity at Centenary church, when it was decided to urge a bona fide tender of the money back to the government. The matter will come before the General Conference of the Methodist Church, South, at the spring meeting in Dallas, Texas.

"Dr. R. D. Smart, pastor of Cook Avenue church, brought up the subject, and was endorsed by Dr. W. F. McMurry, presiding elder, who said 'that the Church did not want any dirty money. We want to wipe out the stain in connection with it.' He also said the testimony in the case, when the claim was secured, 'did not parallel with the Sermon on the Mount.'"

Dr. Smart, who offered the opening prayer in the United States Senate on the day when this matter was discussed, and listened carefully to the discussion, is profoundly convicted and is eloquently earnest in declaring that this money should be tendered back to the government if we have to mortgage the Publishing House and issue bonds to do so. He thinks such bonds would be readily taken up by our people everywhere, and that the Church would not only lift every shadow of stain or stigma, but be greatly blessed and prospered as a result.

The laity and clergy of St. Louis are a unit in their conviction that Southern Methodism is approaching a crisis in her history. The laymen especially are looking with anxious longing for relief, believing that from Dallas we

shall start out into a history, either of glory or shame. In this materialistic, money-grabbing age there never was such an opportunity for a Church to give to the world an example of righteousness.

### MORE SERVICES IN THE COUNTRY.

Why should we have less preaching and moral teaching in the country during the winter months than at other times? It seems to me that there is really a need of more. It is a time of more leisure, and the people have more time for moral and spiritual culture; and then when they do not have preaching where they can attend they will be visiting from house to house on the Sabbath, and frequently they will be out on Sabbath night until from 10 to 12 o'clock. And yet they will say there ought not to be evening preaching, as it takes until night to get home after service; and, indeed, even heads of families talk that way in some instances. But if these same people are invited to a marriage or entertainment of any kind at night, they go in the coldest kind of weather, and go back home at a very late hour of the night, with their families. But when they go to church and it happens to be getting dark when they get home, they say the evenings are too short for evening preaching. Now, if they are truly seeking to get all the moral and religious light they can get, or if they are not seeking for it, ought not the preachers and those who are seeking to be religious, try, by all means, to get them to church as often as it is possible? And a large proportion of this class of people are the young men that it seems cannot be gotten to attend the Sunday schools in the country, and most of them do go to preaching on Sunday, and then to give them up into the hands of the world and its enjoyments for three or four Sabbaths in the month during the winter, without preaching is more than we as preachers and church members ought to do. And again, when our preachers don't have any preaching to do except on the Sabbath, can't they prepare two sermons a week? The time was when the Methodist travelling preacher had to travel nearly all the time, and preach five or six times per week.

Then some are saying we should leave off the evening appointment during the winter, that they may visit more. My observation is that they visit less. When they preach only at 11 o'clock, once per day, they go with some brother and get dinner, and then go home in the evening, and we hear no more of their visiting until the next Saturday evening—they will go somewhere in the neighborhood of their next appointment; whereas, if there is a Sabbath evening appointment, the preacher will go with a friend that night, and the next morning while he is out he will go to see some others before he goes home that night.

Now, the mass of holidays are over, and it seems hard for the frolicking people and loafers to get to business, and we have had preaching only once a month since the first Sunday of December, but a plenty of frolicking and dancing, and I understand that many of our church members have been engaged in these frolicks nearly all night

in many instances, and I am sorry to have to say some of the stewards and officers of the church are allowing or have them at their house all night.

Now, it seems to me that instead of having less preaching during these holidays and winter season, when our country people are more at leisure, and consequently have more time to spend in social enjoyment, we ought to have more preaching; if we could have our young people talked to and admonished about suffering the worldly enjoyments getting possession of their hearts, so that it would cause them not to violate their obligations they take when they join the church, and thereby injure ourselves. Now it seems to me that if they or we had frequent preaching along this line to remind us of our obligations as church members, and cause us to remember that we are our brother's keeper (especially during the holidays), many of us might be kept from allowing the world to come in and take possession of us and our homes. So it seems to me, instead of giving up the evening appointment during the winter, let us have that, and it can be done, add a week-day appointment at all the churches during the holidays, which last a week in this section of the country.

CONSTANT READER.

### GENERAL CONFERENCE LEGISLATION.

A discussion on the legislation expected at our next General Conference was introduced by Dr. R. D. Smart, followed by Rev. W. F. McMurry, Rev. Harry Whitehead, and Dr. W. B. Palmore. Dr. R. D. Smart recommended the order of deaconesses, the payment of the Publishing House claim promptly to Congress, a conditional removal of one or two Bishops. To these the second speaker assented, but in addition offered reasons for the responsibility to be removed from the pastors in dealing with cases in which the people have invited men to hold meetings in their charge in opposition to his judgment and the concentration of the work of our Missionary Board in one secretariat instead of two, as it now exists. Rev. Harry Whitehead pled for the authorization of one treasurer in our Conferences for all the boards instead of the many, which now produce such great confusion and inconvenience. Dr. W. B. Palmore emphasized only one point, in which he took strong issue with the former speakers—viz., the election of more Bishops. He believed we had enough for the demands of the work, and thought that we needed fewer presiding elders and Bishops, thus dignifying that office and saving money to the Church. With the wonderful saving of time by the modern means of transportation, and the great number of weeks allotted to each Bishop, up, who can and ought to be succeeded at the District Conferences by the presiding elders, the real chairman, he concluded that increase was not logical and imperative need. The substance of his argument was embodied in an editorial on the subject in the last week's issue of the Advocate. A more general discussion, in which we can voice their convictions, will be the order of the day on next Monday morning.—St. Louis Advocate.



## CHAUTAUQUA.

The title "Chautauqua, a system of popular education," stands for an institution. With 15,000 people in daily attendance at the mother assembly, with several hundred thousand at her branch assemblies, with 2,500 students in her summer schools, and 25,000 readers in her circles, Chautauqua has been truly called "The Largest Institution for Higher Education in the World."

Its work is conducted under an educational charter from the State of New York, which requires that surplus revenue shall be devoted wholly to the building up of the institution. It is managed by trustees like any other educational institution. There are two main divisions of its work: (1) Division of Home Reading (nine months of the year), and (2) Division of Summer Study and Recreation at Chautauqua, New York (summer schools six weeks, lectures and entertainments eight weeks, in July and August of each year). The corporate name of the institution is "Chautauqua Assembly."

The summer features have perhaps attracted most attention by reason of the spectacular elements inhering in them. The Chautauqua platform, aside

blies in the common work of pointing humanity to the better things.

The nine-months-of-the-year Home Reading Division of the Chautauqua system is not spectacular. But it is the factor of basic importance in a comprehensive plan for the home-making of intellectual fiber.

Chautauqua does not pretend to do the work of a university; it does not claim to furnish ready-made education. It does profess to be able to give those who will follow the regular course of the C. L. S. C. for four years something of that "College Outlook" which better equips the college student for life-work than his less fortunate fellow.

The general plan offered may be stated as: (1) A four years' course, designed to give the "College Outlook." (2) Each year's course distinct from the rest. (3) Forty-two supplementary courses for special students. (4) A monthly magazine with readings, notes, and programmes. (5) A membership book, with special review questions. (6) Individual readers may pursue the entire course alone. (7) Local circles of three or more are recommended. (8) Twenty minutes a day will cover the required reading. (9)

## WASHINGTON RELIGIOUS LETTER.

(From our Regular Correspondent.)

Rev. Clarence E. Eberman, field secretary of the United Society of Christian Endeavor, has just concluded a series of special services in Washington, under the auspices of the District of Columbia Christian Endeavor Union, as a celebration of the twenty-first anniversary of the establishment of the society. He began the services Sunday, preaching in the morning at the Metropolitan Presbyterian church, and in the evening at the Memorial Lutheran church. Yesterday he addressed two meetings, both at the Mount Vernon Place M. E. church, South. The first was a meeting of Christian Endeavor workers, and was followed by a supper. The other was a public mass-meeting, at which Mr. Eberman spoke on "The True Mission of Christian Endeavor." Mr. Eberman is a forceful speaker, and thoroughly familiar with his work, having been president of the Pennsylvania Christian Endeavor Union, the largest of the State Unions, for three years previous to becoming field secretary of the United Society. The following quotation from one of his addresses to young people gives a

partments of work. Thus they have not only the fellowship of Christ, but the companionship of Christian people in whose company they can grow better." Mr. Eberman is making a tour of the country. From here he will go South, and later will visit all the large cities of the West.

Few men with good eyesight have had a more interesting career than Dr. W. H. Milburn, the blind chaplain of the Senate. Speaking of his long connection with Congress, Dr. Milburn said the other day: "I think I am justly entitled to be called the grandfather of the House, because I entered the service of that body ten years before John Sherman, of Ohio, and Justin S. Morrill, of Vermont, who were termed fathers of the House, became members of it. Sherman and Morrill entered Congress in 1855, and I was there in 1845. At that time I was a resident of the district in Illinois represented in the House by Abraham Lincoln, and upon his nomination was elected chaplain of Congress for the years 1845-'46. In those days one chaplain offered the prayer at the opening of each branch of Congress, and the only way this could be done by one man was to have the Senate clock kept ten minutes slower than the House clock. After I offered the invocation in the House, a page would take me to the Senate chamber, where I performed a similar duty. If, however, I was a little late the Vice-President always waited for me. Every Sunday morning I preached in the Hall of the House, and the services were attended by many members of the House."

One of the strongest addresses delivered at this season's series of C. A. mass-meetings was that of Mr. Charles Inglis, of London, England, this week. His subject was Christ's command to the rich young man: "One thing thou lackest: Go thy way, sell whatsoever thou hast." The keynote of the address was in this sentence: "The reason that many a man has not received salvation is because he has not abandoned something in his life that is not in harmony with salvation." He closed by saying: "God can snap every tie, every chain that holds you to the world, and set you in the right path to-day. Brother man, you know what the idol is that has never been dethroned. You know what sin it is that holds you in its clutch. Pause to-day; throw it aside forever. God's terms are a full surrender. Are you prepared to say this very hour, 'The dearest idol in my heart I will thrust out and throw aside forever.'"

Temperance legislation in various forms and toward various ends is still a topic of interest and importance at the capital, as a result of the agitation over the subject in all parts of the country. In the first place, there is attention called to the particular brand of altruistic temperance still being advocated by the Congressmen of the United States. There has just been passed a bill, fathered by Mr. Sperry, of Connecticut, prohibiting the sale of liquor to the inhabitants of the New Hebrides, in the South Pacific. It seems easy for the legislators to apply charity away from home, while there are saloons in the Capitol building it-

(Continued on page 12.)



BIRD'S EYE VIEW OF CHAUTAUQUA.

from presenting the most extensive series of lectures on the University Extension model in the world, has become famous as a clearing-house for the ideas represented by the greatest living leaders of the times. To establish the first continuous summer school, now the largest school of the kind in the world, is by itself a remarkable achievement.

Former Chautauquans will be interested to know that the Chancellor, Bishop Vincent, who for the past two years has been resident in Switzerland in charge of the work of the Methodist Episcopal Church in Europe, will sail for the United States in July and spend August in his old work at Chautauqua.

It is to be noted that the number of summer schools is increasing every year, and that last year one hundred and twenty summer assemblies, modeled more or less closely on the Chautauqua plan, were held in thirty-five states, with an attendance approximating 1,000,000 people. At over forty of these assemblies "Recognition Day" exercises, similar to those at the mother Chautauqua, are held, thus affording graduates of the C. L. S. C. an opportunity to receive their diplomas with ceremony at the assembly centre nearest to them, anywhere from California to Maine, provided they can have home for that purpose. In this sense the Home Reading Course is the educational tie that binds the assem-

Expense, less than fifteen cents a week for nine months. (10) A diploma at the end of the four years' course. (11) Seals for written review work for extra reading.

Over 260,000 readers have been enrolled as members of the Chautauqua Literary and Scientific Circle since its organization; nearly three times that number (about 750,000 persons) have read parts of the Home Study Courses. There are over 41,000 graduates of the four years' course. Flourishing circles have been maintained in every State and Territory, Canada, Mexico, South America, the Hawaiian Islands, the West Indies, Japan, and other countries of Europe, Asia and Africa.

Chautauqua is not conducted for personal profit. It is not a stock company. It pays no dividends. Only those officers who do active work receive salaries, which are in no case large. Through a Bureau of Publication, Chautauqua, by contract, provides the special material for the regular Home Reading Courses at the lowest possible cost. It does not conduct a general publishing business, and is perfectly free to direct the student to the best sources of information wherever obtainable.

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Godly people are thoughtful people. Indeed, it is often a sign of the beginning of grace in a man when he begins to consider.

fair idea of Mr. Eberman's style: "Religion is a life. It is more than a creed, though it is a creed; it is more than a doctrine, though it is a doctrine. It is a living with a personal Saviour and serving a personal Lord. The Christian Endeavor pledge gives to the young people an excellent programme by which they may grow up in Christ, and this growth can be seen in increased strength, grace, beauty of character, and fruitage, just as the growth of plants is observed. In dealing with the material things of life more thought should be given to their ultimate effect on the soul. God wants us to be joyous and happy, but He wants us to enter into the fullest possibilities of manhood and womanhood. There is a tendency, which should be combated, on the part of young manhood, to take up with the things of the world so completely that they lose sight of the things of the soul. It is well to have ideals, but they should not be of such a vague, far-off character that we never think seriously of realizing them. We should keep constantly before us the ideals of truth, purity, honesty, reverence, and power, and translate them into the every-day things of life. The spiritual should be master of the carnal, and we should never allow this order to be reversed. There is every reason why young men and young women should identify themselves with the Church and its de-



## THE SUNDAY SCHOOL.

## LESSON IX, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 2.

Text of the Lesson, Acts vii, 54 to viii, 2—Memory Verses, 59, 60—Golden Text, Matt. v, 44—Commentary Prepared by Rev. D. M. Stearns.

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54, 55. "But he, being full of the Holy Ghost, looked up steadfastly into heaven." With great power and boldness, being filled with the Spirit, Stephen had spoken the truth and, like Peter, had accused the council of being the murderers of Jesus Christ. They were so cut to the heart that they were filled with fury and gnashed their teeth at him. How suggestive was their conduct of the place to which they were journeying, where there is weeping and gnashing of teeth not against others so much as because of their own torment! (Matt. xiii, 42, 50; xxii, 13.)

56. "And said, Behold, I see the heavens opened and the Son of Man standing on the right hand of God." This is one of the seven times that we find the phrase in Scripture "heaven opened." The passages are Ezek. i, 1; Matt. iii, 16; John i, 51; Acts vii, 56; x, 11; Rev. iv, 1; xix, 11, and they well repay a careful study, for the Lord Jesus is always the central person, and the more we look into heaven the more heavenly we become, and there is so much room for improvement in that direction.

57, 58. "Then they cried out with a loud voice and stopped their ears and ran upon him with one accord." This is the first of the four "one accords" of the devil's followers in this book of the Acts, the others being xii, 20; xviii, 12; xix, 29. The number four suggests the four corners of the earth (Rev. vii, 1), or the whole earth, and reminds us that the whole world lieth in the wicked one (I John v, 19, R. V.), and the wicked one will never cease his hatred of God or of the people of God. We are wise when we stop our ears as David did and refuse to hear the mischievous things that evil people speak (Ps. xxxviii, 12, 13), but to stop one's ears from hearing the things of God is truly the devil's work. Refusing the truth, they were believing a lie (II Thess. ii, 10, 11), and, believing that Jesus of Nazareth was an impostor, they judged Stephen to be guilty of blasphemy, and in stoning him thought they were obeying their law (Lev. xxiv, 16), while they themselves were, before God, the blasphemers and the guilty ones, but they were blinded by the god of this world (II Cor. iv, 3, 4). This is our first introduction to the young man named Saul, unless, as some think, he is the same young man who went away from Jesus one day sorrowfully because he loved his possessions.

59. "Lord Jesus, receive my spirit." Thus said Stephen as they were stoning him to death, for he knew whom he believed and saw Him even before he went out to be with Him. When our Lord Himself was dying, He said, "Father, into Thine hands I commend My spirit." And similar words came from David by the same spirit long before (Luke xxiii, 46; Ps. xxxi, 5), for he also could truly say: "I trusted in Thee, O Lord." "My times are in Thy hand" (Ps. xxxi, 14, 15). These dying words of Stephen and of the Lord Jesus give no encouragement to the belief that between death and resurrection the spirit is asleep and unconscious. If any are not fully persuaded concerning the life and bliss of the believer apart from the body, let them read and believe Luke xvi, 22; xxiii, 43; II Cor. v, 8; Phil. i, 21, 23; Rev. vi, 9-11.

60. "Lord, lay not this sin to their charge." Like his adorable Lord and Master he prayed for his murderers (Luke xxiii, 34). Our instructions are, "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. v, 44).

And while this is impossible to the natural man, if any man be in Christ he is a new creature, born from above, a temple of the Holy Spirit, a mansion in which the Father and the Son have come to dwell (II Cor. v, 17; I Cor. vi, 19, 20; John xiv, 23), and Christ in us can do what He did when here on earth in the body prepared for Him. It is our privilege to yield fully to Him and take as our motto, "Not I, but Christ" (Gal. ii, 20).

viii, 1. "And Saul was consenting unto his death." Hear his own account of what he said to the Lord Jesus long afterward. "And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee, and when the blood of Thy martyr Stephen was shed I also was standing by and consenting unto his death and kept the raiment of them that slew him" (Acts xxii, 19, 20). Before Agrippa he said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem" (Acts xxvi, 9, 10). And then he went on to tell how not only in Jerusalem, but in other cities, being exceedingly mad against the saints, he was the means of their imprisonment, punishment and death. Our lesson tells of the greatness of the persecution in Jerusalem after the death of Stephen and how all the believers except the apostles were scattered through Judea and Gamaria. The Lord's command was to "go into all the world and preach the gospel to every creature." "To be His witnesses unto the uttermost parts of the earth" (Mark xvi, 15; Acts i, 8), but up to this time they seem to have confined their testimony to Jerusalem, and it required a persecution to scatter them that they might obey His command. Thus He maketh the wrath of man to praise Him and restrains what He does not see fit to use (Ps. lxxvi, 10).

2. "And devout men carried Stephen to his burial and made great lamentation over him." Well, they did not bury Stephen, but they buried all that was left of him on the earth, the house in which he had sojourned. Stephen himself was "absent from the body, present with the Lord," but his body was asleep, even as Jesus had said of Lazarus when speaking of his death, "Our friend Lazarus sleepeth" (John xi, 11-14). There was no occasion to lament for Stephen, for to him it was a great gain, but it seemed that the church could ill afford to lose such a witness. We still think when the faithful witnesses are called home that it is strange when there seems to be such great need of them here and there are seemingly so few, but we must remember that the work is His who, in undisturbed majesty, is at God's right hand.

## EPWORTH LEAGUE.

Topic For the Week Beginning March 2, "The Joy of Service." Text, Ps. cxvii, 5, 6; Matt. xxv, 19-23.

"Enter thou into the joy of thy lord." The gladness spoken of is the joy of accomplishment, for surely

No ill can fret the soul with discontent  
Like consciousness of powers unused.

To see all efforts end in failure is misery indeed. To be ever rolling the load up hill and yet to never gain a foot advance is death to all courage and interest.

In active use of our powers we find life's deepest pleasure. We must be doing. Thought must reappear in things. We must form and shape things to correspond to ideas within. We must compel things to unite, to increase, to do our bidding. We not only discover what is; we invent and create what never before was. We received talents—one, two, five. We return with added capital. We have discovered the secret of the Lord's riches. We have shared in His power. Unconsciously to ourselves we have grown into His way of doing and being. In our intentness to be faithful to His interests and be able to give Him on his return His own goods with rightful in-

crease we have developed and expanded our own natures and become capable of companionship and partnership.

It requires "nerve" to do this—something more than nerves. It is the feeling power held firmly by will power to the course approved by reason power. There may be weeping at planting time, sorrow at loss of good seed buried in the earth when we may be pinched with hunger and crave it for food, but whatever the call of appetite we go forth with that precious seed and sow it instead of eating it. Is there any joy in that? Perhaps there is a kind of grim satisfaction in the self mastery. We pull the belt a hole tighter in the buckle to still the gnawings of hunger and swing the hands in wider circle as we scatter the grain. We can sing, we will sing in hope of harvest, in triumph of right doing, in consciousness of right use of the Master's goods.

"Come again, rejoicing, bringing sheaves." Harvest is the singing time. Not yet can we swell the full chorus of redemption because some is in the blade only, some is earing, and we must patiently wait the filled out corn, ripe and beautiful.

We catch glimpses of what the future joy will be as we see some specimens of the work advancing. But, oh, what glory will it be when, soul and body purified, glorified, we see the Christ face to face and find ourselves appearing like Him! What rapture too deep for words if He shall say to us, "Well done!"

These are days of tollsome planting and tending, times of careful investing and accumulating treasure. Keep up good heart; we are increasing just as truly and more valuably than the corn or the cash.

The future joy will not be so much because we bring added talents and gathered sheaves as because we are admitted to Christ's companionship.

## A Substitute For Trouble.

The Christian has, of all men, abundant reason for trusting. Surely God is to be trusted. If He had cared nothing about us, He would not have redeemed us at such a great cost. If He had been indifferent to our fate, He would not have sent Christ as the pledge of His love. If He had care enough and love enough and power enough to open a way to our salvation, we may certainly trust Him with all we have. And what kind of a trust is it that is always doubtful? If we ask Him to forgive our sins and blot them out of His book of remembrance, why worry about it and wonder if He has done it? If we commit our ways to Him, why disturb ourselves with fear lest He forget His charge? He says to us, "Sufficient unto the day is the evil thereof." Why load ourselves down with anxiety about the possible evils of tomorrow? If He has power over the future and we have not, why waste our time, strength and courage in fretfulness?—Independent.

## The Scriptural Idea.

Any unperverted mind will conceive of the Scriptural idea of prayer as that of one of the most downright, sturdy realities in the universe. Right in the heart of God's plan of government it is lodged as a power. Amid the conflicts which are going on in the evolution of that plan it stands as a power. Into all the intricacies of divine working and the mysteries of divine decree it reaches out silently as a power. In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. "More things are wrought by prayer than this world dreams of."—Austin Phelps.

## By Praise We Give.

By prayer we ask, by faith we take, but by praise we give. In heaven blessing God will be our constant employment, and if we would have a portion of the happiness of heaven upon earth, in the enjoyment of divine peace, while seeking to be free from all undue care, while committing all anxieties to Him in prayer and supplication, we must also cultivate the important grace of continual thanksgiving.—Freeman.

## In His Keeping.

Softly, softly in the dawning  
Came God's message unto me,  
"Serve Me, child, from early morning;  
I each day thy strength will be."

Now that sunset hours are nearing,  
When night dew falls chillingly,  
Comes the whisper, "Leave all, fearing  
Child, and simply trust in Me."  
So I lay me down a-sleeping,  
Night of life or night of death;  
I am ever in His keeping,  
And He knoweth what He saith.  
—Hannah Coddington.

## RELIGIOUS THOUGHT.

## Gems Gleaned From the Teachings of All Denominations.

We influence people according to what we are.—Rev. Henry Gardner, Presbyterian, St. Louis.

## Faith.

Faith in the future multiplies the meaning of the present.—Rev. Dr. J. C. Armstrong, Baptist, St. Louis.

## Inefficiency of Doubt.

Doubt never built a cathedral or erected a hospital.—Rev. Charles M. Sheldon, Congregationalist, Topeka.

## Happiness.

Happiness depends more upon what a man is than what he has.—Rev. Dr. D. C. Hossack, Presbyterian, St. Louis.

## Different and Better.

When Almighty God tells us that we are adopted sons, heirs of heaven, it makes us hopeful of a different life.—Rev. Father Boardman, Catholic, San Francisco.

## Do Today's Duties.

Life is full of opportunity. But opportunity is limited. The duties of today cannot be done tomorrow.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

## Tolerance.

Form is nothing; the spirit is everything. The world is wide enough for every kind of opinion that was ever honestly held.—Rev. Dr. George H. Hepworth, Congregationalist, New York.

## Use Your Intellect.

God is honored in the man who uses his intellect. It's a stigma upon Christianity to assume that ignorance is essential or conducive to the glory of God.—Rev. Dr. Cortland Myers, Baptist, Brooklyn.

## Intellectual Force.

You cannot force men at the cannon's mouth to worship. In these days of liberal thought you cannot drive men and women into your sanctuaries.—Rev. Dr. Charles H. Eaton, Universalist, New York.

## God Is In Nature.

What is nature but the grandest and most inspiring of all God's temples? What are its works but the truest revelations of God to man, ay, the only ones ever revealed?—Rev. Dr. Joseph Krauskopf, Hebrew, Philadelphia.

## Dead Indeed.

That man must be far gone in hardness indeed, indifferent to all that is noble, dead to the sublimest exhibition of self sacrifice and devotion the world has ever seen, if he can think of Calvary without the tribute of a tear.—Rev. R. F. Coyle, Presbyterian, Denver.



**Man's Highest Privilege.**

The highest privilege of man is liberty. God gave him this and implanted the spirit of freedom in his nature. When man once fully realizes this, he is willing to suffer persecution, exile, death, rather than yield this God given privilege.—S. E. Bateman, Lutheran, Philadelphia.

**Value of Thoughts and Deeds.**

It is well enough to have good thoughts, but indispensable to have a good tongue. Generous sentiments are useless unless they provoke generous deeds. Kind thoughts for the widow and orphan are in vain unless their distresses are relieved.—Rev. George C. Lorimer, Baptist, Boston.

**Cowardice.**

One of the great troubles of the age in which we live is that we have not the moral force to make men "settle." The very best people in the community permit all sorts of vandalism to be perpetrated with nothing more than a little feeble whisper of remonstrance.—Rev. Dr. Charles Frederic Goss, Presbyterian, Cincinnati.

**Wasted Forces.**

Business has turned the waters of Niagara to practical uses without destroying the beauty of its leaping waters. When will the prophet arise with enthusiasm and genius enough to concentrate and lead the wasting intellectual and moral forces of this age into channels of highest usefulness?—Rev. R. A. White, Universalist, Chicago.

**How to Live.**

Be aristocratic in thought, to think the best things; be aristocratic in manner, to do the best things; be aristocratic in speech, to speak the best things; but be democratic in sympathies, love every fellow man, no matter how humble, and be democratic in your services. Grasp every opportunity to assist your fellows.—Rev. Dr. Percy Stickney Grant, Episcopalian, New York.

**No Rest Without Peace.**

There is more to rest than mere physical rebuilding. There is no rest without peace of soul. Every luxury that wealth can bring, every pleasure that amusements can bestow, cannot bring rest without peace. Nature herself is powerless to bring strength to tired souls without peace. There is no rest where conscience is not at peace.—Rev. R. D. P. Bennett, Presbyterian, Germantown, Pa.

**The Highest Love.**

The true Christian spirit is founded on love. The fundamental motive of the new dispensation is love of God and love of man. Outside of that to the holy eucharist there is no devotion more life giving than the devotion to the sacred heart—that heart which is the source of the precious blood which redeemed us on the cross, the blood of the Saviour.—Rev. J. J. Sullivan, Catholic, San Francisco.

**A Crowning and Redeeming Grace.**

It is no exaggeration to say that obedience is the crowning grace of a follower of Jesus Christ. It is the essence, the very core, of personal holiness. To learn the will of our divine Master is the chief purpose of Bible study and of true prayer. To do the will of that Master is the loftiest attainment to which any child of redeeming grace can aspire this side of heaven.—Rev. Theodore L. Cuyler, Presbyterian, Brooklyn.

I can hardly understand how any great imaginative man, who has deeply lived, suffered, thought and wrought, can doubt of the soul's continual progress in the after life.—Alfred Tennyson.



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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 5th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.

R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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East Halifax, Scottsburg, March 8th, 9th.

South Boston and Houston, March 9th, 7:30 P. M.

Chatham, Olive Branch, March 15th, 16th.

Mt. Vernon, March 19th, 7:30 P. M.

Chase City, Trinity, March 22d, 23d, 11 A. M.

Clarksville, March 23d, evening; 24th, morning.

Boydton, March 26th, 7:30 P. M.

Henry, Mt. Bethel, March 29th, 30th.

Martinsville, March 30th, 7:30 P. M.

Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.

Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

### AN OPEN LETTER.

(Continued from 1st page.)

tracts from the report of the committee:

"If these denials of the existence of a contract had not been made to the Senate from a source which was entitled to entire credit the bill would not have been passed by the Senate, unless it had been so amended as to protect the beneficiaries from what many senators regard as a waste and improper use of the fund by the payment of an excessive and unreasonable fee. Such an amendment was within the power of the Senate, and *one would have been adopted in the nature of a condition that the United States would recognize and pay this claim, provided that the fruits of it were to actually go to the beneficiaries of the fund that had suffered by the taking of the property by the United States during the war.* The book agents could have accepted or rejected the settlement with this condition attached, and they would have doubtless had the opportunity to do so but for the misleading replies sent to senators who made inquiry about the contract."

"The book agents and Mr. Stahlman insist that it was the duty of the Senate to consider the claim on its merits, and that the Senate had no right to inquire as to the amount of fees to be paid, and therefore they might properly refuse to give the facts concerning the contract with Mr. Stahlman. If they had taken that position and declined to say whether there was a contract or not, the case would have been a very different one from that presented. A refusal on their part to say what the contract was, on the ground that the Senate had no right to inquire, would have put the Senate on notice that a contract of some sort was in existence, and if the Senate had not then taken steps to secure a proper application of the money to be appropriated, the fault would have been with the Senate; but the Senate was misled, and, believing that there was no contract for fees or paying for securing the passage of the bill, made no provision for securing the entire fund to the supposed beneficiaries."

"Your committee have not felt it incumbent on it to consider whether the Book Committee or the book agents were justified in making the contract with Stahlman, but do not hesitate to say that had it been known that more than one-third of the amount appropriated was to go as attorney fees, the passage of the bill *without some restriction as to the amount of fees* was hardly possible."

"If there was any mistake or omission on the part of the Senate, it was in failing to protect the beneficiaries against the book agents, Messrs. Barbee and Smith, whose duty it was to guard their interests, and this would have been done if information that properly belonged to them had not been withheld."

It is clear from these quotations that the purpose of the Senate was defeated by Barbee and Smith, our agents. The Senate was willing to pass the bill giving all the money but \$5,000 to the Church, but it was not willing to pass it giving \$100,000 to Stahlman. Our agents prevented the Senate from doing what it intended, and kept \$95,000

from going where the Senate intended it should go. We are responsible in the eyes of the law for the acts of our agents. It is our duty, therefore, to see to it that the purpose of the Senate which was thwarted by the deception of our agents be carried out, and that the amount of money intended by the Senate to go into the treasury of the Publishing House be placed there. Stahlman will not do it, our agents will not do it, the Book Committee will not do it. There is but one other way. All these are our agents, our representatives. If they will not do it, then the issue comes to the Methodist Episcopal Church, South, in General Conference assembled. Will the General Conference, of which the agents and the Book Committee are creatures, condemn the conduct of its creatures? Assuredly it must. Will it stop there? Or will it assume responsibility for the acts of its creatures, and while condemning their acts make proper reparation? Will the Conference see that the purpose of the Senate is carried out, and the bill having been passed with the understanding that \$288,000, less a small amount for fees, should go into the Publishing House treasury, will the General Conference see that \$95,000 be put in the treasury in place of the \$95,000 kept out by its agents? In short, will the General Conference condemn the conduct of the agents and the Book Committee but assume responsibility for the result of the deception and pledge the Church to make a vicarious offering of \$95,000 to take the place of the amount which was diverted by the deception of the agents from the uses to which it was appropriated by the Senate? The Church has not sinned, but its agents have sinned, and while the Church ought to repudiate the sin of the agents, it ought also to accept its responsibility and make reparation for the result of their sin. There is no more common principle in law than the relation of agent and principal. Business men are often obliged to condemn the conduct of their agents, but they cannot escape the responsibility for the result of their conduct, and if they are just and honorable, they will not try to escape it. Our General Conference cannot escape this responsibility without falling below all the standards of the business world and all civil and moral law. Our agents, by their deception, prevented the purposes of the Senate from being carried out. They ought to bear the consequences of their own conduct and pay into the treasury \$95,000. But if they will not do so, then the General Conference ought to pledge the Church to do so.

After discussing the matter with Brother Lipscomb, as indicated above, the writer determined to talk with those who were fully acquainted with the views of the Senate, and so he went to Washington and secured an interview with two senators whom he thought to be able to tell him what he desired to know. He first saw Senator Clay, of Georgia, a member of our Church and a steward for over twenty years, and a member of the Committee on Claims, the committee which investigated the whole subject. It was desirable to see him first because, being a Southern Methodist, he would understand the case fully and appreciate the



interest in it. He expressed his opinion freely, emphasizing the views expressed by him before the Committee on Claims, as found in the printed report. He thought that the conduct of the agents should be condemned and new men elected, but he did not believe that the money should be offered to the government. He said the claim was a just one, that the government owed the money, and that the Senate did not desire it to be returned. The writer then made special inquiry as to the situation at the time of the passage of the bill, and Senator Clay said that the issue was made on the amendment of Senator Lodge. The writer asked why he opposed the amendment of Senator Lodge—why he did not allow it to be adopted? He replied that if the amendment had been adopted the bill would have been sent to conference or sent back to the House, and the friends of the bill feared some trouble might arise and desired to press it to its passage unamended. He said that it could not have passed without amendment had it been known that Stahlman was to get 40 per cent. He expressed great surprise and regret that the representatives of our Church should have behaved as they did in the matter of the telegrams and before the investigating committee. The writer then asked him if he thought the condemnation of the agents and election of new men would set the Church right in the eyes of other churches and of the unbelieving world; would not men say that we had condemned the conduct of the agents, but we had done nothing to repair the wrong committed. The writer then asked him if he would be opposed to a pledge by the General Conference to raise \$95,000 to take the place of the amount paid to Stahlman, and thus carry out the purpose of the Senate? He said that he was opposed to the return of the money to the government, for the claim was just, and the Senate did not desire to have the money returned, but that if the plan suggested could be carried out, he thought it would be a good plan. He was then asked if he thought such a course taken by our General Conference would remove all reproach which might come upon the Church from the conduct of the agents, and would it carry out the purpose of the Senate? He said that in his opinion such a course would be an honor to the Church and would not be open to any of the objections involved in the proposition to return the money to the government. He expressed regret, however, that Mr. Stahlman could not be compelled to refund the money.

After a full discussion of the subject, Senator Clay managed to secure an interview for the writer with Senator Lodge, whom, as a senator from the North and the author of the amendment, it was especially desirable to see. He was very busy, owing to his connection with the Philippine bill, then pending in the Senate, and could not give a long interview, but was clear and explicit in his statements and in his answers to questions. His views were the same as those expressed by Senator Clay, except that he did not say that he was opposed to the return of the money on the ground that the claim was a just claim. He expressed

no opinion as to the justice of the claim, but said that there was no desire for the return of the money, and that it was impracticable to return it. He thought that no blame rested upon the Church up to the present time, but only upon the agents, but that the General Conference should condemn their conduct and retire them. In reference to the amendment which he had offered, he said that he had offered it because of the report of the large amount to be paid an agent, and he desired the superannuated preachers to get it all. His amendment was defeated because of the telegrams of the agents; otherwise it would almost certainly have been adopted. The agents had defeated the purpose of the Senate by their telegrams. The writer then asked him what he thought would be the effect if the General Conference would condemn the agents and retire them but assume the responsibility for the result of their conduct and pledge the Church to raise a vicarious offering of \$95,000 to take the place of the amount paid to the agents contrary to the wish of the Senate, and thus carry out the desire of the Senate which had been thwarted by the conduct of the agents? Did he think that the Senate would feel that the Church had cleared herself of any complicity in the conduct of the agents, and had fully vindicated her honor? He said, without a moment's hesitation, that he thought such a course would vindicate the honor of the Church and entirely relieve her of all reproach.

These expressions of opinion from these two distinguished gentlemen, one from Georgia and a member of our Church, and the other from Massachusetts and not a member, were remarkable because of their practical agreement at every point. It is not possible to spurn their views as the views of Northern men who have no sympathy with us. They were present in the Senate, and informed as to everything that went on, and they practically agreed in everything, and I conversed with each one separately. I also discussed the matter with Representative Swanson, from Virginia, who is also a member of our Church, and he agreed with Senator Clay. The conduct of our agents is not only condemned by our Southern men in Congress, but it is a source of mortification to them, and they will hail with joy the repudiation of it by our General Conference.

After careful and long consideration with brethren, therefore, after hearing this matter discussed; after hearing many letters, and after consultation with the distinguished gentlemen above named, the writer has come to the conclusion that the memorial offered at the last session of the Virginia Conference by B. F. Lipscomb, W. J. Young, and James Cannon, Jr., and which was adopted without discussion or division, can best be carried out by the following steps:

(1) Condemn the conduct of both of the book agents and retire them both from office.

(2) Condemn the management of the Book Committee, and elect an entirely new committee.

(3) Pledge the Church to make a vicarious offering of \$95,000 to take the place of the amount which was di-

verted, by the deception of the agents, from the uses to which it was the purpose of the Senate to appropriate it, and elect a Book Committee and book agents which will see to it that the offering is raised, unless, indeed, the members of the General Conference agree, as individuals, to give it or to raise it.

It seems to the writer that there can be practical agreement on this plan by all those opposed to the conduct of the agents. He is aware that objection will be urged against it, but objections will be against any plan presented. He presents it to his brethren, soon to meet in General Conference, and asks them to give it a reading, and their thoughtful consideration.

JAMES CANNON, JR.

Blackstone, Va.

N. B.—Since the writer reached the above conclusions, he has received for publication from Rev. John C. Shackelford, of Missouri, an open letter to Mr. Stahlman, in which there is still a third method suggested by which the money can be restored to the treasury. Brother Shackelford calls upon Mr. Stahlman to repent and refund the money. We should all be glad to see Mr. Stahlman repent and refund the money, but it is to be feared that the appeal will fall upon deaf ears. Bro. Shackelford's communication was received on Saturday, only a few days after the discussion with Brother Lipscomb, and the title of it led the writer to change the title of his article. He had called his article "A Plea for a Union of Forces on Essential Points," but Brother Shackelford's article suggested a change to "An Open Letter to the Delegates to the General Conference," and thanks are hereby tendered to him for the suggestive title.

J. C., JR.

The will of God respecting us is that we shall live by each other's happiness and life; not by each other's misery or death. A child may have to die for its parents; but the purpose of heaven is that it should rather live for them—that, not by its sacrifice, but by its strength, its joy, its force of being, it shall be to them renewal of strength and as the arrow in the hand of a giant. So it is in all other right relations. Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other.—Ruskin.

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.—Henry Van Dyke, D. D.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievements vain.—Drummond.

Christ leaves all power with those who are willing to leave their possessions for Him.

The last day lies hid; therefore watch every day.—Augustine.

## Religious News.

Bishop John M. Walden argued before the preachers' meeting in Cincinnati recently for the union of North and South publishing concerns and theological schools in Mexico, Japan, and elsewhere. The Bishop said: "All along the line there is now a cry for unity, where we are now pulling helter-skelter in opposite directions."

Dr. J. D. Hammond, secretary of the Board of Education, reports a steady growth in our colleges and academies since the beginning of the present educational movement. In many cases debts have been paid, and in others buildings erected and endowment increased. In 1897-'98 the total attendance was 7,315, which, in 1900-'01, had increased to 18,517.

### SUCCESSFUL MEETING.

Twenty-two thousand dollars was raised at one meeting of the congregation of Epworth Methodist church last week to go toward relieving the church of a debt of \$55,000. This was at a meeting of the male members of the congregation, at which Rev. R. H. Bennett, associate pastor of the church, presided.

A meeting of the ladies of the congregation has been called for 4 o'clock this afternoon for the purpose of interesting them in the movement of removing the debt from the church, and it is expected that plans will be devised whereby the debt will be materially reduced.

At the beginning of the present Conference year there was an entire indebtedness of \$55,000 on the church edifice, \$48,000 on the building and the remaining \$7,000 on other enterprises of the church. Rev. R. H. Bennett, associate pastor, who has been eminently successful in clearing the debt on other churches he has served, conceived and carried into execution a plan for lifting the entire debt on this church.

He conducted a great canvass among the members and succeeded in interesting them in the movement. Having reached a point in this canvass when he believed the church was ready to take hold of the matter and bring it to a successful issue, he held a meeting of the male members, when there was a general review of the situation, and after making an estimate of subscriptions it was found that \$22,000 had been raised toward liquidating the debt.

Mr. Bennett is confident of wiping out the entire debt by Easter Sunday. The paying off of this indebtedness will be in the form of a Twentieth Century thank-offering.—*Virginian-Pilot*.

### RATHER A SOCIAL SESSION.

There was a small attendance at the regular weekly meeting of Methodist preachers which was held in the parlors of Epworth church yesterday morning. The meeting was more in the form of a social than a business session. During the meeting reports from the pastors present were read as follows:

Cumberland Street—The Rev. C. L. Bane conducted the usual services. The

(Continued on page 13.)





WASHINGTON. —In this discourse Dr. Talmage demonstrates that we are affected by forces that we seldom recognize and enlarges upon human accountability. The text is Job xxxviii, 31, "Canst thou bind the sweet influences of Pleiades?"

What is the meaning of that question which God put to Job? Have we all our lives been reading it, and are most of us ignorant of its beauty and power and practical suggestiveness? A meaningless passage of Scripture many thought it to be, but the telescopes were busy age after age, and astronomical observations kept on questioning the skies until the meaning of my text comes out lustroously. The Pleiades is a constellation of seven stars appearing to the naked eye, but scientific instruments reveal more than 400 properly belonging to the group. Alcyone is the name of the brightest star of that group called the Pleiades. A Russian astronomer observed that Alcyone is the center of gravitation of our solar system. Hugh Macmillan says that the sun and its planets wheel around that center at the rate of 422,000 miles a day in an orbit which it will take 19,000,000 years to complete. The Pleiades appear in the springtime and are associated with flowers and genial warmth and good weather. The navigation of the Mediterranean was from May to November, the rising and the setting of the Pleiades. The priests of Belus noticed that rising and setting 2,000 years before Christ.

Now, the glorious meaning of my text is plain as well as radiant. To give Job the beautiful grace of humility God asked him, "Canst thou bind the sweet influences of the Pleiades?" Have you any power over the laws of gravitation? Can you modify or change an influence wielded by a star more than 400,000 miles away? Can you control the winds of the springtime? Can you call out the flowers? How little you know compared with omniscience? How little you can do compared with omnipotence!

#### Power of Interrogation.

The probability is that Job had been tempted to arrogance by his vast attainments. He was a metallurgist, a zoologist, a poet, and shows by his writings he had knowledge of hunting, of music, of husbandry, of medicine, of mining, of astronomy and perhaps was so far ahead of the scholars and scientists of his time that he may have been somewhat puffed up; hence this interrogation of my text. And there is nothing that so soon takes down human pride as an interrogation point rightly thrust. Christ used it mightily. Paul mounted the parapet of his great arguments with such a battery. Men of the world understand it. Demosthenes began his speech to the crown and Cicero his oration against Catiline and Lord Chatham his most famous orations with a question. The empire of ignorance is so much vaster than the empire of knowledge that after the most learned and elaborate disquisition upon any subject of sociology or theology the plainest man may ask a question that will make the wisest speechless. After the profoundest assault upon Christianity the humblest disci-

ple may make an inquiry that would silence a Voltaire.

Called upon, as we all are at times, to defend our holy religion, instead of argument that can always be answered by argument let us try the power of interrogation. We ought to be loaded with at least half a dozen questions and always ready, and when Christianity is assailed, and we are told there is nothing in it and there is no God and there never was a miracle and that the Scriptures are unreasonable and cruel and that there never will be a judgment day take out of your portable armory of interrogation something like this: "What makes the condition of woman in Christian lands better than in heathen lands? Do you think it would be kind in God to turn the human race into a world without any written revelation to explain and encourage and elevate and save? And if a revelation was made, which do you prefer—the Zenda-Vesta of the Persian or the Confucian writings of the Chinese or the Koran of Mohammed or our Bible? If Christ is not a divine being, what did he mean when he said, 'Before Abram was, I am?' If the Bible is a bad book, what are the evil results of reading it? Did you see any degrading influence of the book in your father or mother or sister who used to read it? Do you not think that a judgment day is necessary in order to explain and fix up things that were never explained or fixed up? If our religion is illogical and an imposition upon human credulity, why were Herschel and Washington and Gladstone and William McKinley its advocates? How did it happen that our religion furnished the theme for the greatest poem ever written, 'Paradise Lost,' and to the painters their greatest themes in the 'Adoration of the Magi,' 'The Transfiguration,' 'The Last Supper,' 'The Crucifixion,' 'The Entombment,' 'The Last Judgment,' and that all the schools of painting put forth their utmost genius in presenting 'The Madonna?'"

#### Farreaching Influences.

Why was it that William Shakespeare after amazing the world as he will amaze the centuries with the splendor and power of "The Merchant of Venice," and "Coriolanus," and "Richard III.," and "King Lear," and "Othello," and "Macbeth," and "Hamlet" wrote with his own hand his last will and testament, beginning it with the words: "In the name of God, amen! I, William Shakespeare, of Stratford-on-Avon, in the county of Warwick, in perfect health and memory (God be praised!) do make and ordain this my last will and testament through the only merits of Jesus Christ, my Saviour, to be made partaker of life everlasting and my body to the earth whereof it is made?" Had Shakespeare lost his reason when he wrote his faith in Christ and the great atonement? Put your antagonist a few questions like that, and you will find him excusing himself for an engagement he must meet immediately.

These words also recognize farreaching influences. Job probably had no adequate idea of the distance of the worlds mentioned from our world, but he knew them to be far off, and we, who have had the advantage of modern sidereal investigation, ought to be still more impressed than was Job with the question of the text, as it puts before us the fact that worlds hundreds of thousands of miles distant have a grip on our world. There are sweet influences which hold us from afar. There may have been in our ancestral line perhaps 200 years ago some consecrated man or woman who has held over all the generations since an influence for good which we have no power to realize, and we in turn by our virtue

or vice may influence those who shall live 200 years from now. Moral gravitation is as powerful as material gravitation, and if, as my text teaches and science confirms, the Pleiades, which are millions of miles from our earth, influence the earth we ought to be impressed with how we may be influenced by others far away back and how we may influence others far down the future. That rill away up among the Alleghenies, so thin you think it will hardly find its way down the rocks, becomes the mighty Ohio, rolling into the Mississippi and rolling into the sea. That word you utter, that deed you do, may augment itself as the years go by until rivers cease to roll and the ocean itself shall be dried up in the burning of the world. Paul, who was all the time saying important things, said nothing more startlingly suggestive than when he declared, "None of us liveth or dieth to himself." Words, thoughts, actions, have an eternity of flight. As Job could not bind the sweet influences of the Seven Stars, as they were called, so we cannot arrest or turn aside the good projected long ago. Those influences were started centuries before our cradle was rocked and will reign centuries after our graves are dug. Oh, it is a tremendous thing to live! God help us to live aright.

#### Importance of Good Actions.

Astronomers can easily locate the Pleiades. They will take you into their observatories on a clear night and aim their revealing instrument toward the part in the heavens where those seven stars have their habitude, and they will point to the constellation Taurus, and you can see for yourself. But it is impossible to point to influences far back that have affected our character and will affect our destiny. We know the influences near by—paternal, maternal, conjugal—but by the time we have gone back two generations, or, at most, three, our investigations falter and fail. Through the modern interesting habit of searching back to find the ancestral tree we may find a long list of names, but they are only names. The consecration or abandonment of some one 200 years ago was not recorded. It would not be so important if you and I, by our good or bad behavior, blessed or blasted only those immediately around us, but our goodness or our badness will reach as far as the strongest ray of Alcyone—yea, across the eternities. Under this consideration, what do you think of those who give themselves up to frivolity or idleness and throw away fifty years of their existence as though they were shells or pebbles or pods instead of embryo eternities?

I suppose one of the greatest surprises of the next world will be to see what wide, farreaching influence for good or evil we have all exerted. I am speaking of ourselves, who are only ordinary people. But who can fully appreciate the farreaching good done by men of wealth in Great Britain for the working classes—Mr. Lister of Bradford, Edward Akroyd of Halifax, Thomas Sikes of Huddersfield, Joseph Wentworth and Josiah Mason and Sir Titus Salt? This last great soul, with his vast wealth, provided 756 houses at cheap rent for 3,000 working people and chapel and cricket ground and croquet lawn and concert hall and savings bank, where they might deposit some of their earnings, and life insurance for those who looked further ahead and bathhouses and parks and museums and lecture halls with philosophical apparatus, the generous example of those men of a previous generation being copied in many places in Canada and the United States, making life, which would otherwise be a pro-

longed drudgery, an inspiration and a joy.

#### Two Mighty Worlds.

At Dunfermline, Scotland, is a stone house, the roof on the second floor twelve feet by fourteen in size. The annual rent of that room years ago was \$7.50. That was the one room in which the father and mother of Andrew Carnegie lived with the whole family. Influences were started there which made Andrew Carnegie the most distinguished philanthropist of all time, and what his gifts of great libraries on both sides the sea will do for the coming generations I do not think any angel of God would have enough capacity to calculate. Who could bind the sweet influences of that Pleiades?

After awhile there will be a man who will do for churches and missionary societies and Bible distribution what Andrew Carnegie has done for libraries, and then the millennium will be here. The millennium is here! The shower of uncounted millions of dollars for all good purposes I think is the first step of that golden thousand years of peace and holiness which have been predicted and for which the world has so long waited. As the snowdrops belong to January, and the violet to March, and the honeysuckle to June, and the chrysanthemum to November, so this bloom and fragrance of generosity on the part of the world's wealth mean the advancing summer of the world's release, of Eden restored, of paradise regained. You say there are things to discourage. I know it. But I am not now exploring sepulchers full of dead men's bones and all uncleanness. I am watching the daybreak. I am studying the light that streams into the darkness. I am considering the sweet influences of the Pleiades.

Notice also in my text the influence of other worlds upon this world. We all regard the effect which our continent has upon other continents or one hemisphere upon the other hemisphere. Great harvest or drought on one side of our world affects the other side of our world. A panic in Wall street, New York, has its echo in Lombard street and the bourse. The nations of the earth cablegrammed together all feel the same thrill of delight or shock of woe. But we do not appreciate the influence of other worlds upon our world. The author of my text rouses us to the consideration. It takes all the worlds of known and unknown astronomy to keep our world in its orbit. Every world dependent on other worlds. The stellar existence is felt all through the heavens. Every constellation is a sisterhood. Our planet feels the benediction of Alcyone and all the other stars of the Pleiades. Yea, there are two other worlds that decide the fate of our world—its redemption or its demolition. Those two worlds are the headquarters of angelology and demonology. From the one world came Christ, come ministering spirits, come all gracious influences. From the other world rise all satanic and diabolic influences. From that world of moral night rose the power that wrecked our poor world six thousand years ago, and all the good work done since then has not been able to get our world out of the breakers. But the signals of distress have been hoisted and the life lines are out, and our world's release is certain. The good influences of the consecrated people in our world will be centupled by the help from the heavenly world, and the divine power will overcome the demoniac. O man, O woman, expand your idea and know the magnitude of a contest in which three worlds are specially interested! From all the seven worlds which my text calls the

(Continued on page 14.)



## THE ONE WHO FINDS.

"He thinks he's a genius," said Aunt Hannah, accounting for the low estate of her neighbor. "He spends all his time trying to invent things—wheels, pulleys, and all sorts of contrivances to improve everything under the canopy—and expecting all the time to strike something that will be a universal labor-saver, and bring him no end of money. But in the meanwhile his wife has nothing to save her labor, or make her comfortable, and she has a hard time to take care of the family. The best discovery he could make would be some kind of good, steady work, and industry enough to stick to it."

And it is along the line of good, steady work that most other discoveries come—the most valuable inventions that so far have blessed the world. Not to the amateur or dilettante, not to restless eyes seeking here and there for something to be turned into gold, but to the skilled and intelligent workman steadily pursuing his calling, have the great revelations been given. The story of useful inventions is, for the most part, a story of work, bridging the streams or throwing down the mountains that barred its way—the story of those who, seeing the hindrances and needs in their chosen craft, have patiently studied out a remedy. The uplifting of labor, like the uplifting of the race, has come from within rather than from without.—The Wellspring.

## "SAYING" AND "PRAYING."

Mr. Moody once related this pretty incident concerning his own little son:

"My wife came down one evening and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said: 'Did you pray to-night?' 'I said my prayers.' 'Did you pray?' 'Did you pray?' 'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'"

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it."

"Well, now," said I, "are you going to go off to sleep without praying?" After a struggle he said: 'I wish you would call mamma.' She came up and was glad to forgive him, and then he wanted to get out of bed and pray. He had 'said his prayers,' but now he wanted to 'pray.' Lots of people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."—United Presbyterian.

\*\*\*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

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## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JAN 26, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:25 A. M., No. 9, daily for Durham, N. C., Danville, and all local stations south, connecting at Burkeville for Farmville and Lynchburg; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

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THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:12 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

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Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31.
Leave Richmond.....	12:28 noon	10:40 P M
Arrive Petersburg.....	1:08 P M	11:30 P M
Arrive Henderson.....	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine.....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	**6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:00 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

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TRAINS ARRIVE RICHMOND

DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

5:35 P. M., No. 66, from all points South and Southwest.

6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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## The Home Circle.

### HAVE CHARITY.

Have charity for others' views,  
And do not think you're always right  
And everybody else is wrong.  
If they see things not in your light,  
God gave us all our different views.  
To best develop each one's soul,  
And, though we tread not the same  
path,  
We still may reach the same blest  
goal.

Forbearance with each other try,  
Have charity for other's views;  
Forbearance, love and charity,  
A wondrous power will infuse  
Into the heart, and make the world  
Seem like a much more joyous place,  
They'll scatter sunshine all around,  
And brighten every happy face.

It was Christ's lessons here on earth—  
Have charity for all mankind,  
And not unjustly to condemn,  
But help the weak, the poor, and  
blind.  
And try to teach Christ's better ways,  
With purest thoughts e'er fill the  
mind.  
By thus developing the soul,  
Life's greatest blessings we shall  
find.  
—Martha Shepard Lippincott  
Moorestown, N. J.



### HOW LONGFELLOW WROTE HIS BEST-KNOWN POEMS.

I once wrote to the poet Longfellow asking him to give me some account of the circumstances under which he wrote "The Bridge"—"I stood on the bridge at mid-night"—a poem which an eminent English critic has called "the most sympathetic in this language." I received in return a cordial note from the poet, in which he said: "If you will come over and pass an evening with me, it will give me pleasure to tell you the history of the poem, and also of any of my poems that may interest you."

A few evenings later found me at the poet's door at his Cambridge home. He was then verging on seventy years, in the fulness of his experience and the ripeness of his fame. I paused at the door before ringing the bell. I rang, and was shown into a long hall-like room, dimly lighted, in which was a broad table, antique furniture, and a tall colonial clock. The poet was there alone. He arose to meet me, and formed a striking and statuesque figure, with his kindly smile and long white hair and beard.

"And so you would like to know something about the first inspiration of some of my poems—what led me to write them?" he said when we were seated. "Well, you are very kind."

"I will tell you first how I came to write the 'Psalm of Life.' I was a young man then. I well recall the time. It was a bright day and the trees were blooming, and I felt an impulse to write out my aim and purpose in the world; I wrote the poem and put it into my pocket. I wrote it for myself. I did not intend it for publication. Some months afterwards I was asked for a poem by a popular magazine. I

recalled my 'Psalm of Life.' I copied it, sent it to the periodical. It saw the light, took wings and flew over the world. There you may see it, written on a Japanese screen!"

He pointed to a high, richly ornamented screen that stood before a great fireplace. He added an anecdote that I have always regarded as a true picture of his soul.

"When I was in England I was honored by receiving an invitation from the Queen. As I was leaving the palace yard, my carriage was hindered by the crowd of vehicles. There came to the door of the coach a noble-looking English workingman.

"'Are you Professor Longfellow?' he said.

"I bowed.

"May I ask, sir, if you wrote the 'Psalm of Life?'"

"I answered that I did.

"Would you be willing, sir, to take a workingman by the hand?"

"I extended my hand to him; he clasped it, and never in my life have I received a compliment that gave me so much satisfaction."

"I wrote 'Excelsior,'" he continued, "after receiving a letter full of lofty sentiment from Charles Sumner, at Washington. In one of the sentences occurred the word, 'Excelsior.' As I dropped the letter, that word again caught my eye. I turned over the letter and wrote my poem. I wrote the 'Wreck of the Hesperus' because, after reading an account of the loss of a part of the Gloucester fishing fleet in an autumn storm, I met the words, 'Norman's woe.' I retired for the night after reading the report of the disaster, but the scene haunted me. I arose to write, and the poem came to me in whole stanzas."

"The clock in the corner of the room," he went on, "is not the one to which I refer in my 'Old Clock on the Stairs.' That clock stood in the country house of my father-in-law at Pittsfield, among the Berkshire Hills."

The great clock in the room was beating the air in the shadows as he spoke. I could seem to hear it say:

"Toujours—jamais!

Jamais—toujours!"

It was these words by a French author that had suggested to him the solemn refrain:

"Forever—never!

Never—forever!"

"Excelsior" had been set to popular music by the Hutchinsons, when the poet met one evening the minstrel family after a concert in Boston Music Hall. "I have," he said, "another poem which I will send to you." He did so. It was the first copy of the "Old Clock on the Stairs." One of the family set the words to music.

"My poem entitled 'The Bridge,'" he said, in effect, "was written in sorrow, which made me feel for the loneliness of others. I was a widower at the time, and I used sometimes to go over the bridge to Boston evenings to meet friends, and to return near midnight by the same way. The way was silent, save here and there a belated footstep. The sea rose and fell among the wooden piers, and there was a great furnace on the Brighton hills, whose red light was reflected by the waves. It was on such a late, solitary walk that the spirit of

the poem came upon me. The bridge has been greatly altered, but the place of it is the same.—Hezekiah Butterworth.



### WASHINGTON RELIGIOUS LETTER.

(Continued from page 5.)

self, and the laws of the State from which the originator of the bill is elected do not prohibit the sale of intoxicants. It is another example of how easy it is to point out the straight and narrow path to others, and still continue in the "primrose paths of dalliance" ourselves. It is a noteworthy fact that the anti-canteen law substituted the words "United States military reservations" instead of "government reservations," because the latter would have prohibited the drink traffic in the House and Senate restaurants in the Capitol building.

The second Annual Conference of the National Federation of Churches and Christian Workers has just concluded its meetings. Every ecclesiastical denomination was represented, and it was gratifying to those who are working for harmony in the religious world to see the interest and enthusiasm displayed in the discussion of plans for more methodical and effective work by the various churches. Perhaps the most interesting address, one bearing directly on the question of Church federation, was that delivered by J. C. Barnes, D. D., of Pittsburg, who is president of the federation in that city. His subject was, "The Possible and Impossible in Church Federation," and his argument was that an actual ecclesiastical union was impossible on account of the different beliefs that individuals are bound to hold, but co-operation among the different bodies was not only possible, but was the only method that would procure the desired good results. He could not defend the principle that the division of the churches into sects and sub-sects strengthened each body, though he believed in church individualities. The community of interest principle, so widely spoken of in the business world at present, seemed to him to form the best solution. For are not all churches working toward the same interest, the ethical and religious life of mankind? Too much competition he believed to be a wasteful principle, therefore co-operation would redound to the common advantage. Another address of significance, as refuting the pessimistic tendency in sociological criticism of the present day, was that given by Mr. J. Cleveland Cady, of New York, president of the National Federation, who spoke enthusiastically and optimistically of the future of church work, and of the fact that sin was decreasing with each generation.

After the first, or morning, session on the last day of the Conference, a large delegation of the clerical visitors called at the White House on the urgent invitation of President Roosevelt, where they were received cordially by the Chief Executive, who showed great interest in their work. He asked many questions as to the Federation's plans and prospects, his interest being largely due to his recollections of a meeting he had himself attended in

Syracuse two years ago in the interest of the federation that has since been accomplished. At that meeting the President made a speech advocating such an organization. He says now that he thinks the largest field for its work is in the small towns, and in this branch of the work he is particularly interested.

General O. O. Howard and ex-Senator Thurston were the principal speakers at a meeting held in the First Congregational church and presided over by Rev. S. M. Newman, pastor of that church, to protest against the proposed re-enactment of the Chinese exclusion law. General Howard said: "A religious experience with the Chinese soul is precisely the same as a religious experience with any other soul. The Scripture tells us, and illustrates it from Moses to Revelation, that the spirit of the commandments of our Heavenly Father is, first, to love God, and second, to love our neighbor. A religious experience, as I understand it, enables an individual of any name or nation, by God's help, to lift up his heart in sincere love. This sincere love strengthen him to keep the Commandments, not as a slave, but as a son of God and a brother of man. Men sneer and say that the Chinese all deceive, and that there is no truth or sincerity in them. My experience of twenty-five years is quite the opposite. It is this: That some men deceive, and there appears to be no truth in them, but that in Christian experience the Chinamen rather excel in their exhibition of the power to love God and their fellow-men; and it is only the very few that are hypocritical. Some Chinamen, of course, are frightened into denials, and some, like Judas, sell themselves for money to betray, degrade, and injure those with whom they come in contact. Their reward is naturally a temporary gain, but in reality a loss which no man can measure. I have noticed that the Chinese Christians have made more gifts, freely offered, for charity and for Christian and benevolent purposes than any others. I mean, judging by what their churches and missions in this country and elsewhere have given. We had in our Howard University, of which I was president for about five years, three Chinamen—Fung Ah Foo, Leong Sing, and Choy Awah. During their term in the university no officer or instructor had any fault to find with them. Fung Ah Foo was a coolie, and came here from Cuba before it was a crime to cross the border. His hair had been cut short, a reformation which, I understand, has been lately proposed for some other humble people. He did not mind that; but soon led everybody about him in scholarship. He rose into that love of God and of his fellows which we call becoming a Christian. After he left us he went to the Pacific coast, and was placed in charge of one of the Chinese missions at Oakland, Cal., that had more than a hundred members. With such an example in your mind, are you wholly willing to discriminate against men because they are born in China? Fortunately for us as a nation, we can make an immigration law aimed against contagious diseases, improper tenements, low dens of vice, anarchists, whose profession is murder, and pau-



perism, which belongs to other states, whose burden it is for them to carry. We can do this because it can be done without favoritism, without unjust partiality, and without rank injustice; and, to tell you the plain truth, it would be a wonderfully good thing if we could pull out some of the beams from our own eyes. I do not know any other way for this than to persistently educate in a proper manner from generation to generation all our children and to do what we can also to lift up the minds and hearts of grown men and women."

It is very complimentary, of course, to this country as a nation that the other nations of the world are sending some of their brainiest men to the United States to study our people and their methods for the purpose of enabling their own people to profit by the knowledge thus acquired, but it behooves us as a people to impress upon these scholars who are and will be studying us for some time, that our great progress has not been confined to material things—that our Christianity, morality, and temperance have been important factors in placing us ahead of the world in industry and commerce, and making us probably the most contented people on earth. If we can succeed in doing that we shall put some new and powerful missionary elements at work, which cannot fail to produce the most gratifying results. Professor Leopold Mabilleau, one of the most distinguished social economists of France, has been sent to the United States by the French government to establish an institution for the study of American systems of trade, industry, social economy, and commercial education. M. de Margerie, counsellor of the French Embassy in Washington, said of this proposed institution: "Such a project has been under consideration for some time, and it has been finally decided to establish such an institution. The details, however, have not yet been decided on, nor has the city in which it will be located. Properly speaking, it will be neither a school, a college, nor a university. Young Frenchmen will come here to study America and Americans under the direction of some eminent man. The headquarters will be in some large city, and the students will go forth on tours of investigation. For instance, a man may be sent to the West to investigate mines and your systems of mining; your trusts and great corporations will be studied, and your industrial, social, economic, and commercial systems will be investigated." It may be readily seen that an opportunity will be given our people to teach these young Frenchmen, by example, if not by precept, something higher, greater, and better concerning spiritual things while they are studying our economic methods, and it should not be neglected.

Members of the Woman's Christian Temperance Union of Washington are congratulating themselves upon the acquisition of a prominent and active worker in the person of Mrs. Shaw, wife of the new Secretary of the Treasury, whose work in the Iowa W. C. T. U. was known long before her husband became Governor of the State, and was kept up while he was Governor, as it doubtless will be in Washington.

## RELIGIOUS NEWS.

(Continued from Page 9.)

congregations were not as large as usual on account of the stormy weather. He also attended the Sunday school and conducted a funeral in the afternoon.

Trinity—The Rev. George Wesley Jones conducted short services.

Centenary—The Rev. E. T. Dadmun preached morning and evening. The congregation in the morning was unusually good for the day.

Epworth—The associate pastor, the Rev. R. H. Bennett, preached morning and evening to very good congregations for the day. In the morning he laid before the congregation the plan reported by the Board of Stewards for the liquidation of the debt on the church. His subject was "Loyalty to Zion." Twenty-two thousand dollars of the indebtedness have been secured. It is expected that the balance will be wiped out on Easter Sunday.

Owens' Memorial—The pastor, the Rev. Ernest Stevens, preached in the morning. A service was also held at night.

Port Norfolk—The Rev. D. T. Merritt was present at five services. The Sunday schools were well attended, and the Junior and Senior Epworth Leagues in the afternoon were crowded. The Rev. Ernest Stevens conducted the services at night in accordance with the plan inaugurated by the preachers' meeting for union revival services. The meeting has been postponed for a week because of the bad weather.

Wright Memorial—The Rev. G. H. McFaden preached morning and night. The Sunday school was largely attended for the day. One was received by certificate.

Memorial—The Rev. W. Asbury Christian reported six services. He preached in the morning and evening. The Rev. Mr. Ramsay, of the Baptist church, addressed the Epworth League in the afternoon. The Young Men's Missionary meeting was also held in the afternoon.

Lambert's Point—The Rev. C. H. McGhee conducted the Sunday school and preached in the morning. No services were held at night.

LeKies' Memorial—The Rev. G. H. Lambeth preached twice to large congregations both times. The revival meetings have been in progress during the past week, the conversions to date numbering thirty-five. Four were converted at the Sunday services. Ten were received on profession of faith and one by certificate. The meetings will be conducted this week. The Rev. George Wesley Jones, who has been preaching with great spiritual power, will continue to help.

McKendree—The Rev. W. R. Proctor reported good congregations for the day. The union revival services began Sunday night, and will be continued each night this week. The Rev. J. N. Latham, of Park View church, Portsmouth, will conduct the meeting this week.

On motion, a committee, consisting of the Rev. Messrs. Bane, Lambeth, and McGhee, was appointed to draft suitable resolutions on the death of the daughter of the Rev. Dr. W. E. Judkins, and also on the death of the sister

of the Rev. W. T. Green, which will report at the meeting on next Monday.

The committee in charge of the arrangements for the union revival meetings was requested to change the time of the meeting at Lambert's Point from the first Sunday in March to the first Sunday in April, which was done.

No other business being presented, the benediction was pronounced by the Rev. Ernest Stevens.—Landmark.

\* \* \*

Holiness excludes selfishness. Its possessor loses himself in his mission; so loses sight of self, that ease and honor and position and riches and everything of earth is as the small dust in the balance compared with the fulfilling of His mission, to serve God and to save souls. Holiness is a spirit of sacrifice.

A holy church is one that gives up all to God—reputation, influence, position, life itself—and with a calm dignity, determined to know nothing save Jesus and Him crucified, says—

"Here, on this altar, Lord, I lay  
My life, my soul, my all."

And more and more is this spirit coming up in the church. The fires are being kindled, our sons and our daughters are receiving a baptism of power and having their lips touched with a live coal from off the altar.—Selected.

\* \* \*

While we are passing through the world we have no right to make other people unhappy.

\* \*

The touch of the hand in sympathy may be as necessary as the calling on His name in faith.

ALL DAY LONG you may have comparative comfort, until laughter, reading aloud, or nervous excitement brings on the fit of coughing which racks you until your very bones ache. Do not suffer needlessly. Even when a cold on the lungs seems to have you fast in its dreadful power, Allen's Lung Balsam will loosen the mucous, allay the inflammation, heal the aching throat, and finally overcome the enemy completely.

VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG.

Gen. Pass. Agt., Trav. Pass. Agt.,  
Roanoke, Va.

WHILE THE SHORT HAND of the clock travels twice around the dial Perry Davis' Painkiller will cure a cold, will ease the tightness across the chest, and hence will banish the fear of pneumonia. "Just a little cold" does not become a misery that clings until roses bloom, if you have recourse to this never-failing help. There is but one Painkiller, Perry Davis'.

## RESOLUTIONS OF RESPECT.

On motion, the following preamble and resolutions were unanimously adopted:

Whereas, the members of Dinwiddie Quarterly Conference, assembled in our first session, February 8, 1902, in Gravelly Run church, have heard of the recent death of our brother, A. A. Hardy, who was long an honored member of our body; and

Whereas, he was a most exemplary Christian, and a most useful member and efficient officer of the Church:

Resolved, 1. That we are greatly grieved at the loss we sustain in the death of our dear brother, and that we deeply sympathize with his family in their great sorrow and loss.

Resolved, 2. That we praise God for His grace that enabled our ascended brother to live such a life of faith, humility, and usefulness.

Resolved, 3. That we will ever cherish his memory, emulate his example, and follow him as he followed his Lord.

Resolved, 4. That a copy of these resolutions be spread upon the minutes of the Quarterly Conference, a copy of them be sent to his family, and a copy forwarded to the Southern Methodist Recorder for publication.

B. H. BARROW,  
Recording Secretary.

\* \*

Whereas, at God's behest our loved associate and League member, Lee Eggleston, eldest son of Mr. and Mrs. Beverly P. Eggleston, of Smithville, Va., hath changed earthly life for the life beyond: therefore

Resolved, That, banded together as we are in Christian fellowship and work for the Master, with "Look up" for our motto, we do tender our united sympathy that they may "look up" unto the hills from whence cometh divine consolation.

Resolved, That we find comfort in the assurance that in the day when the veil shall be folded back from over the mysteries not yet revealed, we shall know God's choice was best.

Resolved, That we endeavor to impress the lesson his early death teaches upon the hearts of his young companions, that youth is the safe time to begin God's service.

Resolved, Though left awhile amid the shadows, we find solace in the hope of meeting the dear one again. We doubt not the whispered prayer of the dying child reached the listening ear and touched the great heart of the God of compassion and love. That He led him through the valley into the light of an endless day.

Resolved, That a copy of these resolutions, adopted by the members of the Epworth League of Smithville, Va., be presented to the parents of the deceased, entered upon the Society's records, and be sent to the Southern Methodist Recorder for publication.

EMMA DOWNING, Sec'y.  
DAVID RICE,  
ELLEN T. RICHARDSON,

\* \* \*

"A drinking man," said Mr. Carnegie, addressing a company of Y. M. C. A. railway men a few days ago, "should have no place in a railway system; indeed, he should have no place anywhere."



(Continued from page 10.)

Pleasures there come no such powerful influences as from the two worlds that I am now mentioning. My only hope for this world is in the re-enforcement that is to come from another world. But that is promised, and so I feel as sure of the rectification of all evil as though looking out of my window to-day I saw the parks and the gardens flowering into another paradise and the apocalyptic angel flying through the midst of heaven with the news that the kingdoms of this world have become the kingdoms of our Lord.

**Home's Sweet Influences.**

My text called Job and calls us to consider "the sweet influences." We put too much emphasis upon the acidities of life, upon the irritations of life, upon the disappointments of life. Ammianus Marcellinus said that Chaldea was in older times overrun with lions, but many of them lost their power because the great swamps produced many gnats that would get into the eyes of the lions, and the lions, to free themselves of the gnats, would claw their own eyes out and then starve. And in our time many a lion has been overcome by a gnat. The little, stinging annoyances of life keep us from appreciating the sweet influences. And how many of these last there are! Sweet influences of home, however plain it may be! That is the harbor into which we sail; that is the goal for which we run; that is the place where we rest; there abide all confidence and affections; there we lay out our plans; there we extend our sympathies; there we talk over our successes; there we unload our griefs. Its four walls shut out a prying and inquisitive world. Thank God for the home in which we were born, the home in which we now live, the home in which we expect to die!

Not sufficiently do we recognize the sweet influences of the wife. We men are of a rougher mold, and our voice is loud, and our manners need to be tamed, and gentleness is not as much of a characteristic as it ought to be, and we often say things we ought to take back. It is to change this that the good wife comes in. The interests of the twain are identical. That which from outsiders would be considered criticism and to be resented becomes kindly suggestion. Sweet influences that make us better men than we otherwise would have been or could have been!

The last chapter of Proverbs recognizes the good wife's influence when it says, "Her husband is known in the gates when he sitteth among the elders of the land"—that is, his apparel indicates that he has some one to look after his wardrobe, and his manners show that he is under refining influences at home. But no one fully appreciates the sweet influences of the wife until the dark day comes and the slight symptoms become serious and the serious phases of the disorder pass into the fatal and the temperature is 106 and medical ingenuity is exhausted and you are told for your consolation that "while there is life there is hope," which means that there is no hope at all, and the precious life flutters and is gone, and you must put out of sight the one who from the day she took the vow amid the orange blossoms under the marriage bell had been to you more than all the world besides. Then you realize as never before what had been the sweet influences.

**Refining Power of the Gospel.**

Sweet influences of friendship! If we have behaved ourselves tolerably well, we have friends. In our days of mirth they come with their congratulations. In times of sorrow they come with expressions of solace. In times of

perplexity they come with their advice. They are with us at weddings and at burials. If there is anything good in us, they find it out, and our frailties they overlook or excuse. If something appears against us, they say, "Wait till I hear the other side." If disaster shall befall us, we know from whom would come the first condolence. Family friends; church friends; business friends; lifelong friends. In our heart of hearts we cherish them.

Sweet influences of our holy religion, surrounded as we are by all the amenities of Christian society—men and women who have felt the refining and elevating power of the gospel! Sweet influences of the Sabbath, fifty-two of them chiming their joy into every year! Sweet influences of the Scriptures, with their balm for all wounds and their light for every darkness! When the heirs of a vast estate in England wished to establish their claim to property worth \$100,000,000, they offered a reward of \$500 for the recovery of an old Bible, the family record of which contained the evidence requisite. But any Bible, new or old, can help us to a vaster inheritance than the one spoken of, one that never fades away.

The sweet influences of the heavenly world, which many wise men thought for a long while was Alcyone, the center of the constellation of the Pleiades—world of our future residence, as we hope; world of chorus and illumination; world of reunion; world where we shall be everlastingly complete; world where our old faculties will be intensified and quickened and new faculties implanted; world of high association with Christ, through whose grace we got there at all, and apostles and poets, Habakkuk, and St. John of Patmos, and Edward Young, his "Night Thoughts" turned into eternal day; and Horatius Bonar of modern hymnology, and Hannah More, and Mrs. Hemans, and Mrs. Sigourney, who struck their harps till nations listened; and David, the victor over Goliath with what seemed insufficient weapons; and Joshua of the prolonged day in Gibeon, and Havelock, the evangelist hero, and those thousands of men of the sword who fought on the right side. What company to move in! What guests to entertain! What personages to visit! What choirs to chant! What banquets with lifted chalices filled with "the new wine of the kingdom!" What victories to celebrate!

**The Star of Hope.**

The stories of that world and its holy hilarities come in upon our souls sometimes in song, sometimes in sermon, sometimes in hours of solitary reflection, and they are, to use the words of my text, sweet influences. But there is one star that affects us more with its sweet influences than the center star, the Alcyone of the Pleiades, and that is what one Bible author calls the Star of Jacob and another Bible author calls the Morning Star. Of all the sweet influences that have ever touched our earth those that radiate from Christ are the sweetest.

There is a good old prayer in the Bible, "to be kept from presumptuous sins." It is well for men in business to repeat it when temptations to run hazardous risks are so abundant. Venturing on God may be a noble act of faith; venturing on self is often an act of fatal folly. A good rule is never to do what we cannot conscientiously ask God to prosper, and never to go where we cannot ask our Master to go with us.—The Evangelist.

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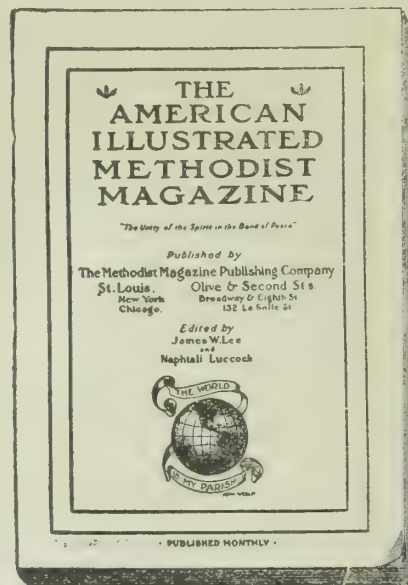
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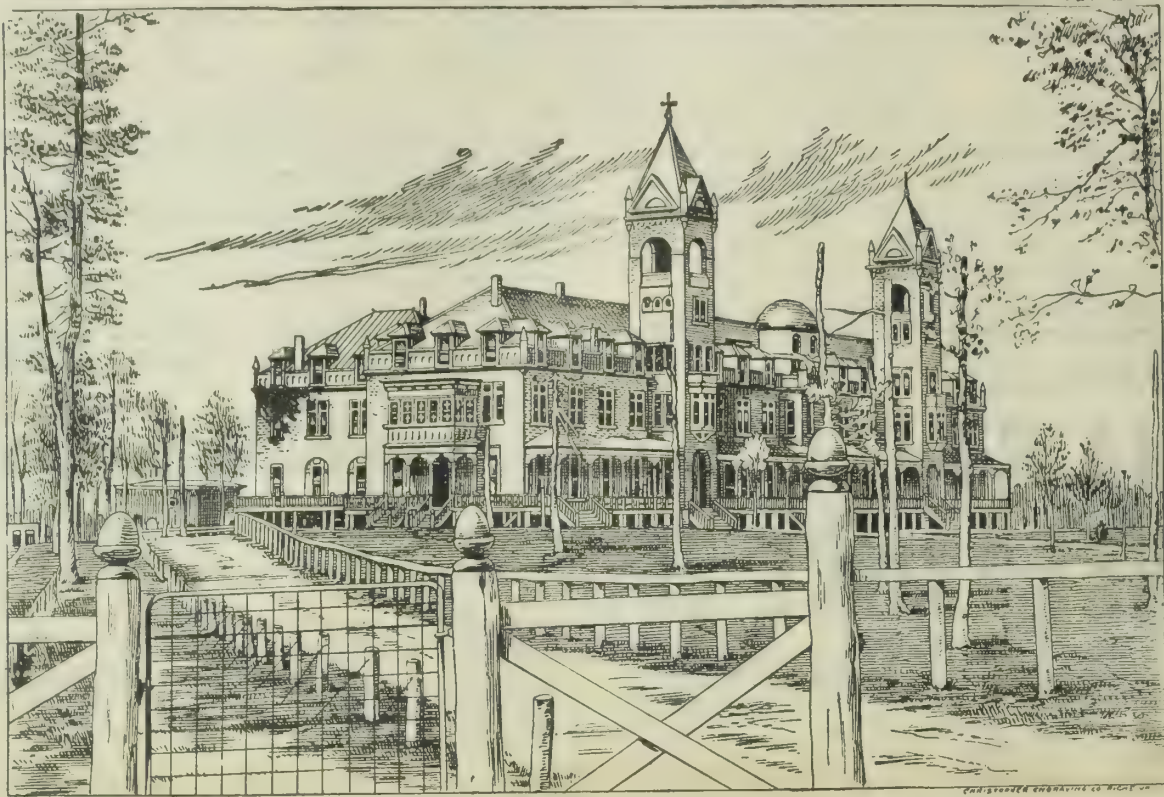
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 8

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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## Editorial.

### IMPORTANT NOTICE.

The Auditing Committee appointed by the Board of Education met at the office of the secretary and treasurer on February 13th and examined his accounts and books. The cards and undesignated subscriptions were ordered to be turned over to the treasurers of the various institutions. In the future, therefore, brethren will please pay all money and address all communications to the treasurers of the various institutions. All communications in reference to Randolph-Macon College, Randolph-Macon System, and undesignated subscriptions should be sent to Capt. Richard Irby, Ashland, Va.; all communications in reference to Randolph-Macon Academy, Bedford City, should be sent to J. Gordon Smith, Esq., Bedford City, Va.; all communications in reference to Randolph-Macon Woman's College, to Robt. Winfree, Esq., Lynchburg, Va.; all communications in reference to Randolph-Macon Institute, Danville, Va., to Prof. W. Holmes Davis, Danville, Va.; all communications in reference to missions and Blackstone Female Institute, to Rev. James Cannon, Jr., Blackstone, Va.

It would be well, perhaps, if our preachers would cut this notice out and file it for reference, so as to prevent confusion and useless correspondence in the future.

JAMES CANNON, JR.,  
Secretary and Treasurer Virginia Con-  
ference Board of Education.

### DIVIDEND OF \$50,000.

"The Book Committee of the Northern Methodist Church, at the recent meeting, declared a dividend of \$50,000 out of the net profits of the Publishing House, to be distributed among the Annual Conferences."

The above announcement stirs the memory, and we wonder where we ever heard anything like that before. It has a faintly familiar sound, as if years ago some such notice had come to our ears. Ah! yes; before we ever heard of the "war claim" scandal we heard such reports read in our Annual Conference, and our superannuated preachers had that much additional money to help them out. But since the Book Committee and the Book Agents

put \$188,000 in the Publishing House treasury we have declared no dividends. When the editor was a boy at school, there was a favorite maxim used by the school boys. It said: "Cheating never thrives," and in baseball, football, marbles, etc., it was accepted as a truth by the boys. The truth of the maxim has had a striking illustration in the case of our Publishing House. Deception was practiced by the agents, and we have declared no dividends from that day. All kinds of excuses have been given, but the maxim of the school boys ought to be hung as a sign of warning over our Publishing House doors: "Cheating never thrives."

### THE DEACONESS QUESTION.

W. A. Christian, W. J. Young, and this writer, at our last Conference session, offered a memorial to the General Conference asking that body "to take such steps as may be necessary to establish an order of deaconesses in our Church." A similar memorial was offered by some of the other Conferences, and it has provoked considerable discussion as to the method to be employed. The most of the discussion seems to be on the question of setting apart to the office. Shall they be ordained, or set apart by any special formula?

The idea in the mind of this writer at the time he signed the memorial offered in our Conference was not to establish a new department of Church work among us. He believes that we have at the present departments enough; indeed, the pastors, who are expected to bear upon their hearts all these various causes, feel that there are too many divisions already. For the present, at least, it looks as if this work could be managed by the missionary societies of the women. By very slight changes in their constitution both the foreign and the home missionary societies could provide for the deaconess work in their respective fields. The Foreign Missionary Society does its work through the "agency of female missionaries, teachers, physicians, and Bible readers," and all of these are "subject to the appointing power of the Bishop." Simply add the word "deaconess" to the above agencies, and the work is authorized in the foreign field. The Home Mission Society has a very broad platform in its second article. The latter part of the paragraph reads, "In providing religious instruction for the neglected and the destitute; and in

otherwise aiding the cause of Christ." There will be no difficulty in amending this paragraph so as to include the work of the deaconess. All questions as to a special dress, special methods, special field, etc., could be left to these two societies to decide. No question of ordination need be agitated, but women can be secured to give their time to this special work.

### DEFEAT OF BARBOUR RESOLUTION.

Was it cowardice, or ignorance, or wickedness, or partly all three, or what was it, that brought about the above result? The honorable gentlemen who spoke against the article informed us that it was their great love for the welfare of the State, their great fear that the Constitution would be loaded down with legislative enactments, that such a law would cause strife and bitterness among neighbors, that it was an untried experiment, full of disaster to the State, that it would damage the cause of temperance, that it was the movement of fanatics. Not one of the honorable gentlemen opposed the resolution because he was friendly to the saloon, or thought that it would damage the liquor traffic. No voice was raised to defend the saloon in debate. But when the time came to vote they voted in favor of the saloon, which no man had the courage to defend on the floor of the convention. They did not even have the courage to defeat the clause directly, but they inserted the following:

"The Legislature shall have full power of enacting local option or dispensary laws, or any other laws controlling, regulating, or prohibiting the manufacture or sale of intoxicating liquors."

And this was done by a vote of 28 to 24, barely a quorum of the convention voting.

It is to be hoped that the gentlemen will have a roll-call on the question when the measure comes up in the convention, so that everybody may know just where everybody stood. Further comment is reserved until the final action is taken. Of course, the question is not settled. The flood-tide of public sentiment is rising, and the dam which protects the drunkard-makers will be swept away, and the saloon and their supporters along with it.

In every age the best and most welcome word that a poor humanity can hear is the glad command, "In the name of Jesus of Nazareth, rise."

### NOTHING BUT NEWS.

"Here comes a religious paper of the guerrilla class that takes presiding elders' appointments from the 'organ' without giving credit. The reader would infer that the presiding elders had sent original copy to the 'guerrilla.' But investigation shows that only three or four out of ten have sent such copy, and that some of the others have specifically forbidden the copying of such appointments without proper credit. And yet the offending paper disregards even such a request! What sort of mania would you call that?"—Midland Methodist.

Such stuff as the above is puerile and disgusting to every genuine Methodist. The editor of this paper about two years ago, in order to show the absurdity of this sort of talk, sent a circular letter to the presiding elders of the Virginia Conference on this point, and some rare letters were received and published in the Recorder. To memory of them continueth among us even unto this day. But nothing in those letters approached the above paragraph in its offensive narrowness and high-churchism.

"Here comes a religious paper of the guerrilla class." What a choice utterance that is! It sounds like an echo of the speech made at our last Conference by Dr. Hoss. (The Midland often seems to be but an echo of the Nashville Advocate since Dr. R. N. Price resigned.) This paper of the "guerrilla class" and the "organ"! The Publican and the Pharisee! "I am so thankful that I am not the editor of that paper of the guerrilla class, but that I edit the 'organ,' duly indorsed and qualified to point out the awful sin of publishing presiding elders' appointments against their specific orders to the contrary, and duly guaranteed to keep silent, concerning the shameful and damaging deception of the book agents in the matter of the 'War Claim.' I am so thankful that I have learned how to 'strain at a gnat and swallow a camel.' I am so thankful that I know how to give tithe of mint and anise and cummin, and know how to forget the weightier matters of judgment, mercy, and faith. I know how to raise a stir about the all-important matter of publishing the great event of the quarterly appearance of the great presiding elder at the First church, without giving credit for so doing to the 'organ' over which I preside. The audacity of giving such publicity to the notice merits rebuke. It might become known to the people that the

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

THE PRESIDENT ROYCE soon discovered that the silent, undemonstrative young man from the farm, who was working his way through Hope college, possessed qualities that would perhaps develop into very great usefulness before his college course was ended, and he rapidly took him more and more into his confidence. This meant that by the end of June Edward was doing all the copying at the president's office, which was in one corner of the library building, and also beginning to assist a little in the president's correspondence during the vacation absence of the regular secretary.

It was this latter fact which led to a knowledge on Edward's part of certain facts connected with the college administration which ordinarily the students would know nothing about.

To understand this we must also enter into the relationship which had so quickly and yet not at all strangely sprung up between the president and the student. It was a remarkable characteristic of President Royce that he was openly frank in matters where a great many other men considered it necessary to be uncommunicative and mysteriously silent. He saw at once that Edward belonged to a not too common class of men who can be trusted to keep what is given them in confidence. And seeing that quality in him he not only respected it, but trusted it and even in time gave the young student a proof of his confidence by asking his opinion, a thing that a smaller mind would never have done. But President Royce had learned even in the comparatively short time he had been at the head of the college that the students had opinions on a great many matters and that even the president of a college might sometimes profit for himself and the college by trying to find out what their opinions were.

Coming up to his room in Rankin hall at this time in his summer's experience, Edward found a letter in his letter box from Mrs. Preston. It was dated at the southern camp and contained news that made Edward's thoughtful face grow even more serious as he read on.

After stating in a few lines that Edward's letter to her inclosing Willis' had led to her trip south to learn how her son was doing, Mrs. Preston went on:

It gives me much pain, much more than I can tell you, Mr. Blake, to say that Willis has fallen into evil ways down here. He was in the habit of drinking a little when in college. I knew that at the time, and I did all in my power to get him to give up his secret society suppers and leave all the drink alone. I knew I failed, for when he was home last holiday season he told me he had been drinking some. It seemed very strange to you, I have no doubt, that Willis should leave me alone on Christmas day last year. He came as an excuse his private theatrical entertainment, arranged by the society men. In reality I knew at the time that he was restless to be away from my restraint, so that he could more freely indulge in his growing habit. But all that is as nothing compared with the horror I feel growing on me as I see into what his habit has grown since he came down into the camp. The

army canteen is a constant net to the soldiers, and it has been the one great source of temptation to my son here. I have asked myself a thousand times why our government sanctioned this destructive force. I am only a poor, weak woman, and I do not know all about the nice technicalities of the law, but the plain fact that I do know is that the United States, through its national laws, allows the army canteen to sell liquor to its own soldiers within their own camp and actually tempts hundreds of boys like mine by maintaining and defending by law an institution that is killing more bodies and souls than are ever slain on the battlefields of all the nations of the world put together.

I came down here two weeks ago. The second day after I came I found Willis intoxicated. He was not on duty, and the offense was not punished. Three days ago he was put in the guardhouse for insulting an officer while under the influence of liquor. Yesterday he was taken from the guardhouse to the camp hospital, and he lies there now, raging with a fever, the camp fever, that has already proved fatal to several of the regiment.

And I am sitting here in the tent, by this son of mine, telling you of his shame and of my anguish. I do not know how this fever will terminate. I will nurse him back to life, if it be God's will and he give me strength. But if he allows me to save his body, what hope have I for his soul? The report now comes that the regiment may be ordered to active service in the Philippines in the fall. If Willis recovers, I do not think any pleading on my part can prevent his going. He will re-enlist and go there for the sake of the excitement and chance of real fighting. And from what I learn of conditions in Manila the rum and the whisky and the beer flow like water in the streets and all through the camps. Great God! I cannot help crying as I think of what it will mean to my only boy. Is there no spot on earth under our flag where our so-called Christian civilization can prohibit this evil? Even the papers printed in our own country, the magazines that are published by men of culture and education, by men who sit in cushioned pews on Sunday and complacently pay so much a year to support the gospel, print great advertisements in which the liquor dealer boasts of the carloads of liquor that have been shipped into the Philippines since those islands, inhabited by so-called heathen, became our property. And these liquor advertisements, which pay such a fat revenue to the publishers of these so-called journals of civilization, face our Christian preachers and our church members and our inner home circles, and what do we do about it? But, oh, worst of all is this army canteen! How shall my boy resist this hourly temptation thrust so hideously and persistently in his face?

Mr. Blake, I say this to you, knowing that you have come to love my son and knowing also that your influence over him has been greater than even my own, at times. I almost wish he could die here, if only he died sober and repentant, rather than rise from this illness and go out into the world to fall, as I am sure he will fall, into this hell. And if he falls, at whose door shall we put part of the blame? In God's great judgment shall the head of this nation be counted guiltless? Shall the government go unpunished?

Willis has a little volume of poems in his hand. He asked for it as soon as he was brought here from the guardhouse. In his delirium I have tried to take the book out of his hand, but he clings to it so that I cannot remove it. He has repeatedly mentioned your name and also your sister's. If there was any hope of your doing anything for Willis by coming here, I should beg you to come, but I do not see how it would do any good. If you pray, pray for me. The good God help me! For all else seems mockery. LUCILE PRESTON.

Probably in all his life Edward had never felt more deeply moved than by this remarkable letter from his chum's mother.

He read it again, and for the first time in his young life a horror grew up in him toward the liquor business, an indignation that was destined to burn in his soul all his life, started from the fuel cast into it by that mother's bleeding heart.

It was the very next day that his new experience with the new president came to him.

He was in the office answering a few letters at the president's dictation. The president was going away for a little vacation in July, and several items of college business were being dispatched before he went.

About 10 o'clock in the forenoon some one rang the bell, and Edward, whose table was nearest the door, opened it.

"Is the president in?" the man standing there abruptly asked, and without waiting for an answer the man, seeing President Royce at his desk, stepped into the office.

"Mr. Rankin!" the president exclaimed as he rose.

"Yes, sir," replied the other stiffly. "I thought I would come and see you personally on the matter we have been corresponding about."

The president looked at his visitor with a light in his eye that was new to Edward. He was calm and dignified, but there was the look on his face of those who face battle.

"Yes, sir. Shall I ask Mr. Blake, my secretary, to retire?"

"No, sir. On the contrary, I have nothing to conceal as to the object of my visit. In fact, the sooner it is made public to the trustees and to the world all the better."

"No doubt," replied the president, and he looked directly at Mr. Rankin. "Are you willing that Mr. Blake take down a report of our interview for publication?"

Mr. Rankin hesitated a moment. He had come in evidently under great ex-



"Yes, sir, I'm willing to have the interview reported."

He was a florid man, with a tendency to corpulence, and looked as if he might some time be in danger of apoplexy.

"Yes, sir, I'm willing to have the interview reported. I have nothing to conceal. In fact, I have spoken to more than one of the trustees about the matter. And as far as I am concerned I am willing to have it go out to all the world."

"You may take a report of the conversation, then, Blake," said the president, as he motioned Mr. Rankin to a seat. And during the next half hour Edward Blake, college student, put down on paper one of the most astonishing interviews that the educational world of modern times in America has ever known.

## CHAPTER V.

"You understand my views perfectly well on the matter of Professor Clark's teaching," began Mr. Rankin, after a pause, during which he made a somewhat successful attempt to calm himself.

"Yes, I think I do, if your last letter to me expresses exactly your views."

"It expresses them just as I want. Your answer to that letter is my excuse for this personal visit. I understand from your reply that probably nothing will be done to modify or restrict Professor Clark's teaching in his department. Do I understand you correctly?"

"You do, sir," replied the president quietly.

"Then of course you understand what I shall do."

"Wait a minute!" exclaimed the president, while the light in his eye flashed in that same way that Edward had noted before. "Let us face the situation just as it really is. Professor Clark has been teaching in Hope college now for five years. His department of political economy and history has attracted students from other states. He has, to the best of my knowledge, been teaching in his department the very truths that young men and women in a Christian college ought to know. Of late he has begun a series of lectures on the moral aspect of economic questions. He has begun to apply the principles of the sermon on the mount and the golden rule to business methods, and he has cited certain specific kinds of business that do not square with the teachings of the Bible. Now, sir, as I understand your objection, one of the kinds of business cited by Professor Clark happens to be the kind that you are engaged in, and unfortunately it does not happen to square with the golden rule in every particular, and you want the college through its president and board of trustees to advise Professor Clark to modify his lectures or even cease them altogether because they are offensive to certain men who have been financial friends of the college. You have even gone so far in your correspondence with me as to threaten to withhold a bequest to the college unless these lectures of Professor Clark are discontinued or modified. Am I right in my statement of the facts?"

"It is your way of putting it!" exclaimed Mr. Rankin, with growing excitement. "Professor Clark is teaching partisan doctrines in the classroom. They are the same doctrines that are being advocated by the—"

"But, sir," interrupted the president, "Professor Clark has done nothing but apply the teachings of the Bible to modern business life. If the result happens to tally with one or two of the party doctrines you mention, is that his fault?"

"I say he has no right to be teaching such stuff in college. That is not what he was appointed to do. It is none of his business to pry into the methods of my business. Shall I allow my son to sit in a classroom and listen to a professor who calls me in so many words a liar and a thief in my business methods?"

"I didn't know that Professor Clark had ever mentioned your name in the classroom," remarked the president mildly. The angrier Mr. Rankin grew the calmer the head of the college continued to be.

"He might as well. The teaching is an insult to every student that does any thinking. The department of political economy is not the place for partisan or religious instruction. There are a good many others who feel just as I do. President Royce, you are provoking a storm of protest from all quarters that will prove disastrous to the welfare of the college. I am not alone in this matter. There are a good many men who have heretofore helped the college financially who will not give it a cent in the future until the teaching in the department of political



economy is different from what it now is."

"Will you answer me one question, Mr. Rankin?" the president asked after a pause, while Edward, as much excited in his way as Mr. Rankin was in his, turned over a leaf and waited for the next word.

"Do you candidly think that Professor Clark has been right in his conclusions as to the moral aspect of certain business methods? Entirely aside from the question as to his right to advocate such teachings in his department, is the teaching itself true? Do the methods of the business firms that he mentions in his lecture square with the sermon on the mount and the golden rule or not?"

"That has nothing to do with the question!" retorted Mr. Rankin, as his face grew redder than ever under the excitement of the moment. "The chair of political economy and history is not the place for the discussion of religious questions. The economic questions of the mercantile world are separate and apart from religion. You cannot mix the two."

"I know they very often are not mixed in any great quantity," replied the president calmly, "but I was of the opinion that the world is just waking up to the tremendous fact that all economic questions are in reality moral questions and that to leave morality and religion out of the discussion of them is really to fail to discuss them at all. If Professor Clark in his lectures has shown, as I think he has, that certain transactions in the mercantile world are contrary to the moral laws of God's universe, then it seems to me that he is teaching in the department of political economy just the truth that has always needed to be taught, and if it had been taught by professors of political economy years ago we might have a different business world from the one we have now."

"I do not understand the matter as you do at all, sir," replied Mr. Rankin, "and it is no use to discuss it. Our failure to agree in our correspondence shows me plainly that we never can agree in this interview. I understand plainly that it is your intention to do nothing in the matter, or the board of trustees?"

"I do not know what action the board of trustees may take," replied the president slowly, "but I, for my part, shall never attempt to interfere with Professor Clark as long as he teaches what he is teaching now. I may say, in fact, that I rejoice in the work he is doing, and I shall uphold him in it for the good of the students and the college generally."

"Then the college can look to some one else for funds to build up its endowment," replied Mr. Rankin stiffly. "I do not give a cent to the institution as long as the present method of instruction is employed by the professor of political economy. As I said before"—Mr. Rankin rose and moved across the study—"I am not the only man who feels this way. Hope college will lose thousands of dollars as long as Clark is allowed to teach his doctrines."

The president rose and stood calmly by his desk. He looked thoughtfully at Rankin, but did not speak.

"I shall inform the trustees of my determination, sir. It is possible they may have different views from yours, sir."

"It is altogether possible they may," said the president quietly.

Mr. Rankin had reached the door.

"I bid you good day, sir," he said coldly and went out.

The president remained standing for a minute with a look on his face that Edward understood in part at least

In the intense stiffness that followed Mr. Rankin's departure a good deal of thinking was going on in that little room.

Finally the president broke the silence by saying:

"The time will come, Blake, when it will not be believed that such a scene as we have just witnessed could occur in America. It is simply one manifestation out of a good many that you and I may live to witness of the anger and opposition roused by the greed of wealth and acquisition when brought face to face with the teachings of Jesus. It is the same spirit that he faced and rebuked in his own age when he said, 'How hardly shall they that trust in riches enter into the kingdom of heaven.'"

Edward hesitated to ask any questions, but from his experience with the president he had come to love him more than he feared him. "What effect will this have on you, sir?" he ventured to ask.

The president did not answer for a little while. His face was very thoughtful.

"It depends on the attitude of the trustees. I do not know how a majority of them feel. I know that some of them will urge the need of the money at just this time in our history. Of course it is public knowledge that the college is very much embarrassed just at present for funds. But what shall we do, my boy, in the face of such a situation as confronts us now? Shall we yield to the demands of men of means who do not wish certain things taught in college when that teaching conflicts with the very methods which

have made possible the great wealth of the men who object? There is a great principle at stake here. It is the sacred right of free and unrestrained speech when that speech is perfectly right and proper and imperatively needed for the good of an educated man. Professor Clark is giving his class in political economy exactly the ethical truths they need to train them up in ways of Christian integrity in business affairs. That is one of the things this college was founded to do. Hope college was started by devout Christian men, who put in the charter the words, 'We desire to found a Christian college, where the foundation principles of the Christian religion shall be inculcated no less than the humanities, and, indeed, made foremost in the training of the youth who shall receive instruction there.' If this purpose of the founders of the college is to be carried out, it can only be done by making all our instruction vitally Christian. There is nothing in the subject of political economy that bars it out of the Christian education. Indeed, as I told Mr. Rankin, the very foundation of any true political economy must be its moral account of the relations between man and man. And that is just what Professor Clark has begun to do. If the actual result is a necessary criticism of the business that Mr. Rankin makes his money by, it is, of course, unfortunate for him personally, but it does not disprove the truth of Clark's teaching, and it certainly ought not to put a stop to it." (To be continued.)

JOINTS LIKE RUSTY HINGES are among the consequences of rheumatism. The sufferer can move knees and elbows, but the effort makes him wince. He rejoices when a good rubbing with Perry Davis' Painkiller drives the stiffness out and brings the freedom of motion back. No wonder our grandfathers believed heartily in this beneficent liniment. There is but one Painkiller, Perry Davis'.



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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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## Communications.

### PETERSBURG LETTER.

Dear Editor,—At this writing, February 22d, mother earth is under the fleecy mantle of "the beautiful snow," which, no doubt, is a great blessing to the soil and growing crops. The biting cold has made the generous persons of our community think about and respond to the needs of God's poor, who are ever with us. In our churches (the same spirit may be in other churches here, too) in this city, especially in the Epworth League, we observe a cheerful willingness to aid the needy and poor. If this isn't a good indication of the presence and spirit of Jesus among our people, then I don't know what would prove that such is the case.

I am glad to note that the revival spirit is in our city. Last Sunday our indefatigable brother, L. W. Guyer, in the Sunday school at West Street, and also at night, had a number of conversions. Despite the unfavorable weather, the meetings at West Street have continued, and this harvesting noted, I trust, will be followed by other ingatherings.

Rev. J. A. Thomas, pastor of Wesley, is reported to have done some excellent preaching in the West Street services. Other meetings will follow in due time. I trust Petersburg will get a great spiritual shaking up the like of which has not been experienced for years.

Rev. J. T. Mastin, agent of the Virginia Conference Orphanage, spent the month of January in this city in the interest of the important work he represents. He had the cordial co-operation of our preachers here, but the weather was not favorable for the most part, and the fact that we have in the city a Methodist female orphanage, may have had somewhat to do with his success not being greater. Still, under the circumstances, our genial, zealous brother did very well indeed. The orphanage movement is a popular one, and our Conference is fortunate in having such a man as Bro. Mastin to work it up. The orphanage has the advantage of an excellent location, which is a big thing in its favor. What a pity it is that Randolph-Macon College is not in Richmond, too.

The recently completed electric railway from Richmond to Petersburg is another bond that binds the two cities together, as it were. The day can't be very distant when the two cities will feel that they have a great deal in common, and a most neighborly and friendly feeling for each other will characterize both.

After residing here for a brief period I am convinced that Petersburg is decidedly modest in publishing to the world her resources, her industries, and her enterprises. I am glad to know that the Southern Female College, located here, is doing well. This institution has a good past history. Its present patronage, I learn, is very good.

The State Association of Sunday Schools of all denominations will be

held here in March. Arrangements have been made to give the delegates a cordial reception.

The Rev. C. H. Crawford, representing the Anti-Saloon League of Virginia, has been in our midst, and preached in a great many of our churches. The battle against the saloon is certainly on. A live, burning question is temperance, and every year it is growing. The education of our children as to the evils of alcoholism, and the fact that business corporations are demanding sober employees, I regard as great aids in putting a stop to the accursed traffic. But so much remains to be done to put down the monster evil.

Some days ago the figure of an aged resident of Halifax county might have been seen on a prominent street of this city who was in trouble from this accursed trifle, which makes often the innocent suffer as well as the guilty. The son of this venerable man is here in jail under indictments for manufacturing illicit or "moonshine" whiskey, and he wired the old man to come down and give a bond, that he might be free again, but this proved to be a bigger thing than he could manage probably by mortgaging his farm, and the sight of the old man under these sad circumstances was pathetic indeed. I don't know whether he has arranged to help his son out of his trouble or not, but this is an illustration of how the drink curse makes hearts ache wherever its terrible blight falls. In this case trouble is brought to father, a mother, wife and children, who must suffer in consequence. The inspired writer says: "The way of the transgressor is hard." True; but alas! the "hard" sometimes is not confined to the one sinning. Wife and children, too, not infrequently suffer.

E. P. P.

### A DEBT OF HONOR AND A NOBLE PEOPLE.

More than two decades have passed since the old Brunswick Circuit was divided. The four churches taken from the Brunswick charge were organized into the West Brunswick Circuit. Soon after this division, the Quarterly Conference of West Brunswick appointed a committee to adjust and secure its interests in the parsonage at Lawrenceville. But an effectual check to a division or sale of the parsonage property at that time came from two sources. First, an appeal to West Brunswick against pressing its claims, made by the pastor of Brunswick, Rev. D. M. Wallace, who had been the pastor of the old circuit when it was divided, and whose appeal had great weight with his former parishioners. He pointed out that the amounts contributed by all the churches for ministerial support before the division had barely amounted to a support for the pastor and his family. Now that four churches had been taken from him, and with those left him dissatisfied because of the division, the question of a support was doubtful, and they would jeopardize his support still more if they insisted at this time on the payment of the amount due them from his circuit. With his appeal came a most strenuous protest

from the leading Methodist of Brunswick, Bro. Sharpe, of Lawrenceville. He was indignant over the division. He hoped to have the four churches restored at the next session of the Annual Conference. He urged that to divide the parsonage property would help to fix the division and interfere with the movement to restore the bounds of the old circuit. So, under the urgency of both the appeal and the protest, West Brunswick did not press its claims for immediate adjustment. Meanwhile it had secured a parsonage, and managed to meet its payments, selling a part of the parsonage land to meet the last payment. Year after year went by, and the question remained unsettled. But last year, when West Brunswick decided to repair its parsonage, it was found necessary to dispose of the matter, as it obstructed responses from our own people. To all appeals for contributions for repairing the parsonage would come the reply: "Find out first what Brunswick intends doing in connection with our claims!" To dispose of the question became a necessity. A committee was appointed to lay the matter before the Quarterly Conference of the Brunswick Circuit. The simple facts were stated to that Conference, the whole question submitted on moral grounds solely, and the assurance given that if Brunswick, after due inquiry and consideration, decided that it owed West Brunswick nothing, such a decision would be accepted without hard feelings and as a finality. Of course, it was urged by West Brunswick that as it had received nothing—neither interest, principal, nor rent—something was morally due it. As I was present, and assisted in first presenting the claim of West Brunswick, I wish to bear personal testimony to the noble spirit in which our statements were received. The matter was an overwhelming surprise to that Quarterly Conference. At that very session it was burdened with the question of improving its own parsonage, so as to make it meet the needs of their pastor. But the only question they raised was, has not the money been paid? And this question they were willing to leave to the statements of such older men of West Brunswick as Capt. J. R. Manson, Dr. J. M. Jones, Mr. Sydney Kennedy and others. They never raised, much less urged, the question of applying the statute of limitation. Speaker after speaker stated that if no money had been paid something was still due. They did not wish to use the property of another circuit without paying for it, even if that circuit had neglected to press its claims when it ought to have done so. They appointed a committee of arbitration to meet with one from our circuit. This joint committee agreed upon two hundred and fifty dollars as the amount that Brunswick ought to pay. The Quarterly Conferences ratified this agreement. The pastor, Rev. W. G. Boggs, put aside his own parsonage claims, and went forward in collecting the amount to be paid us. Last month, by the time agreed upon, a check was sent us for the full amount of \$250.

As pastor of West Brunswick Cir-

cuit I feel unwilling to let this nobility of view and action on the part of the Brunswick people pass into the silence and darkness of oblivion without recording this statement for others to know of their good works. It was really a debt due in the main by the fathers of the present generation. It was like the vindication of a father's honor and the meeting of a father's obligation by children to whom the inheritance had passed. It expressed unselfishness. It cost self-sacrifice. It is worthy of the highest, "Well done!"

J. R. STURGIS.

February, 1902.



### A MODEST REQUEST.

My dear brethren who have received the Virginia Conference Annual for 1901 will please take the book and turn to the opening sermon, on page 90, recently credited by Bro. Lipscomb to "Rev. D. G. C. Butts," and make the following corrections—that is if you are interested:

1. Do me the kindness to put my name under the title of the sermon, and tell your children.

I am justly proud of having my honest effort to preach the truth appreciated by my brethren in the way indicated by the adoption of the resolution asking that that sermon be printed in the Annual. I seek no higher commendation among men than the confidence of my Conference.

2. On page 90, sixth line from the bottom, the plural form, "sins," should take the place of the singular.

At the 4th line from the bottom, same page, insert a (3) between "5" and "The," so that it shall read, "(3) The power of choice is overthrown."

In the 3rd paragraph, page 92, 5th line, insert the two omitted words, "of times," and let the last clause read, "'That we who first trusted in Christ' should illustrate in our redeemed moral nature the righteousness of God."

In the 4th paragraph the Scripture cited is Isaiah 53, and not "Isaiah 3," as printed.

I am certainly very much obliged to Bro. Lipscomb for his note in the Recorder of the 13th.

Yours very truly,

D. G. C. BUTTS.

February, 18th.



### THE DANISH WEST INDIES.

[As these islands are likely to become the property of the United States, our readers are given some facts about them.—Editor Recorder.]

"The Danish West Indies" is the title of a monograph by the Treasury Bureau of Statistics, which will appear as a part of the forthcoming issue of the Monthly Summary of Commerce and Finance. It describes the islands included in the recently ratified treaty of the United States and Denmark, by which the islands of St. Thomas, St. John, and St. Croix are to be transferred to the United States. These islands, it shows, lie off the eastern coast of Porto Rico, and are, in fact, a mere extension of the marine elevation of which Cuba, Jamaica, Haiti and Porto Rico are the principal representatives,



while they also form a connecting link between the Greater and Lesser Antilles. St. Thomas, the best known of the group, lies 38 miles due east of the northeastern extremity of Porto Rico; St. John lies 12 miles east of St. Thomas; while St. Croix lies about 50 miles south of St. John and St. Thomas, and 60 miles southeast of the southeastern point of Porto Rico. Two small islands already belonging to the United States, Vieques and Culebra, which were obtained through the cession of Porto Rico, lie directly between Porto Rico and this newly added group.

The islands are small, with a comparatively small producing capacity, their chief importance being by reason of the harbors which they offer and their value as a strategic as well as general commercial standpoint. St. Croix, the largest of them, is about 20 miles long, and from one to five miles wide, with an area of about 80 square miles, and a population of about 20,000. It is also the most productive of the islands, a considerable area being devoted to the production of sugar cane and tropical fruits, and agriculture being the occupation of a large proportion of the population. There are two towns on the island, Fredriksted, with a population of 3,700, and Christiansted, with a population of 5,500. The latter is located upon the chief harbor of the island, which, however, is choked with mud, and of less importance than the harbors of either of the other islands. St. John, the smallest of the islands, has an area of but about 21 square miles, and a population of only about 1,000, and a comparatively small cultivable area; its chief value being in its possibilities for harbor purposes, the natural harbor of Coral Bay being described as one of the best protected natural harbors in the West Indies, but at present little used. St. Thomas, which lies nearest to Porto Rico, is by far the most important in its present availability for harbor purposes, the harbor of Charlotte Amalia having been for more than a century recognized as one of the best, if not the best, natural harbors in the entire West Indian group, and having been during all that time a central point as a harbor of refuge and point of exchange for merchandise and a coaling station for vessels from all parts of the world. With passages through which it is easily reached, a good depth of water, and excellent protection from the hurricanes to which that region is subject, it has long been regarded as an extremely valuable harbor, and when Denmark, in the early part of the nineteenth century, made it a free port, it became the distributing point for the commerce of the entire West Indian group. As a consequence, nearly the entire population of the island is clustered around the port of Charlotte Amalia, fully 10,000 of the 12,500 population living in this city, and less than 2,000 being engaged in agriculture.

The introduction of steam and electricity within the past few years have reduced greatly the importance of St. Thomas as a point for the distribution of commerce, since now all of the islands in the group are visited by regu-

larly plying steamships, and the trade supplied by this process, instead of being compelled to rely upon the supplies formerly drawn from St. Thomas as a distributing point. The importance of the harbor, however, as a supply, repair, coaling and naval station has not been reduced, but rather increased; and with proper development, it will, it is believed, prove of great value, while the productive possibilities of the islands, especially St. Croix, in the class of articles so largely imported by the United States, tropical productions, will not be inconsiderable.

The population is chiefly colored, descendants of former slaves, who were liberated in 1848; English being the chief language spoken, especially in the island of St. Thomas, which has been for many years a resort for vessels from English-speaking countries.

The imports into St. Thomas alone in 1900 amounted to \$733,000, and those of St. Croix about \$420,000. They consist chiefly of food stuffs and manufactures. The exports of St. Thomas in 1900 amounted to about \$25,000, and those of St. Croix \$275,000. The exports of St. Thomas were of a miscellaneous character, largely manufactures destined for neighboring islands; while those from St. Croix were chiefly sugar and other tropical products for the United States markets. Of the \$733,000 worth of imports into St. Thomas in 1900, \$363,266 were from the United States, \$148,002 from Great Britain, \$98,044 from other West Indies, \$53,058 from Germany, \$25,372 from Belgium, \$20,742 from British North America, and \$14,402 from Denmark. Of the imports, the most important were flour, \$53,770; cotton goods, \$60,343; hardware, \$11,114; rum, \$13,872; cigars, \$19,007; butter and margarine, \$16,497; cheese, \$7,204; lard, \$7,254, and other provisions, \$21,128.

#### HIS MEMBERSHIP.

Some brethren down in Texas seem very much agitated as to the church membership of the Rev. H. C. Morrison. I did not know, and am surprised to learn, that they are so much interested in him. That these brethren may not be stirred up any longer over this matter, allow me, Mr. Editor, to state through your columns that I was in charge of the M. E. church, South, in Harrodsburg, Ky., and received Bro. Morrison by letter from the Lexington High Street church into our Church at the above mentioned place. I gave him a Church letter, which, when he received, he stated would not be given into any other denomination. This statement he also published. In six weeks after receiving this letter he replaced it in the church at Harrodsburg, Ky. He was recognized as a member of the Quarterly Conference and a local preacher among us. He met all his obligations as any other member by paying his quarterage, etc. Rev. H. C. Morrison was never a member of any other than the Southern Methodist Church, and has been legally since the day he was first received into her communion one of her best members. They undertook once to turn him out, but when the

proceedings against him were put to the test it was found they were without law, and therefore null and void, hence all his religious life he has been a member of the M. E. Church, South.

JULIUS E. WRIGHT.

Louisville, Ky.



#### WASHINGTON RELIGIOUS LETTER.

(From our Regular Correspondent.)

Senator Hansbrough has introduced a bill that ought to become a law. It is short, but comprehensive. It prohibits the sale of intoxicants in any building owned by the United States, or upon any government grounds. It is not conceivable that any considerable number of men in either branch of Congress would be willing to put themselves on record against this bill if it were to be voted upon, but there's the rub. It can be pigeon-holed and never voted upon, as numerous similar bills have been before, which kills it just as effectively as though a majority had voted against it, and no individual can be held responsible. Perhaps there will come a time when the moral element of the country will be sufficiently aroused to demand the legislation it wants from Congress. When that time comes Congress will pass the legislation.

Governor Taft's statements to the Senate committee on the Philippines have been notable for frankness. For instance, he said this week: "I did not favor our going to the Philippines. I was sorry at the time that we got them. But we are there. I see no other possible means of discharging that duty which chance has put upon us than to carry out the plan which I suggest. Any other plan would carry us back to where we now are. I am not disposed to concede, as yet, that, because there are dangers of corruption and a possibility of failure in the agents who are to be sent out there, we are not equal to the task. I believe that the American Government and the American people are exceedingly adaptable. We have had the experiments of other nations in dealing with people like these, and, with no other course before us that I conceive possible, I think we should not be justified in throwing these people back into absolutism."

Prof. Daniel C. Gilman, president of the board of trustees of the Carnegie Institution, has made a statement correcting the general impression that the institution would acquire real estate and erect buildings in Washington. In that statement he said, "We have no idea either to acquire real estate or erect buildings in Washington. The house at the corner of Fifteenth and K streets, which has been leased for the transaction of routine business, will be the principal site and headquarters of the Carnegie Institution. The yearly income from the \$10,000,000 which was given by Mr. Carnegie will be devoted to original investigation in fields where it is considered that investigation is most necessary. If a scientist, for instance, is stationed at Harvard, or any other university, for that matter, and has reached a point in his particular branch whence he is unable to proceed for lack of funds, we shall supply him with the money ne-

cessary to the continuance of his work. During the approaching spring and summer I intend to make an extended trip through Europe to consult investigators abroad, and find out what will be the first work necessary to be accomplished. After obtaining their views, I shall return to this country and consider the question of scope and outline of our work."

The Jewish Missionary Conference, which opened to-day in Washington, is both interesting and important. Justice Harlan, of the United States Supreme Court, participated in the open parliament, conducted by Rev. S. E. Braun, of Easton, Pa., which was the feature of the opening session, and delegates to the Conference are all Christians connected with missionary work among the Hebrews in various sections of the country.

"If you asked Hon. Galusha A. Grow, sometimes called the Father of the House of Representatives, of which he was once Speaker, because of his long service there," said a friend of the veteran statesman, "what single thing he got the most pleasure out of, I feel sure that he would say the little Sunday school of about 100 scholars that he conducts, when at home, at the Grow homestead, Glenwood, Susquehanna county, Penn. The school was organized forty years ago by Mrs. F. P. Grow, the Congressman's sister-in-law. Its membership includes almost everybody in the immediate neighborhood, and it has sent its scholars all over the world, some of them to do missionary work in far-away China. Those who have seen Mr. Grow conducting the little school do not need to be told that it is a pleasure to him."

Dr. Easton, of the Eastern Presbyterian church, preached an interesting and scholarly sermon this week on "The Immortality of Society Beyond Death," taking his text from St. Luke 20: 38: "For He is not a God of the dead, but of the living; for all live unto Him." He summed up his belief thusly: "1. We shall be ourselves. There is nothing in death to destroy consciousness of personal identity. We shall begin life there in spirit as we end life here. There is nothing in death to change character for better or worse. Character is the eternal robe or garment of the soul. 2. We shall exist associately. Social relations will be maintained, but we are distinctly taught that all the relations of this world will not exist in the other life. They neither marry nor are given in marriage, but are as the angels of God. 3. The wider the relations of the greater social order beyond—The thought is no less than this, that all who have ever lived or died in this world are still alive, and alive in their conscious personality. And thus the thought of the immortality of society carries ourselves and the scenes of this world over into the life to come. But how changed will be the scene in many respects!"

Dr. J. M. Schick, pastor of the "President's church," preached his second anniversary sermon Sunday to a congregation which included the President and his son Archibald. His theme was the parable of the sower,

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON X, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 9.

**Text of the Lesson, Acts viii, 3-17.**  
**Memory Verses, 3-5—Golden Text, Acts viii, 4—Commentary Prepared by Rev. D. M. Stearns.**

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3. "As for Saul, he made havoc of the church." The Revised Version says that he had waste the church, but our Lord had said, "The gates of hell shall not prevail against it" (Matt. xvi, 18). So that this imprisonment of Christians and power of Saul and the authorities over them did not really hurt the church any more than the fiery furnace or the lions hurt Daniel and his friends.

4. "Therefore they that were scattered abroad went everywhere preaching the word." So the disciples could say to Saul and his company as Joseph said to his brethren, "Ye thought evil against me, but God meant it unto good to save much people alive" (Gen. i, 20). When we are persecuted and in the midst of trial, it seems very difficult to see any good in it, and not to see our persecutors, but faith sees only God and is quiet because He controls all people and all events. These scattered preachers of good tidings were not the apostles, but all except the apostles (verse 1), and they were just the Lord's messengers with the Lord's message (Hag. i, 13). If all believers now were ready to tell to others the love and grace of God, telling His salvation from day to day (Ps. lxxi, 15, 24), how soon the gospel might be preached to every creature!

5-8. "Then Philip went down to the city of Samaria and preached Christ unto them." Philip was the second of the seven who had been appointed to minister to the needy in things temporal, and now that Stephen had been so honored and promoted he is also honored as the Lord's messenger. If we are content to do the ordinary work of the daily life, the Lord will in His own time lead us into greater service. Very helpful words on this are found in II Sam. xv, 15; I Chron. xxviii, 21. In verses 4, 12, 25 we get a good idea of the preaching of those days. They preached Christ; they preached the word of the Lord and the things concerning the kingdom of God. As Philip preached the Lord wrought with and through him, confirming the word with signs following (Mark xvi, 20), and, seeing the miracles and hearing the message, the people with one accord gave heed, and there was great joy in that city. Whether the messenger be the woman of Samaria or Philip the evangelist, if Christ is preached the Spirit works, and whenever Christ is truly received there follows joy and peace (Ps. xv, 13).

9, 10. The adversary who opposes God and exalts himself is always to the front ever since he slandered God to Eve in Eden. He is seen in the willfulness and self assertion of Cain, in the endeavor of the Babel builders to make themselves a name and in all who oppose themselves to God and His truth from Cain to the one who shall exalt himself and magnify himself above every god, so that he, as God, shall sit in the temple of God showing himself that he is God (Dan. xi, 36; II Thess. ii, 4). This Simon, like Theudas of chapter v, 36, was just one of the great host who magnify themselves and always find a following. As I write a man in Chicago, whom many follow and who seems to preach the gospel, has just given out that he is Elijah. And so it goes and will till Jesus comes.

11, 12. Bewitching people with sorcery might possibly describe many of the teachings of today which captivate such multitudes. A great following is not sufficient proof that the leader is right, nor are few followers necessarily an evidence that the leader is wrong.

13. "Simon himself believed also, was baptized, continued with Philip and wondered, beholding the miracles and signs." The power of God is able to break the hardest heart, and the fact that Simon was baptized and continued with Philip after he believed would seem to indicate

a real conversion. The sequel in verses 18 to 24 may indicate, however, that Simon had not truly received the Lord Jesus, or they may mean that he was not right in the matter of the gift of the Spirit. If he had no part in Christ, he certainly was not saved, but if Peter meant that he had no part in this gift of the Holy Spirit he was just in the condition in which most church members are, and it may have been in reference to serving God that his heart was not right. Simon the sorcerer is not a comfortable study. There is much of himself from first to last and little, if any, of Christ even after he believed.

14. "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." These two who are so prominent in the early chapters are still evidently the foremost among the apostles and specially honored by the others. Notice what it was the people of Samaria had received. They had received the word of God, and, like the Thessalonians, they doubtless received it, not as the word of men, but as it is in truth, the word of God, which effectually worketh in those who believe (I Thess. ii, 13). Our Lord Himself said to His Father on the night before His crucifixion, "I have given unto them the words which Thou gavest Me, and they have received them" (John xvii, 8). We give our Lord pleasure when we receive His word. It is to be received with meekness and then held fast and held forth (Jas. i, 21; Tit. i, 9; Phil. ii, 16).

15, 16. "Who, when they were come down, prayed for them that they might receive the Holy Ghost." They were somewhat like the apostles and other believers before Pentecost. They had believed, were baptized and had become children of God and temples of the Holy Ghost, but they had not been endued with the power which all believers need to enable them to serve the living and true God. All who truly receive Christ are saved and have become children of God (John i, 12) and temples of the Holy Spirit, who dwells in every believer, but it is possible for such to be only babes and carnal (I Cor. vi, 19, 20; iii, 1, 2), and therefore the necessity of being filled with the Spirit and endued with power to live the life of faithful testimony.

17. "Then laid they their hands on them, and they received the Holy Ghost." Having prayed (verse 15), they now with expectation lay hands on them, and the special gift of the Spirit is received. So also did Paul at Ephesus (chapter xix, 5, 6). Our Lord's words, "Ask, and it shall be given you," are in connection with these others, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him" (Luke xi, 9, 13).

### EPWORTH LEAGUE.

**Topic For the Week Beginning March 9, "The Secret of Endurance"—Text, Heb. xi, 24-27; Ex. xxxiii, 9-23.**

"As seeing Him who is invisible."

Moses had a great work in hand. He had been the chief actor in the insurrection of the Hebrew slaves against their Egyptian masters. After a series of marvelous natural disasters to the land a great horde had assembled in the vicinity of Mount Horeb, in the peninsula of Sinai. The skill shown in management of affairs thus far was of high order, but also small in comparison with that needed for the task ahead. This undisciplined mass of humanity must be fed, and that in a wilderness, while they had come from the most fertile land in the world. They must fight their way through hostile tribes trained to incessant war, and they had never wielded a more soldierly weapon than a shepherd's staff. They must be taught self government and formed into a nation that had never been trained to exercise authority, but only to obey.

Other men have had great tasks to perform, but who ever had one so stupendous (and apparently hopeless) as this?

Moses' success is due almost wholly to his grasp of a truth which few men have ever acquired so fully as he did. He undoubtedly was endowed with unusual ability in many particulars and had unusual opportunities of culture, but the secret of his greatness was his intimacy with God.

He had in some manner come to a consciousness that Yahveh, whose name he had first learned among the Kenites, was the sole existent God. He had in forty years with Jeshio and in the Sinai wilderness come to views of His nature such as no one before had ever known. He believes that God regards him personally with favor and has charged him with the work of delivering the Hebrews from slavery. He believes God has far-reaching plans for him linked with moral purposes. He realizes his own incompetency to rule and develop such a crude mass of men.

He earnestly craves to know the way of Jehovah. He wants to know His nature and plan. If this people are to go into Canaan, this God, whose abode had been in Horeb, must go with them or they could not go up from that place. The assurance comes to Moses, "My presence shall go, and I will give thee rest." This abiding presence of God with them would distinguish and separate Israel from all other people.

What wonder that Moses wished to see some form of God! The people could not or would not grasp the idea of Jehovah without some visible form. Hence the golden calf and the age long struggle with idol shapes of varied kinds until after the Babylonish captivity and the fulfillment of all desires in the appearance of Jesus Christ.

The secret of Moses' power and patient endurance was his attitude toward God as if he could and did see Him. God was to him the most real existence in all the world. He endured as if he saw Him, he acted as if he talked with Him face to face.

The secret is open for us also. Does Jesus seem to you as if you could see and talk openly with Him? It can be so.

### The Cycle of Truth.

What a marvelous completeness there is in a Scripture record! It rounds the cycle of truth, opening with a paradise in which there was neither mourning nor crying nor travail; narrating in pages stained with blood and tears man's bitter heritage, self caused, of weariness and woe, and ending with the new heavens and earth, on the air of which no stifled groan or sigh or dirge can ever break. The pain of misunderstanding will be no more, since we shall see eye to eye and know as we are known. The pain of suspense will be no more, because we shall behold the purposes of God in their ultimate and beneficent outworking. The pain of waning love will be no more, because in that happy land, as the children sing, love is kept by a Father's hand and cannot die. The pain of bereavement will be no more, because death cannot intrude into that glad city of life. No cypress tree grows there, no mourning garb is ever seen in those streets, no funeral cortege ever winds its slow length along them.—F. B. Meyer.

### The Evanescent and Abiding.

Rightly to estimate the value of the evanescent and the abiding is to choose that which is not limited to time nor affected by misfortunes nor stifled by untoward and uncontrollable circumstances. It is possible to those who have thus chosen in the midst of suffering from the worst afflictions known to men to rejoice with joy unspeakable and full of glory, for they look not at the things which are seen

but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.—Independent.

### Give Away the Truth.

Do not die disgraced. If you are rich in the truth of the gospel, give it away. Do not hoard it; use it. If you have felt its gracious influence upon your own life, if it has made your past more endurable, your future more hopeful, let others share in your wealth. Give it away in the words of your lips, in the acts of your hands, the expression of your face, the spirit of your life.—Universalist Leader.

### Weekday Piety.

A Sunday religion is not enough. It must be followed up with a weekday piety. Life in all its relations must be devoted to God's service. Christianity affects the entire man and must appear constantly in what one says and does.—Presbyterian.

## RELIGIOUS THOUGHT.

### Gems Gleaned From the Teachings of All Denominations.

Christianity means a subordination of rights to love.—Rev. W. S. Rainsford, Episcopalian, New York.

### High and Noble Destiny.

Faith in God as revealed in Christ means faith in a high and noble human destiny.—Rev. Dr. Ruen Thomas, Boston.

### Foundation of Christian Love.

Christian love is founded in a good conscience and a pure heart.—Bishop Edward G. Andrews, Methodist, Pittsburg.

### The Greatest Work.

No man ever did a greater thing than that of leading a soul to Christ.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

### Ten Commandments Practical.

The Ten Commandments are the most practical things under the sun.—Rev. T. E. Monroe, Congregationalist, Akron, O.

### The Broadening of Life.

Nothing broadens life so much as working for the woes of mankind.—Rev. Dr. John F. Carson, Presbyterian, New York.

### Carrying the Truth.

God gives men a knowledge of the truth in order that it may be carried to the world in need of it.—Rev. McLeod M. Pearce, Presbyterian, St. Louis.

### True Self Culture.

Self culture by a Christian must be along the line of inwrought tendency. Work out what God works in.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

### Harmony of Nature and Revelation.

The more perfectly men understand the teachings of nature the more completely they harmonize with the Bible.—Rev. Dr. Croft, Methodist, Detroit, Mich.

### Be More Charitable.

The gospel would be more efficacious if among Christian people there were more charity to men, even sinful men.—Rev. Dr. John T. Christian, Baptist, Chicago.

### The Starting Point.

The cross of Christ is the starting point, the constraining force in the Christian's strenuous effort for attainment.—Rev. W. G. Woodbridge, Presbyterian, Atlanta, Ga.

### Leaning on the Divine Arm.

The more of a Christian a man is the less confidence he has in himself. He puts his constant trust in a strength that is above that of any human arm.—Rev. Frank Goodchild, Baptist, New York.



**Uplifting the Fallen.**

Do not be afraid of soiling your hands or character in an effort to lead a soul to Christ, even though that soul be in the slums of vice and shame.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

**Carry a Blessing With You.**

Jesus Christ wherever he went took a blessing with him. Wherever the Christian goes he, too, should take a blessing with him, going in the spirit of Christ.—Rev. F. M. Larkin, Methodist, San Francisco.

**Exaltation Through Humility.**

Get the real vision of God and in the light of his face see yourself, and you will be humble, and humility, instead of degrading, will exalt and crown you.—Rev. Thornton Whiting, Presbyterian, Lexington, Ky.

**Religion Is Natural.**

Religion is a natural thing. Christ and the Bible meet the inner nature as bread meets hunger, as the light meets the eye, as the air meets the bird's wing.—Rev. Frank Crane, People's Church, Chicago.

**The Glad Tidings.**

Religion does not make sorrow; it finds sorrow. Religion has come to cure sorrow, and the gospel is still the glad tidings. Religion does not deepen the gloom on earth; it finds gloom and seeks to dispel it.—Rev. Dr. George Lorimer, Baptist, New York.

**The Work of Christ.**

Wherever we see honest labor held in high repute, wherever we see arrangements for the care of the poor and the helpless, wherever we see liberty loved and man's rights respected, there we see the work of Christ.—Rev. William W. Hamilton, Baptist, Louisville, Ky.

**Nothing to Prevent Salvation.**

Any sinner, anywhere, any hour, can step toward heaven, assured there is nothing in heaven, nothing in the law, nothing in the universe, nothing in hell, nothing outside his own heart, that can hinder him being saved.—Dr. Herick Johnson, McCormack's Theological Seminary, Presbyterian, Chicago.

**Unending Love.**

There are some things that will never end. One of these is Christ himself. Our life in him will go on forever. The same is true of our love. The poet has said, "There is no union here of hearts that finds not here an end." There is not a word of truth in this. We shall never cease to love.—Rev. P. S. Hanson, Baptist, Brooklyn.

**The Soldier in the Ranks.**

Honor to the man who leads the charge, who stands forth in the great white light that beats upon heroic action, but the more honor to the men who follow on and by their co-operation, subordination and unity of action make possible the high endeavor and win the great success.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

**Wandering After Strange Gods.**

Some women in this country and Europe have become fascinated with Buddhism. I fail to understand that, as it teaches that women have no souls and, as women, cannot enter paradise. It erects magnificent temples, but has it any hospitals or asylums? What has it done with its millions of dollars? Buddhism is a soulless atheism whose chief end is annihilation.—Right Rev. John McKim, Episcopal Bishop of Tokyo.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.



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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morn-  
ing.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st,  
2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March  
8th, 9th, morning.

Sussex, Centenary, March 9th, even-  
ing; 10th, morning.

East Dinwiddie, Smith's Grove,  
March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d,  
morning.

Wakefield, Waverly, March 23d,  
night; 24th, morning.

North Mecklenburg, Zion, March  
29th, 30th, morning.

South Hill, Pleasant Grove, March  
30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April  
4th, morning (Friday).

Lunenburg, Providence, 5th, 6th,  
morning.

West Brunswick, Macedonia, April  
6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April  
11th, morning (Friday).

South Brunswick, Bethany, April  
12th, 13th, morning.

Mecklenburg, Canaan, April 13th,  
evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night;  
21st, morning.

West Dinwiddie, Trinity, April 26th,  
27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morn-  
ing.

R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, Feb-  
ruary 22d, 23d.

Prince Edward, Meherrin, March 1st,  
2d.

Charlotte, Drake Branch, March 3d,  
4th.

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East Halifax, Scottsburg, March 8th,  
9th.

South Boston and Houston, March  
9th, 7:30 P. M.

Chatham, Olive Branch, March 15th,  
16th.

Mt. Vernon, March 19th, 7:30 P. M.

Chase City, Trinity, March 22d, 23d,  
11 A. M.

Clarksville, March 23d, evening; 24th,  
morning.

Boydton, March 26th, 7:30 P. M.

Henry, Mt. Bethel, March 29th, 30th.

Martinsville, March 30th, 7:30 P. M.

Danville Circuit, Sutherlin, April 2d,  
11 A. M.

West Franklin, Callaway, April 5th,  
6th.

Rocky Mount, April 9th, 7:30 P. M.

Franklin Circuit, St. Paul, April 10th,  
11 A. M.

Pittsylvania, Anderson's, April 12th,  
13th.

Washington Street, April 16th, 7:30  
P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d,  
11 A. M.

Hyco, Cherry Hill, April 24th, 11 A.  
M.

East Franklin, Liberty, April 26th,  
27th.

Smith's River, Elamsville, April 26th,  
27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

### NOTHING BUT NEWS.

(Continued from 1st page.)

elder would preach there, and they might go elsewhere—for fear of a crowd. (Indeed, some elders do not publish their city appointments at all.) Such is the spirit of this clipping. What Pharisaic narrowness in Christ's disciples! "Master, we saw one casting out devils in Thy name and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not, for he that is not against us is for us."

What harm is done by the publica-  
tion of such notices in any paper? Does  
such publications give the indorsement  
of the elder to the paper? Certainly  
not. It simply gives the readers of the  
paper information on matters pertain-  
ing to the services of the church, and  
unless the church has reached the  
point that it wants nobody to go to  
hear the elder preach except the read-  
ers of the "organ," or is afraid to pub-  
lish the notice lest outsiders will not  
come to hear the elder, then it should  
be glad to have the notice as widely  
circulated as possible. If the Midland  
Methodist rightly represents any pre-  
siding elders as having "specifically  
forbidden the copying of such appoint-  
ments without proper credit" the said  
presiding elders are but one additional  
demonstration of the necessity for  
such reform in the office as will pre-  
vent its being occupied by men of such  
narrowness and bigotry.

What are Quarterly Conferences  
rounds anyway? Are they the secret  
orders of generals? Are they royal  
proclamations? No! They are *nothing  
but news!* They are simply notices  
that John Smith will be present at Crab  
Bottom or High Steeple at a certain  
time, and usually John Smith an-  
nounces his appointments for three  
months all together, and signs his  
name to them, as a proof that John  
Smith himself made the appoint-  
ments. Immediately these notices be-  
come "news," and until this narrow,  
high-church folly started among us it  
was thought desirable that these ap-  
pointments should be given the widest  
possible publicity. But now it is wick-  
ed for them to be published in the col-  
umns of a "guerrilla" paper without  
credit being given to the "organ" in  
which they first appeared. The daily  
and weekly secular press announce that  
the elders will preach at various places,  
and they would laugh at the idea that  
they must give credit for such a notice.  
Such announcements are treated as  
public property, and no papers, either  
secular or religious, gives credit for  
such news items. The Midland Metho-  
dist publishes news items continually  
for which it does not think of giving  
credit, because they are matters of  
common information; and yet it grave-  
ly informs us that a "guerrilla" news-  
paper has published the fact that John  
Smith has announced that he is going  
to preach at a number of places at cer-  
tain times, and that because it was not  
stated that John Smith had made this  
announcement in the "organ," that  
John Smith had written to the "guer-  
rilla" paper and had specifically for-  
bidden the copying of such appoint-  
ments without proper credit. And,  
wonderful to relate! the offending guer-  
rilla has disregarded even such a re-

quest! What shall be done? The ark  
is in danger! The presiding elder has  
given an order, and it has been disre-  
garded! Put the offender in irons,  
turn on the thumb-screws of discipline,  
and send him to Quicksand Circuit,  
where he will speedily be swallowed up!  
What a pity it cannot be done. Unfor-  
tunately he is the editor of a "guer-  
rilla" paper, and the presiding elder  
cannot get at him.

There is evidently only one thing to  
be done to prevent unholy guerrilla  
hands from stealing the sacred writ-  
ings of the elders. The "organ" can-  
not protect them. Anathemas are of  
no avail. The editor of the Midland  
must have the presiding elders' ap-  
pointments copyrighted.

By the way, one of the editors of the  
Midland is a presiding elder. The  
"guerrilla" brings him double sorrow.

Seriously, it is time to stop this petty  
narrowness. The editor of this paper  
would not hesitate for one moment to  
publish the appointments of presiding  
elders, if he desired to do so. If any  
presiding elder objected to his doing  
so without giving credit to the "or-  
gan" in which they appeared, he cer-  
tainly would not reverse the custom  
followed in the publication of news  
items of that nature. He would not  
publish them without the elder's name,  
for the name of the elder is part of the  
news item, but he would probably say,  
"Rev. John Smith, presiding elder of  
Blank District, has announced the fol-  
lowing appointments," and then the  
list would follow.

The note of the Midland is a symp-  
tom of the disease of high-churchism  
which is prevalent in that quarter. It  
is a manifestation of the same idea of  
loyalty to the organization rather than  
of loyalty to the truth, of bowing down  
to persons in position, even if they do  
wrong, of minimizing and cloaking  
an offence, if it has been committed  
by certain loyal ones, and of denounc-  
ing anything, even trifles in those who  
are independent and stand by the truth  
rather than by the diction of certain  
men. The symptom is bad, but the dis-  
ease is worse.



### WELL-DESERVED COMPLIMENT.

It has been the pleasure of the editor  
on two occasions to be for some time  
with Dr. A. C. Millar, the president of  
Hendrix College. He was greatly  
pleased with him, and enjoyed very  
much the hours they were together.  
Recently Dr. Millar has issued a vol-  
ume on "Educational Problems," which  
shows that he has not only had much  
experience in the field of education, but  
that he has been a close observer and a  
thinker. The book gives the thought  
of a practical and successful worker  
in the great cause. Dr. Millar has re-  
cently tendered his resignation as  
president of this college, and this has  
called forth universal expression of re-  
gret. The following tribute to his  
work is given by Rev. J. M. Hawley in  
the Arkansas Methodist

"Wofford College and James H. Car-  
lisle are almost interchangeable terms.  
And it can be said as an evidence of his  
forceful personality, his pure motive,  
his lofty character, and his unselfish  
devotion to the cause of Methodist edu-  
cation in Arkansas that the name of



A. C. Millar is nearly synonymous with Hendrix College already. I sincerely trust that he will withdraw his resignation, or that the board will refuse to accept it. We cannot afford to give up such a man. No person in the State has done more to develop integrity in young men. Those who have remained with him long enough to come really under his influence have learned to hate sham and hypocrisy, and to love genuineness and uprightness. He is one of the foremost educators of the Southern Methodist Church, and his recently published book on "Educational Problems" shows that he ranks as an authority on pedagogy."



#### THE POLISH SPIRIT.

A new patriotism, not for the impossible independence, but for educational and industrial advance is springing up in Poland. Mr. E. A. Steiner writes in The Outlook:

If Poland is hopelessly dead politically, which it seems to me to be, it is very much alive in every other way, and that, after all, is the true life of a nation.

The ancient fire is burning in her poets and authors, and the books, which crowd the book-stalls are almost bewildering in number. The new life manifests itself in her arts and crafts, and the loyal, noble Pole adorns his palace with the products of native skill. In the Slovyansky bazaar, fabrics, potteries, and carvings are displayed, often the work of peasants, which astonish the beholder by their artistic merit. The national awakening has done much harm and much good; for the Polish peasant, brutal and ignorant, the marks of centuries of oppression have vanished, and in the region of Cracow at least he has become a new creature, conscious of his strength, walking erect, and wearing with pride his peasant garb, once so depised. Long oppressed by the nobles, never conscious of himself or of his strength, he has at last been awakened from his lethargy, and has become conscious of himself as a Pole. The Polish language has become to him sacred, and to maintain it as a living speech and to leave it as an heritage to his children he suffers and sacrifices much.

This may be inconvenient to Germany, which is now hard at work trying to crush the Polish spirit; it does not fit into the plan of Russia, the ancient foe of the Pole; but to the common man in Poland the nationalistic spirit has been a blessing, for it has given him an ideal to strive for, and in striving to be a Pole he begins to be a man. It is not long since eighty-five per cent. of the Poles were illiterates, but now that in Germany and Russia they are not permitted to study their own language in the schools, even those grown up in ignorance study it, and their children are taught it secretly by the priests, so that the percentage of illiterates is diminishing in proportion to the rigor of the authorities.



Much may be done toward improving the condition of the poor sociologically, but the greatest need of the poor is still the Gospel.

## Religious News.

### THE INSTITUTE.

The Friday night free entertainment at the Methodist Institute has been changed to Saturday night, and is in the hands of Lee Cook Ys. On last Saturday night the large room was well filled, and a most enjoyable entertainment was given by the Misses Walford, Miss Bailey, Miss Parle Bodeker, Miss Curtis and Mrs. Mayo. Each filled a number on the programme. The effect of these temperance entertainments is to keep men and boys from vicious places of amusement and the bar-rooms.

For ten days past Rev. G. H. Wiley has been holding revival services at the Institute. He has been assisted by Rev. James E. Cook, of Hoge Memorial church. There has been much interest. Last night there were six persons who came forward and professed to be converted.

The Board of Visitors of all the Methodist churches of Richmond meet at the institute on Wednesday morning at 11 o'clock, Mrs. R. E. Michaels, chairman. Mr. Wiley is making improvements in and about the mission. —Times.



The Methodist preachers' meeting held at Epworth yesterday was of unusual interest. Some enlivening talks were made, and business out of the routine was transacted. Several visitors were present, among them being the Rev. Dr. J. J. Hall, of Park Avenue Baptist church; the Rev. Dr. J. P. Barrett, of the Christian Memorial Temple; the Rev. Dr. J. H. Moss, of Smithfield; the Rev. S. C. Hatcher, formerly pastor of Queen Street church, this city, now of Market Street church, Petersburg, and the Rev. Dr. W. E. Judkins, presiding elder of this district.

The meeting was called to order by the president, the Rev. W. R. Proctor. After prayer by the Rev. Dr. Barrett, the following reports were made:

Seamen's Bethel—The Rev. J. B. Merritt, chaplain, held interesting services and had a good time. The attendance was the largest he has ever known.

Cumberland Street—The pastor, the Rev. C. L. Bane, preached in the morning, a very fine congregation being present, and a very helpful service was conducted. The presence of the Spirit was manifest and deep feeling prevailed. There were eight conversions. Three members were received by certificate. At the evening service the Rev. Dr. W. E. Judkins preached to one of the largest audiences ever assembled in the church.

LeKies Memorial—The Rev. G. H. Lambeth conducted the usual services and had fine congregations. Six were received on profession of faith.

Christian Memorial Temple—The Rev. Dr. J. P. Barrett had a good day, preaching at both the morning and evening hours. He also preached at the almshouse in the afternoon.

Epworth—The assistant pastor, the Rev. R. H. Bennett, preached at both services and had a fine day. At the morning service he reviewed the life

of the Rev. Edgerton R. Young, a missionary to the Canadian Indians. Four thousand dollars were secured during the week on the church debt, making \$26,000 to date. At the Junior Epworth League in the afternoon fifteen decided to become Christians, and some of them were converted.

Queen Street—The Rev. J. K. Jolliff, who has recently had such a severe operation performed, was present and stated that his pulpit was occupied at the two services by the Rev. S. C. Hatcher, the former beloved pastor of this flock. Mr. Hatcher spoke in the morning in the interest of the Virginia Conference Orphanage, and secured about \$500 for this cause. At the evening service there were five or six requests for prayer. Mr. Jolliff was thankful that he had been sick, because he had an experience of the grace of God abounding toward him. Five were received by certificate.

Wright Memorial—The Rev. G. H. McFaden preached morning and night to large congregations. The Sunday school was full and the Junior Epworth League was well attended. One was received by certificate.

Trinity—The Rev. Dr. W. E. Judkins preached at the morning hour, and the pastor, the Rev. George Wesley Jones, at night. In the afternoon the Rev. C. L. Bane addressed a rally of the Sunday school, and secured \$101 for the organ fund. One member was received by certificate.

The Rev. S. C. Hatcher, of Market Street church, Petersburg, said the preachers there were well placed and pleased and progressive, and the work is prospering. In his own church the work is going along smoothly.

Owens' Memorial—The Rev. Ernest Stevens preached at the usual services. He will assist in the meeting at Port Norfolk this week.

Park View—The Rev. J. N. Latham had a good day and good congregations. He assisted in the meeting at McKendree the past week.

Centenary—The Rev. E. T. Dadmun has been in a revival meeting at this church all the week, and considerable interest has been manifested. There have been several penitents. The meetings will continue this week, and the Rev. R. H. Bennett will continue to assist. The people have been greatly encouraged by the services.

Port Norfolk—The Rev. D. T. Merritt reported the services as being largely attended. Meetings have been held each night since Wednesday, and will be continued during this week. The people are serious, and are looking for a gracious time.

Huntersville—The Rev. H. C. Cheatham said all the services were held on Sunday, he preaching at the usual hours. The Sunday school continues to improve.

Memorial—The Rev. W. A. Christian had a good Sunday school and large congregations. At night he preached to the Jr. O. U. A. M. The signs of revival influence are beginning to appear.

Lambert's Point—The Rev. C. H. McGhee reported a good Sunday school and a good congregation in the morning. The service usually held at night was held in the afternoon because of

the very bad condition of the streets and sidewalks. The sermon was preached by the Rev. R. E. Steele, of the Presbyterian Church, and a former chaplain of the United States navy. A Sunday School Teachers' Institute was also organized in the afternoon.

Monumental—The Rev. E. H. Rawlings reported that special meetings had been held during the week that had resulted in five conversions. There have been many requests for prayer. The church is in good condition and the outlook seems to be fine. The Rev. C. L. Bane preached during the past week, and will continue to help this week.

The Rev. Dr. J. H. Moss, of Smithfield, stated that the presiding elder, the Rev. Dr. J. P. Garland, created a fine impression by his sermon on Sunday morning. The Epworth League meeting in the afternoon was fine. The pastor preached at night. The work is moving along smoothly.

McKendree—The pastor, the Rev. W. R. Proctor, gave an account of the protracted services held during the past week. The preaching was done principally by the Rev. J. N. Latham. The attendance has been excellent, the church being crowded at both services on Sunday. At the evening service on Sunday the Rev. C. H. McGhee preached. He will continue to assist during the week. The prospect is good and the interest is deepening.

The routine business having been transacted, the Rev. W. A. Christian offered the following, which was unanimously adopted:

#### THE QUARLES-BARBOUR BILL.

Whereas, the Constitutional Convention, by a vote of 28 to 24, has refused to incorporate into the Constitution that eminently just and democratic measure, the Quarles-Barbour bill, which requires every saloon-keeper to have a majority of the voters of his precinct or county to say whether he shall conduct his nefarious business, thus turning from the oligarchy of the saloon to the democracy of the people; and

Whereas, the tremendous influence of the liquor traffic around places of legislation, which seems to prevail over the requests of thousands of our best citizens; and

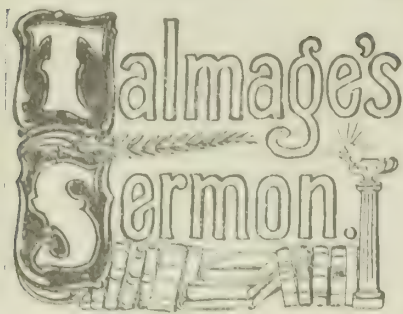
Whereas, we recognize the saloon as the continuous and unremitting promoter of evil, the incendiary of the home, the anarchist of society, the adversary of the Church, of God, and of all other influences for good: therefore,

Resolved, That we exhort our people to stand firm and abate not their interest in the great cause, nor in any way relax their efforts, reminding them of the fact that no Constitution can be made which cannot be amended, and that there is always left to us the right of appeal from the legislative bodies to the sovereign people, who have and will always hold dear that Jeffersonian doctrine of government of the people, for the people, and by the people, thus emphasizing the fact that the foundation of our Republic is the will of the majority.

Resolved, 2. That we further exhort our people to organize in every county, town, and city of the State, invincibly

(Continued on page 13.)





WASHINGTON. —In this discourse Dr. Talmage shows that the good or evil we do returns to bless or blast us; text, Isaiah xl, 22, "It is he that sitteth upon the circle of the earth."

While yet people thought that the world was flat and thousands of years before they found out that it was round Isaiah, in my text, intimated the shape of it—God sitting upon the circle of the earth. The most beautiful figure in all geometry is the circle. God made the universe on a plan of the circle.

There are in the natural world straight lines, angles, parallelograms, diagonals, quadrangles, but these evidently are not God's favorites. Almost everywhere where you find him geometrizing you find the circle dominant, and if not the circle then the curve, which is a circle that died young. If it had lived long enough it would have been a full orb, a periphery. An ellipse is a circle pressed only a little too hard at the sides.

Giant's causeway in Ireland shows what God thinks of mathematics. There are over 35,000 columns of rocks—octagonal, hexagonal, pentagonal. These rocks seem to have been made by rule and compass. Every artist has his molding room where he may make fifty shapes, but he chooses one shape as preferable to all others. I will not say that the Giant's causeway was the world's molding room, but I do say out of a great many figures God seems to have selected the circle as the best. "It is he that sitteth on the circle of the earth." The stars in a circle, the moon in a circle, the sun in a circle, the universe in a circle and the throne of God the center of that circle.

Appreciation of this would correct the architecture of churches, whose shape is often a defiance of divine suggestion. When men build churches, they ought to imitate the idea of the Great Architect and put the audience in a circle, knowing that the tides of emotion roll more easily that way than in straight lines. Six thousand years ago God flung this world out of his right hand. But he did not throw it out in a straight line, but curvilinear, with a leash of love holding it so as to bring it back again. The world started from his hand pure and Edenic. It has been rolling on through regions of moral ice and distemper. How long it will roll God only knows, but it will in due time make complete circuit and come back to the place where it started—the hand of God—pure and Edenic.

#### The Circle of History.

The history of the world goes in a circle. Why is it that the shipping in our day is improving so rapidly? A scientific shipbuilder says it is because men are imitating in some respects what the small wits deride, the old model of Noah's ark, not as we see it in old time pictures, but as it really was according to the account given. Great ships have we now, but where is the ship on the sea today that could outride a deluge in which the heaven and the earth were wrecked, landing all the passengers in safety, two of each kind of living creatures, hundreds of thousands of species?

Pomology will go on with its achieve-

ments until after many centuries the world will have plums and pears equal to the paradisaical. The art of gardening will grow for centuries, and after the Downings and Mitchells of the world have done their best in the far future the art of gardening will come up to the arborescence of the year 1. If the makers of colored glass go on improving, they may in some centuries be able to make something equal to the east window of York minster, which was built in the year 1290. We are six centuries behind those artists. But the world must keep on tolling until it shall make the complete circuit and come up to the skill of those very men.

If the world continues to improve in masonry, we shall have after awhile, perhaps after the advance of centuries, mortar equal to that which I saw in the wall of an exhumed English city built in the time of the Romans 1,600 years ago, that mortar today as good as the day in which it was made, having outlasted the brick and the stone. I say, after hundreds of years masonry may advance to that point.

If the world stands long enough, we may have a city as large as they had in old times—Babylon, five times the size of London. You go into the potteries of England, and you find them making cups and vases after the style of the cups and vases exhumed from Pompeii. The world is not going back. Oh, no! But it is swinging in a circle and will come around to the styles of pottery known so long ago as the days of Pompeii. The world must keep on progressing until it makes the complete circuit. The curve is in the right direction; the curve will keep on until it becomes the circle.

#### Bad Deeds Come Back.

Well, now, what is true in the material universe is true in God's moral government and spiritual arrangement. That is the meaning of Ezekiel's wheel. All commentators agree in saying that the wheel means God's providence. But a wheel is of no use unless it turns, and if it turns it turns around, and if it turns around it moves in a circle. What then? Are the parts of a great iron machine whirled around and around whether we will or not, the victims of inexorable fate? No! So far from that I shall show you that we ourselves start the circle of good or bad actions and that it will surely come around again to us unless by divine intervention it be hindered. Those bad or good actions may make the circuit of many years, but come back to us they will as certainly as that God sits on the circle of the earth.

Jezebel, the worst woman of the Bible—Shakespeare copying his Lady Macbeth from her picture—slew Naboth because she wanted his vineyard. While the dogs were eating the body of Naboth Elijah the prophet put down his compass and marked a circle from those dogs clear around to the dogs that should eat the body of Jezebel, the murderess. "Impossible!" the people said. "That will never happen." Who is that being flung out of the palace window? Jezebel. A few hours after they came around, hoping to bury her. They find only the palms of the hands and the skull. The dogs that devoured Jezebel and the dogs that devoured Naboth. Oh, what a swift, what an awful circuit!

But it is sometimes the case that this circle sweeps through a century or through many centuries. The world started with a theocracy for government—that is, God was the president and emperor of the world. People got tired of a theocracy. They said: "We don't want God directly interfering with the affairs of the world. Give us a monarchy." The world had a monarchy. From a monarchy it is going to

have a limited monarchy. After awhile the limited monarchy will be given up and the republican form of government will be everywhere dominant and recognized. Then the world will get tired of the republican form of government, and it will have an anarchy, which is no government at all. And then all nations, finding out that man is not capable of righteously governing man, will cry out again for theocracy and say, "Let God come back and conduct the affairs of the world." Every step—monarchy, limited monarchy, republicanism, anarchy—only different steps between the first theocracy and the last theocracy or segments of the great circle of the earth on which God sits.

#### Resolve to Do Good.

But do not become impatient because you cannot see the curve of events and therefore conclude that God's government is going to break down. History tells us that in the making of the pyramids it took 2,000 men two years to drag one great stone from the quarry and put it into the pyramids. If men short lived can afford to work so slowly as that, cannot God in the building of eternities afford to wait?

What though God should take 10,000 years to draw a circle? Shall we take our little watch which we have to wind up every night lest it run down and hold it up beside the clock of eternal ages? If, according to the Bible, a thousand years are in God's sight as one day, then, according to that calculation the 6,000 years of the world's existence has been only to God as from Monday to Saturday.

But it is often the case that the rebound is quicker, the return is much quicker, than that. The circle is sooner completed. You resolve that you will do what good you can. In one week you put a word of counsel in the heart of a Sabbath school child. During that same week you give a letter of introduction to a young man struggling in business. During the same week you make an exhortation in a prayer meeting. It is all gone. You will never hear of it perhaps, you think. A few years after a man comes up to you and says, "You don't know me, do you?" You say, "No; I don't remember ever to have seen you." "Why," he says, "I was in the Sabbath school class over which you were the teacher. One Sunday you invited me to Christ; I accepted the offer. You see that church with two towers yonder?" "Yes," you say. He says, "That is where I preach," or: "Do you see that governor's house? That is where I live."

#### Slander's Foul Poison.

One day a man comes to you and says, "Good morning." You look at him and say, "Why, you have the advantage of me; I cannot place you." He says, "Don't you remember thirty years ago giving a letter of introduction to a young man—a letter of introduction to William E. Dodge?" "Yes, yes, I do." He says: "I am the man. That was my first step toward a fortune. But I have retired from business now and am giving my time to philanthropies and public interests. Come up to my house and see me."

Or a man comes to you and says: "I want to introduce myself to you. I went into a prayer meeting some years ago. I sat back by the door. You arose to make an exhortation. That talk changed the course of my life, and if I ever get to heaven under God I will owe my salvation to you." In only ten, twenty or thirty years the circle swept out and swept back again to your own grateful heart.

But sometimes it is a wider circle and does not return for a great while. I saw a bill of expenses for burning Latimer and Ridley. The bill of expenses has these items among others:

	Shillings.	Pence.
One load of fire fagots.....	3	4
Cartage for four loads of wood.....	2	—
Item, a post.....	1	4
Item, two chains.....	3	4
Item, two staples.....	—	8
Item, four laborers.....	2	8

making in all 25s. 8d. That was cheap fire, considering all the circumstances, but it kindled a light which shone all around the world and aroused the martyr spirit, and out from that burning of Latimer and Ridley rolled the circle wider and wider, starting other circles, convoluting, overrunning, circumscribing, overarching all heaven—a circle.

But what is true of the good is just as true of the bad. You utter a slander against your neighbor. It has gone forth from your teeth. It will never come back, you think. You have done the man all the mischief you can. You rejoice to see him wince. You say, "Didn't I give it to him?" That word has gone out, that slanderous word, on its poisonous and blasted way. You think it will never do you any harm. But I am watching that word, and I see it beginning to curve, and it curves around, and it is aiming at your heart. You had better dodge it. You cannot dodge it. It rolls into your bosom, and after it rolls in a word of an old book rolls in after it, saying, "With what measure ye mete it shall be measured to you again."

#### Filial Ingratitude.

You maltreated an aged parent. You begrudge him the room in your house. You are impatient of his whimsicalities and garrulity. It makes you mad to hear him tell the same story twice. You give him food he cannot masticate. You wish he was away. You wonder if he is going to live forever. He will be gone very soon. His steps are shorter and shorter. He is going to stop. But God has an account to settle with you on that subject. After awhile your eye will be dim, and your gait will halt, and the sound of the grinding will be low, and you will tell the same story twice, and your children will wonder if you will never be taken away. They called you "father" once. Now they call you the "old man." If you live a few years longer, they will call you the "old chap." What are those rough words with which your children are accosting you? They are the echo of the very words you used in the ear of your old father forty years ago. What is that which you are trying to chew, but find it unmasterable and your jaws ache and you surrender the attempt? Perhaps it may be the gristle which you gave to your father for his breakfast forty years ago.

A gentleman passing along the avenue saw a son dragging his father into the street by the hair of the head. The gentleman, outraged at this brutal conduct, was about to punish the offender, when the old man arose and said: "Don't hurt him. It's all right. Forty years ago this morning I dragged out my father by the hair of his head!" It is a circle. Other sins may be adjourned to the next world, but maltreatment of parents is punished in this world. That circle is made quickly, very quickly. Oh, what a stupendous thought that the good and the evil we start come back to us! Do you know that the judgment day will be only the points at which the circles join, the good and the bad we have done coming back to us—unless divine intervention hinder—coming back to us with welcome of delight or curse of condemnation?

#### God's Mighty Memory.

Oh, I would like to see Paul, the inviolable missionary, at the moment when his influence comes to full orb—his influence rolling out through Antioch,

(Continued on page 14.)



## THE WORLD'S BIG ISLANDS.

## Baffin Land Now Placed Second In Point of Area.

As recently as 1897 the "Taschen Atlas" of Justice Perthes makes no mention of Baffin Land in its enumeration of the large islands of the world. Baffin Land, near the east coast of this continent, north of Hudson strait, has long been represented on many maps as composed of a number of islands. It is still shown in this way on a number of maps now in use. One by one these supposed islands—Cumberland island, Fox Land, Meta Incognita, Sussex island and others—have been found to be part of the main island. Thus Baffin Land has been gradually increasing in size on the maps until today it is known to be inferior only to Greenland in size. The latest edition of the best map of the polar regions published in any American atlas, however, still shows Cockburn island, which is about as large as Iceland, as separated from Baffin Land by a wide channel, though a number of foreign maps show that it is a part of Baffin Land.

Dr. Robert Bell, the new director of the geological survey of Canada, who mapped a long stretch of the west coast in 1897, has just published in The Geographical Journal a report of his explorations. He says that it is "the third largest island in the world, being only exceeded by Australia and Greenland." As Australia is now ranked by nearly all geographers as the smallest of the continents, Baffin Land will undoubtedly take its place among the islands as the second in area.

All the best maps of Baffin Land now show a great lake region in the central part of the southern portion of the island. These lakes lie between mountain ranges. Dr. Bell says that the two greatest bodies of water are larger than any of the lakes in the whole peninsula of Labrador, and that they may almost be compared to Lake Ontario in extent. He visited the southernmost, Lake Amadjuak, which may be 120 miles in length by 40 in breadth in the middle. According to Eskimo accounts, Lake Amadjuak discharges northward into Lake Mettilling by a short river, without rapids, the natives passing from one lake to another in their kayaks. Lake Mettilling is perhaps 140 miles long and 60 miles wide, and its waters reach the sea through a large and rapid river 50 or 60 miles long that has a descent of about five feet to the mile.

The conspicuous honor of being the largest island in the world has been held by quite a number of islands at various stages of geographical knowledge. School children were taught for many years that Australia was the largest island. Then Australia came properly to be regarded as one of the continental masses, and Borneo took its place as the largest island. Less than 20 years ago it was discovered that New Guinea was larger than Borneo, and so the latter island took second place. When Perry practically outlined the northern coast of Greenland early in the last decade, geographers began to think that they had overlooked an important section of the earth's surface, and so they placed Greenland at the head of the list of islands. At last Baffin Land looms up as an island 1,005 statute miles in length, with a breadth varying from 200 to 500 miles, the average being 305 miles. Its area is, therefore, about 300,000 square miles. In other words, the island is larger than the state of Texas by about 40,000 square miles, or about ten times as large as either Scotland or Ireland.

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TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

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THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

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Leave Richmond	12:23 noon	10:40 P. M.
Arrive Petersburg	1:08 P. M.	11:30 P. M.
Arrive Henderson	8:52 P. M.	2:27 A. M.
Arrive Durham daily exc. Sunday		8:30 A. M.
Arrive Raleigh	5:04 P. M.	3:41 A. M.
Arrive South'n Pine	6:57 P. M.	5:37 A. M.
Arrive Pinehurst	7:17 P. M.	**6:10 A. M.
Arrive Hamlet	7:50 P. M.	6:30 A. M.
Arrive Charlotte	10:45 P. M.	9:51 A. M.
Arrive Wilmington		12:05 noon
Arrive Columbia	11:20 P. M.	9:40 A. M.
Arrive Savannah	2:20 A. M.	12:10 noon
Arrive Jacksonville	6:30 A. M.	3:50 P. M.
Arrive St. Augustine	8:50 A. M.	5:00 P. M.
Arrive Tampa	5:00 P. M.	5:00 P. M.
Arrive Athens	4:08 A. M.	2:19 P. M.
Arrive Atlanta Cen. T.	5:30 A. M.	3:35 P. M.
Arrive Macon	11:10 A. M.	7:20 P. M.
Arrive Montgomery	11:00 A. M.	9:20 P. M.
Arrive Mobile	4:12 P. M.	2:55 A. M.
Arrive New Orleans	8:30 P. M.	7:30 A. M.
Arrive Chattanooga	1:00 P. M.	12:35 A. M.
Arrive Nashville	6:55 P. M.	5:35 A. M.

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

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TRAINS ARRIVE RICHMOND DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

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6:13 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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## The Home Circle.

### HE FEARED THE GATE.

Late one stormy evening the old doctor was summoned to see a man who had been attacked with sudden illness. The patient proved to be 'Squire Joyce, whom the doctor slightly knew. He examined him carefully, and gave him medicines. Then he arose to go, smiling cheerfully down at the anxious face of the sufferer.

"You will find yourself better in the morning, I hope," he said.

"Yes. Stay a minute, doctor. I want you to be honest with me. I have had seizures like this before. Shall I have them again?"

"It is probable."

"I want the truth—all of it."

"Yes, they will return."

"I may die in one of them—to-morrow?"

"Yes. Or, may be, not for years. It is uncertain. Do not waste your life in anticipating them. We all must go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?"

His eyes were on the doctor's face, full of doubt, almost of pain.

The two men were silent a moment. "What is there?" Joyce repeated, harshly. "You are a member of a church—a Christian. I have no religious belief. Tell me, for the love of God, what is there beyond? If I may go to-morrow, what shall I find?"

"I do not know."

Joyce did not speak for a while, and then gave a forced laugh. "I need your help more for this than for my disease. I'd rather talk to you than to a clergyman. You are a shrewd man of the world, and a good man. Sometimes I am greatly depressed, thinking of this darkness into which I am going. For thousands of years men have gone out into it, leaving loved ones behind, and not one has sent back a word to say how it fares with him—not one."

In the silence that followed the rain beat against the windows. There came a slight whimpering cry from without.

"You are an old man, doctor," said Joyce, turning to him. "You are not far from the gate yourself. Are you not afraid of what may be beyond?"

"No," said the doctor. "No, I am not afraid. Look here." He rose and opened the door. Outside, in the dark hall, lay a little fox-terrier, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog. He has followed me through the storm, and has been lying outside the door, knowing that I was in this chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves. He was not afraid."

Joyce looked at the doctor keenly a moment before he spoke.

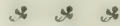
"You mean—"

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to know what is there. My Lord and Master is there. All these years He cared for me. I have been assured that in my hours of trial He has never

failed me here. I sincerely believe He will not fail me yonder."

"But I—I do not know Him."

"He knows you. I am authorized by the declarations of the Bible to say that His hand is stretched out to you. I reverently ask you to take it. You can accept Him as your Guide and Teacher if you will. That done in sincerity, you will not fear the gate nor all that lies beyond."—*Youth's Companion*.



### A FEARFUL EPIDEMIC

Of Long Standing and Wide Prevalence—Diagnosis Reached and Brand Affixed.

This remarkable disease has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day.

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day, and, in many cases, seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3. These paroxysms and lighter developments return only on the Lord's day, and reach the acute stage when the church bells begin to ring. Any hurrying about in the house and talk about going to meeting provoke the symptoms.

4. The name of this disease is Sabbath Sickness, but by the faculty it is technically known by no other name than *Dei Domini Morbus*.

5. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

6. In some cases this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

7. In other cases there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play-house hours at a time, or stand on the streets in the cold several hours to listen to a political harangue, or an auctioneer, or a vendor of patent medicines for corns, ingrowing nails and liver complaint; and to drink in the strains of a brass band heralding the coming circus.

8. Persons affected with this disease never mourn on account of their confinement from public worship.

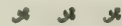
9. These persons often surprise their neighbors with their great activity, agility and health on Monday, however unfavorable the weather may be, especially if it be a Monday immediately preceding sale day (Tuesday) and there are some "plums" to be picked up after a day's careful examination into titles, etc.

10. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

11. There also seems to be loss of appetite for savory food, and a want of relish for panis vite (bread of life), which, in this case, is an indispensable remedy for this disease.

12. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

13. It is also contagious—neighbors take it from neighbors, and children from parents.—*Free Press*.



### TEN RULES OF POLITENESS FOR CHILDREN.

1. To be polite is to have a kind regard for the feelings and rights of others.

2. Be as polite to your parents, brothers, sisters, and schoolmates, as you are to strangers.

3. Look people fairly in the eyes when you speak to them, or they speak to you.

4. Do not bluntly contradict any one.

5. It is not discourteous to refuse to do wrong.

6. Whispering, laughing, chewing gum, or eating at lectures, in school, or at places of amusement, is rude and vulgar.

7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing or making remarks about them. Do not stare at visitors.

8. In passing a pen, pencil, knife, or pointer, hand the blunt end toward the one who receives it.

9. When a classmate is reciting, do not raise your hand until after he has finished.

10. When you pass directly in front of any one or accidentally annoy him, say "excuse me," and never fail to say "thank you" for the smallest favor. On no account say "thanks."—*School Rules for Santa Barbara, Cal.*



Verbena, the colored cook, asked permission to bake a cake for the wedding breakfast of one of her friends. The next day her mistress said to her:

"Well, 'Bena, how did the wedding go off?"

"Law, Mrs. L——," Verbena replied, "it war a mos' pow'ful fine weddin'. De breckfus war mos' appetizin', 'specially de cake you done gib me; an' wid all de guests wearin' dere bes' clo's, an' behavin' mos' impressive. An' de bride sutainly did look beautiful in her white satin gownd wid de long white veil an' de orange blossoms."

"And how about the bridegroom, 'Bena?"

"Dar!" exclaimed Verbena, her eyes flashing, "de low-down, no-count niggah nevah come anigh!"—D. C. A., Jr., in *"Harper's Magazine."*



Dr. Parkhurst says: "Men grow surprisingly lovable as soon as we begin to love them, startlingly interesting as soon as we begin to be interested in them. And we shall find in people just as much heart as we have the heart to find in them. As soon as we begin in a Christ-like way to love people, we shall discover that they love to be loved. They are in our power, if our power is heart power."

### WASHINGTON RELIGIOUS LETTER.

(Continued from page 5.)

and it was well handled.

A very unique and unheralded event that had some bearing on the question of universal peace took place at the home of Mrs. Cushman K. Davis, widow of the late Senator Davis, of Minnesota. During his lifetime the Senator was a great friend of the Indians, and whenever there was a delegation of the Red Men in Washington to look after their land and reservation interests they made it a point to call on the Minnesota statesman. It happens that at this time there are two delegations in Washington, one of Pawnees and the other of Sioux. As a mark of esteem it was the desire of these tribal representatives to pay their respects to the Senator's widow. Now it happens that the two delegations selected the same night for their friendly call, neither knowing the other would be present. This was unfortunate, as the two tribes have a feud of many years' standing, which has resulted in many deaths on both sides. Consequently when they met in Mrs. Davis' drawing-room there were a few minutes that were strained, and the relations between the two tribes were very frigid. Finally one of the Sioux stepped forward and made a speech to his old enemies, the Pawnees. He told them that he was willing to forget the old enmity, and wanted to be a friend, forgetting the long-standing trouble between the tribes. As a proof of this he offered his hand to the leader of the Pawnees, who, equal to the occasion, replied in a similar strain, shook hands, and in a few moments the two tribes were mingled in evident pleasure over the unexpected turn that affairs had taken. The white people present had taken no part in the ceremonies, and could not understand what was said, as it was all in the Indian dialects, but those who saw it will never forget the dramatic situation, nor the intensely interesting features of this meeting of life-long enemies under such circumstances.

The big steamer Minnetonka, just built in Cleveland, Ohio, for use on the Atlantic coast, has had to be cut in two in order to get it through some of the locks in the canals that it will have to traverse.

Hiram Maxim, the inventor, says that Santos-Dumont has gone as far in aerial navigation as is possible with a device that is lighter than air, and that further advances must be made with machines heavier than air, but with sufficient power to raise themselves and overcome the influence of gravity without resorting to gases.

The New York Society for Ethical Culture deplores the prevalent and artificial make-shifts in the manner of living, and says that future historians will speak of the present generation as "flat dwellers" just as we now speak of the "cliff dwellers." It contends that the idea of permanence is the very foundation of home, while "spring moving" has become an annual occurrence with people all over the country. The Arabs that fold their tents, according to Longfellow's poem, may be said to be outdone by the folding Bedouins of to-day.



## RELIGIOUS NEWS.

(Continued from Page 9.)

standing by the motto: "The saloon must go."

The Rev. Dr. J. J. Hall, of Park Avenue Baptist church, was present, and invited the preachers and through them their members to hear the Rev. G. Campbell Morgan, of London and Northfield Extension, who will give a series of addresses in his church March 16th-14th on the theme: "The Life of Prayer."

## INTERDENOMINATIONAL MEETINGS

At the suggestion of Dr. Hall, and on motion of the Rev. W. A. Christian, a committee of one was appointed to co-operate with like committees to be appointed by the other denominational preachers' meetings to organize an interdenominational ministers' meeting. The Rev. Mr. Christian was appointed to represent the Methodists.

By request, the Rev. Dr. J. P. Barrett, of the Christian Church, gave a very interesting account of his recent trip to Porto Rico in the interest of missions. His recital was greatly enjoyed by all present.

The Rev. C. H. McGhee, from the committee appointed to frame a suitable paper expressive of their sympathy with the Rev. Dr. W. E. Judkins and the Rev. W. T. Green on account of recent affliction in their families, presented the following, which was adopted by a rising vote.

Having heard with deep regret of the death of Mrs. James F. Lee, the daughter of our brother, the Rev. Dr. William E. Judkins, and of the death of Mrs. Christopher White, the sister of our brother, the Rev. William T. Green, we hereby express to these brethren our sincere sympathy in their bereavement, and the assurance of our prayers in their behalf.

We beseech for them the presence of the Comforter, with a holy confidence in His power to help and to sustain under all the trying exigencies of life. They enjoyed the affection and companionship of their loved ones a little while here; the Gospel brings the assurance that that affection and companionship may be renewed in the world to come, never again to be disturbed. Weeping may endure for a night, but joy cometh in the morning.

We desire the secretary to furnish a copy of this paper to each of these brethren.

Respectfully submitted,

C. H. MCGHEE,

C. L. BANE,

G. H. LAMBETH,

Committee.

Dr. Judkins feelingly responded, and assured the preachers of his warm appreciation.—Landmark.

✽ ✽ ✽

The one who is afraid to be laughed at stands a poor chance in this life and in the life to come.

✽

In my younger days, when a student, I frequently asked my mother to awake me at a certain hour, and she invariably did so. I could depend on her, and in the time of examination stress I could lay me down and sleep assured of being awakened. So I can lay me down and sleep, being certain that in

the morning I shall awake in His likeness, for Christ is our redemption. We have the sure promise of His Word that those who suffer with Him shall also reign with Him.—John Robertson.

✽

During a course of lectures on "Scotland and the Scots" an Oxford professor delivered a feeling tribute to the intrepidity and endurance of the sons of the north.

"These hardy men," remarked the professor, "think nothing of swimming across the Tay three times before breakfast."

The respectful silence which followed this announcement was broken by a loud guffaw from the middle of the room.

"Sir," said the professor, angrily, addressing the culprit, "perhaps you will explain what you mean by this outburst!"

"I was just thinking, sir," replied the offender, "that if your story is true, the poor Scotch chaps would find themselves on the wrong side for their clothes."—*Youth's Companion*.

✽

A certain naval officer was very pompous and conceited when on duty. One day when he was officer of the watch and he could not, as usual, find anything of consequence to grumble about, he attempted to vent his spite on one of the stokers of the vessel who was in the engine room on duty.

Going to the speaking-tube, the officer yelled, "Is there a blithering idiot at the end of this tube?"

The reply came quick and startling, "Not at this end, sir!"

The feelings of the officer as he turned away with a black frown can be better imagined than described.

✽

"You told me," said the infuriated purchaser, "that the brook on the farm you sold me never ran dry."

"Guess I did," said the real estate man.

"It has been dry all summer."

"When it was dry it didn't run, did it? Therefore it could not run dry. We never deceive."

✽

Mr. Moody once said a good thought is worth a journey of a thousand miles. He offered a prize for the best thought sent him in a month. Here is what drew the prize: "Men grumble because God puts thorns on roses. Would it not be better to thank God that He put roses on thorns?"

## VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG,

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Roanoke, Va.

## AFTER ALL.

We take our share of fretting,  
Of grieving and forgetting;  
The paths are often rough and steep  
and heedless feet may fall.  
But yet the days are cheery  
And night brings rest when weary  
And somehow this old planet is a good  
world, after all.

Though sharp may be our trouble,  
The joys are more than double.  
The brave outrank the cowards and the  
leal are like a wall  
To guard their dearest ever,  
To fail the feeblest never;  
And somehow this old earth remains a  
bright world, after all.

There's always love that's caring  
And shielding and forbearing,  
Dear woman's love to hold us close and  
keep our hearts in thrall;  
There's home to share together  
In calm or stormy weather,  
And while the hearth-flame burns it is  
a good world, after all.

The lisp of children's voices,  
The chance of happy choices,  
The bugle sounds of hope and faith  
through fogs and mists that call;  
The heaven that stretches o'er us,  
The better days before us,  
They all combine to make this earth a  
good world, after all.

Margaret E. Sangster.

✽ ✽ ✽

The new dignity that comes to human life by regarding it in its true relation to the divine is a significant factor in its transformation. It lifts it from selfishness to service, from the passivity of desiring to be helped to the noble activity of desiring to help.—*Selected*.

✽

Train the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves.—*Augustus Hare*.

✽

In A. D. 626, the fourth year after the Hegira, Mohammed, to promote the discipline and efficiency of his army, forbade the use of wine to the soldiers. This rule prevails in full force and effect in the Turkish army to the present day, with the result that the Ottoman soldier's capacity for endurance and for quick recovery from wounds is famous throughout Europe.—*Social and Civic Reform*.

✽

The hypocrite is such a fool that he seems to think he can throw dust in the eyes of Almighty God.

✽

Not in withdrawing from the world, but in keeping yourself unspotted from the world, is your virtue or religion shown.—*The Episcopal Recorder*.

✽

Many people who smoke and chew tobacco will get to heaven; but they will leave their tobacco behind where there is fire to burn it.—*The High Street Baptist*.

✽

It is for active service soldiers

are drilled and trained and fed and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now.—*Henry Drummond*.

✽

One of the secrets of John Ruskin's power and charm in literature is that his mind was early saturated with Bible teaching. He tells us that every morning his mother closeted herself with her son and no one was allowed to interrupt them. Each morning he learned a few verses of the Bible by heart and repeated two or three chapters to her.—*The Central Presbyterian*.

✽

There has to be a higher type of civic virtue in all this country than is now generally exhibited or the power and leisure that applied science has given us will prove a curse and not a blessing.—*Rev. David Utter*.

✽

God does not make a man strong simply that he may be strong, but that he may help others to get strong.—*Rev. R. G. Hobbs*.

✽

So I saw in my dream that just as Christian came up with the cross his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulcher, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow and life by His death."—*John Bunyan*.

✽

Know ye not that ye are the temples of God, and that such temples can be built only of the common stones that lie about us?—*Charles Carroll Everett*.

✽

The least twig growing in Christ shall stand it out and subsist when the tallest cedars growing on their own root shall be laid flat on the ground.—*Thomas Boston*.

✽

And when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that instead of needing a larger field we have left untitled many corners of our single acre, and that none of it is fit for the Master's eye were it not for the shadow of the cross.—*Edward Garrett*.

✽

You have been worrying about your faith. Give it up! Do not think about your faith. Think about Jesus, and you will have faith without knowing it. You have been worrying about your feeling. It does not matter; it goes up and down with the barometer. Have done with it, and live in the presence of Jesus.—*F. B. Meyer*.



(Continued from page 10.)

through Cyprus, through Lystra, through Corinth, through Athens, through Asia, through Europe, through America, through the first century, through five centuries, through twenty centuries, through earth, through heaven, and at last the wave of influence, having made full circuit, strikes his soul. Oh, then I would like to see him! No one can tell the wide sweep of the circle of Paul's influence save the one who is seated on the circle of the earth.

I should not like to see the countenance of Voltaire when his influence comes to full orb. When the fatal hemorrhage seized him at eighty-three years of age, his influence did not cease. The most brilliant man of his century, he had used all his faculties for assaulting Christianity, his bad influence widening through France, widening out through Germany, widening through all Europe, widening through America, widening through the 123 years that have gone since he died, widening through earth, widening through the great future, until at last the accumulated influence of his baleful teachings and dissolute life will beat against his dismayed spirit, and at that moment it will be enough to make the black hair of eternal darkness turn white with horror. No one can tell how that bad man's influence girdled the earth save the one who is seated on the circle of the earth—the Lord Almighty.

"Well, now," say some, "this, in some respects, is a very glad theory and in others a very sad one. We would like to have the good we have done come back to us, but the thought that all the sins we have ever committed will come back to us fills us with affright." My brother, I have to tell you God can break that circle and will do so at your call. I can bring twenty passages of Scripture to prove that when God, for Christ's sake, forgives a man the sins of his past life never come back. The wheel may roll on and on, but you take your position behind the cross, and the wheel strikes the cross and is shattered forever. The sins fly off from the circle and fall at right angles with complete oblivion. Forgiven! Forgiven! The meanest thing a man can do is after some difficulty has been settled to bring it up again, and God will not do anything like that. God's memory is mighty enough to hold all the events of the ages, but there is one thing that is sure to slip his memory, one thing he is sure to forget, and that is pardoned transgression. How do I know it? I will prove it. "Their sins and their iniquities will I remember no more." "Blessed is he whose transgression is forgiven."

#### The Eternal Circle.

But do not make the mistake of thinking that this doctrine of the circle stops with this life. It rolls on through heaven. You might quote in opposition to me what St. John says about the city of heaven. He says it "lieth four square." That does seem to militate against this idea of a circle. But do you not know there is many a square house that has a family circle facing each other and in a circle moving, and I can prove that this is so in regard to heaven. St. John says, "I heard the voice of many angels round about the throne and the beasts and the elders." And again he says, "I saw round about the throne four and twenty seats." And again he says, "There was a rainbow round about the throne."

The two former imply a circle; the last, either a circle or a semicircle. The seats facing each other, the angels facing each other, the men facing each other. Heaven an amphitheater of glory. Circumference of patriarch and

prophet and apostle. Circumference of Scotch Covenanters and Theban legion and Albigeuses. Circumference of the good of all ages. Periphery of splendor unimagined and indescribable. A circle! A circle!

But every circumference must have a center, and what is the center of this heavenly circumference? Christ. His all the glory; his all the praise; his all the crowns. All heaven wreathed into a garland round about him. Take off the imperial sandal from his foot and behold the scar of the spike. Lift the coronet of dominion from his brow and see where was the laceration of the briars. Come closer, all heaven. Narrow the circle around his great heart. O Christ, the Saviour! O Christ, the man! O Christ, the God! Keep thy throne forever, seated on the circle of the earth, seated on the circle of heaven.

On Christ, the solid rock, I stand;  
All other ground is shifting sand.  
[Copyright, 1901, Louis Klopsch, N. Y.]

#### Bible Publication Statistics.

Heavier than the entire population of Liverpool are the 165,000,000 copies of the Scriptures distributed during the nineteenth century by the British and Foreign Bible society. They weighed about 30,700 tons. To transport this mountain of Bibles a train 16 miles long, drawn by 150 locomotives, would be necessary. The area of the printed pages would furnish standing room for twice as many persons as are now living throughout the world. If all the Bibles were made into a single volume, the book would be 202 feet high (as high as the London monument), 140 feet wide and 41 feet thick, each page would weigh 60 tons, and to turn one of them over would take the strength of 1,200 men or 40 horses. Further, the Bibles would make 197 1-3 columns, each as high as Mount Everest (29,000 feet).—Pittsburg Bulletin.

#### His Nerve Saved Him.

James J. Hill, the present railway magnate, when a poor clerk on a Mississippi levee had frequently to make trips into the woods with pay for men at a distant station. Once he woke in the night while camping on the way to that station and found the Indian servant who accompanied him about to rob him. He drew a revolver and kept the man covered until he had gone from sight. While the scene was in the acting he found the revolver was empty, but he never moved a muscle. "If I had," he says in repeating the story, "I should certainly never have been here to tell the tale."

#### Arizona Blossoms.

Arizona is blossoming forth as a great producer of olives. There seems to be nothing that Uncle Sam's wonderful western states cannot do when they once get the idea of trying into their heads.—Cincinnati Times-Star.

DO NOT EXPECT MIRACLES.—If a cold, long neglected, or improperly treated, has clutched you by the throat, you cannot shake it loose in a day, but you can stop its progress, and in a reasonable time get rid of it altogether, if you use Allen's Lung Balsam. There is nothing like this honest remedy for bronchitis, asthma, and other affections of the air passages.

"Blessed are they that mourn, for they shall be comforted." Surely it means that every sorrow carries in itself a clue to blessedness, and that there is no sorrow for which there is no healing and help in the Gospel of Christ.—Rev. F. B. Meyers.

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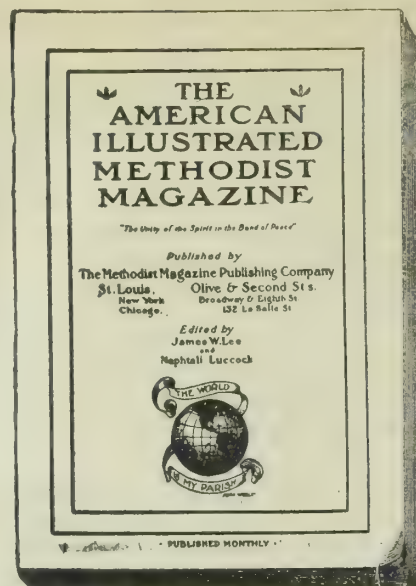
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BLACKSTONE, VA.

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## Editorial.

### DR. BUCKLEY TO LECTURE.

The editor is greatly pleased to announce that after several efforts to find a convenient season, an arrangement has been made by which Dr. J. M. Buckley, the editor of the New York Advocate, will lecture at Petersburg on Tuesday evening, April 15th, and at the Blackstone Institute on Wednesday and Thursday evenings, the 16th and 17th. Dr. Buckley will receive a warm welcome, and those who hear him will doubtless be both profited and entertained.

### WHAT THE BIBLE HAS TO SAY TO FATHERS.

(The following article is one of the last things written by Dr. Newman Hall, the great English Congregational preacher, who died on February 18th at the ripe age of eighty-five. It is one of the vital questions of the day, and as the space of the Recorder was already largely filled, it is assigned a part of the editorial columns. The article is clipped from the St. Louis Advocate.—Ed. Recorder.)

Men on earth are to learn their duty as fathers from the great and first model of Fatherhood. He provided for His children, and this is a father's first and incumbent duty. Provision implies protection, provision, instruction. Some fathers ignorantly excuse themselves from teaching by the plea that teaching cannot begin before the capacity to learn, not thinking that the capacity commences even at birth. As soon as the eye opens it begins to observe. It distinguishes between light and darkness, and soon knows the difference between looks of love and anger. Smiles attract, while frowns repel. A mother often draws to her embrace the babe whose father's frown repels it. Children learn much before they utter words. Let fathers teach their tiny children the sweetness of love by their treatment of the mother. Rudeness, anger, neglect by the husband teach similar conduct by the children to the mother. Some parents seem to think that their whole responsibility is met when they send the children to the infant school, without inquiring about the efficiency of the teachers.

How deeply impressed I was, when quite a little child, not only by being

taken into a quiet room with my mother every day when she prayed for me, but by standing outside at her room door and hearing her pray, and wondering at her thus talking with an unseen God and asking His blessing. A parent not known by a child to pray is really a lesson on not praying. Can I ever forget entering unexpectedly early in the morning into my father's room and finding him on his knees before God? Did not we children, while still young enough for an infant school, thus receive lessons in early piety, sermons without words, but indelibly impressive? I could never think of my parents in after years apart from their habitual communion with God. If parents are prayerless, can they expect their children to grow up otherwise? Such prayer should not be that of mere stated form, but language of the heart, and suited to the circumstances of every day. Thus teach young children to ask for what they need, and seek help both for themselves and for their parents with them.

Let them be early acquainted with the Scriptures, not by long, laborious reciting of many chapters, but by wise selections which they can easily understand, with lessons suited to their years. Let them be familiar with such histories as of Jacob and Joseph, and parts of David and Samuel. When I was quite a little child I used to visit my father when he was in bed, my mother being away usually, and I used to ask him to tell me about Joseph in Egypt. This he related with deep emotion and weeping eyes. Morning after morning I asked him to tell me about Joseph. I was deeply convinced of my father's love for the Bible. In after years I frequently found him in his retirement, diligently reading a Bible with a commentary. In family prayer, which was never neglected, we children were seated round father and mother to hear a short passage of the Bible, sing a hymn together, and kneel in prayer to our Father in heaven. Are not children thus trained to pray together likely to gather their own families in after years, and is not such worship calculated to influence religiously the whole of the day, both its business and its enjoyments? The whole day should be somewhat under the father's oversight. He should know what other children are met, for walking or play, or either, or whether their guardians and companions are trustworthy morally.

Fathers should not devolve on the mother the entire cultivation and appreciation of beauty in their children. The great Father has covered the earth

with beautiful things for the enjoyment of His children, who often disregard such lessons. How lovely are the heavens above us—the silvery clouds, their exquisite and changed forms. The glowing tints of sunrise and sunset. The myriad stars, the moon in its majesty, the sun in its splendor, the loveliness of the landscape, its fields and valleys, its streams and rivers, its hills and mountains; or its smaller beauties—the flowers with their varied tints and forms and fragrance, the changes from spring to autumn; the trees in their endless majesty and gracefulness; beauty not alone in the wild commons and broad country paths, but in narrow lanes also, and even in window flower-pots, where a simple primrose or even a tiny daisy contains a treasury of beauty, if carefully examined or even casually glanced at; or, if seldom able to behold natural beauty in flowers, the very shop windows are sometimes, and to beauty-loving fathers, are constantly presenting pictures in which there are elements of beauty worth the while of children.

Care should be taken that pictures which children may see on the walls in houses should illustrate sweetness rather than ugliness, kindness rather than violence. How many pictures deface the walls of mansions and cottages which exhibit scenes not merely ugly, but which in themselves may be of little worth. I was lately in a house where a little girl was being carried down stairs, and called the nurse's attention to a pretty picture, and when told it was a picture of Jesus, she said: "Oh, let me stop and kiss the dear Lord Jesus." Some of His kind words and actions had been described to her.

Teaching at home should embrace much of the instruction which is often overlooked or only partially considered at school. The teaching at home should be more gentle, while more solemn; more confidential and familiar; more the utterance of love than of mere authority. Many subjects are omitted at the desk as if sufficiently explained and enforced in the home by the parents. The result frequently is the total omission of warnings, and encouragements, and explanations which are essential for the subsequent development of the youthful character. The duty of truthfulness in speech should be lovingly enforced. Children are often careless in their statements, apparently indifferent whether what they say is actually in harmony with facts. They tell falsehoods without knowing it. A lie is something which they have learned to hate and condemn, without consider-

(Continued on page 8.)

### WHAT A PITY!

If anything was needed to show the inconsistency of the Nashville Advocate, which calls itself the organ of the Church, and not the personal organ of the editor, Dr. Hoss, the article which we print below will show it. The brethren who have desired to bring to light before the whole Church the facts in reference to the Book Committee, the book agents, and the "War Claim" have not been allowed to do so in that paper. It is the organ of the Church, and this is a matter upon which the whole Church has a right to be informed, but it has not been informed through the columns of the Church organ. It would not be right to allow such matters to be discussed in that paper!!

But once or twice this paper has called attention to the fact that although the sin of Barbee and Smith and the Book Committee could not be laid bare in the columns of the "general" organ, yet the failings of Dr. W. B. Palmore, the editor of the St. Louis Advocate, which is considered by many to be the leading paper in our Church, were brought before the public in the columns of the Nashville Advocate, although said failings were not related in any way to the general welfare of the Church, but were largely a matter of local and personal interest. The conclusion could hardly be avoided that the columns of this "general" organ were being used as a vehicle for personal feeling of the editor toward Dr. Palmore. But in this last issue of the general organ, the editor gives up a part of the editorial columns to the Rev. C. H. Briggs, in order that he may make a bitter personal attack on Dr. Palmore. What a pity! What a pity!! What a pity!!! How can the editor now offer any defence of his refusal to publish articles on the subject of the "War Claim," the conduct of Barbee and Smith, and the Book Committee, a matter of general interest and of great importance to the whole Church, and at the same time justify the publication in the editorial columns, in double-leaded type, of this article on the conduct of the editor of the St. Louis Advocate, which the very article confesses to be a personal matter, and one which is of interest only to those communities in which the St. Louis Advocate circulates?

As to the merits of the discussion in Missouri, this writer has nothing to say at this time. Whether Dr. Palmore has done wrong to allow persons to discuss the utterances of Bishop Candler in the St. Louis Advocate, and

(Continued on page 9.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

The president was silent again, and Edward began to understand something of the seriousness of the question that faced the president and the college. For the first time also in his own mind one of the phases of modern wealth getting became clear to him. He was not old enough to realize how much it meant. But his sturdy and generally clear sense of justice placed his sympathy at once with the president. Even to the young college sophomore the question, new as it was to his mind, seemed to have but one answer. It was a monstrous proposition to put before men that they were not to investigate or discuss the methods employed to acquire wealth if it was going to arouse the ill will of men who had money to give to the college. When that ill will took the form of a direct threat to withhold a possible bequest if the teaching was not discontinued or changed, it certainly looked to Edward as if the power of wealth was assuming to dictate terms to the college which it could not for a moment submit to without dishonor and the loss of those principles on which it was originally established. [Possibly some reader of this part of the story of Edward Blake will be inclined to think that the author has drawn entirely on his imagination for this scene between the president and Mr. Rankin. I may say that the president of a college recently showed me a letter written by a wealthy donor, in which a threat was made to withhold a large sum of money from the college unless a certain professor, who occupied the chair of political economy, were removed from the institution on account of the nature of his teaching, which, according to the best judgment of a majority of students and teachers, was not un-Christian teaching, but distinctly and positively Christian. The professor was not removed in this instance. I believe that the history of educational institutions in the United States would, if truly written, disclose very many similar attempts to dictate the nature of the teaching in college on the part of men who do not desire to have wrong methods of money making studied or discussed.—Charles M. Sheldon.]

Two weeks later the president finished his business and went away for a little vacation. The matter that had been discussed so frankly between him and Edward would come up for action before the board of trustees when the college opened again in the fall. Mr. Rankin had been as good as his word in talking with as many of the faculty and trustees as he could find in Raynor during the summer. And the subject would have created more excitement than it actually did if the college had been in session and the news of the war had not been so prominently uppermost.

July came on, and Edward was almost entirely alone in the hall. The stirring events of the battles of San

Juan and Santiago and the destruction of Cervera's fleet, together with the surrender of General Toral and the departure of the fourth division of regulars from San Francisco to Manila, became history. Then followed the overtures of Spain for peace and the statement by the president of terms by which peace could be secured. With the beginning of August it seemed as if the brief war were almost ended. And yet out there across the Pacific the war cloud grew larger and the situation more serious. President Royce's words were prophetic when he returned in August, and in talking with Edward as they resumed their work in the library study he said: "There will be a long struggle in those islands, and it will take a very wise man to predict all the results. We have problems formed by this brief war with Spain that will require a good many years to solve. The best statesmanship and the best citizenship and the best missionary service will be demanded of the United States in the next quarter of a century if we would make the history we ought to make as a Christian nation."

These events and experiences made a memorable summer for Edward Blake. There was one week in July when he was sorely perplexed as to his exact duty to his old roommate. After a silence of several days regarding Willis' condition Mrs. Preston wrote that he was very low. The next word that came was merely a line saying that he had passed the crisis of his illness and would recover. Edward would have left Raynor at that time if his going to the camp would have been any help. But Mrs. Preston strongly dissuaded him from coming, knowing the great expense, and so Edward remained the whole summer in Raynor, as he had planned to do. Late in August Willis himself wrote a brief note, saying he had made up his mind to go with the state regiment to the Philippines. Mrs. Preston in the same mail also wrote a letter, in which she spoke of Willis' determination not to go back to college until he had actually done some fighting.

His illness has not tamed his spirit in the least—she wrote. He is as careless and indifferent to all things serious as he always was. The surgeon today pronounced him to be in a splendid condition for full recovery. If only I could look forward to his re-enlistment with any hope that the army discipline would make a man of him! But what hope can I have when I read that every wholesale liquor house in the United States is preparing to ship liquor by the train and steamship load to Manila as soon as the treaty is ratified and the islands are ours? I do not fear all the dangers and horrors of actual war for Willis a thousandth part as much as I fear the drink for him. Pray for us again. Willis says that he has written that he expects to be able to be in Raynor and out at the college in September, when the term opens. He says he is going to try to get you to go with him. As much as I might wish to have you with him I cannot beg it of you, knowing that the army life at its best is demoralizing to all the best impulses. Better far finish your college course and then go out into the world to fight the real enemies of the republic in the shape of greed and selfishness and this liquor traffic, which has both at the bottom of it. That is my prayer for you.

LUCILE PRESTON.

Edward read this letter like the first

he had received from Willis' mother, and he was moved by it almost as deeply. He had anticipated Willis' coming with more or less anxiety on account of Freeda, although she had never shown by word or letter that she had any special interest in him.

September had come on, and the fall term had opened, and college was fairly under way again when Willis returned. Edward went down to the station to meet him, and quite a crowd was present there.

As they walked up the hill together Edward was surprised to note how well Willis looked. His enforced illness had apparently left no mark of weakness on him, and his bearing was even more jaunty and careless than ever. There was an additional mark of a soldierly bearing also, and, as he wore his uniform, Edward soon began to realize that Willis was a good deal of a hero to the students and especially to the girls, who clapped vigorously the first time Willis came into chapel.

"Shoulder straps are more popular than wings nowadays," said Willis, with a careless laugh. "Tell you, old man, you need to enlist in order to get popular. There's nothing like it. You don't have to be good looking nor know very much. Just put on a uniform, and that will do all the rest."

Edward had difficulty in picturing Willis as his mother had described him. He wondered if he had given up the drink and ventured to question him about it that evening. Willis was getting ready to go out to a little banquet that his old society had arranged in his honor.

"Are the boys going to serve wine at the banquet tonight?" asked Edward as Willis was arranging his toilet.

"I suppose so. Champagne and a little beer perhaps."

Edward was silent a moment. Then he went over to Willis' side of the room. Willis had put on his coat and had made a step toward the door.

"Promise me you won't drink any tonight, will you?" asked Edward, and as he spoke he had in mind Mrs. Preston's letter, written at the bedside of her son in that southern camp.

Willis paused, and a look of embarrassment, mingled with some vexation, appeared on his face.

"The fellows will think it very queer if I don't respond to the toast 'Our

you promise not to touch the drink for the love you have for her?' Edward found himself for the first time pleading with Willis.

Willis hesitated. Then he said, with an abruptness that startled Edward: "I've promised mother several times and broken it. What's the use? The sight and smell of the stuff put the very devil into me."

"What makes you go where it is, then?"

"You tell," replied Willis carelessly. "Don't worry about me. I'll come out all right in the end."

"I'm afraid you won't," said Edward sorrowfully. "There's a verse somewhere in the Bible that says, 'At the end'—You know the rest as well as I do."

"I know. 'Biteb like a serpent'—Oh, pshaw! What's the use of borrowing trouble for the future? It's the last good time I'll have with the boys. When I get into active service in the Philippines, I'll settle down all right. So

"Landlord, fill the flowing bowl  
Until it doth run over,  
For tonight we'll merry, merry be;  
Tomorrow we'll get sober!"

Willis began to sing as Edward irresolutely stood facing him, wondering if there was any influence strong enough to make Willis see his danger.

And yet Edward himself, with all his growing horror of the drink evil, did not have any convictions deep enough on any Christian basis to plead with Willis from any other standpoint than one of moral expediency. After he had, as he thought, done his duty in urging the love of Willis' mother upon him as a motive, no other argument or motive appealed to him, and he let Willis go his way without having said a word to him on the side of spiritual life. Edward could not speak any such word because he had no personal Christian faith. He guided his life so far by his sense of moral uprightness. The still higher plain of Christian discipleship was unknown to him. If he had known it, it is possible—but that thought came afterward, long after Willis had gone with his regiment and was fighting in the swamps and jungles of Luzon.

It was very late when Willis came in, and Edward, who was awakened by his entrance, felt sure he was more or less under the influence of liquor. He slept it off, however, and the next morning appeared as bright and confident as ever.

"Hear me come in this morning?" he asked as he began packing up his things preparatory to his departure. He was going home that day to spend a few days and then going direct from there to join his regiment in San Francisco.

"Yes," replied Edward shortly.

"I didn't make much disturbance, did I?" asked Willis gayly. "Didn't put my shoes in the stove and my collar in the coal bin, did I?"

Edward did not answer, and Willis went on packing his things. After quite a silence he said, with the abruptness that sometimes marked his usual careless indifference:

"I've got the same little volume of poems with me. Going to take it to Manila for good luck."

Edward was silent again, and Willis put the volume into his grip, and after a moment he said, "Ned, if I never come back, think of me at my best instead of my worst, will you, and I'll do the same by you?"

It was the only serious word that Edward heard from Willis before the train started with him aboard that afternoon. It touched him in spite of the other things that annoyed and even angered him. When the familiar fig-



"Promise me you won't drink any tonight, will you?"

Flag at Home and Abroad. What difference does it make to you? I'll promise not to get drunk if that's what you mean. I can control my appetite if I want to."

"It makes more difference to your mother than to any one else. Won't



ure vanished from sight that afternoon down at the station, with the memory of a great crowd from the college present to see him off and shower ribbons and flowers on him, Edward carried back up the hill a kindly and even tearful remembrance of the handsome, smiling Willis. And as the distance between them daily widened and he pictured the dangers that awaited that regiment in those faroff islands Edward Blake, with thousands of others in America, wished godspeed to the ones who had gone, while still in his fast forming and developing mind he had his doubts concerning the righteousness of the struggle there and wondered if his increasing horror of bloodshed and his growing dislike for war were a morbid streak in him on account of the great majority of college opinions that were so different from his.

It was at this time in his college career, with all the excitement of these historical events adding to the interest he already felt in his life since leaving home, that Edward Blake began the practice of writing, which had so much to do with the shaping of his mind and the crystallizing of his thoughts.

The president suggested the idea to him, and Edward eagerly adopted it. The literary tone of the debating societies and the college journalism was at a low point. The editors of the monthly paper were elected every fall at a mass meeting of the students, and each class had a proportionate representation. Edward was elected with two others to represent the sophomore class. Talking over the matter with the president a day or two later, the president asked Edward if he had ever written very much.

"No, sir. I used to do a little scribbling at home on the farm winter evenings, but that's all."

"Ever had any of it printed in the papers or anywhere?"

"No, sir," replied Edward, smiling some to think of the impossibility of such a thing.

"Tell you what I would advise this new board of editors to do. Why don't you form a little circle among yourselves for the express purpose of raising the standard of composition in the college? Let each member of the board write at least one article a week for some well known paper or magazine and submit it for publication. After all, there is no test quite so severe for what you write as the test. 'Will any paper or magazine want it and pay for it?' I know that very often this is no test of the real worth of a piece of literary work, but, on the other hand, it is more or less of a severe test of good work. Then, if you have any articles accepted and printed by other papers, reprint them in the college paper, by permission, and invite criticism of the articles from other writers among the students."

Edward was so impressed with the president's advice that at the first meeting of the new board, where they talked over the interest of the college publication, he advocated the formation of such a circle as the president suggested.

To his great delight every member of the board favored the plan, and the circle was organized then and there. There were six seniors, four juniors, three sophomores and two freshmen. As it happened, they were nearly all above the average age for students in their respective classes. Some of the seniors had done considerable writing during the college course. All of the editors were ambitious for the success of the paper, as it was the college rule that all profits from it should be divided proportionately

among the editors. This rule was afterward modified so as to leave a portion of all profits in a sinking fund, to be used for the development of the paper itself.

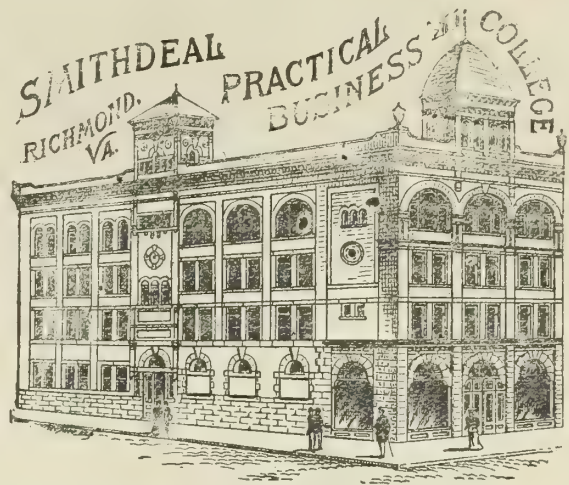
Edward was very busy now, what with his paper route, his special work for the president, some of which continued even after the return of his secretary, and his regular studies. The football team was "after him again," and matters had taken a turn in such a way that Edward was seriously considering the possibility that he might play again. Pearsons had not come back, and, under President Royce's management, it was exceedingly unlikely that the custom of hiring nominal students would be continued. But the fascination of attempting something for publication attracted Edward especially at this time, and for several weeks he wrote one article a week and submitted it to the other editors for criticism. According to the simple rules of the circle, these articles became the property of the college paper only if they were accepted and paid for by some other paper, and before being sent out they were subjected to the severest criticism and discussion.

It would be almost a separate story by itself to relate all the experiences of that little circle of inexperienced but persevering literary aspirants for publication. The history of it would reveal a great quantity of brain effort apparently expended for nothing. It was an event when one of the junior editors proudly displayed a check for \$5 that he had actually received for an article on college athletics he had sent to a magazine devoted to outdoor sports. The circle learned, several months afterward, that he was so elated by his success that he wrote half a dozen more articles for the same paper, all of which were promptly rejected. But at the time of receiving his check he was the most envied and admired member of the circle, although one of the sophomores, who boarded at the same table with this selfsame junior, said the junior's head was so turned by his success that the girl who waited on the table had to turn his chair around in front of his plate because his mouth was in the back of his head.

A man's first money earned with his pen is an event, however, that brings with it a thrill that is distinct and separate from every other he has ever experienced. And one morning when Edward found in his letter box a letter from the editor of a well known periodical in the east, inclosing a little yellow slip of paper good for \$10, it almost took his breath away. The little note that accompanied the check was a complete surprise also. A personal note from the president of the United States inviting him to dinner would hardly have pleased or astonished him more. This editor was perhaps a rare exception among editors, but he had a kindly feeling toward young writers and encouraged Edward in a few words of discriminating praise to work hard and develop the best that was in him.

(To be continued.)

Finish every day and be done with it. You have done what you could. Some blunders and absurdities, no doubt, crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations to waste a moment on the yesterdays.



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WILLIAM E. ROSS.

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## Communications.

### HEED THIS APPEAL!

*To the Members of the Baltimore and Virginia Conferences, M. E. Church, South:*

During the last session of the Trustees of Randolph-Macon College it was ordered that "a committee be appointed to draft a circular letter to be sent to the ministers of the Baltimore and Virginia Conferences, urging the necessity of college education and soliciting patronage for our college." In pursuance of this action of the Board we were appointed a committee to do the work.

It is not necessary that we should say at the outstart that Randolph-Macon College is a Methodist institution, and therefore entitled to the patronage of the Methodists who live around it. But we do most earnestly desire to speak from a denominational standpoint, and appeal to our preachers, and through them to our people, with the reasonable hope that all Methodists in the Baltimore and Virginia Conferences will rally to the support of our college, and give to it the help and patronage which it deserves.

1. We ought to stand by Randolph-Macon College because it is our own denominational college for the education of sons of Methodist parents.

2. It is equal in grade and necessary outfit, in actual collegiate work, and in well-deserved reputation to any college in the country.

3. It helps to keep us abreast of the other denominations in the land by furnishing skilled workmen for Church work.

4. It is the place where our young preachers, who have been called to the ministry by the Holy Ghost, are prepared for a life of usefulness in delivering the Gospel of Christ to the people.

5. It supplies us with Methodist teachers for our own institutions of learning, and also for private and family schools.

6. It fits our boys for business life as well as for literary employment, in proof of which we find that all departments of industrial enterprise are now giving preference to college-trained men when they can obtain them, because they find it needful to use men who have been taught to think.

7. In addition to all this, it is our duty to call your special attention to the fact that the denominational colleges in Virginia receive no appropriation from the State treasury. Hence our appeal to our Methodist people to secure the patronage necessary to keep our college afloat. Other evangelical denominations support their own colleges. Can we afford to do less?

During the past one hundred years our Church has endeavored to provide educational facilities for the children of Methodist homes, and the result has made itself manifest in the wonderful record of useful men and women who adorn both public and private life from the Atlantic to the Pacific. Many of them have planted the banner of the Cross in foreign lands. Shall we abandon the work to which we were assigned by the providence of God? Shall others take our crown? No; we

must keep what we have fairly won, and strengthen our strongholds. Our honor as a Church demands it.

8. Randolph-Macon needs an endowment that will enable us to give, during every session, free tuition to every Methodist boy within the bounds of the Baltimore and Virginia Conferences, whenever that boy is ready to receive a collegiate education. This can be done—and it will be done so soon as the income from a satisfactory endowment is large enough to meet the annual expense list.

There is an abundance of money in Maryland and in Virginia for everything else—why not for a college endowment?

Last year the total sum of \$50,000,000 was donated to the cause of higher education in these United States of America. In the South about half a million was bestowed upon literary institutions. North Carolina gave one-half of that amount. Virginians contributed only \$77,531!

There are over 3,500 millionaires in this great republic. Of that number over 400 are in the Southern States. There are about 20 millionaires in Virginia.

No one can truthfully say that there is a lack of money among the 150,000 Methodists who are expected to make good the pledges of loyalty which have been repeatedly given by the patronizing Conferences. \$20,000 would endow any one of ten professorships in Randolph-Macon College. Some of our members are fully able to give that amount. Ten chairs could be endowed in a year without actual personal sacrifice. Smaller gifts, added together, would swell the sum total until we had an annual income sufficient to meet the current liabilities of each succeeding year. This would open wide the door to free tuition.

Brethren, for the sake of the good it has done—for the sake of the grand work it can yet do—stand by the dear old college. Plead with the people to lay their gifts on its altar. Send your sons, and the sons of your neighbors, to obtain their education there. Ask God to bless Randolph-Macon, and believe that He will do it. But faith without works is dead!

Faternally yours,

JOHN P. BRANCH.

W. G. STARR.

W. E. JUDKINS.

Ashland, Va.



### ON THE WING AGAIN.

There is an enterprising preacher in the Virginia Conference named Baughn. When he was at Burkeville he wrote to me asking me to give him a lecture at "St. Mark's church." I agreed. When the time came it was raining, but, undeterred by dripping skies, after a good warming at McFadden's hospitable fireside in Crewe, we started for "St. Mark's." When we reached the Nottoway river I found that St. Mark's, like its Venetian namesake, lay beyond the rolling flood, and no gondola, such as glides softly over the blue waves of the Adriatic lagoons, could have lived long in that Virginian torrent. The truth is, we were afraid to try it. A negro coming along while we waited, we induced him to drive the buggy across, while Baughn and I

"cooned a log." But we reached "St. Mark's." Baughn is not a man to be balked by high waters. There was very little outcome to the lecture, and the scheme for raising money was what the fishermen call "a water-haul." But it showed Baughn's grit. We have a man down in Mississippi made of Baughn's mettle. His name is Jacob. He is a builder of churches and parsonages, a student, and an all-around good fellow. He hasn't more than found out that the chimney in his new parsonage draws all right when Conference meets, and Jacob is sent to another place, where he has to go at it from the bottom. This year he has both a church and parsonage to build. So he asked me to give him ten lecture dates in Mississippi. I agreed. The first date was at "Pleasant Hill." It was ten miles away from the railroad, but what of that! It was raining hard when I left Olive Branch for Pleasant Hill. "Beware of the creek," said a friend as we started. "Do we have to cross a creek?" I asked of Graham, the Baptist driver. "Yes," he replied, "but there is no danger. I cross it every day." When we drove down the hill into the creek bottom, I saw the field covered with water, and wanted to investigate. Graham laughed and pooh-poohed at my caution. I told him I was going to Pleasant Hill if I had to ferry across, for I mean to keep my engagements; but I didn't want to get a wetting. O, he knew every foot of the road, the water wasn't knee deep, and he had hardly said it, when down went the horses over their depth, and began to swim; the next instant down went the buggy, and began to float, and the swift water to run over our laps. Fortunately, the creek into which he had unwittingly driven was narrow, the horses behaved admirably, both of us kept cool (which was not hard to do in that water), and in a few minutes we struck the opposite bank, and got on solid ground again. Riding several miles wet and cold was no specially good preparation for speaking, but thanks to deep breathing, I am never hoarse, or out of voice, and spoke to a good audience (for the night) nearly two hours without inconvenience. It was a gracious providence that saved us. Enumbered as we were with heavy wraps we might easily have been drowned, and my career ended not far from where it began. I'm going to my appointment, but I don't intend to have a Baptist driver when I have swollen creeks to cross. They are too careless about water.

Two sections of Mississippi, the Southern part of the State, the great lumber region, and the western part, known as the Delta, are very prosperous. The negroes have gone into the Delta by thousands, almost denuding some of the upland counties of labor. As many as six thousand negroes from one county found their way last year into the Delta. But the greater part of North Mississippi is in a worse condition than at any time since the close of the war. The result of twenty-five years of free negro labor has been such an impoverishment of the land as makes its abandonment almost inevitable. If we could get the negroes out and a better class of intelligent farm-

ers to take hold of these hills and valleys no part of the country would respond more promptly and profitably to tillage. It can never be reclaimed by negro labor. The small white farmer is the only savior of this land.

As I went through the country and observed the impoverishment of the fields, the dilapidated farms, and the poor people, it set me to thinking. What are we as a Church doing for these people? Are we lifting them up? Are we transforming these ignorant masses of the rural neighborhood into better men and women? I fear we are falling far short of our duty here. And I also fear that it is due in a large measure to that obstructive conservatism that is content to run on in the old ruts. Any proposal to change our methods of work is regarded as disloyal to the Church. Yet the test of any system is not its immediate results so much as its capacity for such changes as may adopt it to altered conditions. The Church ought to be a centre of light, of social refinement, of intellectual uplift to the community. Here and there in my travels I run across a man who extends the sphere of religion beyond the idea of worship, and includes within it the whole round of human activity, so that it becomes a force for the elevation of man morally, intellectually, socially and every other way. Not long ago I received a letter asking me in very urgent terms to come to a certain place in the mountains of Kentucky and deliver a lecture. I supposed the writer was a Methodist brother, but upon reaching the town I found that he was a Baptist. He believes that religion means a great deal more than going to church on Sunday, and that it ought to educate, elevate, and refine people, and as one means of doing this he had undertaken to have a lecture course that would reach the social life of the community, and by giving them an elevating class of "entertainments" lead them to higher things than the minstrel show and the itinerant opera bouffe. He has succeeded to a remarkable degree. I went, and away out there among the miners, in that part of Kentucky where we frequently hear of those deadly feuds, I had an audience that packed the church. They had recently had a noted lecturer, but he indulged in a good deal of vulgar humor, perhaps thinking these rude mountaineers would enjoy that sort of thing. But he was mistaken. My Baptist brother had wrought too well for that. They were disgusted, and he felt that his lecture course had received a serious set-back. He sent for me to help him overcome the bad effects of that lecturer's mistake. I have just received a letter from him. Here is what he says: "I want to write you a few words of appreciation for the good your visit here has done us all. There has never been a man who has so completely satisfied everybody here, and there are expressions on every hand that you must be one of the course next year. You have redeemed this year's course, and your lecture came just at the right time for that." I quote these kind words to emphasize the fact that a man can in a short time so elevate the standard of the community that a coarse and



vulgar lecturer disgusts them. What he is doing there in the backwoods of Kentucky might be done anywhere. Every now and then I meet a brother who deplores the fact that the people of his town will not go to hear "a good lecture," but will crowd the biggest hall in the place to enjoy the negro minstrels. Well, it is his fault. He will never change it by denouncing the minstrels. He can only put the minstrels down by lifting his people up above them. Sometimes these dear brethren say: "I enjoyed your lecture, but I wish you would come and help me in a meeting." There is where the trouble is. Their idea of religion is "a meeting." But after the excitement of the occasion dies away there is nothing permanent left. Our methods are wrong. We must lift the people to higher things.

Since I wrote in a former letter about the probable contest of Rev. H. C. Morrison's eligibility to election to the General Conference I have read his letter announcing his "withdrawal" from the Church, which is republished by Dr. Rankin in the Texas Christian Advocate. At the time I wrote, I had forgotten about Bro. Morrison's withdrawal, and my remarks applied only to his trial and his expulsion, which, I think, was illegal. His withdrawal puts the matter in a more difficult attitude. Still I hope some way will be found to let him in.

What I wrote recently about Methodist preachers reading their sermons has stirred a breeze, and a simple question as to where the great preachers are that Vanderbilt University is expected to furnish us has given some good people the hysterics. The trouble comes from my "impudence" in speaking aloud what a great many people are thinking. The editor of the Midland Methodist thinks I was "kicking at the hub." He is mistaken, I have only the kindest feelings for "the hub." But the sensitiveness of some folks at "the hub" to anything like criticism reminds me of an old mule we had on the farm when I was a boy. Whenever any one went about the lot he imagined he was going to be curried, and he got restless. Sometimes when no one was thinking about the old mule, he went sailing around the lot; and talk about "kicking," he had an original patent on kicking. The trouble with the old mule was he had cockle burrs in his hair. I often think of the old mule when I see how "nervous" Nashville is at the sight of a curry-comb. Even dear old Dr. Matthews, the clerical patriarch at McKendree, took a shot at me. All right. But the Vanderbilt "theologues" owe me a treat—I brought some of them into notice.

I want very heartily to second Bro. Twilley's suggestion about those memories of Rev. James A. Duncan. It would, indeed, be a delightful and inspiring volume. The influence of such an ideal man as Dr. Duncan ought not to die with those who knew and loved him. If I might suggest the character of these papers, I would say let them be personal reminiscences, giving us actual incidents in the life of the man; as a man in the brotherly relations of his social life, as a college president and instructor of youth, and, above

all, as a minister in the pulpit. If Bishop Granbery, Dr. Whitehead, Dr. Lafferty, and others would write these papers, they will confer a blessing on the young people of the Church. The editor of the New Orleans Christian Advocate recently had an editorial on "The Passing of the Evangelist." If his opinion applies to a certain class of evangelists, the superficial and sensational revivalist, the Church is to be congratulated on their disappearance. They have done more harm than good. But I doubt if it is true that the evangelist is no longer in demand. I am not an evangelist, in the common acceptance of the term; but since it is known that I am free to help in revival work, I receive numerous invitations. This would indicate that the pastors need help, and evangelists are not obsolete. S. A. STEEL

#### SEVEN DELEGATES OR SIX—WHICH?

Rev. J. A. Timmerman, D. D.

The last session of North Georgia Conference convened in Rome, November 20th. The minutes for 1900 show an enrollment of 263, but three having died, we were left with 260 clerical members. Forty-four lay members increased our number to 304, and eight having been received into "full connection," the second day of the session gave us 312 members.

At this juncture the Bishop announced as transfers J. M. Sewell, from the Florida Conference, A. E. Sanburn, from South Georgia Conference, W. H. LaPrade, Jr., from St. Louis Conference, and F. M. C. Eads, from the Pacific Conference. But as the Pacific and St. Louis Conferences had been held, and Eads and LaPrade had already been counted, they were not entitled to vote. Two transfers, however, Sewell and Sanburn, increased our roll to 314 members. A ballot was then taken for delegates to the General Conference, and W. F. Glenn and R. J. Bigham received 139 and 121 votes respectively, and they were declared elected.

On the second ballot, M. J. Cofer received 125 votes, and he was declared elected. The third ballot on Friday, resulted in the election of J. D. Hammond, who received 143 votes. On the fourth ballot, W. P. Lovejoy received 93 votes, and he was declared elected. The fifth ballot resulted in no election. On the sixth ballot, J. B. Robins received 113 votes, and he was declared elected. In the mean time (on Friday) J. H. Hartmann was granted a location at his own request; on Saturday W. S. Stevens announced his withdrawal from our Church, and the withdrawal of W. F. Pitts reduced our number from 314 to 311. On Monday W. A. Mallory and G. W. Morgan were granted a location at their own request, further reducing our number to 309, but M. S. Williams was readmitted and R. O. Wier was announced as a transfer to us from the Florida Conference, making our number again 311. H. W. Joiner, about this time, was transferred to the Florida Conference and a resolution of regret passed by the Conference. Eliminating his name, we had at that time 310 members, but granting that he was entitled to the privileges of membership

until the close of our session, we had an enrollment of 311 members, or nine less than the requisite number for an additional delegate. However, it was announced, at that time, that we had the necessary two-thirds, or more, entitling us to an additional delegate, and an election was ordered. The first ballot resulted in no election. On the second ballot J. W. Heidt, the secretary of the Conference, received ninety-four votes, and he was declared elected. The Bishop announced the transfer of Alonzo Monk from the Holston Conference, but Dr. Monk's Conference had already been held, and he, of course, could not be recounted. Besides, his transfer, according to the published proceedings, was announced after the ballot had been taken. From the same report, it seems that Joseph Irons, from the M. E. Church, considered the disciplinary questions and was admitted into our Conference, on Monday night, and after the election had been ordered. However, counting him, we would have only 312 members, or eight less than the requisite number. If the foregoing calculation is correct, it will be seen that we had enrolled at the beginning of our session 304 members, 260 clerical and 44 lay; that we admitted into "full connection" eight, making 312; that we received three transfers entitled to vote, Wier and Sewell from Florida, and Sanburn from South Georgia, giving us 315; that we readmitted one Williams, making our number 316. Three locations, Hartmann, Morgan and Mallory; two withdrawals, Stevens and Pitts, reduced our number to 311. If Joiner is eliminated, whose transfer was announced before the last election was ordered, we had only 310 members. If Joseph Irons is counted, who appears to have been admitted at the last night session, not long before adjournment, we had again an enrollment of 311, or nine less than the "law allows." Consequently, we are not entitled to seven delegates in the next General Conference, but to only six. Who blundered?

Lawrenceville, Ga.

#### MAKING ROOM FOR CHRIST IN GOVERNMENT.

A Christian Citizenship Conference, devoted to the consideration of political loyalty to the Lord Jesus Christ, was in session at Alleghany, Pa., February 24th and 25th. The attendance was large at every session, increasing to the end. A large and beautifully draped American flag was a prominent feature of the platform decorations. The Conference was opened with a discourse by Dr. A. J. McFarland on the subject, "Jesus Christ the Royal Saviour and Governor Among the Nations," based on Psalm 22:28: "For the kingdom is the Lord's and He is the Governor among the nations." A careful paper by Rev. Dr. R. C. Wylie, of Wilkinsburgh, Pa., gave an examination of the Constitution of the United States that brought out the absence of religion or the recognition of any moral standard above the will of the people in that otherwise excellent instrument of government. The addresses that followed emphasized these moral defects as of the utmost gravity, involving Christians in sin, in the

gross inconsistency of a diverse private and public moral standard, and in hampering them with their work of moral reform. The attitude of protest was held to be the attitude of power, for we may not do evil that good may come.

The first day of the Conference closed with an address by the Rev. Professor R. J. George on "The Blighting Effect Upon Spiritual Life of an Oath to an Unchristian Constitution and to Unscriptural Laws," and the second with an address by President Johnston, of Geneva College, on the theme, "Christian Citizens Should Hold Consistently for the Highest Christian Ideal of Civil Government."

The speakers included also among others Dr. F. M. Foster and Rev. W. McLeod George, of the Christian Nation, both of New York; Dr. J. C. McFeeters and Dr. J. W. Sproull, of Pennsylvania; Revs. J. C. Slater and A. A. Samson, of Ohio. Every one of the twenty-four speakers on the programme was present, and all the arrangements for the Conference worked out smoothly. The general trend of the addresses given is fairly indicated by the resolutions which were presented and discussed in the day sessions of the Conference and each adopted by a rising vote. They are as follows:

1. All Christians, having been redeemed by the blood of Christ, should stand loyally for His kingly authority over the nations, and should recognize His right to rule their lives as citizens, a right generally neglected or denied.

2. The present Constitution of the United States fails to meet the requirements of God's Word by its failure to recognize the authority of Christ and of His law, and violates the Word in giving the supreme place to the people without acknowledging the sovereignty of God, and also in the terms of the oath prescribed for the President.

3. A Christian cannot in loyalty to Christ, the King of nations, swear to carry on our government according to a law that leaves Christ out.

4. The Christian who separates himself from an unchristian constitution owes it to Christ and to his country to do his utmost to bring his country to know, acknowledge and serve Christ.

5. The history of the past century goes far to prove that no real reformation is to be expected from the ballots even of Christian citizens while they choose men to carry out, as supreme political law, a Constitution that knows not the Lord.

6. The reformer to be effective must stand clear of the wrong which he would reform.

The addresses and discussions are to appear in book form at an early day, under the editorial supervision of Rev. W. J. Coleman, of Alleghany, Pa., who arranged and managed the Conference.

"The Cow Pea" is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society, at Southern Pines, N. C. This book, neatly bound and illustrated in plain and concise manner, discusses the value and uses of this important crop, the cow pea. Every reader can get a copy free by writing to the superintendent of Experiment Farm, Southern Pines.



## THE SUNDAY SCHOOL.

LESSON XI, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 16.

**Text of the Lesson.** Acts viii, 26-40. **Memory Verses.** 34, 35—**Golden Text.** Rom. x, 10—**Commentary Prepared by Rev. D. M. Stearns.**

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26. "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south." The previous verse says that Peter and John preached the word of the Lord in Samaria, and then, on their way back to Jerusalem, preached the gospel in many villages of the Samaritans. They evidently left Philip busy in the midst of a great work in Samaria, and while continuing faithfully to preach Christ a messenger from heaven is sent to him commanding him to leave Samaria and go down to the desert way, which was between Jerusalem and Gaza. It may have seemed a strange and unreasonable thing to leave a great work and go to a desert road without being told why or wherefore, but the great motto of a true worker with God must be "willing and obedient."

27, 28. "And he arose and went, and, behold, a man of Ethiopia, who had come to Jerusalem for to worship, was returning and, sitting in his chariot, read Esaias, the prophet." Here, then, is the reason of the angel's visit to Philip. God saw the hungering soul of this man of great authority under the queen of Ethiopia, and He would satisfy that longing soul, and Philip, the faithful messenger in Samaria, was the chosen vessel. God knew that He had a prompt and obedient servant in Philip.

29, 30. "Then the spirit said unto Philip, Go near and join thyself to this chariot." At Samaria an angel spoke to him; now the Holy Spirit tells him what to do. As to the Spirit speaking to believers see chapters x, 19; xi, 12; xiii, 2; xvi, 6, 7, and consider the promises in John xiv, 26; xv, 26; xvi, 13. It is possible for us to hear the voice of the Spirit and be guided by Him. See also Isa. xxx, 21. God has promised that He will surely guide His people (Ps. xxxii, 8), and I believe He guides in one or other of three ways—by His Spirit through His word, if necessary by His Spirit apart from His word, but never contrary to it, and by His providences or the events of daily life. A believer ought to be a Spirit filled and Spirit controlled person, and since God desires it what can hinder but our unwillingness? Prompt and obedient, Philip ran to the chariot, and, hearing the eunuch reading in the prophecy of Isaiah, he said, "Understandest thou what thou readest?" See what pains God will take to cause one to understand His word when He sees that desire in the heart, and remember how the Lord Jesus on the resurrection day took two or three hours to open the Scriptures to those two who were slow of heart to believe (Luke xxiv, 32). May His patience be ours.

31. "He desired Philip that he would come up and sit with him." The treasurer of the queen was a great man and at this time riding in his chariot, while Philip was poor and probably had the appearance of a wayworn traveler, yet see how cordially he is received by the man of authority. Many messages have been unspoken and letters unwritten which the Spirit has whispered because some timid soul has feared rebuke. It is ours to obey; results are the Lord's. See Jer. i, 7-9.

32, 33. He was reading of some one who had been cruelly ill treated, but, like a lamb or a sheep, was dumb before his persecutors—one from whom all justice was taken away and who was finally slain. The story is so familiar to us that it does not affect us. We have heard it from the prophets who foretold it and in the gospels from those who actually witnessed the fulfillment of the prophecies. We know, or profess to know, Him of whom the prophets spake, who fulfilled every prophecy concerning His humiliation, but how much do we care? This man read with interest and astonishment, perhaps for the first time. There are many who have never read of Him because those put in trust with the gospel

have not been faithful to their trust. Contrast Rom. i, 14-16; I Thess. ii, 4.

34, 35. "Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus." This he did in reply to the eunuch's question, "Of whom speaketh the prophet this?" Philip did not waste any time on the style of the prophet or on the possibility of there being two Isaiahs, each of whom wrote part of the book, neither did he so much as hint at the impossibility of any one writing of things 700 years before they happened, but from this and other Scriptures he made plain the truth concerning Jesus.

36, 37. "I believe that Jesus Christ is the Son of God." Compare the confessions of Peter and Martha in Matt. xvi, 16; John xi, 27, and note I John v, 1. "Whosoever believeth that Jesus is the Christ is born of God." Unless you have ever talked with and led to Christ a soul really hungry for the truth you cannot understand Philip's joy as he, by the Spirit, opened the Scriptures and saw this man drink it all in and then ask to be baptized. Truly the Lord Himself was with them (Matt. xviii, 20), and the Spirit wrought gloriously. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. x, 10). The eunuch had believed in his heart and confessed with his mouth and was quite ready for a further public confession before all his servants, for doubtless there were many with him.

38, 39. "The Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing." How strange the whole thing must have seemed to the driver of the chariot and the rest of the company—the stranger invited to ride with their master, the earnest conversation, the baptism, the sudden disappearance of the stranger and their master's new joy, which no doubt he told them all about, and the queen, too, when he arrived home! The Lord by Philip wrought a great work that day, and some time we may hear the sequel to this story from the lips of the eunuch himself. I am sure that Philip was and has been many a time glad that he was so prompt and obedient. How the Spirit of the Lord caught him away I know not, but I believe that, having finished his work, he supernaturally disappeared.

40. "Philip was found at Azotus, and, passing through, he preached in all the cities till he came to Cesarea." This last place seems to have been Philip's home, and a church was gathered there (Acts xxi, 8; xviii, 22). It matters not whether we find Philip in Samaria or in the chariot or going from place to place, he is ever preaching Christ.

### EPWORTH LEAGUE.

**Topic For the Week Beginning March 16, "A Noble Purpose."**  
**Text, Dan. i, 8-20.**

"That he would not defile himself."

This was more than the ordinary temperance principle of the ordinary modern boy. We must view it in a broader way.

Daniel was selected from among the young men who had been carried captive from Judæa to Babylon with some others who showed ability and appeared capable of being educated for governmental positions. He was probably of royal descent. He, with at least three others, had been deeply impressed with religious truth in his native land. The impassioned appeals of Jeremiah for righteousness and national honor could not have been unknown to him. This little group of young men at a foreign court must have felt keenly the humiliation of their country and religion. With a patriotic fervor not infrequently found in the young and a characteristic disregard of the corrupt influences around them, they determined to stand true to their ancestral religion. There is no probability that they took the vow of Nazarites not to use the products of the vine or that

they were other than simply devoted young fellows standing on principle.

But if they were resolved to worship Jehovah and Him only what about the food they would have served them as members of the king's household? That food and all eating were inseparably connected with the worship of the gods, as it is at the present time in all the orient and ever has been. By eating the meat and drinking the wine provided for the king's officers they would be worshiping the gods he worshiped and renouncing their own Jehovah. This they meant not to do. There is but one course then open. They must refuse the king's food and live on simple vegetables and water if they would avoid meat and wine offered in idolatrous worship.

It was a risky course to take. If the diet did not agree with them and they failed in health or studies as compared with the others classed with them they would be in disgrace if not positive danger.

Risky as it seemed, it was, however, the only safe course to take. Simple living joins well with high thinking and earnest faith. The result was what it always has been, is now and ever shall be. Whoever does the right thing finds it the successful and wise thing. God's way with Daniel was not different from God's way with every other young man. He that honors God shall be honored of God. Expediency may tempt one to abate somewhat of one's constancy and devotion, but it results in sacrifice of principle and loss of integrity.

Do the right thing whatever the risk and whatever the cost, and safety with success shall be the ultimate result.

Daniel's purpose and his maintenance of that purpose are all that raised him to position, kept him in honor and power and sent his name down the ages as a synonym of unswerving devotion to convictions of duty.

### Feebleness of Faith.

Feebleness of faith is owing to the lack of nutrition. We do not inwardly digest the word and by the law of assimilation utilize the productive power that is resident in it. Hence we become as weak as other men. We have the form, but are destitute of the power which alone is derived from holy living. If we do not know the will of God, there is no hope of our doing it or knowing the doctrine, which is not only an inspiration, but an incentive, to action, for if any man will do God's will he must know the mind of God, which is revealed in him and which is to demonstrate by obedience to the divine requirement. Therefore every man should be fully persuaded in his own mind by an intelligent apprehension and comprehension of things concerning his spiritual development, for God works in us to will and to do.—Philadelphia Methodist.

### A Universal Possibility.

Sin is a universal possibility not only against God, but everything. One may sin against himself. The effect is purely a matter of degree. One sins against the laws of his own physical being. Nature is long suffering, but unmerciful. There is no cross in the theology of nature. The transgressor must meet the penalty of his transgression. Pain is the remorse of a broken bone. Fever is the hell fire of an outraged nature. Sometimes this comes to us as an inheritance. Heredity is the original sin of nature. The harvest of the dragon's tooth is not gathered in a single season. Life's machinery is thrown out of gear, and it requires generations to adjust it.—Presbyterian Journal.

### The Way of the Transgressor.

It is with the transgressor as with the falling stone—the farther he falls the faster he falls.—Episcopal Recorder.

### Faith's Answer.

I asked my Father what it meant  
That all my prayers were vain?  
Why was it that the waves were rough,  
Why pitiless the rain  
That swept me from my moorings where  
The sea was smooth, the sky was fair?  
He answered me, Because, my child,  
It is thy Father's will;  
Canst thou not trust Him who can say  
To billows wild, "Be still."  
Who holds in hollow of His hand  
Each wave that breaks upon the strand?  
Again with agonizing cry  
I staggered 'neath the rod;  
I looked, when, lo, a cross in view!  
It was the hand of God  
That bore the heaviest end; thus late  
I learned to know how light its weight.  
'Twas not until my will in His  
Was merged that I could see  
With eye of faith that God, who holds  
Each mystery, holds the key,  
That He who guides His children home  
Knows the best way for each to come.  
—Christian Work.

### SALOON SMASHING.

#### A Forgotten Speech of Abraham Lincoln Brought to Light.

The editor of The Religious Telescope has brought to light a forgotten speech of Abraham Lincoln's in defense of women who had been engaged in just the kind of work Mrs. Carrie Nation was doing in Kansas. These women lived in Clinton, Ill. They were fifteen in number, and almost by chance Mr. Lincoln was present at their trial and was asked to defend them, since they had no counsel. He addressed the court in the following speech, which brought about their release:

"May it please the court, I will say a few words in behalf of the women who are arraigned before your honor and the jury. I would suggest first that there be a change in the indictment so as to have it read, 'The State against Mr. Whisky' instead of 'The State against the Women.' It would be far more appropriate. Touching this question there are three laws—first, the law of self protection; second, the law of the statute; third, the law of God. The law of self protection is the law of necessity, as shown when our fathers threw the tea into the Boston harbor in asserting their right to life, liberty and the pursuit of happiness.

"This is the defense of these women. The man who has persisted in selling whisky has had no regard for their well being or the welfare of their husbands and sons. He has had no fear of God or regard for man; neither has he had any regard for the laws of the statute. No jury can fix any damages or punishment for any violation of the moral law. The course pursued by this liquor dealer has been for the demoralization of society. His groggery has been a nuisance.

"These women, finding all moral suasion of no avail with this fellow, who was oblivious to all tender appeal and alike regardless of their prayers and tears, in order to protect their households and promote the welfare of the community, united to suppress the nuisance. The good of society demands its suppression. They accomplished what otherwise could not have been done."

### One Cure For Hard Times.

If the workingmen should suddenly say, "The money which we have hitherto spent for intoxicating liquors shall henceforth be expended for useful articles," and if for a single week they should turn it loose upon cotton goods, how much money do you suppose would be directed into the cotton trade



In one week? Not less than \$3,000,000. If this were done, all the wholesale dealers and the retail dealers would cry out: "Send more cotton goods down here! There is a boom in the cotton trade!" And if the workingmen should suddenly take it into their heads to take the earnings that they hitherto have used for intoxicating liquors and spend them for furniture, how much do you suppose would be let loose upon the furniture market? Not less than \$6,000,000 in four weeks. There would then be no stagnation of trade in the furniture market.—George W. Bain.

#### Saloon Railroaded Out.

Loyalton, Cal., was rid of the saloon in a rather remarkable way. A large lumber company which was building a line of road to reach certain timber which it controlled made the proposition to build a depot and several box factories that would give employment to some hundreds of men at that place provided the people would give a sufficient guarantee that no liquor should be sold in the place or within six miles of it. Without such a guarantee the company held that it could not consistently with its own interests make large investments there and in event of failure to obtain such guarantee announced its intention of building a new town elsewhere where it could control the situation. The people very wisely agreed to the terms of the company. The railroad came, and the saloon went, and all reputable people are pleased with the arrangement.

#### Montreal's Saloons.

A recent number of the Montreal Herald gives some interesting statistics concerning the magnitude of the saloon interests in that city. According to The Herald, the 400 bars of that city would measure a mile and a half of straight whisky selling space at which more than 3,000 men could drink at one time without rubbing elbows. Behind the bars of that city there are not less than 1,200 men as bartenders, or more than twice as many as the firemen and police of the city combined. In addition to this number of saloons there are 500 groceries in the city where liquor is sold. The number of drinking places provides one for each sixty-four wage earners of the population. That is to say, says The Herald, every saloon keeper has sixty-four workers upon whom he may levy tribute for his comforts and luxuries.

#### Temperance in Austria.

In Bukowina, a portion of Austria bordering on Russia, temperance societies have been founded recently in large numbers, and in many villages the following custom has sprung up. The peasants bury a small cask of brandy with a religious ceremony and raise over it a mound having a cross on top, with the inscription, "To remind us for all time that we have promised to drink no more brandy."

#### A Tribute to Abstinence.

The new bishop of London told a recent interviewer that his capacity for hard work without breaking down is due to two things, total abstinence and bicycling.

#### What a Doctor Says.

I have treated nearly 7,000 cases of inebriety, and eight-tenths of that number originated from wine and malt liquors.—Albert Day, M. D.

He who would win in a race must reckon only with the road yet to be run.—Ram's Horn.

Balsams from the Northern Wood are in Popy-Balsam, the certain cure for coughs,



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N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocean, May 3d, 4th, morning.

R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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East Halifax, Scottsburg, March 8th, 9th.

South Boston and Houston, March 9th, 7:30 P. M.

Chatham, Olive Branch, March 15th, 16th.

Mt. Vernon, March 19th, 7:30 P. M.

Chase City, Trinity, March 22d, 23d, 11 A. M.

Clarksville, March 23d, evening; 24th, morning.

Boydton, March 26th, 7:30 P. M.

Henry, Mt. Bethel, March 29th, 30th.

Martinsville, March 30th, 7:30 P. M.

Danville Circuit, Sutherland, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.

Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hycos, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

## WHAT THE BIBLE HAS TO SAY TO FATHERS.

(Continued from 1st page.)

ing that whatever is said intentionally to mislead is disgraceful and is a lie. In daily life how many falsehoods are uttered as if harmless, excused as the usages of society, as the sport of conversation, and afterward in the daily business of life, as the necessity of trade, and permitted by the customs of commerce. Thus it comes to pass that in many business transactions "yes" and "no" are words hastily uttered, which convey and are intended to convey a meaning contrary to the reality. How much of the crimes of business result from the habits of untruth acquired in childhood and not condemned by fathers!

Honesty is intimately associated with truthfulness. The eagerness for gain is easily aided by departure from truth. "It is naught, it is naught, saith the buyer," when he desires to obtain an article at a less price than it is worth. Very often the dishonesty is gloried in rather than condemned. So also in selling. The value of the article is declared greater than its real worth, and the extra price obtained by the lie is regarded as the lawful prize of sharpness. It is to be feared that in most buying and selling there is deliberate lying. This is considered by many dealers as of no consequence in little things, when in large matters it may cause absolute ruin or enormous wealth. If fathers would avoid helping their boys to develop in after years into creators of guilty wealth or of widespread ruin, let them be taught in early years to abhor lying and cheating. Similar hints might be suggested respecting industry and indolence. This is property—opportunity for useful work is something given by the Heavenly Father to His earthly children, and to waste it is akin to trampling bread under our feet. Diligence in the father will encourage diligence in the child, and lead to diligence in after life, with happiness in others and beneficence to the needy. Modesty in behavior to little girls should be thoughtfully cherished in young boys as well as youths, who should be early trained to be the protection and reliant friends of the weaker playmates. Fathers should avoid all improper conduct toward young women, and all coarse language, if they would train their boys to be virtuous and decent youths. Fathers should carefully watch the studies and the sports of their boys. Latin or Greek books are often used in the school unfit for translation, and though certain odes of Horace are marked off as forbidden to the boys, the very forbidding often attracts the perusal and plants the poison.

There are mysteries in the physical frame which cannot easily be explained to the young, which it is impossible to conceal. Is it right to disguise or hide them altogether? Will not the young ask questions most natural for them to ask, and important for them to know, in order to behave themselves aright? If children are reproved for asking such questions, will not the same questions be asked from others not so able or so safely to be trusted? Some parents resort to fiction, and invent fables and fancies which are sure

to be discovered and unravelled, and thus do great harm when the youths discover that they have been deceived. Will not the truth of facts, soberly and solemnly explained, be more conducive to purity, both in themselves and toward others, than any stern repression or any falsified delusion?

This course will be made easy if in regard to all other subjects there is diligence in explanation. Children from the first ask question—"How?" "When?" "Why?" Tell as plainly as their child minds can comprehend the origin of plants, the growth of seeds, the development of birds, the progress of nature in all operations, and the mysteries connected with our own physical nature will greatly diminish, that is, will cease to seem so different from everything else. So with many of the difficult parts of the Bible. Never let us deceive children by mere fancies. What God has plainly revealed let us as plainly make known, or distinctly declare to be one of other parts of the sacred history that are reserved for their knowledge in after years. If children come to us asking for explanations, let us not reprove them as too curious, but welcome their desire for knowledge, and let us explain as far as we can. If young persons come to us with some theological difficulty, let us welcome such signs of religious curiosity and do all we can to satisfy it. So if they ask us to explain some difficulty in the sermons they hear, let the difficulties they speak of encourage us as symptoms of religious investigation. Let not these difficulties distress us. Tennyson says that there may be more truth in some skeptical doubts than in half the creeds. If we know how to take this aphorism, this is true.

At the age of eighty-five, looking back on a long experience of fathers and children in many families, there are hints I feel disposed to add, which might prove more or less commendable or useful, but my space is already occupied. A parent's chief duty and endeavor should be to bring up his children as children of God, and therefore to cultivate the divine life. But there is danger lest external forms should take the place of religion itself. A child may be drilled into attitudes and forms which look like real piety, but injuriously exclude it by the outward show of it. Better the real beating of the young heart toward God than any amount of mere pretence. Beware of mere premature piety. Old age sobriety is not juvenile virtue, nor is childish uproar a proof of ungodly tendencies. The development of nature does not of necessity indicate immoral impulses, but may rather be the early germs of pure tendencies. Do not expect to find in children or in young men what is befitting the solemnities of age. Carefully separate and condemn what is immoral, but at the same time smile on all that is true and may be accepted from God. Specially beware of introducing to your children stories that involve sin, and at the same time show your interest in entertaining books and youthful games which make your children understand that you are not opposed to their daily amusements. Be careful in your discipline not to reprove innocent fun; and never be severe over faults which may only be neglect



of some of the orders of the household. Do not treat foibles as crimes. Take your part in youthful pranks. Laugh with the laughters in innocent mirth. Show approval of what interests your children, and thus give greater emphasis to your condemnation of what is wrong. Take obvious interest in their early struggles to learn, to speak, to sing, to recite, to work. Encourage the fullest confidence with their parents. Urge them never to do, or read, or find pleasure in anything which they would be ashamed to tell father or mother; and whatever they would keep secret from them, let them resolve never to do themselves.

Be careful of the conversation you encourage in their presence. Never make game of religion or religious people. Do not ridicule or censure people who may belong to some other church or denomination. Treat all who love God and wish to live godly lives as, with themselves, sons and daughters of the Lord God Almighty. Try to teach them that all belong to the same family of heaven who try to serve and please God. Tell them that in after years they may learn what these differences mean, but that meanwhile we must love them all as children of God. Let them, above all things else, try in everything to please their Heavenly Father, and so best to give joy to yourselves. Let not your prevailing topic of discourse be social quarrels or commercial schemes or the gain or loss of money, but the fear of God, which is "better than riches, and the gain thereof than fine gold."



#### WHAT A PITY.

(Continued from first page.)

whether his paper is properly managed, are questions upon which no opinion is expressed. Those who read the article of Rev. C. H. Briggs, given below, will not be able to judge. It is likely that no readers of fair and well-balanced minds will condemn Dr. Palmore from reading this article alone. The spirit of it is such that the reader says, "Well, that man is mad, and his statements and conclusions are prejudiced." It is not stated that he is mad or prejudiced, but the reading of the article would lead one to think so, and so the article destroys itself very largely. He does not give Dr. Palmore his honorary title of "Dr.," or his usual title of "Rev.," or his Methodist title of "Bro.," but calls him plain "Mr." His closing paragraph is somewhat amusing. He says, "The paper has degenerated into a personal organ of its editor, and is no longer a true exponent of Missouri Methodism." This is dogmatic and positive, to say the least of it, but when one recalls the fact that Dr. Palmore was elected chairman of the delegation to the General Conference from this Conference, and that Rev. C. H. Briggs, his critic, although a presiding elder, had fewer votes than Dr. Palmore had, and that the election was only last fall, and that the suggestion of the Publishing Interests Committee was made to Dr. Palmore "some years ago," it looks as if Rev. C. H. Briggs is hardly the one to give an authoritative statement as to who is the "true exponent of Missouri Methodism." One would think more highly

of this statement if the writer of it had said that, "in his opinion," this was true.

It looks to an outsider as if Presiding Elder Briggs and Editor Hoss are prejudiced against Dr. Palmore, and as if they are also trying to do all they can to destroy his influence in the approaching General Conference. They know his views on the great questions to be decided there—the "War Claim," the management of the Nashville Advocate, the number of Bishops to be elected, the presiding-eldership, episcopal prerogative, etc.—and such a man might have great influence. This may not be the case, but it looks as if that might be the object. Certainly, if their views are accepted by all the readers of the Nashville Advocate, that will be the result of their conduct.

But, as was said in the beginning, the thing to be specially noted is that Dr. Hoss has sawed off the limb on which he has been swinging, and cannot defend his course in the matter of the "War Claim" after this publication. This, however, is not surprising to those who have followed his career and have watched his conduct. The article of Dr. Briggs follows:

"EPHRAIM'S VIEWS ABOUT W. C. T. U."

Under the above heading the St. Louis Advocate of February 5th contains an anonymous attack upon one of our Bishops, which would be a disgrace to "yellow journalism." A coward who dares not face the light of open day skulks behind a *nom de plume* to shoot his poisoned arrows at one of the noblest and greatest men of Methodism. Trenchant wit that smote religious fanaticism is falsely represented as low buffoonery, and a whole Conference is insulted by the insinuation that the preachers laughed because they had to.

The use of tobacco, whiskey and beer drinking and polygamy are put in the same category, and justified by arguments that falsely pretend to be warranted by the Bishop's remarks. As though this were not enough, the writer represents the Bishop as a mainstay of whiskey drinking Church members. The whole article is marked by coarseness, scurrility, and mendacity. And this low product of a diseased and depraved imagination is given to the Church by an editor who poses as the special champion of purity and decency, and who publishes in the next issue of his paper the fact that the boys—his "New Century Knights"—in voting to express their choice of their ideal of manhood, gave him the second place—just a little below Washington and above Moody, Wesley, and Marvin.

If the Church at large is amazed that a Southern Methodist paper should prove so unworthy, let it be remembered that the Church has no control over the St. Louis Advocate. Its editor owes his position, not to the choice of his brethren, but to the fact that he was able to invest \$22,500 in the paper.

Some years ago the Committee on Books and Periodicals of the Southwest Missouri Conference, by a unanimous vote ventured the suggestion that the paper did not in all things interpret the mind and heart of the Church. To this Mr. Palmore's lofty reply was that it was the business of the paper "to interpret the mind and heart of

God." If since then he has entertained the slightest doubt of his infallibility as the interpreter of "the mind and heart of God," he has not allowed the expression of that doubt to appear in the paper.

Free discussion is unknown in the columns of the St. Louis Advocate. Members of the last General Conference of as high standing as Dr. J. H. Pritchett and Judge Rich, of Missouri, were shut out of the paper because they would not endorse the editor's extreme course, while any screed seemed welcome that was a scream against the book agents.

The paper has degenerated into a personal organ of its editor, and is no longer a true exponent of Missouri Methodism.—Nashville Advocate.

## Religious News.

Professor R. E. Blackwell lectured before the faculty and students of the Blackstone Institute on Monday night, March 3d. The subject of the lecture was "Chances." The method employed was the reading of "Prologue," with analysis and comment. It was a helpful and pleasant evening. The only drawback was the shortness of the visit, as classes called him back to Randolph-Macon after a short stay.



#### PREACHERS' MEETING.

Rev. R. H. Bennett presided at the Methodist preachers' meeting at Epworth church yesterday morning, and prayer was offered by the Rev. H. C. Cheatham.

#### RESOLUTIONS OF SYMPATHY.

Rev. R. H. Bennett offered the following resolutions of sympathy for Rev. W. R. Proctor, president of the body, who recently lost his brother, Rev. F. W. Proctor. They were adopted by a rising vote:

"Resolved, That we have learned with deep sorrow of the death of our brother, Rev. F. W. Proctor, and while we rejoice in his deliverance from pain and suffering, and in his translation to the upper kingdom, we delight to treasure the memory of his sweet and noble life; we extend to his sorrowing wife, to his mother and sister, and to our president, Rev. W. R. Proctor, and to all the bereaved in their distress our tenderest brotherly love and sympathy, and pray that the blessed grace of our Lord Jesus may minister unto them, sustaining and comforting them until this mortal shall put on immortality, death shall be no more, and may receive an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Resolved, That our secretary be requested to send a copy of these resolutions to the wife of our deceased brother, and to the president of this body, Rev. W. R. Proctor.

"R. H. BENNETT,

"EDWARD T. DADMUN."

Rev. W. R. Proctor, in tender words, thanked the body for their warm expressions of sympathy with him and the family of his brother in their bereavement, and said that his brother passed away in great peace and triumph, giving full assurance of his entrance into the heavenly rest.

Rev. C. H. McGhee addressed the meeting at some length on the importance of a more united effort of prayer on the part of the ministry and the Church for God to open up to them a way by which, under His providence, something may be done to stop the tide of worldliness and wickedness now so prevalent in Norfolk, and to save the souls of the young of our city, and he asked that the meeting engage in special prayer for the direction of God's Holy Spirit in bringing about this much desired object. After several earnest talks by Revs. H. C. Cheatham, R. H. Bennett, E. T. Dadmun, and E. H. Rawlings, prayers were offered by Revs. H. C. Cheatham, C. H. McGhee, E. T. Dadmun, and Dr. A. Coke Smith.

At Huntersville church there was a good Sunday school and Epworth League meeting. Rev. Dr. W. E. Judkins preached at 11 A. M., and the pastor, Rev. H. C. Cheatham, preached at night.

Rev. J. P. Barrett, of the Christian Memorial Temple, conducted fine services Sunday and had a very pleasant day.

Rev. Mr. Smith, of Oaklett and Bethel churches, reported the work moving along pleasantly in his two charges. He preached in the morning at Oaklett, and in the afternoon at Bethel.

Port Norfolk—Rev. Daniel T. Merritt preached at 11 A. M. and at 7:30 P. M. Rev. Ernest Stevens, of Owens' Memorial church, occupied the pulpit. The co-operative revival is still in progress.

McKendree—Fine congregations attended the services Sunday. There was a large communion service. Rev. Dr. Judkins preached at 11 A. M., and the pastor, Rev. W. R. Proctor, preached at night. There was one conversion at the evening service.

Rev. George H. McFaden reported 312 scholars present at the Sunday school at Wright Memorial church and large congregations at morning and evening services.

At Cumberland Street church, the pastor, Rev. C. L. Bane, reported large congregations. There was one conversion, seven members received on profession of faith, and one by certificate.

Dr. Smith preached at Epworth Sunday morning, and Rev. R. H. Bennett preached at night. Two members were received by certificate.

Rev. J. N. Latham had his usual services at Park View, and received one new member by certificate.

Rev. W. P. Jordan attended the Sunday school at Park Place and preached for Rev. Dr. Barrett at Providence in the afternoon.

Rev. E. H. Rawlings received six members at Monumental Sunday, three on profession and three by certificate. He said there had been fifteen conversions during the revival meeting, and that the services would be continued this week.

Rev. H. C. Cheatham preached at Queen Street at 11 A. M. Sunday, and the pastor, Rev. J. K. Jolliff, preached at night.

Lambert's Point—Rev. C. H. McGhee conducted the usual services Sunday

(Continued on page thirteen.)



# Talmage's Sermon

WASHINGTON. —In this discourse Dr. Talmage depicts the struggle of a man who desires liberation from the enthrallment of evil and shows how he may be set free; text, Proverbs xxiii, 35: "When shall I awake? I will seek it yet again."

With an insight into human nature such as no other man ever had, Solomon in these words is sketching the mental processes of a man who has stepped aside from the path of rectitude and would like to return. Wishing for something better he says: "When shall I awake? When shall I get over this horrible nightmare of iniquity?" But seized upon by, uneradicated appetite and pushed down hill by his passions he cries out: "I will seek it yet again. I will try it once more."

About a mile from Princeton, N. J., there is a skating pond. One winter day, when the ice was very thin, a farmer living near by warned the young men of the danger of skating at that time. They all took the warning except one young man. He, in the spirit of bravado, said, "Boys, one round more." He struck out on his skates, the ice broke, and his lifeless body was brought up. And in all matters of temptation and allurements it is not a prolongation that is proposed, but only just one more indulgence, just one more sin. Then comes the fatality. Alas for the one round more! "I will seek it yet again."

Our libraries are adorned with elegant literature addressed to young men, pointing out to them all the dangers and perils of life. Complete maps of the voyage of life—the shoals, the rocks, the quicksands. But suppose a young man is already shipwrecked, suppose he is already off the track, suppose he has already gone astray—how can he get back? That is a question that remains unanswered, and amid all the books of the libraries I find not one word on that subject. To that class of persons I this day address myself.

You compare what you are now with what you were three or four years ago, and you are greatly disheartened. You are ready with every passion of your soul to listen to a discussion like this. Be of good cheer! Your best days are yet to come. I offer you the hand of welcome and rescue. I put the silver trumpet of the gospel to my lips and blow one long, loud blast, saying, "Whosoever will, let him come, and let him come now." The church of God is ready to spread a banquet upon your return, and all the hierarchs of heaven fall into line of bannered procession over your redemption.

## Moral Gravitation Overcome.

Years ago, and while yet Albert Barnes was living, I preached in his pulpit one night to the young men of Philadelphia. In the opening of my discourse I said, "O Lord, give me one soul tonight!" At the close of the service Mr. Barnes introduced a young man, saying, "This is the young man you prayed for." But I see now it was a too limited prayer. I offer no

such prayer today. It must take in a wider sweep. "Lord, give us all these souls today for happiness and heaven!"

So far as God may help me I propose to show what are the obstacles to your return and then how you are to surmount those obstacles. The first difficulty in the way of your return is the force of moral gravitation. Just as there is a natural law which brings down to earth anything you throw into the air, so there is a corresponding moral gravitation. I never shall forget a prayer I heard a young man make in the Young Men's Christian association of New York. With trembling voice and streaming eyes he said: "O God, thou knowest how easy it is for me to do wrong and how hard it is for me to do right! God help me!" That man knows not his own heart who has never felt the power of moral gravitation.

In your boyhood you had good associates and bad associates. Which most impressed you? During the last few years you have heard pure anecdotes and impure anecdotes. Which the easiest stuck to your memory? You have had good habits and bad habits. To which did your soul more easily yield? But that moral gravitation may be resisted. Just as you may pick up anything from the earth and hold it in your hand toward heaven, just so, by the power of God's grace, a fallen soul may be lifted toward peace, toward pardon, toward salvation. The force of moral gravitation is in every one of us, but also power in God's grace to overcome that force.

The next thing in the way of your return is the power of evil habit. I know there are those who say it is very easy for them to give up evil habits. I cannot believe them. Here is a man given to intoxication, who knows it is disgracing his family, destroying his property and ruining his body, mind and soul. If that man, being an intelligent man and loving his family, could easily give up that habit, would he not do so? The fact that he does not give it up proves that it is hard to give it up. It is a very easy thing to sail down stream, the tide carrying you with great force, but suppose you turn the boat up stream—is it so easy then to row it? As long as we yield to the evil inclinations in our heart and to our bad habits we are sailing down stream, but the moment we try to turn we put our boat in the rapids just above Niagara and try to row up stream.

## Force of Habit.

A physician tells his patient that he must quit the use of tobacco, as it is destroying his health. The man replies, "I can stop that habit easy enough." He quits the use of the weed. He goes around not knowing what to do with himself. He cannot add up a column of figures; he cannot sleep nights. It seems as if the world had turned upside down. He feels his business is going to ruin. Where he was kind and obliging he is scolding and fretful. The composure that characterized him has given way to a fretful restlessness, and he has become a complete fidget. What power is it that has rolled a wave of woe over the earth and shaken a portent in the heavens? He has quit tobacco. After awhile he says: "I am going to do as I please; the doctor does not understand my case. I am going back to my old habits." And he returns. Everything assumes its usual composure. His business seems to brighten. The world becomes an attractive place to live in. His children, seeing the difference, hail the return of their father's genial disposition. What wave of color has dashed blue into the sky and greenness into the mountain foliage and the glow of saffron into the sunset?

What enchantment has lifted a world of beauty and joy on his soul? He has resumed tobacco.

The fact is we all know in our own experience that habit is a taskmaster. As long as we obey it it does not chastise us. But let us resist it and we find that we are lashed with scorpion whips and bound with ship cable and thrown into the track of bone breaking juggernauts.

In Paris there is a sculptured representation of Bacchus, the god of revelry. He is riding on a panther at full leap. Oh, how suggestive! Let every one who is speeding on bad ways understand he is not riding a docile and well broken steed, but that he is riding a monster wild and bloodthirsty and going at a death leap.

I have also to say if a man wants to return from evil practices society repulses him. The prodigal, wishing to return, tries to take some professor of religion by the hand. The professor of religion looks at him, looks at the faded apparel and the marks of dissipation, and instead of giving him a firm grip of the hand offers him the tip end of the longer fingers of the left hand, which is equal to striking a man in the face. Oh, how few Christian people understand how much gospel there is in a good, honest handshaking! Sometimes when you have felt the need of encouragement and some Christian man has taken you heartily by the hand have you not felt thrilling through every fiber of your body, mind and soul an encouragement that was just what you needed?

## Lift Up the Fallen.

The prodigal, wishing to get into good society, enters a prayer meeting. Some good man without much sense greets him by saying: "Why are you here? You are about the last person that I expected to see in a prayer meeting. Well, the dying thief was saved, and there is hope for you." You do not know anything about this, unless you have learned that when a man tries to return from evil courses of conduct he runs against repulsions innumerable.

We say of some man, "He lives a block or two from the church, or half a mile from the church." In all our great cities there are men who are 5,000 miles from church—vast deserts of indifference between them and the house of God. The fact is we must keep our respectability though thousands perish. Christ sat with publicans and sinners, but if there come to the house of God a man with marks of dissipation upon him people are almost sure to put up their hands in horror, as much as to say, "Is it not shocking?"

How these dainty, fastidious Christians in all our churches are going to get into heaven I do not know unless they have an especial train of cars cushioned and upholstered, each one a car to himself. They cannot go with the great herd of publicans and sinners. O ye who curl your lip of scorn on the fallen, I tell you plainly that if you had been surrounded by the same influences instead of sitting today amid the cultured and the refined and the Christian you might have been a crouching wretch in stable or ditch covered with filth and abomination! It is not because we are naturally any better, but because the mercy of God has protected us. Those that are brought up in Christian circles and watched by Christian parentage should not be so hard on the fallen.

I think also that men are often hindered from returning by the fact that churches are anxious about their membership, too anxious about their denominations, and they rush out when they see a man about to give up sin and return to God and ask him how he is going to be baptized, whether by

sprinkling or immersion, and what kind of a church he is going to join. It is a poor time to talk about Presbyterian catechism and Episcopal liturgies and Methodist love feasts and Baptist immersions when a man is about to come out of the darkness of sin into the glorious light of the gospel.

## Helpfulness of Religion.

Why, it reminds me of a man drowning in the sea and a lifeboat puts out for him, and the man in the boat says to the man in the water, "Now, if you get ashore are you going to live in my street?" First get him ashore and then talk to him about the nonessentials of religion. Who cares what church he joins if he only joins Christ and starts for heaven? O you, my brother of illumined face and a hearty grip for every one that tries to turn from his evil way, take hold of the same hymnbook with him, though his dissipation shake the book, remembering that he that "converteth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins."

Now, I have shown you these obstacles because I want you to understand I know all the difficulties in the way. But I am now going to tell you how Hannibal may scale the Alps and how the shackles may be unriveted and how the paths of virtue forsaken may be regained. First of all, throw yourself on God. Go to him frankly and earnestly and tell him these habits you have and ask him if there is any help in all the resources of omnipotent love to give it to you. Do not go on with a long rigmarole, which some people call prayer, made up of obs and ahs and forever and forever amens. Go to God and cry for help.

I remember that in the civil war I was at Antietam with other members of the Christian commission to look after the wounded. I went into the hospital after the battle, and I said to a man, "Where are you hurt?" He made no answer, but held up his arm, swollen and splintered. I saw where he was hurt. The simple fact is when a man has a wounded soul all he has to do is to hold it up before a sympathetic Lord and get it healed.

"Young man, I will stand by you. The mountains may depart and the hills be removed, but I will never fail you." And then, as the soul thinks the news is too good to be true and cannot believe it and looks up in God's face, God lifts his right hand and takes an affidavit, makes an oath, saying, "As I live," saith the Lord God, "I have no pleasure in the death of the wicked." Blessed be God for such gospel as this! "Cut the slices thin," says the wife to the husband, "for there will not be enough to go around for all the children; cut the slices thin." Blessed be God, there is a full loaf for every one that wants it. Bread and enough to spare! No thin slices on the Lord's table!

## Advice to Young Men.

I remember that while living in Philadelphia at the time I spoke of a minute ago the Master Street hospital was opened, and a telegram was received, saying: "There will be 300 wounded men tonight. Please take care of them." From my church there went out twenty or thirty men and women. As the poor wounded men were brought in no one asked them from what state they came or what was their parentage. There was a wounded soldier, and the only question was how to take off the rags most gently and put on the cool bandage and administer the cordial. And when a soul comes to God he does not ask where you came from or what your ancestry was.

(Continued on page 14.)







## The Home Circle.

A FRIEND.

I have a Friend so precious,  
So very dear to me,  
He loves me with such tender love,  
He loves so faithfully,  
I could not live apart from Him.  
I love to feel Him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary,  
He knows that I am weak,  
And as He bids me lean on Him,  
His help I gladly seek;  
He leads me in the paths of light  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.

—Old Huguenot Hymn.



### "THE CHANGED CROSS."

By Mrs. O. W. Scott.

The accommodation train whistled and coughed and stopped at a small country station. The usual fringe of idlers stood on the platform to do it reverence, and at one side was a farm wagon, the sorrel horse attached to it whisking his tail stupidly, much to the disappointment, apparently, of the driver, who held his bridle with a determined hand.

The parties who had been brought to the station—a man and his wife, with three small boys—saw their trunk thrown aboard and climbed the car steps.

"Good-bye, Fuller; just look over once in a while to see the house ain't carried off," said the man, waving his hand.

"You see, you didn't need to worry so about getting here, Lottie," he continued, as he edged his way through the aisle with a heavy bag in one hand, a box in the other, and the boys clinging to him promiscuously.

"If I hadn't we'd be over in Stubb's woods this minute," she responded, dropping into a seat and relieving her hands of several half-wrapped packages. It was a warm morning, and she had evidently reached a point in weariness and general demoralization where the passengers were no more to her than so many dummies. "There!" she exclaimed, "I never shut that attic window, and if it rains—"

"I shut it, Lottie," replied her husband, looking somewhat embarrassed. "Do you want to make room for Willie in that seat?"

"No, I don't. Do buy 'em some peanuts or candy and set 'em down out the other end of the car. I think I might have a few minutes to get my breath after what I've been through this morning."

The man in the seat just behind her glanced over his newspaper and coughed slightly, as if to remind her of his presence, and her husband's face flushed under its coat of tan.

"Well," he assented, putting the box he carried into the rack above her head and turning away.

The pretty baby face of the youngest boy wore a grieved expression, as if he were choking back his tears and complaints, but he trotted obediently, holding fast to his father's coat.

The mother took off her jacket, which was neither new nor stylish, gave a quick glance around to see what other women wore, pulled down the cuffs of her shirt waist, removed her hat, and after cramming the packages on the seat into her hand bag, she leaned against the window and looked wearily out at the ever-changing, sunshine-steeped landscape.

A half hour later the train stopped again at a small village, and a group of ladies bade gay good-byes to friends and entered the car. There were few vacant seats, and one of the ladies, tall and distinguished in appearance, paused with a "Is this seat engaged?"

"No," replied our friend.

The lady gave her a quick inquiring glance as she sat down, noting her almost discourteous tone.

"There are not usually many passengers at this point, I imagine, but some of us old Brightwood students have been spending a week at Professor Gray's fruit farm, and are just returning," she said, half apologetically.

There was a moment's silence, and then the farmer's wife turned toward her eagerly, as she asked, "Did you graduate at Brightwood?"

"Yes, eleven years ago, and for five years I have been there as a teacher. Do you know the school?"

"I graduated there myself ten years ago," was the unexpected answer.

"O! Please tell me your name. You must have been one of the juniors when my class left."

"My name was Lottie Granger, but now it's Lottie Smith. I got married right away. My husband and three little boys are out the other end of the car."

"Indeed! and do you recall a senior named Edith Burrows?"

"Why, yes; she was smart and took some of the prizes. Was that your name?"

"And is still. I have Latin classes in the same old rooms. Do you remember?"

"O my! I guess I do, for I didn't have any use for Latin. I liked the sciences first rate, but, my land! what does it all amount to? It's different with you; you've gone right on and got somewhere, but I married a farmer and never went ahead. I've forgot 'most all I learnt, and all I've got for it is a discontented spirit."

The voice was tense with feeling—a combination evidently of regret and rebellion.

"But you had your training," replied Miss Burrows' low, clear voice. I think that is the chief end of education to the individual—that enrichment of the mind which no circumstance or condition can take from you."

"I suppose so"—the answering voice was still querulous—"but I've degenerated; I guess that's the trouble. Anybody would, though, in my place, having to work so hard year in and year out. If a girl's going to marry a farmer, or a mechanic, for that matter, she's better off, I say, without too much education. There you are, out of society, and you must cook, cook, cook, and look after eggs and milk and vegetables, and your children play in the dirt, and your clothes get old-fashioned and you get to feeling as though you didn't belong anywhere."

There was a half smile on the teacher's face, but it disappeared as she saw a tear splash upon Mrs. Smith's tightly twisted fingers. This was not simply the complaint of a nervous, tired woman, but of a fretting soul out of harmony with her environments.

Miss Burrows hesitated, and began, "I know there are women who are unfortunate in their marriage—"

"It ain't - isn't - so with me," interrupted the other. "David is better than I am. He thought 'twas wonderful that I'd marry him after I'd got through Brightwood."

"You are a Christian, aren't you?" was the next question in the even, cultured tone.

"Why, yes, I hope so. I've been a church member a number of years."

"Then you believe that God cares for His children; that He does direct their lives?"

"Y-e-e-s, I suppose He does."

"Then He gave you the opportunity to secure an education, not accidentally, but that you might be a stronger and more useful woman. Then when you loved a man well enough to marry him I am sure you did not think that was an accident. God gave you your boys too. Do you realize what a wonderful privilege it is to have the training of three men-to-be? And on a farm, with nature's great text-book open before you!"

The mother of "three men-to-be" shook herself impatiently. "I don't see just what you mean," she said. "I could wash 'em and dress 'em and get their meals as well if I hadn't studied Latin, and not feel half as 'abused' as I do now."

"I suspect so, if you think only of their bodies, but the study and the knowledge you acquired give you such an advantage in starting them mentally, and spiritually as well, in the right direction. You can teach them about the stars and trees and flowers and birds and insects. Why, Mrs. Smith, if you had been a teacher you might have enjoyed to teach other people's children, but to have your own when they are so pure and sweet—" There was a little catch in the teacher's voice which so astonished Mrs. Smith that she could not rally for an instant.

Finally she said: "Honestly, I hadn't thought of that. I've thought about the clubs I've read about, where women get together and discuss things, and wished and wished I could have a chance to sort of rub up my wits that way and make something out of my schooling, but—"

There was a look of perplexity, almost of despair, on the teacher's fine face as she said quickly:

"Clubs are well enough in their place, but the world is just suffering for mothers—mothers who can use what the schools have given in making good homes and training children. Why—" she paused an instant, as if language failed to express her feelings, and then added with new emphasis—"if you were a teacher you would only have second chance; the mother has the first. Our work is toward the same end, to make better men and women, and so a grander nation. And God has given to you—"

"Ipswich Junction! Ipswich June-

tion! Change for trains going south—Canton, Manchester—" and the brakeman's voice trailed off a list of unintelligible names.

"So soon? I had no idea we were near the Junction. I must say good-bye," and Miss Burrows rose.

"You don't know what you've done for me. I—I guess it was providential, your coming into my seat. I won't forget. Good-bye."

So they parted, and the train rumbled on.

A few moments of silence with her face close to the window, and then Mrs. Smith rose and made her way back to her husband and children. Little Willie was asleep, his dimpled face pressed against the father's breast.

"There's an empty seat next to mine now," she said; "won't you come? I guess the boys want something to eat by this time; we sha'n't reach grandpa's till after dinner."

"I saw a woman sitting with you, Lottie, and I was awful sorry; I'm afraid she bothered you," said her husband, while the little boys stretched themselves and drew long breaths of relief as they started for the longed-for luncheon.

Lottie's face flushed, and she shook her head thoughtfully as she responded, "No, she didn't bother me; she explained things and did me lots of good. You'll see, David."

Then she lifted Willie from his father's arms tenderly, and as she brushed the damp curls from his forehead she murmured, "Mother's little man!"

Bridgewater, Mass.



### RESOLUTIONS.

Preamble and resolutions adopted by the Petersburg Preachers' meeting February 24, 1902, on the recent death of Mrs. Connie Lee:

Whereas we have heard with profound sorrow of the untimely death of Mrs. Connie Lee, the daughter of our esteemed and beloved brother in the ministry, Rev. W. E. Judkins, D. D., therefore be it

Resolved, first, That we tender the grief-stricken father, husband and family our sincere sympathy in their bereavement, and that we earnestly beseech our Heavenly Father to grant them that consolation they so much need, and which He alone can give.

Resolved, second, That a copy of these resolutions be sent to the bereaved father and husband, and that the same be published in the Baltimore and Christian Advocate and the Southern Methodist Recorder.

(Signed), GEO. E. BOOKER,  
C. F. COMER.

WORSE THAN A BLOW from a hard fist is the buffet of cold wind upon a pair of improperly protected lungs. A few minutes exposure to cold may be the beginning of consumption. Lose neither time nor courage. Fortify yourself against pulmonary troubles, including consumption, with Allen's Lung Balsam. A few doses will loosen the cough and enable you to get rid of the phlegm that produces it. Cure soon follows.



## WASHINGTON LETTER.

(From Our Regular Correspondent.)

There is much rejoicing in Washington over the release of Miss Stone, both at the State Department and among the people. The officials of the department are particularly gratified over her safe return, because it has been accomplished by a series of most exacting and painstaking negotiations, which are, however, passed over in the general thankfulness at her deliverance. There have been times when the department has been accused of dilatoriness, but there has never been a proper realization, on the part of the general public, of the extreme delicacy with which the whole problem had to be approached, not only to guard the safety of Miss Stone, but to meet duplicity on the part of her unscrupulous captors. Added to this was the real danger that the possession of Miss Stone would be fought for by different bands of marauders for the sake of the ransom—a contingency that actually arose on one occasion and was attended with grave danger to the captives. While her captivity was a terrible experience, especially in mental anguish, its conclusion leaves a deep feeling of thankfulness that it did not terminate in martyrdom.

This week sees the last of the women's conventions in Washington, the Mothers' Congress having just begun its sessions. The meeting marks several important changes in the organization, and one of them will have a deep significance. It is no less than an entire revision of the name and purposes of the society, so that it will no longer be confined to mothers, but will also be open to the fathers of the country, the name becoming "The National Council of Fathers and Mothers." A resolution to this effect has been already introduced, but will not be voted on until next Friday. One of the exhibits at the Congress is the baby incubator and model nursery that attracted so much attention at the Pan-American Exposition.

The National Council of Women finished its meetings yesterday after some very interesting sessions during the week. The last meetings were particularly significant. Mrs. Susan Young Gates, of Utah, made an urgent appeal relative to the decreasing birth rate among native Americans, and drew some marked comparisons between the honor that is attendant on maternity in other countries and the burden of reproach that is cast on the mother of a large family here. The question of an annuity for Miss Clara Barton, of the Red Cross Society, was taken up in the form of a resolution urging Congress to provide a pension of \$5,000 for the head of the Red Cross Association, on account of her great services to the country and to the cause of humanity all over the world. The resolution was passed unanimously and with much applause.

The visit of Prince Henry has rather cast into the shadow the ordinary activities of the capital, yet the undercurrent of life goes on as usual, whether gilded with the pomp of royalty and display or not. Prince Henry happened to visit the Senate at the time of a very exciting session over the question of the disenfranchisement

of the two South Carolina Senators on account of their disgraceful quarrel on the floor of the upper chamber last Saturday. In this connection it is an item of interest commented on by the more religious Senators, that on Saturday, the chaplain, Dr. Milburn, was late at the time of opening, and in the hurry to get through the important measures before the body, the opening prayer was omitted. On that day occurred the most disgraceful scene and the only personal encounter that the Senate has known for thirty years.

In pleasant contrast to some members of the Washington social set is the naive simplicity of Miss Alice Roosevelt, the daughter of the President. She is fond of society, and had looked forward with much pleasure to the special preparations she should make for the reception of Prince Henry, and particularly to a beautiful gown which was to have been made in New York to wear at the christening of the Emperor's yacht. But the news of her brother's illness changed all these plans, and it speaks much for her unselfish and sisterly interest and affection that she hastened to the sick bed of her younger brother, to nurse him through his illness. Consequently she did not have that delight of a young girl's heart, a new costume for a special occasion. She has been the recipient of many urgent appeals to christen the "Meteor" with water instead of the customary champagne, and it was reported that she contemplated giving this reform that sanction which her place in the country would naturally confer upon it. But whatever plans she may have had were set aside by the action of the Prince, who brought from Germany the bottle of native wine that the Emperor wished to have used when the vessel glided from the ways. As a mark of courtesy and deference to the wishes of the Emperor, Miss Roosevelt could hardly refuse to acquiesce in his wishes.

Following the enactment of the New Hebrides bill, which became a law on the 12th, Secretary Hay has sent an invitation to the British Government to join with this in the effort to repress the trade in spirits with the natives of uncivilized islands and countries—a trade which not only cheats them of their goods, but also acts as a factor in their degradation. It opens up a great humanitarian movement equal in importance to any in the Christian world today. Legislation of this kind, concurred in by the most powerful nations, will do more for the real uplifting of primitive peoples than all the other influences of so-called civilization accompanied by civilization's vices. As England has been pledged in her former colonial policies to discourage the liquor traffic among the aboriginal races with which she comes in contact, it is not believed that she will hold aloof from the international crusade, so that a world treaty to make the provisions of the New Hebrides bill universal and permanent will mark the culminating point. This last step is now in the hands of the "Native Races Deputation," whose representatives will visit the courts of the world in the interests of this great movement of the new century.

The whole question of liquor traffic is attracting more attention than ever before, here at the national capital, elsewhere in the country, and, in fact, all over the world. New York is in the throes of a campaign on the question, but her reformers are too much interested in the politics of the case to see clearly the sociological aspects at the present time. However, such excellent work is being done in some quarters that the metropolis may soon be led out of its bondage into a higher and better way of thinking and living. The cry of reform is in the air here as everywhere else, and, while it is hard to get national legislation, the success of the Reform Bureau in the New Hebrides bill points the way to other work that can be done successfully.

By the way, the President signed the New Hebrides bill last Saturday when he returned from the sick bed of his son, and has presented to Rev. Wilbur F. Crafts, president of the Reform Bureau, the pen with which the measure was signed.

The cause of temperance will always be aided by the dissemination of facts that deal with the national aspects of alcoholism, and all figures of value in the work should be brought to the notice of legislators. The practical values set by insurance companies on risks where alcoholism plays a part shows that sense and sentiment are hand-in-hand in this matter. And some statistics recently gathered in France have a profound bearing on the question. It has been demonstrated that alcoholism in parents results in frightful infant mortality through several generations, and some sociologists are looking to this cause as one of the principal factors in the figures of decrease in the French population.

The Young Women's Christian Temperance Union has just held a quarterly meeting, reviewing much excellent work done during the last quarter, particularly in the lines of non-alcoholic medication, the use of the punch bowl in modern society, and Sunday observance. The best work, and a unique one that could be profitably followed by similar organizations all over the country, has been in connection with the coffee urn that this society has presented and maintained at Fort Myer, the big cavalry recruiting station across the Potomac river from Washington. These young women have done a great deal to make this post exchange pleasant and attractive to the soldiers, and have thus refuted one of the most potent arguments of the pro-canteen forces, that the loss of the canteen took from the men a source of pleasure and recreation for which no substitute was given. The local society is in a most flourishing condition, as are all of its different branches.

## THE CHILDREN'S FRIEND.—

There is no use trying to persuade American mothers that a substitute exists for Perry Davis' Painkiller. They know how it relieves the troubles of childhood, from sprained arms and legs to stomachache. Other preparations may do good, Painkiller is certain to. A big difference, and one that has been recognized for sixty years. There is but one Painkiller, Perry Davis'.

## RELIGIOUS NEWS.

(Continued from Page 9.)

and had a very interesting Sunday school institute in the afternoon.

Rev. W. A. Christian preached morning and night at Memorial, Berkley.

Centenary—Rev. E. T. Dadmun reported that he had closed the co-operative revival at his church. Rev. Geo. Wesley Jones preached last week. The meetings had resulted in much good.

Rev. D. J. Traynham preached at Beach Grove church Sunday morning and at Jolliffs in the afternoon. The work on his circuit is progressing satisfactorily.

Rev. R. H. Bennett preached at Le-Kies' Memorial Sunday morning. He reported that the contributions to the Epworth church debt had been increased to \$2,900.—Virginian-Pilot.



## CHRISTIAN THOUGHT CLUB.

Dr. A. Coke Smith presided at the meeting of the Christian Thought Club of the Methodist preachers, which met yesterday at 12 o'clock in the pastor's study at Epworth church. Rev. D. T. Merritt acted as secretary. Prayer was offered by Rev. E. H. Rawlings. The paper of the day was presented and read by Dr. Smith on the subject assigned by the committee—viz.: "What Changes, if Any, Are to be Made in Methodist Doctrine and Polity, if the Highest Usefulness is to be Attained?"

Dr. Smith thought there were no changes needed in Methodist doctrine, claiming that Methodism has won every doctrinal battle in which it has been engaged. As to Methodist polity, he held that greater usefulness would be secured by reducing the size of the presiding elders' districts and saving to the Church the expense of the presiding elders' salaries (\$340,000 for the Southern Methodist Church), by making some pastor in the district also presiding elder.

He argued also for the removal of the time limit on the pastorate, for the relieving B. D. graduates of the theological seminaries from the four years' course of study in the Conferences; for one ordination, claiming that there is not enough difference between the office of deacon and elder to justify the continuance of both; for the granting of undergraduates in charge of pastorates the permission to administer communion, baptize and perform the rite of matrimony; for the election of stewards by the Church Conference and their confirmation by the Quarterly Conference; for the creation of the order of deaconess; for the creation of the offices of local secretaries of education and Church extension in connection with the district boards of the same.

He claimed that Methodism is already highly efficient, but that those minor changes would enhance its already high usefulness and remove needless friction, and that to write *ne plus ultra* on Methodism is to fly in the face of all that Methodism stands for.

These subjects are of especial interest just now, in view of the approaching meeting in May at Dallas, Texas, of the General Conference of Southern Methodism, the legislative body of the Church, of which Conference Dr. Smith is a member.



(Continued from page 10.)

Healing balm for all your wounds, pardon for all your guilt, comfort for all your troubles.

Then, also, I counsel you, if you want to get back, quit all your bad associates. One unholy intimacy will fill your soul with moral distemper. In all the ages of the church there has not been an instance where a man kept one evil associate and was reformed—among the sixteen hundred million of the race not one instance. Give up your bad companions or give up heaven. It is not ten bad companions that destroy a man, nor five bad companions, nor three, but one.

What chance is there for that young man I saw along the street, four or five young men with him, in front of a grogshop, urging him to go in, he resisting—violently resisting—until after awhile they forced him to go in? It was a summer night, and the door was left open, and I saw the process. They held him fast, and they put the cup to his lips, and they forced down the strong drink. What chance is there for such a young man?

I counsel you also to seek Christian advice. Every Christian man is bound to help you. If he declines to help you, he is not a Christian. Now gather up all your energies of body, mind and soul and, appealing to God for success, declare this day everlasting war against all evil influences. A half and half work will amount to nothing; it must be a Waterloo. Shrink back now and you are lost. Push on and you are saved.

#### Victory Over Sin.

Some of you, like myself, were born in the country. And what glorious news might these young men send home to their parents that this afternoon they had surrendered themselves to God and started a new life! I know how it is in the country. The night comes on. The cattle stand under the rack, through which burst the trusses of hay. The horses have just frisked up from the meadow brook at the nightfall and stand knee deep in the bright straw that invites them to lie down and rest. The perch of the hovel is full of fowl, their feet warm under their feathers. When the nights get cold, the flames clap their hands above the great backlog and shake the shadow of the group up and down the wall. Father and mother sit there for half an hour, saying nothing. I wonder what they are thinking of. After awhile the father breaks the silence and says, "Well, I wonder where our boy is in town tonight." And the mother answers: "In no bad place, I warrant you. We always could trust him when he was at home, and since he has been away there have been so many prayers offered for him we can trust him still." Then at 8 or 9 o'clock, just before they retire, for they go early to bed, they kneel down and commend you to that God who watches in country and in town, on the land and on the sea.

Some one said to a Grecian general, "What was the proudest moment of your life?" He thought a moment and said, "The proudest moment was when I sent word home to my parents that I had gained the victory." And the gladdest and most brilliant moment in your life will be the moment when you can send word to your parents that you have conquered the evil habits by the grace of God and become eternal victor.

Oh, despise not parental anxiety! The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you and find them gone from the house and gone from the field and gone from the neighborhood. Cry as loud for forgiveness as you may over

the mound in the churchyard, they cannot answer. Dead! Dead! And then you will take out the white lock of hair that was cut from mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will think and think and wish that you had done just as they wanted you and would give the world if you had never thrust a pang through their dear old hearts.

#### The Door of Mercy.

God pity the young man who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Better that he had never been born. Better if in the first hour of his life, instead of being laid against the warm bosom of maternal tenderness, he had been confined and sepulchered. There is no balm powerful enough to heal the heart of one who has brought parents to a sorrowful grave and who wanders about through the dismal cemetery rending the air and wringing the hands and crying: "Mother! Mother!" Oh, that today, by all the memories of the past and by all the hopes of the future, you would yield your heart to God! May your father's God and your mother's God be your God forever!

This hour the door of mercy swings wide open. Hesitate not a moment. In many a case hesitation is the loss of all. At the corner of a street I saw a tragedy. A young man evidently doubted as to which direction he had better take. His hat was lifted high enough so you could see he had an intelligent forehead. He had a stout chest and a robust development. Splendid young man! Cultured young man! Honored young man! Why did he stop there while so many were going up and down? The fact is that every young man has a good angel and a bad angel contending for the mastery of his spirit, and there were a good angel and a bad angel struggling with that young man's soul at the corner of the street. "Come along with me," said the good angel; "I will take you home. I will spread my wings over your pillow. I will lovingly escort you all through life under supernatural protection. I will bless every cup you drink out of, every couch you rest on, every doorway you enter. I will consecrate your tears when you weep, your sweat when you toil, and at the last I will hand over your grave into the hand of the bright angel of a Christian resurrection. I have been sent of the Lord to be your guardian spirit. Come with me," said the good angel in a voice of unearthly sympathy. It was music like that which drops from a lute of heaven when a seraph breathes on it.

"Oh, no," said the bad angel; "come with me. I have something better to offer. The wines I pour are from chalices of bewitching carousal. The dance I lead is over floors tessellated with unrestrained indulgence. There is no God to frown on the temples of sin where I worship. The skies are Italian. The paths I tread are through meadows daisied and primrosed. Come with me."

The gate of heaven is closed against even those who have nothing more to their credit than the doing of good. There must be acceptance of Christ, if entrance is to be had in the yonder world.

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—Thomas a' Kempis.

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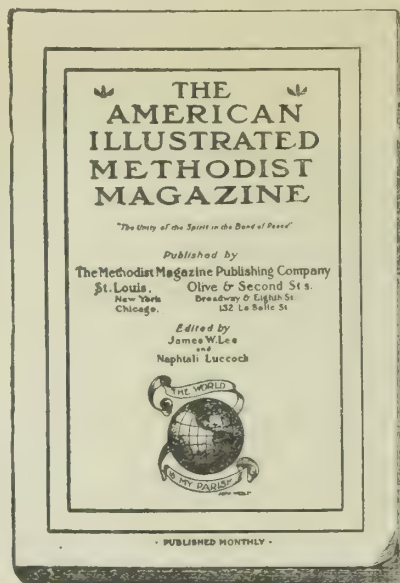
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 10.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MARCH 13, 1902.

ONE DOLLAR A YEAR.

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## Editorial.

### CHAUCEUR, NOT CHANCES.

The Recorder made Professor Blackwell lecture on "Chances," instead of on "Chaucer." The mistake gives another opportunity to say how much the lecture was enjoyed.



### STUDENT MISSIONARY CONFERENCE.

This great gathering met in Toronto. It means more for the world than the visit of Prince Henry, of Prussia, although one would not think so by reading the daily papers. We give a large portion of the excellent report of the Conference published in the New York Advocate, written by the assistant editor, Dr. Herben.



The Recorder has always held to the principle of fair play. No man has ever been shut out of its columns because his views did not coincide with those of the editor. Of course, there are some things that ought never to be published, but there are many things shut out by some editors because they are not willing for the facts and arguments to be presented to their readers, lest they influence their opinions. No editor should ever espouse or defend a cause unless the facts warrant it. If the facts warrant it, then there should be no objection to giving the other side a hearing. If they do not warrant it, then the editor should be glad to know it and to let his readers know it.

On the fourth and fifth pages of this issue we give three interesting communications. While the Recorder may not agree with some of the strong adjectives used in the first one about Dr. Hoss, yet he gladly publishes the article as giving the view-point of a close friend of both Dr. Hoss and the editor of the Recorder. The Recorder has never questioned the fact that Dr. Hoss has many admirable qualities, but has simply held the view that his prejudices are so strong that his judgment is not well balanced, where his prejudices become involved, and that he has in consequence made grave errors in his attitude toward the "War Claim," and in his conduct of the General Conference organ concerning this question. Had he allowed a full discussion of the matter in the Advocate, the Church would be in a far better condition today. The Recorder wishes him well in all good things, but thoroughly dis-

approves of many things in his course, and has said so plainly, because his position was damaging the Church. Brother Moore is right to desire his friend to be seen at his best by our Virginia Conference, and his article is gladly published.

The other two articles are gladly published. They illustrate the remarkable position taken by many editors. It would seem that Brother Cooper's article is as free from objection as any article can well be on a disagreeable subject. But the editor of the Central Advocate declined to publish it, although the view-point was in all probability a new one to his readers, and the subject one of great importance. This is the sort of editing which has been done by so many "organs," especially since the last General Conference, and explains the position of so many Conferences—they do not know the facts.

As to Dr. Kelley's letter, this editor does not see how an editor can decline such a letter as that, unless he is afraid for his readers to see it, and if that be the case, he should not continue to be editor, but should resign to give place to another, who believes in "fair play."



### A NEW LIQUOR LICENSE BILL.

The Constitutional Convention, by a close vote of 24 to 28, rejected the Barbour resolution on the subject of liquor licenses, and adopted a clause referring all such questions to the General Assembly. The Anti-Saloon League lost no time in useless talk, but at once requested Judge W. H. Mann, of Nottingham, to draft a bill and offer it in the Legislature. This has been done, and the bill has been referred to the Finance Committee of the Senate.

All the friends of good morals and all the opponents of the saloon are urged to go to work at once and to arouse public sentiment in their several communities in favor of the passage of this bill. A careful reading will show several admirable features:

- (1) There must be police protection.
- (2) There must be a desire on the part of a majority of the voters for the granting of the license.
- (3) It must be shown to the satisfaction of the judge that it is not contrary to a sound public policy, or injurious to the morals or to the material interests of the community.

Surely every opponent of the saloon can work for the passage of this bill.

Write personal letters to your representatives, get your friends to write letters, send petitions, do everything possible to show your representatives in both Senate and House that you are

in earnest, and that you want them to be in earnest.

Work quickly. The time is short.

The following is the section of the law, with the amendments in italics:

It shall be lawful for any person who may consider that he would be aggrieved by the granting of such license to have himself entered and made a party defendant to said application, and to defend and contest the same. If the court be fully satisfied upon the hearing of the testimony for and against the application, that the applicant is a fit person to conduct such business, and that he will keep an orderly house, and that the place at which it is to be conducted is a suitable, convenient, and appropriate place for conducting such a business, *and one at which police protection is afforded, and if it shall further plainly appear to the satisfaction of the court that a majority of the qualified voters of the district or town in which the privilege is sought to be exercised are in favor of the application, that the sale of ardent spirits at that place will not be contrary to a sound public policy, or injurious to the morals, or the material interest of the community,* the court may, upon the execution by the applicant of bond in the penalty of not less than two hundred and fifty dollars or more than five hundred dollars, with good security, conditioned for the faithful compliance with all the requirements of this act, grant such license; and thereupon the commissioner of the revenue shall issue the same in such form as may be prescribed by the auditor of public accounts. *But if the court shall not be fully satisfied that all of the requirements of this act have been complied with, it shall refuse to grant the license.* Either party to such application shall have the right to appeal from the order or judgment of the court granting or refusing such application during the term at which the application is heard to the circuit court of said county. The judge of such circuit court shall take cognizance of such appeal, and may hear the same either in term time or in vacation. *And if he shall be clearly of opinion that all the requirements of this act have been fully complied with, may grant the license upon the terms prescribed in chapter two of this act, but if such requirements have not been fully complied with, he shall refuse the same,* and the decision of such circuit court, or of the judge thereof in vacation, shall be final, and no appeal, writ of error, or supersedeas shall lie thereto. The party to any such proceeding who

shall substantially prevail shall, in cases where such applications are contested, be entitled to recover their costs from the opposite parties as in other civil cases. All bonds taken under chapter two of this act shall contain the waiver of the homestead exemption of the obligators therein. In case an application be finally refused by the court, the applicant shall have refunded to him by the treasurer or other collecting officer the amount of money deposited by him.



### BEREAVEMENTS.

Our pastors have to preach the Gospel of patience, resignation and comfort to others, and they do bring peace and strength to many weary troubled hearts. But they are not called upon simply to preach, but also to apply to their own hearts the same message of grace. During the last few weeks, some of our brethren have had bereavements in their own family circles, and have felt the need of the sustaining power of the world. Bro. Jett has lost his father, Bro. Judkin a married daughter, and Bro. Ferguson a grown son. For all of these brethren there have arisen many prayers, and there is deep sympathy. The editor knew personally only the last named. He was his father's namesake, was a very talented young doctor, and had moved to Columbia, S. C., where he had built up a fine practice, and was held in high esteem. His death was sudden, and a great shock to his father and mother. Their many friends will sympathize with them in their great grief, and pray that their strength fail not.



To the Junior Leaguers of the Virginia Conference:

Dear Fellow-Workers,—The buildings of the Virginia Conference Orphanage will be completed by July 1st. A large room in the Vincent cottage is to be called "The Junior League Room." Little children not over five years old are to occupy this room. We want the Junior Leaguers to undertake to support these homeless little ones. I therefore request the Junior Leaguers who are willing to undertake this work to write me, giving name and address of superintending.

Sincerely yours,

MRS. W. H. VINCENT,  
Capron, Va.



Many of God's zealous workers are called fanatics. They are not fanatics, but heroes and heroines; and as such they are counted by God.



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"Your article was accepted by two of the three readers in the office on account of its practical value to farmers' boys, many of whom are among our subscribers. You did not try to tell about something in Africa or Manila that you never saw, but you described actual experiences that were of interest and value to you at the time, and you evidently wrote for the purpose of helping others who might try the same thing that you tried and accomplished. For these reasons we can use the article, for which we beg you to accept the inclosed check," etc.

So the editor wrote, cautioning the young writer against being too much puffed up over his success.

Edward's first impulse was to show the letter to Freeda. So that evening he went over to the hall, where Freeda was now living again, and showed her the letter and the check.

She was much pleased and proud of him.

"What was the article about?"

"You remember that winter that I had more than usual spare time on the farm and I trapped the coyotes, skinned them and made the skins into carriage robes, mittens and caps? I simply told it just as it happened and drew a diagram of the new trap I made and sent it with the article. You remember, Freeda, how you helped dress the skins and how we studied up the taxidermy a little and mounted one or two of the best specimens?"

"Yes," said Freeda, with a smile.

"Did you put me into the story?"

"Of course I did, and I want you to take the check. You need some gloves or things, don't you?"

"What's the reason I can't earn a check of my own?" asked Freeda suddenly.

"Girls can't do literary work," was on Edward's tongue in the excitement of his newborn authorship, but the recollection of the editor's caution stopped him. He looked at Freeda rather dubiously, however, and Freeda read his skepticism concerning girls as writers.

"What would you say if I received a \$10 check some time for an article?"

"I should say, 'Good for you!' But I didn't know that!"

"Didn't know what?" asked Freeda promptly.

"Why, the girls in Hope don't ever read the daily papers. They don't know where Manila is. I heard one of the girls ask another one the other day if Manila was off the coast of Guinea."

"Ned Blake, that's a piece of fiction."

"No, it isn't," said Edward, with a grin. "It's a fact that college girls don't read the daily papers, and they don't talk about anything in the dining room but the boys or their lessons or the teachers or something like that," concluded Edward, rather tamely. He was always a shy person in the company of the girl students and in the habit of criticising them rather deeply.

"Some of what you say is true. We can change it perhaps. What would

you say to a rival literary circle or girls who had more articles accepted and paid for than yours? Girls are smart as boys with the pen."

Edward looked his doubts.

"We'll print all the bona fide articles you girls have accepted and paid for in the college journal and pay you \$1 apiece for them besides," he said, making the offer on the strength of his editorship.

"Done!" exclaimed Freeda, laughing.

Edward went away feeling sure that Freeda herself would do something, for he had great admiration for her and genuine pride and affection in his thought of her. But his doubts amounted almost to positive convictions that a girl's literary circle could not be made to succeed.

All of his experience came to him after his second football trial. He had finally yielded to the pressure early in the fall term and had gone into the team as right tackle, where he was doing magnificent work. In the first game that was played with a rival college he had distinguished himself by making a field goal by a difficult play that had not been attempted for years. The students were wild over it. The enthusiasm could not have been higher if he had captured Aguinaldo by personal combat. The girls worshiped Edward Blake, the silent, and, after the mysterious fashion of girls, admired him all the more apparently because he paid no attention to any of them.

And then came an event that put the whole question of college athletics before Edward in a new light and stirred up Hope college with an internal war that rivaled the one across the sea.

The captain of the team who had succeeded Reynolds was a good fellow, a fair student and a young man with plenty of means. He could afford to devote all his leisure time to football, because he was not obliged, as Edward was, to work his way through college. And that was one factor in the trouble that now arose between Edward and the rest of the team.

In making out the schedule of games with other college teams at a distance the captain arranged for a six days' tour. Hope college team to play four games in that time. They were to start Monday morning and get back to Raynor the following Sunday afternoon.

When the schedule of games was first talked of, Edward objected on account of the time it took from college work.

"Why can't we arrange all the games necessary nearer home? If the game is the main thing, I don't see what we make by going such distances and taking so much time from the studies. Besides, I have my paper route. It will be hard to arrange to leave that with any one else. I could fix it for a day or two, but not for a whole week very well. Besides, it's too much to make up all the studies. I don't have the time that most of you fellows have."

"Oh, pshaw, Blake! Even old Quad

will pass a football player through on exams. Burroughs same as said at last university game that he would guarantee to pass all the fellows in his division if they won the game. (Burroughs was a tutor in German who was an old football player himself.)

"Besides, old man," said the captain, "the president likes to have the team



"What's the reason I can't earn a check of my own?"

make these long trips away from home. It advertises the college, and that's what he wants. Why, the football team did more to advertise Hope last year than anything else."

"Perhaps it did," replied Edward slowly. He was facing a really serious condition, for the loss of time out of his studies was something he did not like to face. He was a slow student, but very conscientious, and it did not appeal to his sense of fairness that he should be passed in any department unless he had actually done the work. If he went on this six days' trip, it would mean that he must pay some one to take his paper unless the football association would do it, and even then no amount of money could make up the loss of college time.

The team all urged him not to drop out. The pressure brought to bear was something which every college boy can easily understand.

At last Edward said: "I want to do the right thing, of course. Will you leave it to the president? If he says it's all right and approves of the schedule, I'll go."

There was a moment's hesitation on the captain's part. He was not sure of the president. Still, in the short time he had been at the head of affairs he had said very little about athletics and had not yet dictated anything. Besides, he was popular as a young man and a teacher and had been present on the ball field as an interested spectator at the last game.

"All right," said the captain. "I'm agreed." The rest of the team assented, and that afternoon Edward, the captain and one other member of the team called at the president's office. As they went in Edward, who knew the president better than any of the other students knew him, thought he knew what his decision would be. And yet even he was surprised at the interview that followed, as the president welcomed them and sat there facing them, his kindly but serious look going quickly from one to another of the three students.

## CHAPTER VI.

The captain started the interview by saying:

"President Royce, we've come to see

you about the matter of our football schedule for next week's trip." Here the captain rapidly mentioned the teams and places where Hope college eleven expected to play. "Now, Mr. Blake, who is our best player for right tackle, does not like to take the time out of the course to be gone the week, but he has agreed to leave matters, as we have also, to your decision. It seems to me, and to all the other members of the team, as if these games we have arranged are important and will advertise the college, especially if we win, as we probably shall if Blake goes. If he should drop out, it would be a serious loss to us. If the college athletics are going to be kept up with any enthusiasm it seems necessary to play these games. That's the way I feel about it."

The captain paused, and the president waited to hear from the others. Edward waited until the other member of the team had heartily seconded the captain's remarks, and then, as the president turned a thoughtful face toward him, he said with considerable hesitation:

"I'm in a good deal of doubt, sir, as to what I ought to do. I like football and enjoy the game. I think the training has improved my health. If all the playing was here at home I think I could keep up with my studies all right. It is the absence of a week that makes me doubtful about going. I'm a slow student, and I can't get time to make up a week's absence from the classroom. It will give me some trouble to arrange for the carrying of my paper, but in one or two instances last year I know the rule of the paper was suspended in the cases of football players. Still, of course, in spite of the way I feel about it, I have agreed with the fellows to leave the matter to you, sir, and I will act according to your decision."

The president listened very attentively, and when Edward was through he did not reply at once. The three young men waited anxiously for his decision.

"I believe in college athletics," began the president, more as if he was holding a soliloquy than addressing his visitors, "and I believe in encouraging them for the good of the college. The question is, of course, what place to give athletics in the college and the manner in which they shall engross the student's time and strength to the best advantage to him for his development as an all round man. Now, Blake here"—the president came out of his soliloquy and spoke directly to the young men—"Blake here has stated one of the questions that a college ought to consider in connection with the subject. If the athletics of a school are in danger of absorbing more time and strength from the student's mental development than is good for him, the athletics are demanding more than their rightful share. This seems to be the case with Blake. The college primarily does not exist in order to encourage football. Its primary object is to develop the best possible men and women all around for their places in the world. Between the intellectual and moral and the physical development the physical certainly ought not to be put first in matters of importance even for a small part of the year. The physical development of a student ought to be such as to enable him to do his best as an intellectual and moral being. The minute the physical training or practice binders or obstructs the intellectual or moral training it is wrong. Some students ought never to attempt what I may call the heavy physical work of a college, like football. A few out of a large number may find it a benefit, but those few will be obliged to draw very severely often on



the best vitality they possess. As to the advertising the college receives from football games played at a distance from the college, I will have a few words to say on that subject at my next chapel talk."

The president paused a moment, and the captain, with the other member of the team, looked glum enough. So far it looked as if the president would decide against Edward's going.

"My advice to you, however, Blake," continued the president, "is to go with the team on this trip." The captain almost fell over in his surprise. "I will see the proprietor of the paper and arrange for some one to take your route while you are gone. I want you to be fair and honest about the general results of your experience on the trip, and come to me as soon as you return and let me know if, on the whole, you think such a trip is a good thing for the college or yourself. Will you promise to do that?"

"Yes, sir," replied Edward, hardly knowing whether to feel glad or sorry at the president's decision.

"Then I believe that is all?" questioned the president gravely, turning to the other two.

"Yes, sir," replied the captain, rising hastily, as if he feared the president might reverse his decision.

Once outside the office the captain smote Edward joyfully on the back.

"Well, old man, Prexy kept us guessing up to the last minute of the last half, didn't he. But the way he rushed the thing before time was called was a caution."

"Of course I shall be obliged to give him my candid view of the results of the trip when I get back," said Edward in his usual slow and dogged manner.

"Oh, well, we don't care about that," said the captain carelessly. "The main thing is the trip. If we win three out of four games, the president won't object, and we'll call on him and make



"My advice to you, however, is to go with the team."

him give us a speech. He's all right. Of course he felt obliged to preach his little lecture on athletics, but he's evidently with us all right."

So spoke the captain, not going very deeply into the president's motives in letting Edward make the trip. Edward, who knew the president better, thought he could see his reasons in part at least.

He saw the reasons better every day of that memorable week. The first game played was won by Hope, and a telegram from the captain to the college told the news in less than ten words.

"Hope, 10; Fairview, 5. Slayton broke collar bone."

Hope had a jubilation that night out on the campus, with a bonfire and speeches. The breaking of Slayton's collar bone was incidentally mentioned, but every one felt easy about the substitutes who had gone along with the team to take the place of disabled members.

The next game was played after an all night ride of 200 miles. The team was somewhat battered, for its victory over Fairview was hard won, and its night ride was against it, but the members went into the game confident of success.

It was in this game that Edward received the first injury that had so far proved troublesome to him. His shoulder was badly wrenched. He continued in the game, however, until the end. It resulted in a tie, neither side being able to score. The team rested that night and was to start next morning for its third game, but news came that, owing to some local difficulties, the team expecting to play with Hope would be obliged to cancel its contract, and the game would have to be called off.

This meant a serious shortage in necessary gate receipts, and, owing to the nature of the contracts, Hope college team was the principal sufferer. But the giving up of the game gave Edward and one or two other members of the team who were badly hurt an opportunity to recover a little for the last game in the schedule.

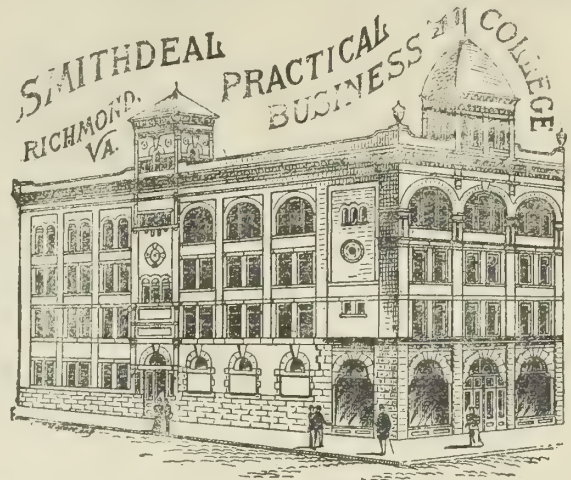
This last game was the roughest that Edward had ever known. It was played, not with a college eleven, but with a local team composed partly of old players, very few of whom had ever attended any college or university. There was an unusual amount of brutal exercise, of bullying and of meanness generally. In the last part of the first half the captain's leg was broken, and he was carried off the field unconscious. Edward found himself at the beginning of the second half suffering the most excruciating pain from his injured shoulder. He discovered after the excitement was over that it was dislocated. He nearly fainted away several times; but, with several others who were injured, he staid in the game until time was called, with the ball in the middle of the field, but the score 12 to 6 in favor of the local team.

This was Saturday, and the only train for Raynor left at 10 o'clock. This would reach Raynor between 2 and 3 o'clock Sunday morning. When the train came in, it was crowded with an excursion, and the team had to find seats in the smoker. The captain was in such condition that it was not wise to move him, and he had been left with one of the other boys at a hotel. Edward had had his shoulder set, but it was remarkably sore, and he thought that five hours' ride would never end.

When they arrived at Raynor, there were no cars running up the hill, and the team walked up. With the substitutes they numbered some 18 students. One of the boys who had been unusually noisy on the train and who afterward confessed that he had a little liquor aboard started a college song as they marched up the hill past the silent houses. It was after 3 o'clock in the morning, and Edward, marching painfully along with the rest, silent as usual, could not crowd down the feeling of shame that rose in him at the thought of the irreverent breaking into the stillness of that Sunday morning. He had inherited from his father and mother, who were New England born, an almost Puritan thought of the Sabbath day.

(To be continued.)

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Richmond, Va., September 21, 1900.

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WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

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## Communications.

### DR. E. E. HOSS—A CHARACTER SKETCH.

(Dear Cannon,—I enclose a little character sketch of Dr. Hoss. I know that you are eminently fair, and will publish it. Yours sincerely,

J. W. MOORE.)

Much is being written and many things are being said about the editor of our great central organ. Like all men of strong convictions and great abilities, he has warm friends, whilst others heartily dislike him. I judge that his opponents have not had that close association with him that reveals to them the real man.

My first acquaintanceship—close acquaintanceship—(I feared at the time that it was going to be too close) with Dr. Hoss was when he was president of the Martha Washington College. Although this was a girls' school, yet to add dignity and grace to the institution, some of the small boys of Abingdon were admitted. Associating with the girls, I imbibed some of their habits—in fact, I had learned to giggle. Miss Jackson threatened that if I did not cease that she would send me up to the president's office. I did not cease. So I was ordered to report at the office. I was badly frightened, but obeyed. Dr. Hoss arose, and to me looked about twelve feet tall. He looked at me for a few moments and then burst out laughing and laid the switch down, and I was soon employed in destroying the remains of a pound cake and washing it down with lemonade. It is needless for me to say that from that day until this I have been prepossessed in his favor.

If I were looking for one word that most fittingly summed up all his faults and all his virtues, I would use the word *knightly*. No kindlier or more self-sacrificing spirit has our Southern Methodism. I have wondered sometimes when I have heard him called autocratic. Dr. Hoss is a man of strong convictions, and expresses these in language strong and effective, but he respects a man who in as vigorous style utters his thought. The intensity of his convictions give the impress to those who know not his spirit that he is dogmatic. No man is more willing to accord to an opponent respect and admiration. I know a man in the Holston Conference of strong intellect and vigorous in expression, whose views of current questions run counter to those of the editor of the Advocate, still on the platform and in private, I have heard him express the profoundest admiration for the character and ability of this man.

I know of no man more willing to sacrifice for others, willing to sacrifice both ease and money, than Dr. Hoss. I remember one young man who came to Vanderbilt University, and found when there that he was not fitted to enter in some of the studies. He must either pay a tutor or return home. To pay a tutor was a matter of impossibility; to return home would have been a grave disappointment. Dr. Hoss took the young man and in a few months had him fitted to matriculate in all the departments, and that young man is now an honored minister in the Southwest.

The writer of this article is the son of a Methodist preacher. His father was never burdened with this world's goods, as is the case with most Methodist preachers who give themselves to one work. Dr. Hoss heard of my desire to enter Vanderbilt University, and without the least solicitation sent me the requisite money to come to Nashville, and helped me to pay my entrance fees. I have known him, in helping young men, to overdraw his own bank account and use his credit to keep them in school. If his salary were \$100,000 a year, at the end of the year he would still be hard up, but every dollar would go into something worthy.

Dr. Hoss is knightly in his treatment of opponents. I have in mind now a man who felt called of God to oppose Dr. Hoss, and was impelled of the devil in many of his methods. The time came when that brother stood in need of assistance, and the first to aid him was the present editor of the Nashville Advocate. Bitter words were as if they had never been spoken, and through the instrumentality of the man he had lampooned he was given the most lucrative position that he had ever held. Magnanimity may be one form that triumph takes, but it was not so with him. If the man ever knew who his benefactor was, the knowledge came to him in no offensive way.

One of Dr. Hoss' greatest faults and greatest virtues is a profound belief in his friends. Respecting them and loving them, he condones even their faults, or, rather, fails to perceive that they have faults. This, to my mind, explains his position in the unfortunate Publishing House matter. Knowing Dr. Barbee, he could not for one moment believe that the Doctor would do anything that was not strictly honorable. Those with good memories will be reminded that Dr. Hoss expressed his disapprobation of the telegrams and sorrow because of their being sent. To be thus ardent in friendship may be a fault, but it is a fault that leans to virtue's side. In this age of selfishness, an age that would stifle a Damon and asphyxiate a Pythias, it is refreshing to come upon a man whose friendships lead him to think no evil.

I have written this that I may introduce my friends in old Virginia to the Dr. Hoss that I have known—the real Dr. Hoss. Some of them have fallen out with a caricature, perhaps, a part of it painted by the Doctor himself, in unfortunate moments. A truer, kindlier, braver, knightlier spirit our Methodism does not contain than E. E. Hoss.

J. W. MOORE.

### A LETTER DENIED PUBLICATION IN NEW ORLEANS ADVOCATE.

(Dear Brother Cannon,—I enclose with this an article sent the New Orleans Advocate more than two weeks since; as yet it has not appeared in that paper. To-day a copy of the two pamphlets enclosed will be mailed to all the preachers in the Baltimore Conference; the same effort to discredit the pamphlet giving the action of the Senate may be made by the war-claim advocates. Will you give place to the enclosed letter to Dr. Boswell, that the

preachers may not be led to think the pamphlet untrustworthy?

Yours truly, D. C. KELLEY.)  
Nashville, Tenn.

Dear Dr. Boswell,—Some time in the latter part of the year 1901 I received an extremely unbrotherly note from you—so much so that my first thought was not to reply in any manner. Later, however, a reply was made in terms which were intended to be Christian. To this note, though asking a question which grew out of your first note, you made no reply. In the New Orleans Advocate January 9, 1902, the following appears in the editorial column:

"An attempt was made to create sentiment on the subject (the war claim) in some sections by scattering an anonymous leaflet, gotten up in the form of a congressional report, which leaflet was without date or address, and mailed to all who received it, as far as we have heard, with one exception, on a mail train. Whether the anonymous document was intended to deceive or not, it did deceive. There were some who thought it a genuine and authentic document from the United States Senate. But it created no excitement. It fell still-born."

January 11th a courteous Christian note was written you, to which no reply came. As your published paragraph had the appearance of being a bitter report in your paper to a question asked in a private note, I was not willing to believe that you would, after this publication, still refuse the courtesy of a reply to a personal note, but as none came, the following note was, after ample waiting, forwarded under cover to a Christian brother, with the request that he would deliver it in person, wishing to be sure that you received it:

"The Vauxhall,

"Nashville, Tenn., Feb. 8, 1902.

"Dear Brother Boswell,—Some time since I wrote you, enclosing a pamphlet and asking whether this pamphlet was the one to which you, in an editorial, had attached the two words, 'anonymous' and 'deceive.'"

"Having received no answer—as you may not have seen the letter—this will be sent under cover to —, with the request that he deliver it in person. I await with interest your reply.

"Yours truly, D. C. KELLEY."

On my return from a distant appointment on my district, I find your reply, as follows:

"New Orleans, La., Feb. 21, 1902.

"Dr. D. C. Kelley, Nashville, Tenn.:

"Rev. and Dear Brother,—I did not suppose until a few moments ago that you were anxious to hear from me, else I would have written. As the document to which I referred was without name or date or address, I couldn't see what business it was of yours if I did characterize it as anonymous and deceptive. Even now I do not know why you are concerned, unless you desire to know why I used the above language. I did so because:

"1. It had no name, no date, no address.

"2. I said 'whether intended to deceive or not, it did deceive.'

"A lawyer of my acquaintance said it was a 'genuine document from the United States Senate.' I heard a preacher say he thought it emanated

from the Senate. You know it did not. While it may be a copy, it is a counterfeit gotten up in imitation of congressional matter. To that extent it deceives.

"Now, you have my answer, and you may use it as you please, provided you acknowledge that you had the document printed and circulated all over the North Mississippi Conference. Otherwise, it is a private matter, which you have nothing to do.

"Yours fraternally,

"JOHN W. BOSWELL."

If you had not published the above paragraph in your paper of January 9th, this note might close our correspondence, but this publication demands, not for my own sake, but for the sake of the Church, that a word be said. I did not have "the document printed and circulated all over the North Mississippi Conference," but I sent out a number of the pamphlets by mail; so far as I now remember those sent by me were chiefly addressed to Bishops, editors of Church papers, delegates-elect to the General Conference. These were sent out after comparing the pamphlet with the official journal of the Senate and finding the quotations therefrom to be correct.

Allow me to say now, after comparing the pamphlet with Senate documents published at Washington, there is nothing in it or about it to deceive an intelligent reader. You say there is "no name;" the Senate of the United States is a name greater than that of any one man living. "No date"—both date and page from which it is taken are given.

When your lawyer friend said it was a genuine document from the United States Senate, he told the exact truth; he did not say that it was printed by the government printer at Washington—it in nowise pretends so to be. The form, size of sheet, title page, and added matter on the last page indicate to every intelligent reader that it is a copy, not an original.

You say, "as the document to which I referred was without name or date or address, I could not see what business it was of yours if I did characterize it as anonymous and deceptive." You had already, in a private note, said to me that you believed that I had sent you a copy. When I wrote you a private note asking a proper question, instead of replying privately, you published your attack, which attack brought your full editorial weight to bear to discount a true statement. The statement made was not only needed for the vindication of the honor of the Church, but had behind it the authority of the greatest body of men on earth to-day.

I have at no time concealed my thoughts as to what ought to be done, as you have good reason to know. Allow me to say that in my opinion the publication of this copy from the Senate's records was due the Church and public, only partial information having before appeared in the newspapers, and in some of them no information except from one side of the questions involved. As your condemnation of the pamphlet has been placed in print in your editorial columns, a place for this defence is respectfully asked.

Yours truly, D. C. KELLEY.



A LETTER DENIED PUBLICATION  
IN CENTRAL METHODIST.

(My Dear Brother Cannon,—The enclosed article I sent to the editor of the Central Methodist the recognized "organ" of the Louisville, Kentucky, and Western Virginia Conference.

The editor returned it, saying: "The enclosed article, I believe, I will not publish, if you will excuse me. It would open up a question in the Central I do not care to have discussed in our columns just now." The editor—Professor D. W. Batson—is a personal friend, and I am sorry he could not publish it "just now," as I think this is the time to publish articles on this subject.

If you will publish it, you may also publish this explanatory letter.

I am, yours fraternally,

W. A. COOPER.)

To the Brethren-elect to the General Conference:

Dear Brethren,—The undersigned minister and member of the Methodist Episcopal Church, South, respectfully suggests the following for your consideration:

First. He believes that graver responsibilities rest upon you than upon any General Conference since that held in New Orleans in 1866. Not only are you called upon to legislate for the Church, but also to protect its character. Tens, if not hundreds, of thousands of our members believe that a great wrong has been done by our agents. They have felt humiliated that the Book Committee did not condemn the acts of the agents, and call for their resignations. They have waited patiently for the assembling of the representative body of the Church, of which you are members-elect. These many thousand do not believe that any blame rests as yet upon the Church, but they do look to you to right the wrong, and to make restitution for it. The act of the agent is the act of the principal, and the principal must not only condemn the act of the agent, but he must assume the responsibility of the act, and make reparation for it. This well-known principle of law must apply in this case. So, brethren, the Church which has honored you with election to her highest representative body, looks to you to condemn the acts of the agents, the administration of the Book Committee, and make restitution for the wrong done.

But to whom shall restitution be made? To the United States Senate? No! The money paid by them was a just debt, and we owe them nothing except condemning the men that deceived them. To whom, then, shall restitution be made? To the men and women and children wronged—the old superannuate, the widow, and the orphan.

These are they that will rise up against us at the judgment, unless we restore unto them the \$100,000 taken from them. These grand old men, whose names are on the "honor roll," whose work for Methodism has made it the mightiest moral force on this continent, whose monument is the Church, in their name, I ask you to repair the wrong and restore the money.

The Senate was informed that the money was to go to this fund, and when it was rumored that a large per-

cent. was to go to a professional lobbyist, he (the lobbyist) denied it, and our agents denied it, and the Senate, therefore, refused to pass an amendment to protect the superannuate, the widow, and the orphan, deeming our agents absolutely trustworthy and the amendment, therefore, unnecessary. Did the United States Senate love these old preachers more than we do? If not, I beseech you, in their name to pledge to them that the Church will raise the \$100,000 and restore it.

If we do not this, how can we longer preach restitution as an integral part of repentance? Yea, how can we preach honesty, veracity, sincerity, and fidelity as necessary to religious character? The Church can raise this \$100,000, and will raise it; and the writer sincerely believes the raising of it will cause a revival of religion to sweep over our South land such as we have not seen for years. He believes it will not only be a wholesome lesson to our people and the world, but a means of grace that will bring hundreds and thousands to Christ and to the Church.

Finally, brethren, "prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

I have the honor to be your humble servant,  
WM. A. COOPER.)  
Clarksville, Va., Feb. 25, 1902.

A NAME THAT IS ABOVE EVERY  
NAME.

"Jesus, the name high over all  
In heaven or earth or sky;  
Angels and men before it fall,  
And devils fear and fly."

The house of Scipio had always been of good repute among the Romans; for stainless honor, for tried courage, for incorruptible integrity, for marked ability, they were renowned. Rome relied on them to lead her armies in the field, and to make her laws, and always to be on the side of justice and truth and honor as leaders and friends of the people. In one of their wars, when defeated by their enemies and reduced to extremities, they chose a Scipio, put him in command of their armies, and sent him "to carry the war into Africa;" there such was his success that he acquired the name, "Scipio Africanus;" by it was called and honored, was saluted as such on his return.

Jesus was the equal of the Father, though it was robbery to be equal with God, was sent by the Father to destroy the works of the devil and bring back to love and obedience a world that had rebelled and cast off the fear of its Maker, and made so famous the name of Jesus that when He went back to heaven the name was exalted above all principality and power and might and dominion and every name that is named not only in this world, but also in that which is to come.

After His work was done on earth, after He had died on the cross and was ready to ascend to the presence of the Father, two angels became His escorts, who said to His disciples as they stood gazing up to heaven: "This same Jesus which is taken up from you into

heaven shall so come in like manner as ye have seen Him go into heaven." Their minds are full of His coming glory.

Angels in heaven stood ready to cast their crowns at the feet of the King who had come back crowned with glory and honor, and whose name was "Jesus."

God doth not consider any honor too great to be rendered to His Son as "Jesus;" no one in heaven nor in earth, nor under the earth was found worthy to take and open the sealed book that was in the hand of Him that sat upon the throne save Jesus only; and every creature that is on earth and in heaven and under the earth unites in ascribing blessing and honor and glory and power unto Him that sitteth upon the throne and the Lamb forever.

He shall come as the Son of Man. "Jesus," in the glory of the Father, in His own glory and that of the holy angels; He shall come as Judge, and in triumph and glory such as our world has never seen, and it shall be as "Jesus." "God also hath highly exalted Him and given Him a name which is above every name, that at the name of 'Jesus' every knee shall bow of things in heaven and things in earth and things under the earth, and that every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father."

HERBERT T. BACON.

Clarksville, Va.

## A COMMENDATION.

March 8, 1902.

Rev. James Cannon, Jr.:

Dear Brother,—I have just read the open letter on the War Claim in the Recorder of February 20th. I thank God for one man on the editorial corps of Southern Methodism who could not be silenced on this grave subject. The plan suggested in the closing paragraphs of the "Open Letter" seems to meet all the requirements of the case. Condemn the deception practiced by the agents, retire them, elect an entirely new Book Committee, replace the \$95,000 paid Mr. Stahlman in the treasury of the Church, and then let us all try to forget the unhappy affair.

God bless you in your noble efforts to wipe off the stain of this affair.

Very truly,  
S. A. STEEL.

"The Twentieth Century Life of John Wesley" will be found to be a storehouse of facts and incidents, lightened up by pictures that make the whole study fascinating. Not only do its pages appeal to Methodists and to churchmen, but to all who desire to be acquainted with one of the great leaders in the history of Christianity. The first instalment shows that the subject is being handled in a worthy and competent fashion.

Published monthly by the Methodist Magazine Publishing Company, St. Louis, Mo. One dollar a year.

WOMAN'S BOARD OF HOME MISSIONS OF THE M. E. CHURCH, SOUTH, RICHMOND, VA., APRIL 18-23, 1902.

For this occasion the Southern Railway announces fare and one-third for the round trip on certificate plan, from all stations on its lines.

## GILDEROY ON HABIT.

An illustration or two on habit for the boys of your order. I once had an old man in my charge who had been a banker for long years. He formed the habit of wetting his fingers on his tongue when he had to count paper money. He got so he licked his fingers for everything, when he started to the table or when I called on him to pray. This was a habit and he did it unconsciously.

In my twentieth year I laid down the ax, plow, hoe, maul, wedge, plane and saw, and entered the ministry. I was in the habit of spitting in my hands when I went to grasp any tool. It took me nearly two years to break myself of that habit. Every time I arose in the pulpit to give out any text I would spit in my hands. I felt the need of a tight grip on something, often I did not have it on my subject. Finally I began with my hands in my pockets to keep from spitting in them. —St. Louis Advocate.

## A PARROT AT BREAKFAST.

A funny parrot lives in Brooklyn, and is very fond of the lady she lives with. When the breakfast bell rings in the morning, she will push open the door of her cage with her bill, fly down to the breakfast table, take her own chair, which she always knows and occupies at each meal, and wait till the family assembles. If they should not gather as quickly as she thinks they ought, she will call out, "Hurry up, folks, hurry up!" and at the same time hop over to the oat meal dish and attempt to lift the cover; for she is very fond of oat meal, and will make her entire breakfast of it. She would not touch the oat meal, even if she were able to life the cover; for she is a very good Polly. After finishing her breakfast, she flies right back to her cage.—Exchange.

CONFEDERATE VETERAN RE-  
UNION, DALLAS, TEXAS, APRIL  
22-25, 1902.

For the above occasion the Southern Railway begs to announce one cent per mile in each direction for the round trip from all stations on its lines to Dallas, Texas, and return short line mileage. Tickets to be on sale April 18th, 19th, and 20th, with return limit May 2d, except that by depositing ticket with joint agent at Dallas on or before April 30th and payment of 50 cents an extension of return limit until May 15th will be granted. Stop overs will be allowed within transit limit of ticket within S. E. P. A. territory west of and including Chattanooga and Atlanta. The rate from Richmond to Dallas and return will be \$28.65, and correspondingly low rates from all other points.

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Don't miss the opportunity of passing through "Land of the Sky"—the Switzerland of America.



## THE SUNDAY SCHOOL.

LESSON XII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 23.

**Text of the Lesson, Eph. v. 11-21.**  
**Memory Verses, 15-18—Golden Text,**  
**Eph. v. 18—Commentary Prepared**  
**by Rev. D. M. Stearns.**

[Copyright, 1902, by American Press Association.]

11, 12. "Have no fellowship with the unfruitful works of darkness." This week's study in this epistle and the next on the resurrection need not necessarily break the continuity of our study of the acts of the apostles, for in all the Scriptures we have the things concerning Him of whom Philip spake to the eunuch and whom we must see as the center of every lesson. In this epistle we are, as one has said, taken into the presence chamber of the King and made acquainted with His secret counsels and purposes concerning us. Only as we by faith enter into His love and purposes will we be delivered from the works of darkness mentioned in chapter iv. 31; I Cor. vi. 9, 10; Gal. v. 19-21. Intemperance, as generally understood, is one of the many works of darkness, but the child of God should be free from all if he would know the joy of being a child of the Lord Almighty (II Cor. vi. 14-18).

13, 14. "Awake thou that sleepest and arise from the dead and Christ shall give thee light." The three favored apostles, heavy with sleep on the Mount of Transfiguration and actually sleeping in Gethsemane, show us how the most highly favored believers may be indifferent to the great things of God and how this cry, "Awake thou that sleepest," may apply to us all.

15, 16. "See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." The Revised Version has on these two verses either in the text or the margin "Look therefore carefully how ye walk," "buying up the opportunity." The life of the believer is spoken of as a continual dying to self, an overcoming, a conflict, a race (I Cor. ix. 11; I John v. 4, 5; Eph. vi. 12; Heb. xii. 1), but in this epistle and elsewhere it is also called "a walk." In the climax in Isa. xl. 31, the walking—that is, the steady plodding—is more difficult than the mounting on wings or the running. We are entreated to walk worthy of our vocation, not as other gentiles walk, to walk in love, as children of light, to walk worthy of God, who hath called us unto His kingdom and glory (Eph. iv. 1, 17; v. 2, 8; I Thess. ii. 12). As to buying up the opportunities, if we had the zeal of unscrupulous business men, who for their own gain make corners in even the necessities of life, how much might be accomplished in the service of Christ? If we walked as Christ walked (I John ii. 6), all would be well, but who is sufficient? Our sufficiency is of God (II Cor. iii. 5).

17. "Wherefore be ye not unwise, but understanding what the will of the Lord is." It is not the will of God that any should perish, for He will have all to be saved and has made full provision for the same (II Pet. iii. 9; I Tim. ii. 4; John iii. 16). When sinners are saved, He desires that they should be holy and so fully yield to Him that they may prove in daily life how good and acceptable and perfect His will is (I Thess. iv. 3; Rom. xii. 1, 2). Our blessed Lord could truly say "I seek not mine own will." "I delight to do thy will, O my God" (John iv. 34; v. 30; vi. 38; Ps. xl. 8).

18. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." Drunkenness belongs to the unfruitful works of darkness; to be filled with the Spirit is the privilege of every child of light. Wine stimulates and exhilarates unnaturally, but the Holy Spirit stimulates supernaturally; the one is for self, the other for God. There is a drunkenness that does not come from wine or strong drink (Isa. xxix. 9), but is just as much the work of the adversary. Only that which is of God through Christ gives light and life; all that is not of God, causes stupor and drunkenness, and the manifestation of the flesh as God only can

operate to reach the desired results. In a very true and solemn sense the salvation of the world depends on the church, although it is equally true that only the Holy Spirit can save men from sin. The truth must be preached by men fired and led of God. By the simple means of preaching the truth it has pleased God to save them that believe.

19. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." A drunken man is apt to make himself known by his noisy talk or ribald song, but a Spirit filled person, having true melody in his heart, will sing unto the Lord. Each proclaims his master by that which comes from the abundance of his heart. In Col. iii. 16, we have the same result from the word of Christ dwelling richly in us; therefore, according to an axiom which says that things that are equal to the same thing are equal to one another, there is probably some connection between being filled with the Spirit and filled with the word of God. We know that the Spirit has written the word, and the Spirit is the word, and the word of God, the Lord Jesus, is the embodiment and manifestation of the written word. If we would be filled by the Spirit and used by the Spirit, let us lay up His word diligently in our hearts (Ezek. iii. 10, 11).

20. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." In I Thess. v. 18, it is written "In everything give thanks; for this is the will of God in Christ Jesus concerning you." How earnestly we should covet to be filled with the Spirit since He alone can live this holy and beautiful life in us! "He who spared not His own Son, but delivered Him up for us all, how shall He not, with Him, also freely give us all things" (Rom. viii. 32), and since "God is love" and has so loved us, He cannot give us anything that is not love, so we will thank Him for all things if we believe this. Mrs. Bottoms tells of two waiters whom she saw accidentally jostle one another, the one thereby spilling some hot water on the other, who meekly replied, "Never mind, it is all in the will." A lady whom I know told me that having spilled a bottle of ink on her carpet she was able to take it meekly and as part of His will.

21. "Submitting yourselves one to another in the fear of God." Some one has said that submission is the highest mission on earth, higher than home or foreign missions, and that unless one has learned it he is not fit for missionary service anywhere. In His life at Nazareth, in His baptism, in His public ministry and in His sufferings our Lord fully manifested this grace of the Spirit. As we can only show our love to God by our love to others, so we can only manifest true submission to God by submission to others.

### EPWORTH LEAGUE.

**Topic for the Week Beginning**  
**March 23, "Difficulties In the Way**  
**of Evangelizing the World."**

**Texts, Jonah i. 1-3; Matt.**

**xxiii. 37, 38; Mal. iii,**  
**8-10—Read Matt. iii.**

The last thing Jesus told His disciples before His ascension was "that repentance and remission of sins should be preached in His name among all nations." This is the special work of the church of Christ on the earth. For this the Holy Spirit was given on Pentecost and continues to abide in the church until the work is finished and Christ comes.

The world is to be evangelized. Matthew, Mark and Luke all tell the same story in different words. All nations are to be discipled, organized and taught the principles which Christ revealed. Men should repent of their sins and find salvation from them through Him.

The task of preaching and teaching and administering rests on the church. The power to convict, convince, persuade, regenerate and sanctify is with the Holy Spirit alone. He never fails to do His work where the church faithfully does her part. The two must co-

operate to reach the desired results. In a very true and solemn sense the salvation of the world depends on the church, although it is equally true that only the Holy Spirit can save men from sin. The truth must be preached by men fired and led of God. By the simple means of preaching the truth it has pleased God to save them that believe.

Why has not the world been evangelized before this time? Well may we ask the question! The answer is a long one and not easy to give or understand fully. Every age since Pentecost has seen faithful disciples who have lived and died for the faith, who have done all that inspired souls could do, and yet the work is unfinished.

This year the League gives special thought to this cause. We call it the cause of missions. It is really the bringing in and making real the kingdom of God among men. Special attention should be given to tracing the historical progress of the extension of the kingdom of God since the time of Christ.

A special library of helpful books has been prepared on this subject, and it is desired that every chapter of the League shall arrange for special reading or study of the work that has been done, is now in progress and should be attempted.

Rev. S. Earl Taylor, 57 Washington street, Chicago, has charge of this department and will aid all who wish information.

The particular difficulties in the way of success have ever been—

First.—Unfaithful messengers, like Jonah.

Second.—Unwilling hearers, like the Jews, who rejected Jesus.

Third.—Covetous followers who withhold offerings due the cause of God, as in the days of Malachi.

The work moves on in spite of all hindrances, because some are inspired by the same Spirit which sent John into the wilderness to preach "prepare ye the way of the Lord," and which from the opened heavens rested on Jesus when He had been baptized by John. The Spirit filled messengers shall find Spirit filled hearers and givers who will do the work.

### Real Joy.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things now, here in this life. Especially is this the case with this divine gift of the gladness of the soul. Do not rest content with any mere small, finite, temporal thing and call that joy. It is some mere passing earthly elevation of spirit. That is merely a selfish impression. That is not connected with any feeling of regret for our imperfection, as true joy must ever be. In true joy there can be no selfishness. It is the delight that comes from consciousness of the nearness of God, consciousness of love to Him, consciousness of sin forgiven, consciousness of living for the good of our brothers and sisters of the human family.—William MacDonald Sinclair.

### No Duty Without Love.

We cannot do our duty to any one without love. We cannot keep His commandments without doing our duty to men. But when we learn to love and to obey the promptings of love in our human relations we find that "His commandments are not grievous" any more. The spirit in us is in sympathy with the spirit in Him, and we are the children of our Father, which is in heaven.

—Outlook.

### She Hath Done What She Could.

"She hath done what she could," said the Master, "for Me." How tender and sweet was the word! "And the deed she hath done her memorial shall be Wherever My gospel is heard."

Ah, 'tis this that must try every deed that we do  
Ere Jesus pronounces it good;  
Not the thing we have done, but the love it may show,  
And whether we've done what we could.

There are some that are struggling along on the way  
And reaping, they think, only leaves,  
Whilst others return at the close of the day  
And bring in a harvest of sheaves.

But the eye of the Master is on every one;  
Not a sigh nor a struggle is lost,  
And it is not the much nor the little we've done,  
But—what has the offering cost?

Not the poor widow's mite nor the gold of the king  
Shall count of itself in the test;  
It will not be the stamp of the coin that we bring,  
But whether the gift is our best.  
—Philadelphia Ledger.

### WHAT ALCOHOL DOES.

**It Ruins a Man's Business, Health, Home, Happiness and Brains.**

Will any one deny that alcohol is not the chief cause of individual failures to properly make adjustments to the circumstances which underlie business and earning a living? said the late Leslie E. Keeley. Ventures sent to sea, like ships, with alcohol in command or at the helm cannot mind the winds, take proper astronomical observation or sail the ship to the right port. More men fail in business or lose their employment by reason of drink than from all other causes. Alcohol ruins a man's business, health, his home, his happiness, his brains.

By any showing whatever there is no cause which equals alcohol in producing insanity. It moves in triumphal procession along every route of stress which leads to the human brain and mind. Like a flood, it submerges sense, reason and the will, as the deluge did the valleys and the hills. Like a demon, it inhabits the man's vitals and blows its breath of oblivion through his senses into that most wonderful of God's mechanism, the higher brain centers. With fiendish suggestion of cure it lies ambushed in the mother's remedy for ailments of her children, and, hid in the darkness of nature's most incomprehensible secret, it reaches forth the skeleton hand of Mephistopheles and touches the unfolding tissue that God is weaving into a human brain. That touch is degeneration.

Not yet content, it sits at the accountant's desk and blots his page with error. It takes the business routes over the traveled ways and writes the word "infamy" on the business man's advertisement. It seeks out his rivals and enemies and whispers to them the awful word "drunkard." It seeks out his friends and teaches them to bow their heads in shame while murmuring the words of pity. When all business relations are broken and ruined, the tyrant of slaves turns about, and with an iron hand he grasps the man's brain and crushes reason, thought, love and happiness into the chaos of eternal ruin.

### HE WON THE FIGHT.

**A Pathetic Experience In John G. Woolley's Career.**

A writer in the temperance column of Christian Work says that those who are wont to claim that it is easy for a man who is polluted with an appetite for strong drink to quit and stay quit



should read the following bit of experience given by John G. Woolley. He says:

"I shall never drink again. But one night in a New England train and very ill I met a stranger who pitied me and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two, but alcohol was licking up my very blood with tongues of flame. I should have got drunk that night if I could. I thought of everything—of my two years of clean life, of the meeting I was going to, vouched for by my friend and brother, D. L. Moody, whose faith in me had gone out into all the world; of the bright little home in New York, of Mary and the boys. I tried to pray, and my lips framed oaths. I reached up for God, and he was gone, and the fiercest fiend of hell had me by the throat and shouted, 'Drink, drink, drink!'"

"It was not yet daylight, Sunday morning, when I stood on the station platform at Pawtucket all alone. I flew from saloon to saloon. They were shut. So were the drugstores, and all that day, locked in my room at the hotel, I fought my fight and won it in the evening by the grace of God, and the people never knew that the man who spoke to them that night had been in hell all day."

O mothers, as you love your now pure, sweet little boys, pray God to help you to so warn and teach them as to save them from becoming polluted with an appetite for strong drink!

#### WOMEN AND NARCOTICS.

##### What Dr. Norman Kerr Says Upon This Subject.

Dr. Norman Kerr writes as follows in Woman upon the constantly increasing use of narcotics by women:

"Alcohol is the narcotic most frequently used. But I could give you a formidable list of narcotics which women in all ranks of society are daily using—chloral, chlorodyne, ether, chloroform, less used by women in England than in America; sal volatile, eau de cologne and so on. I have known ladies addicted to alcohol to drink three bottles of brandy a day. A bottle a day is by no means an uncommon quantity."

"I have had patients who had habituated themselves to two ounces—960 grains—of chloral as their daily allowance. Twenty grains of chloral, I may say, is a full medicinal dose. I have treated patients who have been in the habit of swallowing eight ounces of chlorodyne a day, and I have known ladies who could take a pint of chlorodyne in the twenty-four hours."

"Both tea and coffee are used in excess. I found a patient insensible in her room one day who had drank nothing but tea. But she had consumed a pound of tea in the day."

"Tobacco in the form of cigars as well as of cigarettes is constantly resorted to."

##### Temperance Axioms.

Drink will make you a prey to vile imaginations.

Drink will make you blind to the pure and good and beautiful.

Drink will put you at many disadvantages in the race of life.

##### How Alcohol Poisons One.

Alcohol is a poison. It kills in large doses and half kills in smaller ones. It produces insanity, delirium, fits. It poisons the blood and wastes the man. —Professor James Miller, M. D.

It would be a great surprise to not a few people if God should answer their prayers.

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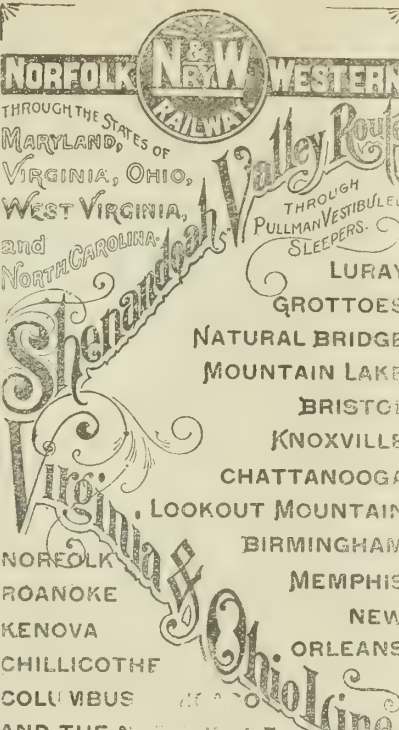
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REV. JAMES CANNON, JR., Editor.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.

R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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East Halifax, Scottsburg, March 8th, 9th.

South Boston and Houston, March 9th, 7:30 P. M.

Chatham, Olive Branch, March 15th, 16th.

Mt. Vernon, March 19th, 7:30 P. M.

Chase City, Trinity, March 22d, 23d, 11 A. M.

Clarksville, March 23d, evening; 24th, morning.

Boydton, March 26th, 7:30 P. M.

Henry, Mt. Bethel, March 29th, 30th.

Martinsville, March 30th, 7:30 P. M.

Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.

Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hycos, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

## Religious News.

### STUDENT VOLUNTEER MISSIONARY CONVENTION.

Massey Music Hall, of Toronto, Canada, holds about 4,000 persons, and on Wednesday afternoon of last week, when the first session of the fourth International Convention of the Student Volunteer Movement for Foreign Missions was held, there was hardly an unoccupied seat in the house. In the evening, when the formal addresses of welcome were delivered, the building could not hold the multitudes that sought entrance, and an overflow meeting was held in Metropolitan Methodist Church, nearby.

To one who is not familiar with the Student Volunteer Movement the great concourse of people, the vast majority of them students representing institutions for higher education in the United States and Canada, has only an indefinite significance, and may smack somewhat of supercharged enthusiasm. But to one who has watched the marvelous development of the movement, and has seen its early promises more completely fulfilled in practical results than was hoped at the beginning, that great body of representative students was not only the realization of prophecy, but the concretization of consecrated power that is destined to exercise a great and determining influence in the evangelization of the world. There was enthusiasm there, but it was not the empty ebullition of mere numbers. It was a holy enthusiasm, born of noble purpose, and was the expression of deep consecration and intelligent apprehension of the opportunity for large service and of responsibility for the use of that opportunity. Those young people seemed to come from an atmosphere of prayer, and to be actuated by a deep desire to know the mind of the Spirit concerning themselves as related to the supreme work of the redemption of the world through Jesus Christ. And as one looked over that audience he could not escape the impression that, as they were there as representatives of a vast student body, we have in the educational institutions of evangelical Christianity a force the value and potency of which has not yet been fully comprehended nor completely enlisted as an agency in bringing the peoples now lying in darkness to a knowledge of the Truth.

### PREVIOUS STUDENT VOLUNTEER CONVENTIONS.

It is the plan of the Student Volunteer Movement leaders to have a convention of the sort held in Toronto once in a student generation. In 1891, the first convention was held in Cleveland, and was attended by 680 delegates, representing 151 institutions, all the leading mission boards of North America, and nearly every mission field. At the second, held at Detroit, in 1894, there were present over 1,300 delegates, including students from 294 institutions, the representatives of 54 American and Canadian mission boards, missionaries from all the great mission fields, and the national leaders of the various organizations that work among young people. In 1898 the third convention met in Cleveland, with an attendance of 2,200 delegates. Of these

1,598 students and 119 professors came from 461 institutions. There were 87 representatives of mission boards and societies, 89 returned missionaries, and 100 national and State officers of Young Men's and Young Women's Christian Associations and young people's societies.

In addition two conventions of this sort have been held in Great Britain, the first in Liverpool in 1896, which was attended by about 1,000 delegates and the other in London two years ago, at which 1,600 delegates were in attendance. These assemblages of students are said to have been the largest of the kind ever held in Europe, while it is certain that the convention which closed in Toronto last Sunday evening was the largest and most significant gathering of students in the world's history. This is seen to be so when one considers the motives back of the convention. These students assembled for (1) helpful association and conference; (2) to consider unitedly the leading problems of the world's evangelization; (3) to gain inspiration and a vision of the missionary possibilities of the Church; (4) to pray and earnestly resolve to enter with greater consecration upon the work of extending the kingdom of Christ among the non-Christian nations. To bring about these results addresses were delivered by representatives of some of the chief missionary societies, by missionaries returned from the field, and by leaders in the Volunteer Movement; discussions were held on subjects vitally related to the work of the missionary, the promotion of missionary zeal, and the dissemination of missionary information, etc.; special conferences were convened to consider matters related to the great mission fields of the world; an exhibit was shown which included a collection of missionary literature, with books and periodicals suitable for missionary libraries, a special model library for the missionary himself, printed matter used by the societies for home agitation of missions, raising funds, missionary education.

### THE KEYNOTE OF THE CONVENTION.

At the initial session on Wednesday afternoon the keynote of the convention was struck by Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, in a vigorous, incisive and practical address in which he made an earnest plea for a closer walk with God, a complete surrender to Jesus Christ, the reproduction of the Christ spirit in one's own life. The occasion was one of deep heart-searching, and doubtless many, under the inspiration of the address, determined not only to seek for themselves entire freedom from sin and entrance into that life which is hid with Christ in God, but to endeavor to lead others into the same precious experience. This determination was stimulated by the address of Mrs. Howard Taylor, of China, who in a simple and winning manner spoke of the freedom of those who are in Christ Jesus, of the fullness of His love, and of the riches of Christian experience into which all may enter who would. And this spirit of personal devotion to Jesus Christ as Saviour and Master seemed to pervade the entire convention, and there was not a session in which that supreme idea and



purpose was not introduced and emphasized.

#### WHAT HAS BEEN DONE BY THE STUDENT VOLUNTEER MOVEMENT.

Thursday morning the report of the Executive Committee of the Movement was read by Mr. Mott. It is in many respects a remarkable document. It declares that the Movement, which was established in 1886, had for its primary object the raising up in North America of a sufficient number of capable missionary candidates to meet the requirements of the various missionary societies, and to help these missionary candidates to properly equip themselves for their life work, and to develop among those students who remain at home a sense of responsibility for the maintenance and reinforcement of the various foreign missionary enterprises of the churches. The field of the Movement is a vast and rich one, embracing as it does all colleges, universities, and other institutions of higher learning in the United States and Canada, of which there are about 1,000, with over 200,000 students. One gets at a glance the importance and magnitude of this Movement, and when he looks into the intelligent and eager faces of the nearly 3,000 delegates in the convention he gets some idea of its momentum and possibilities.

It is quite proper to ask what the Movement has done. The answer is found in Mr. Mott's report, as far as results can be shown in that form. The report states that through visitation of travelling secretaries, summer conferences, and correspondence the Movement has touched about 800 institutions, in over half of which nothing was being done in the interest of foreign missions prior to the introduction of the Movement, while in many others, where there had been more or less missionary interest, the Movement has greatly stimulated and developed that interest. Then the educational work of the Movement is vast in its significance and importance, as it has been the chief factor in the recent remarkable awakening of scientific study of missions in educational institutions. Eight years ago, when the educational department was organized, there were only a score of mission study classes in the colleges and seminaries of North America. Four years ago, at the Cleveland convention, 267 classes were reported, having 2,361 students; while there are now 325 classes, with 4,797 students. It is stated that over one half of these students are not volunteers. They are preparing in these study classes to prepare themselves to carry the burdens and meet the responsibilities of the churches at home, while their fellow-volunteer missionaries are laboring on the foreign field, and thus the Movement is achieving a twofold end.

Here are a few significant and illuminating passages from Mr. Mott's report:

We have the names of 1,953 volunteers who, up to the present year, have sailed. They have gone out in connection with about fifty different missionary societies, and are scattered throughout all parts of the non-Christian world. Doubtless other volunteers of whom we have no record are at work

on the mission field. During the four years which have elapsed since the Cleveland convention, sixty per cent. more volunteers have gone to the mission field than during the four years preceding that gathering. Taking the whole life of the Volunteer Movement into consideration, nearly 100 per cent. more volunteers have sailed during the last eight years than during the first eight years.

The question from time to time recurs, are the leaders of the Movement going out to the field? Of the forty-six volunteers who have served the Movement as members or secretaries of the Executive Committee, twenty-seven have sailed and nine are either under appointment or have applied to the boards. Of the remainder five have been prevented from going by ill health and four are still in preparation. This does not include missionaries who have served the Movement.

The Volunteer Movement has exerted a mighty reflex influence on the religious life of the colleges and theological seminaries. If the volunteers and all that pertains to the work of the Movement were taken from our institutions, what loss these institutions would suffer. Missionary intelligence, missionary activity, and the missionary spirit have done far more than is generally realized to counteract the evil and subtle influences of pride, selfishness and rationalism as manifested in different student communities. Those who have travelled among the colleges have frequently observed that the greatest manifestation of the presence and work of the Holy Spirit has been in those places where there has been also the largest obedience to the missionary purposes of God.

#### HOW THE MOVEMENT WAS STARTED.

The extension of the Student Volunteer Movement is seen more vividly in the following statement from the report of the Executive Committee:

In 1894 the Movement had touched by its travelling secretaries 256 institutions; since then the number visited by them has increased to 798. Then the Movement had three secretaries; now it has eight. That year it rallied to the Detroit convention 1,325 delegates; in this convention we have fully twice that number. Then the Movement had issued eight pamphlets; now its list of publication includes 13 pamphlets and 18 text-books. Then there were less than 30 mission study classes, with but 200 members; during the past year there have been over ten times as many classes, with a total membership of nearly 5,000. Up to the time of the Detroit convention nearly 700 volunteers had sailed; since then the number has increased to nearly three times that number. At that time there was in many places an unfortunate chasm existing between volunteers and non-volunteers; now these two classes are united in spirit and effort, and the students who are not volunteers recognize increasingly that a burden of responsibility equal to that borne by the volunteers rests also upon them for the world's evangelization. Then there was no organized missionary work carried on by students among the young people of the Churches; now there are well-organized student campaigns in connection

with a dozen or more denominations and participated in by hundreds of students. In 1894 the Volunteer Movement was established only in North America and the British Isles, with beginnings also in Scandinavia and South Africa; now it is firmly planted in every Protestant country of the world, and the volunteer idea has been successfully transplanted to the student centers of non-Christian lands. Then there were Christian student movements in only three or four countries, and these were not related to each other; now there are eleven national or international student movements bound together in sympathy and effort by the World's Student Christian Federation.

#### PROGRAMME OF THE MOVEMENT.

From this statement it will be seen that, while the movement has been making history, there is still a large element of the prophetic in it. And this impression deepens when the programme of the movement is studied. The leaders boldly declare that only a beginning has been made; that the next quadrennium must mark a decided advance in every department of the Movement's scheme of work; that the study of missions by the students and professors of the land must be greatly increased; and that these persons shall become foreign mission specialists, thinkers, writers, authorities on foreign mission problems. The programme involves also the enrollment of more students than heretofore as volunteers, as the boards are asking for more candidates than are now available, and the imperative call from the field must be heeded. Then the Movement is promoting the best possible preparation of volunteers for work on the field, by supplementing the work of the educational institutions, and by enabling the volunteers not only to secure a knowledge of missions through the mission study courses, but to acquire the habits of systematic, progressive, devotional Bible study, of the observance of the morning watch, and of intercessory prayer. The Movement claims, and with propriety, that the volunteer should be trained to become a missionary before he goes to the foreign field; he should learn while in college how to win men to Christ. It holds also that the volunteers should be held true to their life and purpose, and they should be encouraged by every proper means to go to the mission field. The necessity of this arises from the urgent need in the field, and the fact that for various reasons some who volunteer do not respond when they are called upon to enter the service. But it must be said that many of these who have been hindered from going abroad, either through their nonacceptance by the boards or through other disqualifications, have thrown themselves into home mission work in destitute fields, others have become city missionaries, and some have transformed the spirit of their local churches as far as foreign missions are concerned.

The Movement is endeavoring to develop in the students who are called to spend their lives at home a deeper sense of personal responsibility for the world's evangelization. If the world's

evangelization is to be achieved in this generation, as the watchword of the Movement proposes, the Christian students of the world must contribute generously to that end by united and undaunted service; and those who remain at home must co-operate with those who go into the field, and missionary consecration is the demand of the hour, for out of it will surely come the most glorious missionary progress and triumph.

#### A DEEPLY SPIRITUAL MOVEMENT.

The spirit of the movement is seen in the statement that it constantly seeks to develop the spiritual life of the institutions in which it operates. The report quoted above declares: "Unless students are bringing to bear upon their lives day by day the Word of God, unless they are giving themselves to secret and united prayer, unless they are experiencing the saving power of Jesus Christ, and unless their hearts burn with the desire to please and to serve Him, the conditions are wanting for the development and manifestation of real missionary life. Where men are conscious of the presence of God they are most likely to hear and to heed His voice. A spiritual atmosphere is, indeed, essential to safe volunteering and to all self-denying effort on behalf of the extension of Christ's kingdom. Therefore let the Movement, including all its members, place greater emphasis than ever before on the cultivation of a strong spiritual life at all our student centers."

Bishop Thoburn, in a brief but burning address in one of the earlier sessions of the convention, placed the emphasis upon the same point, and as his convictions on missionary problems are founded upon long observation and personal experience, they are the more entitled to be heeded. He said that only spiritual persons can lead an inquirer to Christ, or can teach those who are babes in Christ, or can develop those New Testament gifts which are needful for the development of every Christian church; and only spiritual men can raise up spiritual churches. And again and again during the convention the same note of a deeper spirituality, a fuller consecration, a broader outlook, and a greater eagerness to respond to human need through the gracious ministrations of the Gospel was struck.

#### THE MORNING SESSIONS OF THE CONVENTION.

The convention session of Thursday, Friday, and Saturday mornings were seasons of spiritual refreshing, and of great inspiration. It was medicine to the heavy heart of the returned missionary to look into the faces of those thousands of students who were making the missionary's work a study, and were getting ready to enter into the more serious concerns of missionary endeavor after a while. The religious pessimist would have suffered a transformation if he could have felt the thrill of those meetings and felt the pulse of the vast movement they represented. The addresses were of a high order, and were laden with information and brimming with inspiration. Among the speakers were Dr. George Scholl, of the Evangelical Lutheran Church, who outlined the necessary

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WASHINGTON. —In this discourse Dr. Talmage would lift people out of despondency and bring something of future joy into earthly depression. The text is Hebrews vi, 19, "Which hope."

There is an Atlantic ocean of depth and fullness in the verse from which my text is taken, and I only wade into the wave at the beach and take two words. We all have favorite words expressive of delight or abhorrence, words that easily find their way from brain to lip, words that have in them mornings and midnights, laughter and tears, thunderbolts and dewdrops. In all the lexicons and vocabularies there are few words that have for me the attractions of the last word of my text, "Which hope."

There have in the course of our life been many angels of God that have looked over our shoulders, or met us on the road, or chanted the darkness away, or lifted the curtains of the great future, or pulled us back from the precipices, or rolled down upon us the rapturous music of the heavens, but there is one of these angels who has done so much for us that we wish throughout all time and eternity to celebrate it—the angel of hope. St. Paul makes it the center of a group of three, saying, "Now abideth faith, hope, charity." And, though he says that charity is the greatest of the three, he does not take one plume from the wing, or one ray of luster from the brow, or one aurora from the cheek, or one melody from the voice of the angel of my text, "Which hope."

That was a great night for our world when in a Bethlehem caravansary the Infant Royal was born, and that will be a great night in the darkness of your soul when Christian hope is born. There will be chanting in the skies and a star pointing to the Nativity. I will not bother you with the husk of a definition and tell you what hope is. When we sit down hungry at a table, we do not want an analytical discourse as to what bread is. Hand it on; pass it round; give us a slice of it. John speaks of hope as a "pure hope;" Peter calls it a "lively hope;" Paul styles it a "good hope," a "sure hope," a "rejoicing hope." And all up and down the Bible it is spoken of as an anchor, as a harbor, as a helmet, as a door.

#### Power of Hope.

When we draw a check on a bank, we must have reference to the amount of money we have deposited, but Hope makes a draft on a bank in which for her benefit all heaven has been deposited. Hope! May it light up every dungeon, stand by every sickbed, lend a helping hand to every orphanage, loosen every chain, caress every forlorn soul and turn the unpictured room of the almshouse into the vestibule of heaven! How suggestive that mythology declares that when all other deities fled the earth the goddess Hope remained!

It was hope that revived John Knox when on shipboard near the coast of Scotland he was fearfully ill, and he was requested to look shoreward and asked if he knew the village near the

coast, and he answered, "I know it well, for I see the steeple of that place where God first opened my mouth in public to his glory, and I am fully persuaded how weak that ever I now appear I shall not depart this life till my tongue shall glorify his holy name in the same place." His hope was rewarded, and for twenty-five more years he preached. That is the hope which sustained Mr. Morrell of Norwich when departing this life at twenty-four years of age he declared, "I should like to understand the secrets of eternity before tomorrow morning." That was the kind of hope that the corporal had in the battle when, after several standard bearers had fallen, he seized the flag and turned to a lieutenant colonel and said, "If I fall, tell my dear wife that I die with a good hope in Christ and that I am glad to give my life for my country." That was the good hope that Dr. Goodwin had in his last hour when he said: "Ah, is this death? How have I dreaded as an enemy this smiling friend!"

No better medicine did a man ever take than hope. It is a stimulant, a febrifuge, a tonic, a catholicon. Thousands of people long ago departed this life would have been living today but for the reason they let hope slip their grasp. I have known people to live on hope after one lung was gone and disease had seemed to lay hold of every nerve and muscle and artery and bone.

Alexander the Great, starting for the wars in Persia, divided his property among the Macedonians. He gave a village to one, a port to another, a field to another and all his estate to his friends. Then Perdicas asked, "What have you kept for yourself?" He answered triumphantly, "Hope." And, whatever else you and I give away, we must keep for ourselves hope—all comforting, all cheering hope. In the heart of every man, woman and child that bears or reads this sermon may God implant this principle right now!

#### Usefulness to Come.

Many have full assurance that all is right with the soul. They are as sure of heaven as if they had passed the pearly panels of the gate, as though they were already seated in the temple of God unrolling the libretto of the heavenly chorister. I congratulate all such. I wish I had it, too—full assurance—but with me it is hope. "Which hope." Sinful, it expects forgiveness; troubled, it expects relief; bereft, it expects reunion; clear down, it expects wings to lift; shipwrecked, it expects lifeboat; bankrupt, it expects eternal riches; a prodigal, it expects the wide open door of the father's farmhouse. It does not wear itself out by looking backward; it always looks forward. What is the use of giving so much time to the rehearsal of the past? Your mistakes are not corrected by a review. Your losses cannot, by brooding over them, be turned into gains. It is the future that has the most for us, and hope cheers us on. We have all committed blunders; but does the calling of the roll of them make them any the less blunders? Look ahead in all matters of usefulness. However much you may have accomplished for God and the world's betterment your greatest usefulness is to come. "No," says some one, "my health is gone." "No," says some one, "my money is gone." "No," says some one, "the most of my years are gone and therefore my usefulness." Why, you talk like an infidel. Do you suppose that all your capacity to do good is fenced in by this life? Are you going to be a lounge and do nothing after you have quit this world? It is my business to tell you that your faculties are to be enlarged and intensified and your qualifications for usefulness

multiplied tenfold, a hundredfold, a thousandfold.

Is your health gone? Then that is a sign that you are to enjoy a celestial health compared with which the most jocund and hilarious vitality of earth is invalidism. Are your fortunes spent? Remember, you are to be kings and queens unto God. And how much more wealth you will have when you reign forever and ever! I want to see you when you get your heavenly work dress on. This little bit of a speck of a world where we get ready to work. We are only journeymen here, but will be master workmen there. Heaven will have no loafers hanging around. The book says of the inhabitants, "They rest not day nor night." Why rest when they work without fatigue? Why seek a pillow when there is no night there? I want to see you after the pedestrianism of earth has been exchanged for power of flight and velocities infinite and enterprises interstellar, interworld.

I suspect that the telescope of that observatory brings in slight constellations that may comprise ruined worlds which need looking after and need help saintly and missionary. There may be worlds that, like ours, have sinned and need to be rescued, perhaps saved by our Christ or by some plan that God has thought out for other worlds as wise, as potent, as lovely as the atonement is for our world. The laziness which has cursed us in this world will not gain the land of eternal activities—so much tonic in the air, so much inspiration in the society, so much achievement after we get the shackles of the flesh forever off. Do not dwell so much on opportunities past, but put your emphasis on opportunities to come.

#### Our Real Beginning.

Am I not right in saying that eternity can do more for us than can time? What will we not be able to do when our powers of locomotion shall be quickened into the immortal spirit's speed? Why should a bird have a swiftswiftness of wing when it is of no importance how long it shall take to make its aerial way from forest to forest and we, who have so much more important errand in the world, get on so slowly? The roebuck outruns us, the hounds are quicker in the chase, but wait until God lets us loose from all limitations and hindrances. Then we will fairly begin. The starting post will be the tombstone. Leaving the world will be graduation day before the chief work of our mental and spiritual career. Hope sees the doors opening, the victor's foot in stirrup for the mounting. The day breaks—first flush of the horizon. The mission of hope will be an everlasting mission, as much of it in the heavenly hereafter as in the earthly now. Shall we have gained all as soon as we enter realms celestial—nothing more to learn, no other heights to climb, no new anthems to raise, a monotony of existence, the same thing over and over again for endless years? No! More progress in that world than we ever made in this. Hope will stand on the hills of heaven and look for ever brightening landscapes, other transfigurations of color, new glories rolling over the scene, new celebrations of victories in other worlds, heaven rising into grander heavens, seas of glass mingled with fire, becoming a more brilliant glass mingling with a more flaming fire. "Which hope."

Now, let me introduce this feeling into the lives of some who are at times hopeless. There is a family whose son has gone wrong. Father and mother have about given him up, he seems so headlong, so ungrateful, so dissipated, and the old folks do not know half the

story of moral precipitation. He has ceased writing home, but they hear of him through people who like to carry bad news, and every time the report is more deplorable. He swears, he gambles, he drinks, he goes into all the shambles of sin. His former employer says there is no hope for him, and all outside the family agree in thinking he will never reform. The father and mother have not quite given him up, and these words are to strengthen their hope. That boy is going to come back. You have a hold on him that you must not relax. Through prayer you may win the eternal God for your side of the struggle. You must enlist all the heavenly dominions, cherubim and seraphim and archangel, in the movement to save your son. Some day or some night he will call a halt to his infamous practices. Something will happen to him, as happened in a New York hotel to a son of one of the most distinguished clergymen of Scotland and one of the queen's chaplains. "When can I see you?" said a distinguished looking young man at the close of one of my services in Brooklyn tabernacle. I said, "You can see me now." He said: "No; I want a private conversation with you at your own house. When can I come?" I said, "Tomorrow night." "Your name," I asked. He gave me his name, the exact name of his father, whose name was known and is known through the Christian world, though years ago he departed this life. Returning home, I took up a book of which his father was the author, and in the picture at the opening of the book I found that the young man had most markedly his father's features. So I was sure there was no deception.

#### Forgive the Repentant.

On the following evening he came. He said that he was the black sheep of the family flock. He had wandered the world over and been in all kinds of wickedness, but a few nights before, after reading a letter from his mother in Scotland, he had retired for sleep, but in the adjoining room he heard some young men in such horrible conversation he could not sleep. He was shocked as he had never before been by the talk of bad men. He arose, struck a light, took out the letter from his mother and knelt down by his bedside and said, "O Lord God of my mother, have mercy on me!" He said that since that prayer he was entirely changed and loved what he before hated, and hated what he before loved, and asked what I thought it all meant. I replied, "You have become a Christian." He said he might be called at any time to leave the city. I never saw him again, but it seemed to me that he had turned his back upon his wicked past and had started in the right direction. And it may be so with your boy. Write him often. Tell him how you are all thinking of him at home, and it may be, your letter in hand, he may call upon his mother's God to help and save him. Hope, you of the gray hairs and wrinkles! Heaven has its thousands of souls who were once as thoroughly wrong as your boy is. They repented, and they are with the old folks in the healthy air of the eternal hills, where they have become young again. Hope on, and, though you may never hear of your son's reformation and others may think he has left this life hopeless, who knows but that in the last moment, after he has ceased to speak and before his soul launches away, your prayer may have been answered and he be one of the first to meet you at the shining gate. The prodigal in the parable got home and sat down at the feast, while the elder brother who never left the

(Continued on page 14.)



## ONE TOUCH OF MOTHERHOOD.

A lady in waiting to Queen Alexandra told a friend a touching little incident which took place soon after the death of her son, the Duke of Clarence. The princess, with her usual gentle reticence, tried to hide the grief for her first-born. It was shown only in her failing health and in increased tender consideration for all around her. One day, while walking with one of her ladies in the quiet lanes near Sandringham, she met an old woman weeping bitterly and tottering under a load of packages. On inquiry, it appeared that she was a carrier, and made her living by shopping and doing errands in the market town for the country people.

"But the weight is too heavy at your age," said the princess.

"Yes. You're right, ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy—ma'am."

"And where is he now?"

"Jack! He's dead! Oh, he's dead!" the old woman cried wildly.

The princess, without a word, hurried on, drawing her veil over her face to hide her tears.

A few days later a neat little cart with a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and has never been told the rank of the friend who has tried to make her life easier for the sake of her dead boy.—Chicago Post.

## BISHOP VINCENT'S WISE WORDS

"Reverence for parental authority," he declared, "is the foundation of reverence for all authority, and this spirit of good citizenship in the State is, in its turn, the only sure guaranty of national permanence. The cornerstone of commonwealth is the hearthstone. Bad laws cannot make good citizens. Lawless homes mean eventually a disorganized society and a decadent nation. Nations have prospered just in proportion to the persistence of personal and domestic virtue. China, the oldest nation on earth to-day, has always exalted reverence for ancestors to the character of a religious principle. Our very first antidote, then, to the anarchic spirit is the cultivation of this fundamental duty in the home."

"Parents are also bound to live so that their children can honor them. Selfish and irreligious lives cannot expect to be honored. Fathers are to be pitied who refuse all religious sanctions for such a duty, and then have nothing higher than their own authority or that of nature to appeal to. Jesus, then, was only indorsing this Fifth Commandment and extending its application in obeying and honoring His mother as He did and in inculcating obedience to all authority in family, Church and State. And so was St. Paul when he declared: 'There is no authority but from God.'"

The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge you must toil for it, if food you must toil for it, and if pleasure you must toil for it.—Ruskin.

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## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 6, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.  
LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, except Yorktown, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

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Route.	No. 27.	No. 31.
Leave Richmond	12:28 noon	10:40 P M
Arrive Petersburg	1:08 P M	11:30 P M
Arrive Henderson	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday		8:30 A M
Arrive Raleigh	5:04 P M	3:41 A M
Arrive South'n Pine*	6:57 P M	6:37 A M
Arrive Pinehurst	7:17 P M	**6:10 A M
Arrive Hamlet	7:50 P M	6:30 A M
Arrive Charlotte	10:45 P M	9:51 A M
Arrive Wilmington		12:05 noon
Arrive Columbia	11:20 P M	9:40 A M
Arrive Savannah	2:20 A M	12:10 noon
Arrive Jacksonville	6:30 A M	3:50 P M
Arrive St. Augustine	8:50 A M	5:00 P M
Arrive Tampa	5:00 P M	5:00 P M
Arrive Athens	4:08 A M	2:19 P M
Arrive Atlanta Cen T.	5:30 A M	3:35 P M
Arrive Macon	11:10 A M	7:20 P M
Arrive Montgomery	11:00 A M	9:20 P M
Arrive Mobile	4:12 P M	2:55 A M
Arrive New Orleans	8:30 P M	7:30 A M
Arrive Chattanooga	1:00 P M	12:35 A M
Arrive Nashville	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

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TRAINS ARRIVE RICHMOND

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6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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## THE VOLUNTEER MOVEMENT.

(Continued from Page 9.)

qualifications for successful missionary work; Bishop Thoburn, who emphasized the need of a deep spiritual life in the missionary on the field; Mr. Harlan P. Beach, who magnified the educational work of the Volunteer Movement; Mr. John W. Wood, who revealed the potency of the printed page as a missionary agency; Dr. E. E. Chivers, who discussed the relation of young people's societies to the Movement; the Hon. S. P. Capen, president of the American Board, who emphasized the necessity of making the financial plans of the Church commensurate with the magnitude of the task of the world's evangelization; Dr. John F. Goucher, who showed the relation existing between financial co-operation in the Church and the world's salvation; Mr. Earl Taylor, who pleaded that the churches remain no longer on a peace footing with reference to the warfare with sin, superstition, and the degradation of heathendom, but that it arise, put on the armor, and go forth to the conquest of the world for Christ. There were many other speakers at these morning sessions, and the addresses generally registered high for instruction, edification, and inspiration.

## THE EVENING SESSIONS OF THE CONVENTION.

The five evening sessions of the convention were remarkable for the deep religious tone which characterized them, and for the wonderful breadth of vision which they presented. The speakers were men who had personal knowledge of the things they discussed. There was no idle speculation, no spinning out of fine theories, no straining after the spectacular, but a deep, sincere and consuming purpose to honor God, exalt Christ, learn the mind of the Spirit, and to so present the supreme work of the Church of God that those who heard might be enlightened and some induced to become in a complete and practical sense co-workers with Christ in the world's redemption.

On Wednesday evening, as mentioned above, the speechmaking was largely of the welcoming sort, with the exception of the address of Dr. Ross Stevenson, who emphasized the obligation of the Church to support foreign missions. But on the other evenings the addresses were of a higher and more inspiring type. India, Korea, Africa and China were heard from through men who had toiled long, faithfully and arduously in those fields. The Rev. William Hotchkiss spoke for Africa, and told a thrilling story of his work; the Rev. C. A. R. Janvier made a stirring plea for India; the Rev. W. S. Ament and Howard Taylor, M. D., who had spent many years in China, represented that field.

Friday evening the convention hall was filled to its utmost limits, and the vast audience was lifted to the heights by the addresses of Mr. John R. Mott and Bishop Galloway, the latter magnifying in a magnificent way the invaluable services rendered by the missionary in the development of civilization through the redemption of men. Mr. Mott spoke with unusual vigor and convincing clearness on the need of a forward movement in the non-Christian world. His recent visit to the various

mission fields gave peculiar force to his remarkably virile address, at the conclusion of which financial pledges were asked for the support of the work of the Student Volunteer Movement during the next four years, and in a very short time, without any particular pressure, about \$15,000 was secured for each year of the quadrennium.

The evening meetings advanced one step toward the climax on Saturday, when the addresses were given by Prebendary Fox, of England, and Mr. Robert E. Speer, of New York. The speech of the former was an urgent appeal for loyal support of the missionary in the hardest fields, among the chief of which the work among the Mohammedans was placed. Mr. Speer's address was by many regarded as the crown of the convention as far as the speeches were concerned, and it certainly was a marvel. He gave statistics for twenty minutes which staggered the audience, and showed the comparative expenditures of Germany, Great Britain, Canada and the United States for various commercial and governmental purposes and their expenditures for the work of the world's evangelization. The exhibit was amazing. But, after a thorough discussion of money, men and machinery as related to the work of missions, he presented the urgency of humanity's need for the Gospel with such solemn earnestness, clearness, and candor that his appeal to the young men and women to forsake all and follow Christ seemed irresistible.

## THE LAST DAY OF THE CONVENTION.

A remarkable series of meetings was held on Sunday. In the morning Massey Hall was pretty well filled, the audience consisting solely of delegates. The sermon was preached by Bishop Baldwin, of Huron, from the text, "Jesus Christ the same yesterday, and to-day, and forever." It was followed by an address by Mrs. Howard Taylor, which for spiritual insight, simplicity of statement, deep seriousness and burning earnestness was pre-eminent. Having been for many years engaged in active service in the field, and having sacrificed and endured so much for Christ's sake, she was competent to speak as one who had entered into the fellowship of His suffering.

Mrs. Taylor's powerful presentation of the glory of service on the mission field was an admirable preparation for the services of the afternoon—separate meetings for young men and young women—at which the appeal for decision for missionary service was pressed home gently, but firmly. As the students, many of them with radiant faces, many of them with serious faces, one denoting a decision for service and the other a lingering in the valley of indecision, passed out of the churches in which these meetings were held, they were handed the volunteer card, which on being filled out declares it to be the purpose of the signer, "if God permit, to become a foreign missionary." The declaration, so the card states, "is not to be interpreted as a 'pledge,' for it in no sense withdraws one from the subsequent guidance of the Holy Spirit. It is, however, more than an expression of mere willingness or desire to become a foreign missionary. It is the statement of a definite life purpose, formed under the direc-

tion of God. The person who signs this declaration fully purposes to spend his life as a foreign missionary. To ward this end he will shape his plans; he will devote his energies to prepare himself for this great work; he will do all in his power to remove the obstacles which may stand in the way of his going; and in due time he will apply to the boards to be sent out. Only the clear leading of God shall prevent his going to the foreign field. While it is the duty of every Christian to face this question, no one should decide it without careful thought and earnest prayer. Having confronted the question, no one should leave it until a decision pleasing to God has been reached. 'Understand what the will of the Lord is.'"

## THE CULMINATION.

The convention culminated in a memorable farewell meeting in Massey Hall, to which only delegates were admitted. It was a remarkable session, and the impressions made will remain as a blessed and indelible memory, while the inspiration for service which it fostered will stimulate many young people throughout the land to attainment of a deeper spiritual life and a richer Christian experience, and have its fruitage in holier, wider, more intelligent and more consecrated service, that shall have for its objective the greater glory of God and the evangelization of the world in this generation.—N. Y. Advocate.



## PREACHERS' MEETING.

The Methodist Preachers' Meeting yesterday was the largest gathering of that body since the adjournment of the Virginia annual conference in November last, every pastor in the three cities, except one, being present. Rev. R. H. Bennett presided and prayer was made by Rev. J. B. Merritt.

Rev. W. M. Ivey, pastor of the Union Street Methodist church, colored, of Petersburg, a church organized under the supervision of the Methodist Episcopal church, South, appeared before the body in the interest of his church. He stated that there was a debt of \$500 on the building which they were struggling to pay off, and the membership was very small, being only about fifty-five in all. He presented a strong endorsement from the Methodist Preachers' Meeting of Petersburg, commending him and his cause to ministers and laymen of the Methodist Church in this city and section.

The following, offered by Rev. Dr. A. Coke Smith, was unanimously adopted:

"Resolved, That we commend the appeal of Rev. W. M. Ivey to the liberality of our people and ask that wherever possible aid be given for lifting the debt on the Union Street Methodist church, Petersburg.

"A. COKE SMITH.

"E. H. RAWINGS."

The roll of the churches was called and reports heard from the following:

## THE REPORTS.

Rev. W. R. Crowder, of Denby's church, Norfolk county, reported a very large congregation at the Sunday morning service, and a larger one than usual at night. He received five new scholars in the Sunday school.

Port Norfolk—Rev. Daniel T. Merritt said that all of his usual services were

largely attended and he had closed a two weeks' revival service at his church. There were eight conversions during the meeting. Rev. J. B. Merritt preached for him Sunday morning, and Rev. J. K. White, of New York, preached at night on "A Charge to Keep I Have."

At Lekies Memorial Rev. Graham H. Lambeth held the usual services and received two new members by certificate.

Rev. George Wesley Jones conducted the Sunday school at Park Place. He reported a large attendance at the Sunday school in Trinity church. He preached morning and night. The evening congregation was a very large one.

Seamen's Bethel—The chaplain, Rev. J. B. Merritt, reported a good day and services well attended.

Rev. J. K. Joliff received four new members by certificate at Queen Street. The Sunday School Association met at his church Sunday afternoon. There was a large attendance, and the exercises were very interesting.

Rev. C. H. McGhee had a full day at Lambert's Point. Rev. E. T. Dadmun preached in the morning to a large congregation. The pastor, Rev. C. H. McGhee, conducted the funeral of Mr. James Vanderberry, one of the oldest members of the church, in the afternoon, and preached at night. He received one member by certificate.

Rev. W. P. Jordan preached at Huntersville Sunday morning for the pastor, Rev. C. H. Cheatham, who was detained at home by sickness. There was a good Sunday school. No service at night.

Rev. Dr. Judkins reported a pleasant day. He preached at Centenary Sunday morning, and at Epworth church at night.

South Norfolk—Rev. S. S. Lambeth, D. D., had an excellent Sunday school and interesting services morning and night. The co-operative revival meetings were still in progress. Rev. E. T. Dadmun and J. N. Latham had been preaching for him. The outlook for a good work is favorable.

Cumberland Street—Rev. C. L. Bane reported the revival services in progress at his church. Several of the brethren had been preaching for him. There had been five conversions. He preached at 11 A. M. Sunday, and at night to one of the largest congregations during his pastorate. Mr. Bane said there had been about twenty-five conversions during the past two weeks. The meetings will continue this week. Rev. W. Asbury Christian will preach every night.

McKendrie—Rev. W. R. Proctor reported fifteen conversions in the Sunday school, and these, with the six reported at a former meeting, makes a total of twenty-one. He had large congregations Sunday, and received one on profession of faith.

Memorial—Rev. W. Asbury Christian preached morning and night to full houses. He will begin his revival meetings next Sunday.

Central—Rev. W. T. Green reported a good Sunday school. He preached morning and night to very large congregations, and attended Cottage Place



in the afternoon and heard Rev. W. T. Seawell preach.

Rev. T. J. Traynham, of Norfolk circuit, preached at Deep Creek at 11 A. M., at Indiana at 1:30, and at Olive Branch at 3:30 P. M., to the largest congregations since he has been on the circuit.

Rev. E. H. Rawlins reported that he had closed his meeting Wednesday night, the closing sermon being preached by Rev. H. C. Cheatham. There were fifteen conversions. He filled his pulpit Sunday morning and the presiding elder, Rev. W. C. Vaden, preached at night. Rev. Mr. Rawlins preached at Wright Memorial at night.

Rev. J. A. Latham had an excellent congregation at Park View Sunday morning. In the afternoon he made an address at the missionary meeting at Wright Memorial.

Owen's Memorial—Rev. Ernest Christian preached morning and night to large and interested congregations.

Rev. R. H. Bennett preached at Epworth Sunday morning, and at the Second Presbyterian church for Dr. Thacker at night.

Rev. Dr. Judkins reported some prosperous revivals in many parts of the district. Rev. Joseph E. Potts had forty-three conversions at Belle Haven, and that there had been forty-eight on the Dorchester circuit. A number of the charges had increased the salaries of their pastors. The financial reports were better this year on the district than any year during his presiding eldership. Twenty-seven out of twenty-eight charges had paid up in full.

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The parsonage of the Nottoway circuit of the Methodist Church, was destroyed yesterday by fire.

The circuit is composed of the country churches—Rocky Hill, White's Chapel, Mays, Salem and Nottoway Court House, and is under the charge of the Rev. J. D. DeBerry.

The building was a comparatively new one, having been erected in the last five years.

The origin of the fire is supposed to have been from a defective flue, as the flames first came from the attic, and the whole roof was on fire before the flames were discovered.

Mr. DeBerry was away at the time, filling an appointment, and the rest of the family were at church, excepting the servant and one little child.

The loss is partially covered by insurance, as there was \$700 on the house and \$50 on the furniture. Most of the furniture was saved.—Dispatch.

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"Ho, every one that thirsteth, come ye to the waters and drink."

MEETING SOUTHERN BAPTIST CONVENTION, ASHEVILLE, N. C., MAY 8-15, 1902.

For the above occasion the Southern Railway announces one fare for the round trip, tickets to be on sale May 6th to 10th, inclusive, with return limit May 21st, except that by depositing tickets with joint agent at Asheville on or before May 10th, and upon payment of 50 cents an extension of limit until June 2d may be obtained. This offers a rare opportunity to those wishing to visit the favored section (Land of the Sky).

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

The last of the National Convention has adjourned, Prince Henry of Prussia has come and gone, and Washington has settled down to its accustomed quiet, so that religious and temperance matter this week is largely of a retrospective kind. Many there are in Washington who hope that out of the visit of the Prince to the United States may come further advancement of the cause of universal peace, and, too, some express the hope that it may lead to more hearty co-operation by Germany in those international movements which look to the welfare of mankind in the uncivilized portions of the globe, as, for instance, the movement, practically inaugurated by the New Hebrides bill, which Dr. Wilbur F. Crafts has done so much to promote.

Dr. Crafts is at present in Toronto, where he has been speaking to the students' conference in behalf of the treaty which Secretary Hay is now urging Great Britain to negotiate with this country for the prohibition of the liquor, opium, and firearms traffic among the aboriginal tribes all over the world. Your correspondent yesterday called on Mrs. Crafts, who is a worthy co-worker with her husband, and who is quite as much interested and as enthusiastic as he. She has received many encouraging letters from Toronto, and the newspapers of the city have shown their interest in no half-hearted way, all of them being filled with praise of Dr. Crafts and his work. As a result of his efforts in that city, there will be a clause on the Canadian Government referendum submitted to Mr. Chamberlain, in which the provisions of the Hay treaty are incorporated and very strongly urged. This was done on the motion of Dr. J. J. MacLaren, K. C., one of the most able lawyers of the Dominion government, who gave the measure his heartiest approval and support. The action shows the great effort being made to get the treaty before the proper authorities and in the most forcible way.

Since the movement has been undertaken it has met with warm encomiums from all sides, and not the least of them has come from the missionaries engaged in Christian work in the localities where it is hoped the measure will be enforced. The Misses Mary and Margaret Leitch, who have had the practical experience of mission service in Ceylon, say that there is no greater drawback to the efforts of the foreign missionary than the curse of the drink traffic, for not only does one case of intoxication frequently wipe out, in the case of the individual, the painstaking teaching of long months and even years, but the native with a whiskey bottle in one hand and the traders' firearms in the other frequently portends a massacre of the native Christians of his own race and of the missionaries who have gone over the seas to give them the message of the Gospel. The temperance argument on a missionary basis will appeal to all. But there are still other phases of the question. In some respects Great Britain is ahead of us, although this country is taking the initiative in the new movement. For England has long seen the evil in the trade that robs all

other trades and renders many of the great costs of civilization vicarious sacrifices. Statesmen and merchants have seen that commerce and conscience alike have dictated the policy that England has pursued in her African dependencies, while the portions of Africa where the British control is not exercised are described by the Misses Leitch as one great open-air bar-room, where unscrupulous men drug the poor savages with liquor, and under the pretense of "trade" rob them of their goods. Petitions are now being widely circulated by the Reform Bureau for signatures, and all persons are urged to make an effort to interest those in authority, because every influence counts. The New Hebrides bill, which prohibits the sale of intoxicants and opium to the inhabitants of the islands of the Pacific is the one for which Dr. John C. Paton has pleaded for ten years. The victory will not only gladden his last days, but make them more golden in results by removing the chief obstacle he had to contend with. This is the fourth moral measure written by the Reform Bureau that has become a law in about a year past, during which twenty-four acts of government in all, some of them executive, have been secured by the Bureau and its allies.

England will, in all probability, stand ready to enact the treaty as soon as it is forcibly brought to her attention, as the cause of temperance has been making great strides there in the last few years, and the sentiment against alcoholism seems to grow stronger day by day. Not only are the temperance and religious bodies joined in the crusade, but very recently Sir Dyce Duckworth, one of the leading British medical authorities, took occasion to warn insurance companies that the use of alcoholic liquors is a far more prevalent cause of death than is usually supposed, and a greater element of danger than any one disease. He speaks purely from the clinical point of view. He says that total abstinence is far preferable to the misuse of alcohol in the slightest degree; that insurance companies should lay more stress than they do on the importance of total abstinence, and persons who drink at all should pay higher premiums.

The release of Miss Stone still has its echoes at the State Department, and it is possible the money that was raised for her ransom may go back into proper church channels, if the department can bring the Sultan to terms, as it has successfully done heretofore. There has already been a note, stronger than an intimation, that the Turkish government will be expected to make good the amount of the ransom, and the United States Minister at Constantinople has presented a note to the Porte demanding punishment for the guilty parties. So far the Porte in reply repudiates any responsibility, alleging that the offence was committed in Bulgaria, and therefore all liability is denied. It is likely that a strict investigation will be set on foot to get at the facts of the case, and that action will follow. In the meantime Miss Stone is en route to this country, where she will visit her family, recuperate, and perhaps lecture.

A Pennsylvanian now visiting Wash-

ington tells of a practical reform in his State that is good enough to be put in operation everywhere. He said: "All over Pennsylvania anti-swearing societies are being formed, and the people are joining them by the hundreds. The object of the societies is to bring about a cessation of profanity in ordinary conversation. I believe that a vast deal of good will come of this movement, and hope to see it spread to other parts of the Union. The fact is that a large per cent. of men use profane speech to an extent that they scarcely realize. A gentleman ought not to mar his talk with coarse and meaningless expletives, and I believe the day is coming when frequent oaths will not be tolerated in decent society."

"The United States, after the custom of Americans, went into the midst of the Philippine problem hastily, and without careful thought. We expected to finish everything up hastily, since it is our national characteristic to do things with a rush. It is not the duty of this government to abandon any of the work it has started out to accomplish, but, on the other hand, the necessity for action and endeavor along the lines laid out is obligatory. A little difficulty must not hinder us. We have a sacred duty to give the Filipinos the best form of government, and our religion. The time will come when they shall be an independent people, and will look back and thank us for what we have done for them."

DO NOT BE AFRAID to look the facts squarely in the face. That cough, racking and persistent, accompanied by tightness in the chest and spitting of sticky mucus, is a sign of consumption. Common sense dictates the use of Allen's Lung Balsam, an honest remedy, since it contains no opium; an efficient remedy, since it heals the irritated, inflamed throat and lungs, and so prevents a deep-seated cold from running into incurable forms of consumption.

VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG, Gen. Pass. Agt., Trav. Pass. Agt., Roanoke, Va.

KEEP UP A BRISK ATTACK upon that bad cold, and do not wait for it to "wear itself out." Perry Davis' Painkiller is a powerful ally. Use it internally, with warm, sweetened water. Rub it well into the inflamed throat and sore chest, and when the foe has taken flight you will understand why time and spasmodic competition make no difference in the popularity of the one Painkiller—Perry Davis'.



(Continued from page 10.)

old place, stood pointing at the back door and did not go in at all.

To another class of persons I introduce the angel of Hope, and they are the invalids. I cannot take the diagnosis of your disorder, but let hope cheer you with one of two thoughts. Such marvelous cures are being wrought in our day through medication and surgery that your invalidism may yet be mastered. Persons as ill as you have got well. Cancer and tuberculosis will yet give way before some new discovery. I see every day people strong and well who not long ago I saw pallid and leaning heavily on a staff and hardly able to climb stairs.

#### The Perfect Life to Come.

But if you will not take the hand of Hope for earthly convalescence let me point you to the perfect body you are yet to have if you love and serve the Lord. Death will put a prolonged anæsthetic upon your present body, and you will never again feel an ache or pain, and then in his good time you will have a resurrection body, about which we know nothing except that it will be painless and glorious beyond all present appreciation. What must be the health of that land which never feels cut of cold or blast of heat and where there is no east wind sowing pneumonias on the air, your fleetness greater than the foot of deer, your eyesight clearer than eagle in sky, perfect health, in a country where all the inhabitants are everlastingly well! You who have in your body an encysted bullet ever since the civil war; you who have kept alive only by precautions and self denials and perpetual watching of pulse and lung; you of the deafened ear and dim vision and the severe backache; you who have not been free from pain for ten years, how do you like this story of physical reconstruction, with all weakness and suffering subtracted and everything jocund and bounding added?

Do not have anything to do with the gloom that Harriet Martineau expressed in her dying words: "I have no reason to believe in another world. I have had enough of life in one and can see no good reason why Harriet Martineau should be perpetuated." Would you not rather have the Christian enthusiasm of Robert Annan, who when some one said, "I will be satisfied if I manage somehow to get into heaven," replied, pointing to a sunken vessel that was being dragged up the river Tay: "Would you like to be pulled into heaven with two tugs like that vessel yonder? I tell you I would like to go in with all my sails set and colors flying."

Again, let me introduce the element of hope to those good people who are in despair about the world's moral condition. They have gathered up appalling statistics. They tell of the number of divorces, but do not take into consideration that there are a thousand happy homes where there is one of marital discord. They tell you of the large number in our land who are living prodigal lives, but forget to mention that there are many millions of men and women who are doing the best they can. They tell you the number of drunkeries in this country, but fail to mention the thousands of glorious churches with two doors—one door open for all who will enter for pardon and consolation and the other door opening into the heavens for the ascent of souls prepared for translation.

Those pessimists do not realize that two inventions of our times are going to make it possible under God to bring this whole world into salvable and millennial condition within a few weeks after those two inventions shall be turned into the service of God and righteousness as they will be. I refer

to the telegraph and the telephone. If you think that God allowed those two inventions to be made merely to get rapid information concerning the price of railroad stocks or to call up a friend and make with him a business engagement, you have a very abbreviated idea of what can be done and will be done with those two instruments. The intelligence of the world is to be expanded, and civilization will overcome barbarism, and illiteracy will be extirpated, and the promise will be literally fulfilled—"a nation born in a day."

Let Hope say to the foreboding: "Do all you can with Bible and spelling book and philosophic apparatus, but toil with the sunlight in your faces or your efforts will be a failure. The pallor in the sky is not another phase of the night, but the first sign of approaching day, which is as sure to come as tonight will be followed with tomorrow. Things are not going to ruin. The Lord's hosts are not going to be drowned in the Red sea of trouble. Miriam's timbrel will play on the high banks 'Israel Delivered.' High hope for the home! High hope for the church! High hope for the world!"

I introduce the angel of Hope to those who have through disease lost Christian friends. "How could I find them," says a bereft soul, "up there in the land of the multitudinous?" You may find them by inquiry, by heavenly escort and by unfailing memory of the guard at the gate. "And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone most precious, even like a jasper stone, clear as crystal, and had a wall great and high and had twelve gates and at the gates twelve angels." So you see there will be an angel guarding each gate. As you go in ask the armed guard. He saw your loved one pass through and will know the direction to take and by what fountain or in what street of gold is the mansion prepared. The blessed Christ knows where your departed loved one is, and he will tell you if no one else will. Fifty ways of finding out the whereabouts of your ascended one. "But will I surely know him when I get there, for he will be so changed?" Yes, for you will be just as much changed, and the old ability will assert itself. The soul will be as easily distinguished by soul there as on earth the body is distinguished by the body.

#### Cultivate Hope.

Open that closed instrument of music in your parlor that has not been played on since the hand of the departed player forgot its cunning. Put up before you on the music board the notes of the hymn of Isaac Watts and sing, "There is a Land of Pure Delight;" or James Montgomery's hymn, "Who Are These in the Bright Array?" or Filmore Bennett's "Sweet Bye and Bye;" or "Jerusalem the Golden." Take some tune in the major key—"Ariel" or "Mount Pisgah." While you play and sing the angel of Hope will stand by you and turn the leaves and join in the rapturous rendering. Reunion with the loved and lost! Everlasting reunion! No farewell at the door of any mansion! No goodbye at any of the twelve gates! No more dark apparel of mourning, but white robe of exultation! Hope now is on its knees with face uplifted, but Hope there will be on tiptoe or beckoning you to follow, saying: "Come and hear the choirs sing! Come and see the procession march! Come and see the river of life roll! Come with me over the hills that rise into everlasting heights." Celestial Alps and Himalayas hoisted into other Alps and Himalayas!

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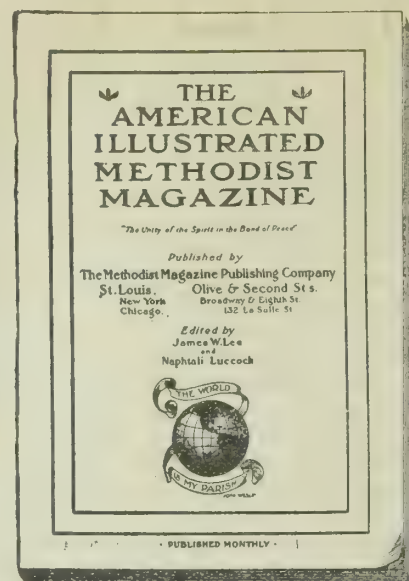
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ESTABLISHED 1893.

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VOL. 10 NO. 11.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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## Editorial.

A paragraph in the Baltimore Sun some days ago announced of a certain celebrated society woman, "She is in excellent health, and has had a very busy winter. Few persons have received more dinner invitations than Mrs. —." If there is anything that is honeycombed with indolence, self-indulgence, and hypocrisy, it is so-called "high" life. Think of it, "busy," going to dinner parties! How difficult to form a strong and helpful character in such surroundings! Yet how many are striving with all their might to reach that dangerous "high" life. The words of the Master are ever true, "How hardly shall they that have riches enter into the kingdom of God." We may well pity the children of rich worldly minded people. They have a strong fight to make against wind and tide.

There is much needless anxiety on the part of godly parents lest they should leave their children in good financial condition. Many parents cannot understand why their children grow up comparatively helpless. The reason is not far to seek. The father and mother started with little, but health and energy, and by battling with difficulties and overcoming, became leaders in the world of business, society and church. But their children have too often been fed on the idea that things have been done for them already, and there is not the need for persistent activity. They are flabby and weak, because they have not been obliged to do enough to make them strong. You parents who are saying, "I want my boy to have it easier than I had," beware! Strength comes from use. There is no victory without conflict.

No child is in a more dangerous condition than the only boy, or the only girl, or especially than the only child. The editor has in mind the case of an only boy, born to godly parents as the last child. All the other children were girls. They were well trained and have married and are a joy and comfort to their parents. But when the boy was born, a different course was pursued. There was such pleasure at his coming, that he was made the master of the house at once. His word, his wish, was law. The parents could

not bear to see him crossed in anything. He was a "spoiled" child in the full meaning of the word. He was so spoiled that he was an offence to every one except his parents. He was so spoiled that he has never gotten sweet, and sound, and it will take strongest kind of brine to remove the taint upon him. Had he received the same kind of training given to his sisters he would have been the pride of his parents. He is now the cause of fear and sorrow. He was the only boy. Have you one? Do not make him a stench in the nostril of the community. Do not "spoil" him.

Who that has been reared in a house with other children does not pity the only child. What a hard life it is. Who would give up all the happy memories of romps and pleasures with brothers and sisters for all the special privileges of the only child. How difficult it is to keep from being selfish when for years of childhood, when character was forming, the doctrine of yours and mine is not even thought. When all the toys are mine, and all the candy is mine, and all the rides are mine, and all the parental caresses are mine. Theoretically unselfishness can be taught the only child, but it never equals the practical training given by having six or eight brothers and sisters to compel the training to be put into practice. What lonely hours by day and night the only child must have. No romps at bed-time, no games at home after school hours, no responsibilities of looking after the younger children. Then when youth has gone, no persons bound to one through life by the perpetually knit bonds of childhood. How can parents be so selfish and unloving, as to deliberately limit the number of their children to one. It is not only a crime against nature and against themselves. It is a crime against the child whom they profess to love so tenderly. They really love their ease more than anything else, and are unwilling to bear the burdens and responsibilities of parenthood. Such people ought not to get married.

In India in a recent conversation with one of our missionaries, a native replied: "Yes, I know our religion is doomed, and our gods are false, but the only reason I do not confess Christ is that I fear persecution to follow."

Can man or woman choose duties? No more than they can choose their birthplace, or their father and mother. —George Eliot.

## MY MOTHER.

One week ago to-day, I was in the city of Richmond, where I had gone to visit my wife at St. Luke's Hospital. I had just finished a short editorial on "Bereavements," and had given the copy to the printer, when I received a telegram stating that my mother had been suddenly stricken with pneumonia. That was on Tuesday. On Thursday evening the parting came, and she was "absent from the body," and "present with the Lord." And in this one utterance of the Apostle the whole truth is summed up. As I sat by her side, within one short last hour, I saw one evidence after another of her presence pass away, until at last, all was still and quiet. I looked at the familiar beloved outlines. They were as they had been before. The body was there. I called her, I pressed her hand, I kissed her eyes and cheeks and brow.

Many times in years gone by, both in childhood and manhood, I had come home, and at once had sought for her. Sometimes I went from one room to another calling her name until I found her. Sometimes when she was asleep I would find her in her room, and touch her or call her softly; never did she fail to respond, never did she fail to greet me with a look that told me of her unselfish and unquenchable love and devotion. But now, for the first time from the hour I first saw the light, my voice and touch brought no response. The body, indeed, was there, but my dear mother was absent from the body. It no longer held the spirit which had made it so useful, so helpful, and so well beloved. As my mind ran over the days and the years, and I thought of all the unceasing round of tender, thoughtful ministrations, of loving self-denial, and of earnest importunate prayer in my behalf, and when I truly realized that she was absent from the body, and that the rest of my earthly pilgrimage I must walk without her, it seemed as if there could be no comfort that could assuage my sorrow.

The hearts which are truly interested in us and love us unselfishly and continuously, in both fair and stormy weather, are very few, and when we lose one of this small number the heart feels very lonely, and the world is never quite the same that it was before.

But the very intensity of our sorrow brings to us relief. We will not agree that the cold, silent body is the all, the sum total of our dear ones, who have been so much to us. Where are all those strong and mighty forces which made their lives so helpful and so

beautiful, those spiritual powers which made our home-life so blessed and attractive? They have gone from the body. Yes, but gone where? There is only one answer that can stop our murmurs and complaints, only one answer that can give relief and comfort, only one answer that is adequate and satisfying, and that is the answer of God to our troubled, inquiring souls, "Absent from the body," but "present with the Lord." That she is indeed present with Him none can doubt who knew her. Her children were never in any doubt as to the things of greatest importance in her eyes. The Bible, prayer (private and family), the services of the Lord's house, her pastor, the people of God, especially the poor, the sinners whom she might lead to Christ—these were the subjects which engaged her thought and time. Years ago, in my early childhood, she used to sing:

"I'm a Pilgrim, and I'm a stranger;  
I can't stay, I can't stay here."

Her pilgrimage is over, and with humble confidence in His love and mercy, she has entered into the presence of her Lord, whom she had followed and served devotedly for nearly sixty years. All of her children but myself have gone on before, and were ready to receive her, and as I sit and think of what she did for me, I humbly thank God for such a mother, and pray for grace that I may be faithful, and show my gratitude for such a peculiar blessing by living a consecrated and helpful life.

## THE MANN LICENSE LAW.

At this writing (Wednesday afternoon) the bill introduced by Judge Mann is still in the Finance Committee of the Senate. The hearing before the committee began Wednesday morning. Judge Mann made a brief statement of the object of the bill and the scope of its provisions. The liquor interests were there, represented by Judge Robertson, of Winchester. As is usually the case there was a strong disclaimer of being favorable to intemperance. The liquor men were the friends of temperance, and the Mann bill was against the best interests of temperance. The preachers were taken as a theme for a lecture, and they were told that they had no business there, that they were damaging the cause of Christ and reflecting upon the power of the Gospel by their efforts to make men moral by law. They were finally informed that they ought not to keep temptation out of the way of the boys; that a boy must be made a man by temptation.

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

As the team came by the president's house some one proposed a cheer, ending with the regulation "Who's all right? Royce!" And in spite of a feeble objection on the part of one or two the cheer was given, and the team went on to the campus, entered the big gate and dispersed to their rooms.

Edward tumbled into bed, and in spite of the pain in his shoulder he slept several hours. He awoke about 10 o'clock, so sore and stiff all over that he could hardly move. He made himself a cup of coffee on a small oil lamp that he had used during vacation while the club was closed and devoured two or three apples that remained over from a lunch of the Sunday before. He heard the church bells ringing and the newsboys out on the campus calling out the Sunday papers with full accounts of all the big games on Saturday, and as he put his head out of the window he saw a crowd of students on the hall steps reading the paper and eagerly discussing the results of the games. Some one looked up and saw him and exclaimed:

"There's Blake! He can tell us all about it!" The next minute a crowd had tumbled up stairs into Edward's room, and he was questioned as to all the details of the trip, compelled to relate how the captain was hurt, who was to blame for the game that was called off, how much the team was in the hole financially, etc.

By the time this was over it was after 12 o'clock, and, with the rest of the club boys, Edward went over to the house for his dinner. The main topic of conversation at the table was football. The few members of the team who had been to church that morning were drawn into the football talk with the rest. Football was served up with every course, including the dessert and the toothpicks, and it continued to be the staple of conversation more or less through the afternoon.

Edward quieted his Sunday conscience by going to a church service in the evening in one of the churches down town. When he came back to his room, he read a chapter in his Bible, as he had been in the habit of doing every Sunday since he left home. He also started a letter to Willis, but did not finish it. His shoulder pained him exceedingly, and he lost considerable sleep that night from the pain. All the time he was awake he was going over his forthcoming interview with the president. He looked forward to it with mingled feelings of anticipation and dread.

It was really with more relief of mind than any fear of the president that the next morning he said, "I might as well have it over first as last, and I'll see him today." On his way over to chapel services the president passed him and made an appointment with him for the afternoon.

When he went into the library office, the president greeted him cordially

and Edward felt encouraged by his look.

"How's your shoulder? Very badly hurt?" the president asked heartily.

"No, sir; I'm sore and lame, of course, but nothing serious. I've come in to make that report about the week's trip, and I want to say first of all that as far as I am concerned it is the last football trip I shall ever take away from college."

"That's a frank beginning. Go on," said the president as Edward paused.

Edward went on, giving a detailed account of the trip, not omitting any incidents, even that one of the boisterous singing Sunday morning.

"I heard you coming back," said the president slowly. Edward continued, giving an account of his Sunday. When he was through, the president asked a few questions.

"Then, in summing up the week's experience, Blake, will you tell me if I put down the arguments against it as they are evident to your own mind?"

"First.—The trip took time out of your college studies that you will have difficulty to make up. The amount of time was out of proportion to any gain on the side of necessary athletic development."

"Second.—Five men on the team received serious injuries, the captain's resulting in an enforced absence from regular college classroom work for several weeks. These accidents might have happened, however, in any games played at home, and we will not consider them as more than incidental to football playing in general."

"Third.—The coming home of the team late Saturday night and early Sunday morning broke into the rest and needful quiet, not only of every member of the team, but also of very many families on College hill, whose rights we as a college ought to respect."

"Fourth.—The Sunday itself was destroyed largely as a day of rest and worship, especially for the members of the team, because they were in no proper physical or mental condition to go to church, to study religious truth or talk about any things except the exciting events of the week before. It is certainly a very unfortunate arrangement that all the big football games in the colleges are scheduled for Saturday. Thousands of college students in this country practically spend all the forenoon of Sunday during the football season in discussing the results of the game played on Saturday. This is not what Sunday was made for, and it is demoralizing to the best use of the day."

"Fifth.—According to your report, I understand the team is badly in debt, owing to the failure of the team that broke its contract. How much did you say the indebtedness would amount to?"

"I don't know exactly. Andrews, the manager, thought it would figure up somewhere in the neighborhood of \$150."

"Is there any money in the association to pay this?"

"No, sir, I don't think so," said Edward hesitantly.

"How will it be paid?"

"By subscription, I suppose. And I will come hard. For the fellows are down on the team for failure to win the two games we lost."

The president was silent a moment.

"Do you think, Blake, that any other members of the team feel as you do about the unwisdom of making these long trips?"

"I'm sure they do, sir," Blake named one or two of the boys who had expressed themselves vigorously on the subject. "It is going to be hard to hold the team together for the last two college games scheduled for the end of the month."

"Do you still feel like playing football?"

"Yes, sir; I am willing to play in a reasonable manner. But I've made up my mind I can never go off on one of these long trips again."

Edward rose to go, and, as the president said nothing, he walked to the door, saying, as he put his hand on the knob, "Is that all, sir?"

"No; please sit down again. That matter that Mr. Rankin came to see me about came before the trustees last week. One or two statements in your account of the interview were called into question. I want you to verify them."

The president pointed out the places in the typewritten copy, and Edward vouched for their correctness.

"How is the matter coming out, sir?" he ventured to ask.

"It is under consultation now. I think a majority of the trustees will see the matter as I do. There will be a division of sentiment, however. Several of the trustees and professors are fearful of losing money if we retain Clark, and the final decision in the matter will result in a possible serious difference of opinion among the college authorities."

There was a pause, and Edward, after a moment's hesitation, was through, made another movement to go, when the president called him back.

"Blake, I want to talk with you on another matter. Won't you please sit down a minute?"

Edward went back and sat down, greatly wondering what the president was going to say to him. But he was wholly unprepared for what followed.

"I want to ask you, Blake, about your religious life in the college. Are you getting any help in that direction?"

Edward was so astonished that for several seconds he could not think of



"Will you let me ask you whether you call yourself a Christian?"

anything to say. Finally he replied,

with considerable embarrassment:

"No, sir, I don't suppose I am."  
"Will you let me ask you," continued the president, "whether you call yourself a Christian?"

Again Edward hesitated. He had not recovered from his astonishment at the thought of the college president talking to him on this subject.

"No, sir, I don't suppose I am."

"What is your motive for conduct?"

"I believe in doing right and in telling the truth," replied Edward with considerable pride.

"But you do not think you are a Christian?"

"No, sir; I make no claim to be."

"Don't you think you ought to be?"

Again Edward paused before he answered.

"Yes, sir; I suppose I ought."

"Your father and mother?"

"Father was not a member of any church. My mother and sister belong to the Methodist church in Randall."

"Do you go to any of the college prayer meetings?"

"Yes, sir, once in awhile; not regularly," replied Edward, with his accustomed frankness.

"Are there any Christian students in your class or in the college that help you in any way?"

"No, sir; I don't know that there are."

"Do any of your teachers ever speak to you about the Christian life? Does the subject ever come up in the classroom?"

"No, sir; I can't recall any word on the subject by any of the teachers."

"And yet," continued the president in the meditative way that he sometimes had, as if he were talking entirely alone—"and yet most of the teachers are Christian men and women and church members. Are we so busy in our Christian colleges in this country that we can't find time from the teaching of languages and sciences and even ethics itself to do any personal work in our classrooms with the plastic hearts and minds of our students? What are we here for in this Christian college if not to bring these young men and women into a live Christian consciousness of their place in the kingdom of God? Are we here primarily to educate scholars for the professions and business and literary men and women for success in money making and accomplishments, or is it our primary object to train up devout Christian men and women to do their best through their professions and their powers to build up the kingdom of God on earth?"

He stopped suddenly and looked at Blake with great thoughtfulness.

"My boy," he said at last, with the earnestness that Edward felt came from a deep personal interest, "my prayer and wish for you will daily be that you may become a Christian student—not merely a moral being, but a Christian being—and as you live longer in the world you will notice a very wide difference between the two. If I am not mistaken, you have so far prided yourself on your morality and have more or less contempt and criticism for others. Am I right about that?"

"Yes, sir; I think so," said Edward in a low voice.

The president paused again, and then, as some one knocked on the door he said simply:

"I shall pray for you, Blake, and hope to see you a Christian man through and through before you leave Hope college."

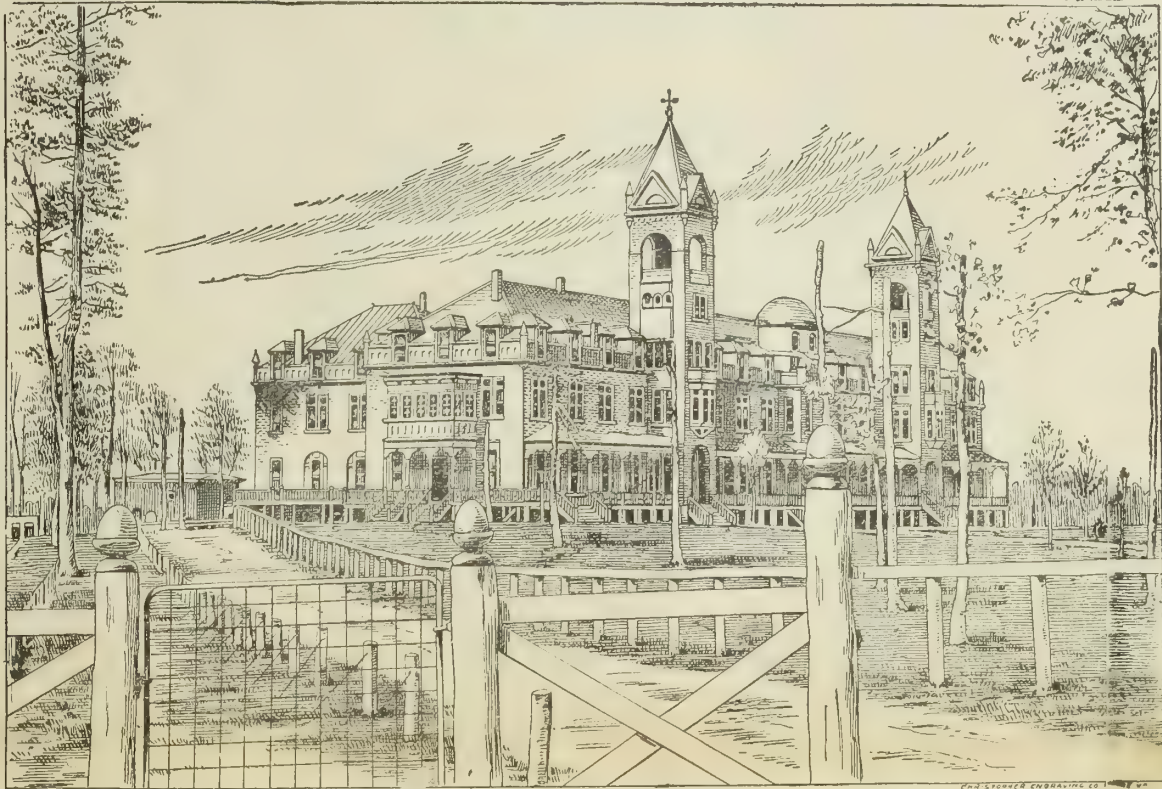
"Thank you, sir," said Edward as he went out.

He was really agitated more than he was willing to confess by the unexpected review.

(To be continued.)



## Blackstone Female Institute.



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## Communications.

### A PLAIN STATEMENT OF THE PUBLISHING HOUSE MATTER. SOME REMARKS.

By George G. Smith.

(1) Messrs. Barbee and Smith, acting for the Book Committee, agreed to pay Mr. E. B. Stahlman thirty-five per cent. of what he could collect on the Publishing House claim.

(2) This agreement was a secret one.

(3) The Senators Bates and Pasco, who had charge of the bill in the Senate, heard the rumor that a fee was to be paid, and were satisfied it was false, and Senator Pasco wrote to Dr. Barbee stating the rumor, and expressing his opinion of its falsity, and requesting him to deny by wire that the agents were to pay Mr. Stahlman forty per cent.

(4) The agents promptly replied, saying, distinctly, "The statement is untrue, and you are authorized to deny it." They also wired the same Senator (Pasco) that they had wired Mr. Stahlman to call on him; that he was a gentleman, on whose statements he could implicitly rely, and that his interest for the bill reached above and beyond pecuniary consideration.

(5) Senator Bate, however, to make assurance doubly sure, sent them a telegram, asking "a reply to Senator Pasco's letter, saying whether 40 per cent., or *any other fee*, was to be paid to Stahlman, and said, 'In my judgment, if true, it will endanger the bill.'"

(6) The agents replied: "We wired Senator Pasco early this morning, as follows: 'The statement is untrue, and you are therefore authorized to deny it.'"

(7) With these assurances the Senators did deny positively that any fee was to be paid Mr. Stahlman.

(8) An amendment had been offered to the bill limiting the fee to \$5,000, but when these statements were so positively made this amendment was withdrawn, and the bill was passed.

(9) The money was paid, and Mr. Stahlman received his fee of \$100,800.

(10) The General Conference met after this, and made no utterance in opposition to the course of Mr. Stahlman and the agents, or of the Book Committee.

(11) A part of the Book Committee, consisting of Dr. Denny, Dr. Mason, Dr. Campbell, and laymen Hamilton, Reeves, Odel, Fete, Kendrick, and Morgan, after a careful review of the matter, vindicated the agents from any intention to mislead the Senate, and laid no censure on Mr. Stahlman for anything he had done.

(12) The Senate appointed a committee to look into the matter. The agents were both before it. They admitted they sent the telegrams, and admitted that they never gave the information about the fee asked for, but defended their conduct, and *denied they had any intention to deceive or mislead the Senate.*

(13) The Senate, in report 1410, after careful inquiry, said it had been deceived by the agents; that the bill, in its opinion, would not have passed without amendment but for this deception, but that no blame should rest

on the Church because of the course of the agents, but that the agents were very censurable.

I do not think any one will question for a moment the correctness of this calm statement of facts. The Congressional document from which it is drawn is in reach of every one who is anxious to get a copy.

#### REMARKS.

This matter ought not to be passed over as settled. We have had no tribunal to which the matter could be referred, and will have none till the General Conference meets in May. It has original jurisdiction, and it must take the matter in hand.

There are different views held as to what the General Conference should do. One party apparently endorses the whole procedure of the agents and attorney. They do not, and cannot, deny that Mr. Stahlman admitted falsehood, nor shut their eyes to the fact that the agents did withhold information, and made the impression they had answered candidly and did deceive their friends in the Senate, but that party seems to say that as the claim was just, and the bill was in peril, these questionable methods were justifiable. To me it is humiliating beyond degree that any body of Christian men could for one moment tolerate measures like these, and yet when I asked one:

"Did the agents deceive the Senators?"

"They did."

"Did they intend to do so?"

"I think they did."

"Were they justified in practicing deception?"

"*I think they were.*"

Alas! alas! Then there are those who, like the Book Committee, accept the agents' disclaimer of any intention to deceive, and believe that they gave what they thought was an honest answer to the questions proposed, and though they think they were not wise, they acquit them of blame.

Both of these parties are in favor of letting this matter pass without further comment. But there are those who believe that Mr. Stahlman spoke truly when he said, he practiced deception and uttered falsehoods. They believe with the Senate Committee and with Dr. Barbee himself, that the agents did withhold information they were asked to give, and yet left the impression that they had given it; that they did deceive, and did intend to deceive. This party is united in the opinion that the most solemn obligation rests on the General Conference, the first assembly which had jurisdiction meeting after the facts were known, to express its most decided condemnation of these questionable methods. They believe that, painful as it is the duty, there is no other course left it but not to re-elect the agents who have acted in this questionable way, and to express the decided disapproval of the course they pursued to collect this claim in so many words.

They recognize the high character of the Book Committee, and give it credit for an honest intention to do justice in acquitting the agents of any blame, but believing that their decision was incorrect, they reverse it, and refuse to re-elect the same men to the same place.

On this point we are all agreed. Knowing the men who compose the Book Committee as I do, I am sure no one of them could be induced to accept the position again. Is this enough? Upon that point there is difference. Some say "Return all the money." This, as Senator Hoar says, is impracticable. Any one acquainted with the way in which money is appropriated can see at a glimpse that it could not be done. It would be a reflection on the House and the President as well as the Senate if we should tender it. The Senate wants to be vindicated by our admitting that our agents prevented its giving us more money than we received, and only that.

There is a second party, who propose, as the money belonged to a trust fund, and as the Senate, and possibly the House, were anxious to prevent any diminution of the amount due the trust fund by paying out of it a large fee, and as an amendment to prevent this result was defeated by the misleading statements of our agents, that we, from other sources, shall restore to the trust fund all the money it would have possibly received if the Lodge amendment had passed. This plan seems to meet all the demands of all parties. The only trouble is to get the money needed, not much less than \$100,000. I do not know that we old preachers for whose benefit this is to be done, are entitled a voice, but unless the people are much more liberal now than they used to be, they will not be over anxious to raise this money, but the Publishing House can well afford to give its bonds for \$90,000 to trustees, and pay out of its earnings "in perpetuo" \$5,000 for the Conference collection.

I have said nothing about the Bishops' proposal and the Senate's reply to it. The Bishops have not yet reported, and it would be discourteous to anticipate them or attempt to divide them in their suggestions. They can only suggest, and they can only suggest to the General Conference, and they will in good time make such suggestions as in their judgment they ought to make. We have only to do with the public acts of our officials. We have as a General Conference no jurisdiction over their private conduct. That matter belongs to other tribunals, but we must say what we think of their course as our agents, and say it without prejudice for or against.

I believe what Dr. Barbee never denied, that the agents did evade a direct answer to a direct question, and did deceive those who trusted them, but I believe that Dr. Barbee thought he was right in doing so. I am sure he was not, but I give him credit for his protestations.

We do not censure the Book Committee, we simply reverse them. We decidedly disagree with them, but recognize their cheerful and unpaid service and give them our thanks. They were honest but somewhat hasty in adopting a report written hurriedly on the knee of the chairman.

I am no partisan, and I hope all the members of the General Conference will rise above it, and act without fear or favor or affection. I have been a Methodist not far from 60 years, and a

Methodist preacher for near 50 years. I am no officer, and never was. I do not belong to the delegation, and these remarks upon this mortifying matter may seem impertinent, but they are sent for them lovingly, fearlessly and honestly. I wear no man's collar. I call no man Rabbi! I love men and admire men who are bitter foes to each other. I am anxious to know the truth and to speak it. I do not believe there are any truer men than some men I know on the Book Committee. I do not believe there are any truer men than many who believe the agents should be retired and the Book Committee reversed in its decision, and I believe that those who stand opposed to me in this contention are as honest as I hope I am.

I trust God will guide us. I think He will.

Macon, Ga.



### DR. STEEL AND "LITTLE NOTTOWAY."

In the Recorder of March 6th, Dr. Steel relates an experience that he and I had together some two years ago. It is not that I pretend to excel or even to equal the Doctor in the art of description that I write about the experience of that day, but to set him right in one particular. As he remembers that part of our journey where we forded the "little Nottoway," he puts us both in a rather unenviable light. He says we put the horse and buggy into the car of a negro who chanced to pass at the time to drive across the swollen stream while he and I "cooned the log." However much or little concern we may have had for the safety of that "nigger," I had too much concern for my horse and buggy to do a thing like that. No sir. I did not thus recklessly send "Ned" and my buggy into that rushing river. His concern about the walking of the log and the outcome of that lecture will, perhaps, account for the Doctor's forgetfulness. It was this way: Just across the stream lived a young man who knew those waters better than I. Over to him I went for counsel. He said it was all right, kindly went back with me and took charge of the driving, while the Doctor and I "cooned the log" together. Thus we were saved the risk of a foot-wetting, at least, and then we pursued our journey in peace and in the rain.

Dr. Steel correctly says the lecture did not pan out. The trouble was the down-pour of rain. And I want him to know that I have never felt quite satisfied about it. I think he must try again. Not because we are so very anxious for such work at this time, but because it ought to be done. We no longer have on hand another new parsonage enterprise. We extend another invitation to Dr. Steel to come and give "Home Life in Dixie." Twice already I have heard the story, but I really want to hear it again, and will make an appreciative listener. I promise good drive in the same buggy, behind the same trusty "Ned," without the risk of a "log cooning," with the assistance of a hearty Mecklenburg Virginia welcome. Let my friend say when he will come.

R. S. BAUGHAN

Union Level, Va.



## WHAT A DEACONESS IS, AND WHAT SHE IS NOT.

As there are many erroneous ideas afloat as to the deaconess and her work, such as we hope to have it in the Methodist Episcopal Church, South, it may be well to give a little categorical statement of what she is expected to be when she comes into our Church life as an agency authorized by the General Conference.

## WHAT IS A DEACONESS?

1. She is a consecrated Christian woman.
2. She is so circumstanced that she can give her *whole time* to the service of God.
3. She is a *trained* worker, and therefore a better worker than one who has had no preparation for it.
4. She is *authorized and appointed* by the Church, which gives her the right to do some things she could not otherwise do.
5. She is not to be supported by missionary money, she *asks for no salary*, only that her necessities be provided for when she has no means for self-support.
6. She is *at liberty to retire* from the work at any time if she wishes to marry, or family duties call her, or if for any reason she may desire to do so.
7. She wears an ordinary, simply made dress of a *uniform color* with those in the same office, with some distinctive mark of that office, possibly white strings to her bonnet. She thus secures economy, good taste, introduction and protection when needed.
8. She *lives in a Deaconess Home*, when there are a sufficient number of deaconesses in one community, for the sake of economy, convenience, and congenial companionship—an arrangement much more desirable than a cheap boarding house.
9. As a pastor's assistant she becomes a *leader for the women* of that congregation in church work. Instead of hindering them or doing the work they should do, they learn from her how to work more effectively, and are led out into lines of service they had not entered until she, as a skilled worker, pioneered the way.
10. She may be connected as a deaconess with her own home church, live in her father's house, and be supported by him, if he so desire, just as in the past, only she will now do better work.

## WHAT A DEACONESS IS NOT.

1. She is *not a preacher*.
2. She is *not ordained* (her title is that of an office), therefore she is not a female deacon.
3. She is *not "a Protestant nun"* (does not "ape Romanism"), as she takes no vow of celibacy or of any other kind.
4. She *does not wear "the habit of a nun."* The distinctive mark in her dress is no nearer the habit of a nun than the "clerical cut" coat worn by some preachers is like a priest's cassock.
5. She is *not "a Church beggar,"* haunting the stores and public places, her time being given to direct Christ-like service to the sick, the poor, and the sinful.
6. The Deaconess Home is *not like "a nunnery,"* "expensive houses with brick or stone walls around the yard,"

nor has it "a Mother Superior." Usually it is a frame cottage, where several womanly women live a simple home life, with possibly one of more mature years and experience to advise and guide the less experienced and manage the affairs of the house.

## WHAT IS THE WORK OF THE DEACONESS?

A deaconess ministers to the poor, cares for the sick, provides for the orphan, comforts the sorrowing, seeks the wandering, saves the sinning; a work so important and delicate that it would "fill an angel's hands"—a work that many Christian women long to do, yet shrink from because they feel its responsibility and their lack of preparation for it. Can any one reasonably deny them this preparation, or esteem them the worse for it? The growing importance of women workers in city evangelization is admitted by some who oppose the trained deaconess workers, saying that it should be done by the untrained women of the Church. If these last had done it effectively in the past, there would have been no call for any others. We all know how many men complain if their wives do "too much Church work." We also know that many times the binding duties of children and home render such service impossible to mothers. Sometimes even a single woman living in the home of another is not at liberty to visit infected and unsanitary parts of the city. A deaconess has none of these difficulties to overcome. Untrammelled, prepared by study and experience, a recognized worker, she goes with heroic courage and fortitude in and out among all classes and conditions of the great city's population, gathering into her arms the deserted waif, leading from the street the wayward girl, watching by the bedside of the dying, teaching in the kindergarten, leading a cottage prayer-meeting, teaching a mission Sunday school, conducting a mothers' meeting, training an industrial school—according to their "several ability," each one doing what her hand finds to do as "a workman that needeth not to be ashamed," being "thoroughly furnished unto all good works."—Our Homes.

## EDUCATIONAL FACTS AND FIGURES.

## A STATEMENT OF COMPARATIVE EDUCATIONAL CONDITIONS IN TEN SOUTHERN STATES.

In 1900 the ten States south of the Potomac and the Ohio and east of the Mississippi, including Louisiana, had 22 per cent. of the total population of the United States, and 25 per cent. of the school population; yet only 6 1-2 per cent. of the total expenditures for public schools was made in these States, and only 4.1 per cent. of the \$538,623,736 of public school property was in these States.

The per capita expenditure for public schools varied from 50 cents in Alabama and 51 cents in North Carolina, to \$4.93 in Massachusetts and \$5.30 in Nevada. The average for the whole country was \$2.83; for these ten States only 86 cents. The average per capita for these States was less than one-third the average for the whole country, and only a little more than one-fifth the average for the North Atlantic and Western States. The average sal-

ary paid teachers for the entire school year varied from \$87 for males and \$78 for females in North Carolina to \$1,290 for males and \$496 for females in Massachusetts. The average for the whole country, exclusive of these ten States, was \$455.02 for males and \$312.22 for females; for these ten States \$175 for males and \$150 for females. The average number of days of schooling for each child of school age varied from 22 in North Carolina to 107 in Massachusetts. For the North Atlantic States it was 87, for the North Central States 82, for the Western States 80, for these ten Southern States 43. It should be remembered also that only 154,000 of the 5,645,161 children of school age in these ten States were reported as enrolled in private schools, primary and secondary.

The total school fund of these ten States was only one million dollars more than the school fund of Ohio, and the total value of their public school property was only one-half the value of the public school property of Ohio.

A generation has passed since the close of the war between the States, and business men in the prime of life, whose children are now in the school, never heard the noise of battle or saw a wounded soldier sent to the rear. These States are rich beyond comparison in natural resources. They are peopled by a brave and noble race. Is it creditable to us that such comparisons as the above show such relative conditions as to education?—Atlantic Educational Journal.

## HOW D. L. MOODY'S WORK GOES ON.

Back of D. L. Moody's home in Northfield, Mass., is the round hill well known as Round Top, on which for years the twilight meetings have been held during the sessions of the different summer conferences. Here in accordance with his last wishes, his body was laid to await the resurrection. On the simple marble stone that marks the spot are cut only his name and the words, "He that doeth the will of God abideth forever." The full truth of these words as applied to Mr. Moody is more and more evident as days go by.

Especially is it true of the schools which he planted at Northfield, Mount Hermon, and Chicago, which promise to be his most enduring monuments. The school for young men at Mount Hermon, four miles across the Connecticut from Northfield, is just completing its twenty-first year. It is not merely a Bible training school, nor a school for the training of evangelists or mission workers, as many suppose. Mr. Moody believed in each man serving God in that particular line of life for which he is best fitted, so Mount Hermon aims to give an all-round education and training to fit its men for usefulness in life. It differs from other schools, as Mr. Moody himself differed from other men. It takes young men who cannot get an education elsewhere. It takes them without reference to age, except that they must be over sixteen, and without reference to knowledge of books. Its studies begin with elementary grades and take a man high enough to enter college. Many of its graduates have led their classes in college, and what is better,

have stood as leaders of manly character in the Christian work of the colleges.

The largest number, however, of its thirty-five hundred students have not gone to college, but are out in life, weighing heavily on the side of righteousness wherever they are. It was one of Mr. Moody's favorite sayings that "a man should not count as one, but should weigh a ton."

Another principle of Mr. Moody's for which the school stands is that no young man should expect others to do for him what is in his own power. The student at Mount Hermon pays only \$54 for each term of sixteen weeks, but this he must furnish, and when his money is gone he stops school and goes to work earning more. Another idea of Mr. Moody's was to keep the school going all the time. He abhorred an idle building as he did a lazy boy, so the year is divided in three terms of sixteen weeks each, and the course is so arranged that the student can drop out for one or more terms and come back and take up his studies where he left them.

The summer term, which begins May 1st and runs to the middle of August, was a new idea about which many were skeptical, but two years' experience has proved that it is one of the best terms of the year for the students. In northern Massachusetts it is not too hot in the summer for good study, and there is every attraction in the location of Mount Hermon for open air life and recreation.

Mr. Moody was an ardent believer in the teaching of the Bible as a part of each man's training for usefulness, and in the summer term this is specially emphasized. Beside the regular Bible courses of the school, a daily Bible class is held, in which visiting Bible teachers bring to the students, for two weeks each, the best they have to give them.

For the next summer term these teachers will include such men as the Rev. G. Campbell Morgan, lately of London, now leader of the Northfield Extension Movement; Rev. F. B. Meyer, of London, known the world over by his books; Rev. Arthur T. Pierson, D. D., Prof. E. I. Bosworth, of Oberlin; Prof. Elmore Harris, of the Toronto Training School; David McConaughy, late national secretary of the Young Men's Christian Associations in India, and Paul D. Moody, Mr. Moody's son, who graduated last summer at Yale, and is preparing himself in Edinburgh to assist in the Bible teaching at Mount Hermon.

During the summer term only provisions are made for young men who see no way of obtaining a fuller education, but would like to spend any period, from two weeks up, in special study of the Bible and other branches. In such an opening as this Mr. Moody is still saying to every earnest young man, "Do you want to serve God and your country better? If so, here is a helping hand toward doing it."

Young men who want to know more about Mount Hermon should write to the principal, at Mt. Hermon, Mass.

Growth in grace is not helped along very much by hunting for flaws in other people.



## THE SUNDAY SCHOOL.

LESSON XIII, FIRST QUARTER, INTERNATIONAL SERIES, MARCH 30.

**Text of the Lesson.** John xv. 1-18.  
**Memory Verses.** 13, 14—**Golden Text.** John xi. 25—**Commentary Prepared by Rev. D. M. Stearns.**

[Copyright, 1902, by American Press Association.]

1, 2. "They have taken away the Lord out of the sepulcher and we know not where they have laid Him." These were the words of Mary Magdalene to Peter and John on her return from the sepulcher early on the morning of the resurrection day. As all the lessons of the quarter have shown us the power and doings of the risen and ascended Christ, it is not amiss on this review day, which happens to be Easter, to consider again specially His resurrection. We see in these women, as in the apostles, true believers in and followers of the Lord Jesus, with life and the future all dark to them because they knew not the resurrection, and they knew not because they believed not. In the lessons of the quarter we have seen thousands upon thousands of men and women made new creatures in the power of His resurrection. We need to be often reminded that if Christ be not risen all preaching is vain and none has been saved or ever will be, but Christ being raised up from the dead and having all power in heaven and earth every purpose of the Lord shall be performed (I Cor. xv. 12-28).

3-5. The two disciples ran because of Mary's message, and John, the fleetest of the two, arriving first, stooped down and looked in and saw the linen clothes lying, but he did not go in. It may have seemed to him too sacred a thing to step into such a place, or it may be that he feared he might see the precious body, desecrated, lying elsewhere in the tomb. We cannot know fully his thoughts and feelings until he shall some day tell us himself, but this we surely know, that if he had believed his Lord's words he would not have been surprised to find an empty tomb, but might rather have joyfully exclaimed, "He is risen!"

6-8. Peter, more impulsive, when he comes, goes right into the sepulcher, then John follows, and they both see the linen clothes lying and the napkin that was about His head wrapped together in a place by itself and they believed Mary's testimony that the body was not in the tomb, but beyond that, as to what had become of the body, they were wholly in the dark, as the verses following testify.

9. "For as yet they knew not the Scripture, that He must rise again from the dead." Besides His own oft repeated words they might, with unopened eyes, have seen His resurrection in Ps. xvi. 10; Isa. xvi. 19; Eze. xli. 2, or at least a strong suggestion of it, but their hearts were set upon a kingdom which, according to their way of thinking, was to be established there and then, and being filled with their own thoughts they had no place for His thoughts and purposes.

10, 11. The disciples went to their own home, but Mary remained at the sepulcher weeping. Luke says that Peter departed wondering in himself at that which was come to pass (Luke xxiv. 12), not believing that Christ was risen, but believing simply that His body was not in the tomb and wondering what had become of it and what it all meant. We are reminded by the disciples and Mary of a time when "every man went to his own home. Jesus went unto the Mount of Olives" (John vii. 53; viii. 1). Did you ever see a precious body laid away from your sight, and the friends and relatives all went to their homes, but you, having left that which was the house in which the one who was dearer to you than life had lived in the tomb, felt that you no longer had what could be called home? If so, you can sympathize with Mary.

12, 13. "Woman, why weepest thou?" Thus spake the angels to her, and she answers in about the same words she had used to Peter and John. Words seem idle when there is this aching void in the

heart unless they come from those who can truly sympathize, who have themselves experienced our sorrow.

14, 15. "Woman, why weepest thou?" This time the words are from Jesus Himself, and they mean more, for He can be touched with a feeling of our infirmities (Heb. iv. 15, 16). It would seem that as Mary faced the angels and they spoke to her she must have seen them looking at some one behind her, and as she turned to see whom or what they were looking at she, supposing she saw the gardener, speaks to him of the body she cannot find. I imagine her talking to Him whom she so loved and not knowing Him, but see also chapter xxi. 4, and remember the two who walked to Emmaus with Him and knew Him not till they saw His hands as He broke bread in the house. How grief and unbelief do blind us and how much sorrow we might escape if we would only believe God!

16. "Mary!" "Master!" What a heavenly "multum in parvo!" Just one word from each, but heart meets heart in those two words. The heart broken is comforted; the Father of mercies and God of all comfort has spoken. Whether it be as Frederic Whitfield says, the sorrowing, broken hearted Mary, or the tried and terrified disciples in the upper room, or doubting Thomas, or the weary, disappointed toilers on the lake, as Jesus shows Himself, the risen Christ, to each all is made right, and the all sufficiency of Christ for every state of man's heart is made manifest. The heart of man needs only to see Jesus. Let Him present Himself and all will be well, and the heart will be filled with joy and gladness and repose quietly in Him.

17. "I ascend unto my Father and your Father, and to my God and your God." The question is often asked, Why did our Lord not allow Mary to touch Him when just a little later the same morning He allowed the other women to hold Him by the feet and worship Him? (Matt. xxviii. 9.) Why not be content with the Lord's own reason, "For I am not yet ascended to my Father?" The inference is plain and easy that before the other women met Him He had ascended to His Father and returned. During the forty days He evidently ascended and returned many times before the visible ascension, since which he has not yet returned, but He will (Acts i. 11), and soon now.

18. Her tears were dried, her heart was glad and she went as His messenger to comfort others as they mourned and wept, but as she told them the wonderful story they would not believe her (Mark xvi. 9-14). Neither did they at first believe the two who saw Him later on the same day, and when, in the evening, He appeared unto the eleven He upbraided them with their unbelief.

### EPWORTH LEAGUE.

**Topic For the Week Beginning March 30, "The Risen Life,"**  
**Christ's, Ours—Text, Luke xxiv. 1-12; Col. iii. 1-10.**

#### EASTER.

The day of resurrection!

Earth, tell it out abroad!

The passover of gladness,

The passover of God!

From death to life eternal,

From earth unto the sky,

Our Christ hath brought us over

With hymns of victory.

So sang John of Damascus in the eighth century in the Greek tongue, and so has the church of Christ been singing through all the centuries since in all tongues in which the gospel is proclaimed.

No other religion the world has ever known has any such festival as this. All have their praises and prayers to the powers divine; all have their cries of woe and walls of death anguish. This Christianity only has an Easter anthem, a resurrection hymn, because it alone has a risen Lord of life and a hope of immortality. Of all days in the calendar this should be the brightest and gladdest. It is well that our churches should be made beautiful with flowers and resound with joyous music. Everywhere for Christmas, but

illies for Easter. The perfume of blossoms in God's house is the best of incense to symbolize the gratitude and supplications of His people.

How varied are the ceremonies which express the worshipful spirit on this occasion, from the gorgeous ritual in the Church of the Holy Sepulcher at Jerusalem and in St. Peter's, Rome, to the simple forms of the mission hut in Africa or the sod house on the western prairie! The important thing is the heart adoration. Even the name Easter is not really Christian, but was adopted from a heathen goddess of the Anglo-Saxon whose festival came near the time of the Christian commemoration of the resurrection and the Jewish passover. The Jewish feast has passed with the destruction of the temple, but all its meaning is carried forward in the covenant through Christ. The Anglo-Saxon goddess has no worshipers, but a better hope than she could inspire has come to mankind, so that, while we say Easter, we no longer have her and her worship in mind, but we all think of the Christ hope and good cheer in prospect of eternal life.

Our hearts be pure from evil

That we may see aright

The Lord in rays eternal

Of resurrection light,

And, listening to His accents,

May hear so calm and plain

His own "All hail!" and, hearing,

May raise the victor strain.

Now let the heavens be joyful!

Let earth her song begin!

Let the round world keep triumph

And all that is therein!

Invisible and visible,

Their notes let all things blend,

For Christ the Lord hath risen,

Our joy that hath no end.

#### Self Betterments.

One motive for making gifts to Christ is obligation, another is gratitude, and still another is self betterment. All who loyally give themselves to Christ experimentally realize that "it is more blessed to give than to receive." Consecrating to His service body, soul and spirit, being no longer conformed to this world, but transformed by the renewing of our minds, we daily "prove what is that good and acceptable and perfect will of God." Loyalty to Him necessitates utter denial of self and persistent cross bearing, but it is rewarded even here by "manifold more and in the world to come life everlasting." Loyalty to Him necessitates the steadfast practice of His precepts. His law is treasured in the heart, and His will is wrought out faithfully. But "the law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold—yea, than much fine gold—and in keeping of them there is great reward."—Evangelist.

#### Immortal Love.

"Can I tell you, can you tell me, why the sky is gray and the winds are chilly when only the other day the one had sunshine and the other warmth because those little arms were round my neck and those deep gray eyes looking love into mine or because that serious young voice asked me serious questions which I answered with my hand in blessing on a curly head?" No; it is all a mystery—labor, sorrow, love, life, all we have and are and suffer and enjoy, unless we regard them in the light of the cross of Him who was the Man of Sorrows and who is immortal love.—Churchman.

#### A Steadfast Faith.

A steadfast faith is necessary to steadfast conduct. According to the faith is the life. If that is uncertain

and unsettled, fixed at no point, the result will be an unsteadiness in religious life. A lack of purpose in the man at the helm will make the course of the ship at sea very erratic and perhaps result in its ultimate destruction. The only safety for the soul, the only safety for the church, is to be found in accepting the true doctrine of salvation and continuing steadfastly in it, as did the New Testament Christians, doing the work of the Lord.—Independent.

#### Duty Is Ours.

It is needful that we form definite plans and that we concentrate endeavor on specific ends. It is not always needful that we get what we seek, and if we are faithful to the light we have and work with a consecrated spirit we may know that we cannot fail. If we miss what we seek, we miss only to attain something higher and better. Duty is ours; results are God's. It is for us to plant and water. Let God not only give, but elect what shall be the increase.—Christian Leader.

### RELIGIOUS THOUGHT.

#### Seeds Gleaned From the Teachings of All Denominations.

A fashionable church is a godless church.—Rev. Dr. A. R. Holderby, Methodist, Atlanta, Ga.

#### The Only Anchor.

Cling to the cross. It is the only anchor for thy soul.—Rev. Elmer E. Helms, Methodist, Buffalo.

#### The Soul In Darkness.

A soul without a heaven is a soul living in the dark.—Rev. George H. Hepworth, Congregationalist, New York.

#### The Unfaith of Selfishness.

The greatest unfaith toward Christianity is the unfaith of selfishness.—Rev. Dr. William J. Tucker, President Dartmouth College.

#### The Most Practical Thing.

The religion of Jesus Christ is the most practical thing for a practical life.—Rev. Dr. D. M. Skilling, Presbyterian, Allegheny City, Pa.

#### The Reality of Christ.

That Christ may be made real to the world he must be real to the church itself.—Rev. Dr. Sherman H. Doyle, Presbyterian, Philadelphia.

#### Stand For a Divine Purpose.

Each one of us stands in the thought of God for some definite and divine purpose.—Rev. E. George Sarkeys, Presbyterian, New Orleans.

#### True Eloquence.

There is more eloquence in a single gracious act than in the fiery breath of all world's orators.—Rev. Frank G. Tyrrell, Christian, St. Louis.

#### Chasing a Vain Delusion.

To live without God is to chase a vain delusion to hopeless ruin. No man should begin his business or professional life till he has seen and heard God.—Rev. T. C. Carlton, Baptist, St. Louis.

#### Germ of Good In All.

In every man there is a germ of goodness which only needs to be developed. It is there in the heart and needs only to be cultivated to bear fruit.—Rev. J. C. Barr, Presbyterian, New Orleans.

#### Majorities Not Always Right.

Crowds are not always right; majorities do not always stand for the truth. To stand alone requires another spirit; to follow the Lord fully quite frequently involves our standing alone against the multitudes.—Rev. Edmund Duckworth, Episcopalian, St. Louis.

#### Athletics and Morals.

The problem before us as Christians is to encourage and produce



of a form of athletics which tends equally to the development of the highest spiritual and intellectual and physical manhood.—Rev. Dr. Henry C. McCook, Presbyterian, Philadelphia.

#### The Cry of Today.

The cry of the people today is not for the heavenly manna, but for bread and something with it. The cry of the people is not for the white diaphanous garments, but for good, substantial clothing made of wool, which they can wear down here.—Rev. Marle St. Croix Wright, Unitarian, New York.

#### The Superlative Joy.

Anybody can receive; it is perfectly natural, but when you voluntarily, for the good of others, choose to give, to treat them as yourself, then you enter into superlative joy. The giver, through constraint or custom or reputation, can never appreciate this joy.—Rev. Joseph Stephan, Methodist, St. Louis.

#### God as a Partner.

In your duty of man toward man do not count God out. If you will not keep God as your partner, right soon your good work will be cut off of its sweetness, of its strength. No real brotherhood of man can be without the real fatherhood of God.—Rev. Dr. Daniel S. Tuttle, Episcopal Bishop of Missouri.

#### The Sunny Soul.

There is a flower that turns toward the sun, and it does so upon bright or cloudy days. It follows the course of the sun, seen or unseen. So the soul that is truly seeking God keeps in the course even when God seems to hide his face. That soul will be sunny on dark days.—Rev. John P. Brushingham, Methodist, Chicago.

#### Religion in the Home.

The musician touches the keys, and the response is away off amid the pipes and chords of the great organ. So in life the word spoken to the heart of childhood is echoed back from manhood and old age. The home and the church largely determine the destiny of the nation.—Rev. Dr. W. H. W. Reese, Methodist, Pittsburg.

#### The Optimistic Christian.

And I feel with all the depth and power of human conviction that the true optimist, he who rejoices in his portion, he whose world is sunlit and heaven spanned, is the lover of his kind, whose gladness is the gladness of many, whose abiding peace is drawn from the joys of the multitude.—Rev. Dr. Luccock, Methodist, St. Louis.

#### No Nation For Itself Alone.

The time will come when no man and no nation will live for himself or itself alone. God has prospered the mission work everywhere, and there have been great increases not only in the church membership and the number of baptisms, but in the donations, the interest in foreign work and in the number of workers abroad as well.—Rev. W. C. Mabie, Baptist, Boston.

#### The Everlasting Repose.

There is in every breast a continuous dissatisfaction with the present state of things that will never leave us till we ourselves leave this lower sphere—ceaseless aspirations after something higher and better than this world can give, humiliating ripples caused by a sense of our own imperfections. But in the new world the unrest of the children of God shall be succeeded by everlasting repose.—Rev. Dr. R. Marshall Harrison, Episcopal, Philadelphia.

It is as great a thing to keep men from coming under the power of sin as to deliver them from it.

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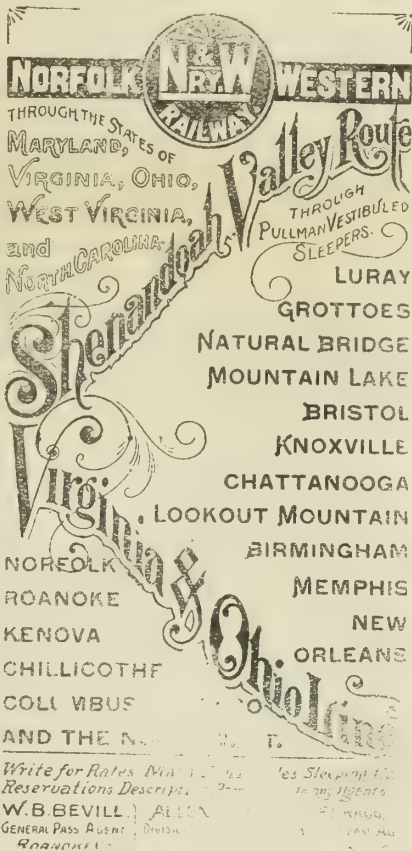
Friends of Eugene Field will welcome James Main Dixon's tribute to the poet's St. Louis friends. The article owes much to the good will and co-operation of Field's old executor, Mr. Melvin Lamond Gray, a native of Vermont, and a friend of the elder Field. Pictures are given of the house on Adams street where the Fields spent their early married life, and of the new Eugene Field Public School. Article and illustrations are fresh and timely.



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N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

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## QUARTERLY CONFERENCES.

PETERSBURG DISTRICT—SECOND  
ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.  
Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.  
Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.

R. T. WILSON, P. E.

DANVILLE DISTRICT—SECOND  
QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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East Halifax, Scottsburg, March 8th, 9th.

South Boston and Houston, March 9th, 7:30 P. M.

Chatham, Olive Branch, March 15th, 16th.

Mt. Vernon, March 19th, 7:30 P. M.

Chase City, Trinity, March 22d, 23d, 11 A. M.

Clarksville, March 23d, evening; 24th, morning.

Boydton, March 26th, 7:30 P. M.

Henry, Mt. Bethel, March 29th, 30th.

Martinsville, March 30th, 7:30 P. M.

Danville Circuit, Sutherland, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.

Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

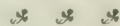
J. C. REED, P. E.

## THE MANN LICENSE LAW.

(Continued from first page.)

There was no real argument made by the speaker on the merits of the bill, but the time was consumed, and the hearing had to be adjourned until Friday morning.

All our readers are urged to stir about among their neighbors and send personal letters to their Senators and Delegates, calling upon them to support the bill. Do so at once. The special provisions of the bill are the requirement of police protection, the evidence that a majority of the qualified voters wish the saloon established, the further evidence that it will be in accordance with a sound public policy, and not contrary to the moral or material interests of the community.



## DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 23d-25th. Rev. T. McN. Simpton, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.



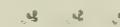
## SPECIAL FEATURES COMING.

The Ram's Horn has special features in hand and in prospect which we believe will evoke as much enthusiasm as any which have heretofore appeared. A series of articles is now being prepared by a remarkably successful Gospel worker on "How to Reach Various Classes of People." He has done personal Christian work at home and abroad, and his suggestions will undoubtedly prove of great value to all Christian laymen, and ministers as well.

AN EDUCATION ADAPTED TO OUR  
NEEDS.

WE NEED AN EDUCATION THAT WILL MAKE SKILLFUL, HONEST WORKERS.

We need an education that will lead our people away from the beaten tracks into new fields, an education that will dignify honest, intelligent labor, says superintendent C. E. Vawter, of the Miller Manual Training School. We need to correct the evils that have come to us from a system that has been dead a third of a century. We need to have our people recognize that the highest type of manhood is found in him who, with a clear head, an honest heart, and a skilled hand, faithfully does the work that God has given him; and who can feel as he goes to rest at night that his own right arm has brought him to victory, and that his goods have been increased without detriment or loss to any other living creature. When such shall be the case then truly shall we say, "Happy is that people."—Atlantic Educational Journal.



Religion should be to every man not merely a creed, but an experience; not an insurance for the next world, but a programme for the present world.

## Religious News.

Rev. Dr. H. M. Du Bose, of Nashville, Tenn., editor of the Epworth Era will be in the city next Sunday, and while here will be the guest of the Rev. W. B. Beauchamp, pastor of the Broad Street Methodist church.

He will preach Sunday morning in the Broad-Street Methodist church, 8 o'clock in the evening at Park Place Methodist church, and 3:30 will address a mass-meeting of the Epworth Leaguers of the city in Union Station Methodist church.—Times.



Plans are being made by the Methodists of the city to conduct evangelistic services in this city shortly on a large scale. It is probable that soon after next month arrangements will be made to hold protracted meetings in every Methodist church in the city at the same time.

The matter was discussed Monday at a meeting of the Methodist ministers. It was hoped that the meetings could be held during April, but this was found to be impossible, owing to the fact that the Woman's Home and Pious Society will be in session here then for about ten days.—Leader.



## A FIELD SECRETARY.

The Rev. J. W. West, of Southwest Virginia, has been elected field secretary of the Anti-Saloon League of Virginia. His headquarters will be in this city, where he will also establish his residence.

The election of Mr. West occurred yesterday afternoon at a meeting of the Executive Committee of the League, called specially for the purpose of electing a field secretary. The function of this new officer will be to travel over the State, organizing branch Leagues and arranging for meetings. He will work in connection with the Rev. C. H. Crawford, the superintendent of the League, who, instead of travelling around himself, as heretofore, will now remain, to a great extent, at the office of the League.

Mr. West is one of the brightest young ministers in the State. Up to this time he has been conducting the work of a district superintendent of the League in Southwest Virginia. He was formerly the pastor of a church at Big Stone Gap, Va.—Leader.



## PREACHER'S MEETING.

A very pleasant session of the Methodist Preachers' meeting of the city was held this morning and presided over by the vice-president, Rev. L. W. Guyer who called on Rev. J. A. Thomas, pastor of Wesley church, to make the opening prayer.

The usual reports of the pastors concerning their labors on the previous Sabbath were made. We note that at Ettrick two new Sunday school scholars were reported. At High Street 7 persons received into church membership. At West-Street 1 new Sunday school scholar and 3 additions to the church reported. At Washington-Street a good day's work was done the pastor preaching twice, attending two funerals and raising over \$100 for a good cause.

Rev. R. T. Wilson, presiding elder.



was present, and stated that Sunday morning he preached at Smith's Grove, in Dinwiddie county, and at West-Street at night.

At Washington-Street this week revival services will be held, and the pastor will be aided by Rev. H. E. Johnson, D. D., of Richmond. Similar services will be held at High-Street the present week.

The discussions touching the work indulged in at this meeting were highly interesting.

Pastor Guyer is already hustling to make the Buckley lecture in this city in April a success. This is the age to "button-hole" folks if we would make a success of enterprises, and Pastor Guyer, rotund in form, pleasant in manner, and a hard worker, will not fail to do his part.

The revival spirit noted before is still with us, and these pastors will carry "the war into Africa" to break down the strong holds of Satan and build up the Redeemer's cause. At the victories of the Gospel preacher their faces lighten up and their hearts kindle. The old time religion with us is still believed in, and its blessed saving power is what the city needs. In the preachers' meeting no pessimism is heard. Faith, hope and good cheer predominate.—Petersburg Progress.

Monumental Methodist church was well filled yesterday morning, the occasion being the anniversary of the Woman's Foreign Mission Society of the church. The anniversary sermon was delivered by the Rev. H. C. Cheatham, and was very interesting from start to finish. At the conclusion of the sermon a collection was taken up for missionary purposes, and quite a large amount was realized.—Star.

The Rev. C. L. Bane, of Cumberland-Street M. E. church, Norfolk, preached to a large audience at Memorial M. E. church last night. Much interest was manifested, and many predictions for a successful revival were heard.

Sunday night closed a series of revival meetings at Liberty-Street M. E. church that continued for two weeks. The pastor, the Rev. Mr. Lambeth, was assisted in the meetings by the Revs. Messrs. McGee and Latham. There were quite a number of conversions and several additions to the church.—Landmark.

"Standing by a Purpose" was the theme of a discourse delivered at Wright Memorial church last night by the pastor, Rev. Geo. M. McFaden, to a large and interested congregation. The reverend gentleman used as his text Daniel 1: 8, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." His appeal to the young men and the boys was touching, and doubtless made a lasting impression upon them. The next of the series to young men will be "Absalom, or the Temptations of Young Men." One lady was received into membership of the church.—Star.

#### UNION OF MINISTERS.

The advisory committee of the various Protestant denominations met in

the study of Epworth Methodist church at 12:30 o'clock yesterday to discuss the plan of the organization of a Union Ministerial Association, Rev. Dr. J. Ernest Thacker, of the Second Presbyterian church, presiding.

On motion of Dr. Albert Buxton, Rev. Dr. B. D. Tucker, of St. Paul's Episcopal church, and Rev. W. Asbury Christian, of Memorial Methodist church, Berkley, were appointed a committee to call a meeting of the ministers of Norfolk, Portsmouth, Berkley and vicinity, to meet Monday, April 7th, at 12 o'clock, in the lecture room of Epworth church, for the purpose of organizing a Union Ministerial Association for conference and fellowship.—Virginian-Pilot.

#### METHODIST MINISTERS.

Rev. W. R. Proctor presided at the Methodist preachers' meeting yesterday morning, and prayer was made by Rev. Dr. J. H. Moss, of Smithfield, Va.

The greater part of the session was taken up in a discussion of the work of the church in the present age as compared with days of the early fathers of the church. The discussion was an animated one, and before its close it was developed that the conversions today were as large, if not larger, than fifty years ago, and that the ministry now were fully as well equipped and as thoroughly consecrated to their sacred calling.

The discussion also brought out the fact that the conditions were very different from what they were a half century ago. It was also shown that while the material interests of the church had grown with the times, they had also placed it in a position to enlarge the borders of Zion and to gather a greater harvest of souls into the church.

Those who participated in the discussion were Rev. Dr. A. Coke Smith, Rev. H. C. Cheatham, Rev. W. Asbury Christian, Rev. C. L. Bane, Rev. Geo. Wesley Jones, Rev. W. C. Vaden, Rev. E. H. Rawlings, Rev. W. P. Jordan, Rev. C. H. McGhee, Rev. R. H. Bennett, Rev. Graham H. Lambeth, Rev. J. K. Joliff, and Rev. E. T. Dadmun.

The following churches reported for Sunday:

Huntersville—Rev. E. H. Rawlings, of Monumental church, Portsmouth, preached to a good congregation, which seemed to be deeply impressed. Two youths came forward and confessed Christ, and eight others who were in the audience requested prayers. The pastor, Rev. H. C. Cheatham, preached at night.

The services at Cumberland-Street church were of a most interesting character. The pastor, Rev. C. L. Bane, preached both morning and night. He received twenty-three new members on profession of faith, and seven by certificate.

At Monumental, Portsmouth, Rev. H. C. Chatham preached the missionary sermon before the missionary society of the church. In the afternoon Rev. E. H. Rawlings addressed the Rosebud Missionary Society at Wright Memorial and preached for his own congregation at night.

Rev. George Wesley Jones conducted a very fine Sunday school at Park Place in the morning, and preached to

good congregations at Trinity church. He began his revival meeting at night.

Rev. D. B. Austin reported interesting services at Haygood Memorial and Bayside churches, and very fine Sunday schools at both places.

Rev. Daniel T. Merritt held his usual services at Port Norfolk. He received two new scholars in the Sunday school and one member into the church by certificate, and baptized one infant.

Rev. W. C. Vaden, presiding elder, at Central at 11 A. M., at Brighton in the afternoon, and at Owen's Memorial at night. He was heard by large congregations at all three services.

Rev. W. C. Cain preached at the South-Street Baptist church at 11 A. M. for the pastor, who is sick, and Rev. W. T. Green preached at Central Methodist church at night.

Epworth—Rev. Dr. A. Coke Smith preached to a fine congregation at the morning service, and received three new members by certificate. He spoke at the Y. M. C. A. in the afternoon. He did not preach at night.

Rev. W. Asbury Christian had large and deeply interested congregations to hear him at Memorial, Berkley. These services were preparatory to the co-operative revival which began at his church last night. He reported the outlook highly favorable for a successful meeting. Rev. C. L. Bane, of Cumberland-Street church, Norfolk, will preach every night this week.

Park View—Rev. J. N. Latham had the largest congregation to hear him Sunday morning during his pastorate, and a deep religious interest was manifested. He began his co-operative revival meetings at night. Rev. Daniel T. Merritt will preach every night this week.

At Lambert's Point, Rev. C. H. McGhee had several accessions to the Sunday school. He preached to a good congregation at the morning service. Held a very interesting Sunday school Bible institute in the afternoon and preached at night.

The services at Centenary Sunday were interesting and instructive. The pastor, Rev. E. T. Dadmun, preached to a full house in the morning and to a fair audience at night. The Sunday school was largely attended and the exercises profitable.

Rev. R. H. Bennett preached at Epworth at night to a fine congregation, taking as his theme, "No Man Cares for My Soul." A profound feeling was manifested throughout the audience. Co-operative revival services were commenced last night. Rev. E. T. Dadmun preached, and will continue to do so every night this week.

Rev. J. K. Joliff had a very large congregation to hear him at Queen-Street Sunday morning and a fair sized audience at night. He discoursed on "The Man With One Talent" at the 11 o'clock service, and at night selected as his theme "What is Truth?"

McKendree—Rev. W. R. Proctor had a large congregation to hear him at 11 A. M., and received sixteen new members on profession of faith. At night he preached to a deeply interested audience.

Rev. D. Albert Buxton, of the Church of Christ (Disciples), and Rev. W. H. Riser, of the First Lutheran church,

were introduced to the body, and were cordially received.—Virginian-Pilot.



#### LEAVES OUT THE ETERNAL.

Bishop A. W. Wilson preached at the morning and evening service yesterday at Trinity Methodist Episcopal church, South, Madison avenue and Preston street, Rev. Dr. C. M. Hawkins, pastor.

The Bishop spoke of a future life beyond the grave, and said that lives on earth are frequently filled with sacrifices, so that the future life may be attained.

"All lives," he said, "which are not surrendered to God are worthless lives. And in order to surrender our lives to God we frequently have to make sacrifices. Every great religion has had in it the elements of sacrifice. No form of faith can live without it. It is the central feature of our own faith, and it's the predominating element in the whole cause of history.

"We hear a great deal about practical sense, but for the most part practical sense in this world is doing what is most destructive. Practical sense takes no account of the invisible and eternal. It is simply the building up of selfishness and the accumulation of wealth."—The Sun.



#### METHODIST INSTITUTE.

The amount of human interest that centres about the Methodist Institution for Christian Work is very great. A most interesting class of people is being reached in Richmond in a systematic manner.

Rev. George H. Wiley, the superintendent of this institution, is accomplishing almost wonders. The ecclesial missions of the Bowery are not more prolific of the moral tragedies and real life stories, with a large proportion of the human interest feature in them, than come to the knowledge of Mr. Wiley almost daily.

It is not generally known that time and again men of Richmond who are prosperous clerks, book-keepers and others have come to the institution of a Sunday morning absolutely without money after a night of "rounding with the boys," and, after being fed and gotten into shape, go home. These men are not encouraged to do wrong again, but, having made the mistake, it is not the friend who stands off and says: "Look at you now," but the one who helps out of the plight. At least this is the philosophy of Superintendent Wiley.

#### "HAS HIS CLAIMS ALLOWED."

It is not generally known that this is the place where hundreds of the tramps and drunkards of the most abject type go, and are treated kindly, and for the first time probably in their lives get a taste of what Christianity is, having heretofore thought it was all talk and long sermons, fine churches, to which people wear their best clothes.

It is not generally known that the Sunday services are not infrequently attended by the keepers of some of the worst bars and dens in the city.

It is not generally known that many of the keepers of these disorderly places will send their children to the various entertainments and schools of

(Continued on page thirteen.)



# Talmage's Sermon.

WASHINGTON. This discourse of Dr. Talmage is a national congratulation over the achievements of brain and hand during the past twelve months. The texts are: 1 Corinthians ix, 10, "He that ploweth should plow in hope;" Isaiah xli, 7, "He that smootheneth with the hammer;" Judges v, 14, "They that handle the pen of the writer."

There is a table being spread across the top of the two great ranges of mountains which ridge this continent, a table which reaches from the Atlantic to the Pacific sea. It is the Thanksgiving table of the nation. They will come from the east and the west and the north and the south and sit at it. On it are smoking the products of all lands, birds of every aviary, cattle from every pasture, fish from every lake, feathered spoils from every farm. The fruit baskets bend down under the products plucked from the peachfields of Maryland, the apple orchards of western New York, the orange groves of Florida, the vineyards of Ohio and the nuts thrashed from New England woods. The bread is white from the wheatfields of Illinois and Michigan, the banqueters are adorned with California gold, and the table is agleam with Nevada silver, and the feast is warmed with the fire grates heaped up with Pennsylvania coal. The hall is spread with carpets from Lowell mills, and at night the lights will flash from bronzed brackets of Philadelphia manufacture.

Welcome, Thanksgiving day! Whatever we may think of New England theology, we all like New England Thanksgiving day. What means the steady rush to the depots and the long rail trains darting their lanterns along the tracks of the Boston and Lowell, the Georgia Central, the Chicago Great Western, the St. Paul and Duluth and the Southern railway? Ask the happy group in the New England farmhouse; ask the villagers whose song of praise in the morning will come over the Berkshire hills; ask all the plantations of the south which have adopted the New England custom of setting apart a day of thanksgiving. Oh, it is a great day of national festivity! Clap your hands, ye people, and shout aloud for joy! Through the organ pipes let there come down the thunder of a nation's rejoicing! Blow the cornet! Wave the palm branches! "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

## Victories of Peace.

For two years and a half this nation has been celebrating the triumph of sword and gun and battery. We have sung martial airs and cheered returning heroes and sounded the requiem for the slain in battle. Methinks it will be a healthful change if on this year's Thanksgiving in church and homestead we celebrate the victories of the plow, the hammer and the pen, for nothing was done at Santiago or Manila that was of more importance than that which in the last year has been done in farmer's field and mechanic's shop and author's study by

those who never wore an epaulet or shot a Spaniard or went a hundred miles from their own doorsill. Come up, farmers and mechanics and literary men, and get your dues as far as I can pay them.

Things have marvelously changed. Time was when the stern edict of governments forbade religious assemblages. Those who dared to be so unloyal to their king as to acknowledge loyalty to the Head of the universe were punished. Churches awfully silent in worship suddenly heard their doors swung open, and down upon the church aisle a score of muskets thumped as the leaders bade them "Ground arms!" This custom of having the fathers, the husbands, the sons and brothers at the entrance of the pew is a custom which came down from olden time, when it was absolutely necessary that the father or brother should sit at the end of the church pew fully armed to defend the helpless portion of the family. But now how changed! Severe penalties are threatened against any one who shall interrupt religious services, and annually, at the command of the highest official in the United States, we gather together for thanksgiving and holy worship. Today I would stir your souls to joyful thanksgiving while I speak of the mercies of God and in unconventional way recount the conquests of the plow, the hammer and the pen.

Most of the implements of husbandry have been superseded by modern inventions, but the plow has never lost its reign. It has furrowed its way through all the ages. Its victories have been waved by the barley of Palestine, the wheat of Persia, the flax of Germany, the ricefields of China, the rich grasses of Italy. It has turned up the mammoth of Siberia, the mastodon of Egypt and the pine groves of Thessaly. Its iron foot hath marched where Moses wrote and Homer sang and Aristotle taught and Alexander mounted his war charger. It hath wrung its colter on Norwegian wilds and ripped out the stumps of the American forest, pushing its way through the savannas of the Carolinas and trembling in the grasp of the New Hampshire yeomanry. American civilization hath kept step with the rattle of its clevises, and on its team hath ridden thrift and national plenty.

I do not wonder that the Japanese and the Chinese and the Phœnicians so particularly extolled husbandry or that Cincinnatus went from the consulship to the plow or that Noah was a farmer before he became a shipbuilder or that Elisha was in the field plowing with twelve yoke of oxen when the mantle fell on him or that the Egyptians in their paganism worshiped the ox as a tiller of their lands.

To get an appreciation of what the American plow has accomplished I take you into the western wilderness. Here in the dense forest I find a collection of Indian wigwams. With belts of wampum the men lazily sit on the skins of deer, smoking their feathered calumets, or, driven forth by hunger, I track their moccasins far away as they make the forest echoes crazy with their wild halloo or fish in the waters of the still lake. Now tribes challenge, and council fires blaze, and warwhoops ring, and chiefs lift the tomahawks for battle. After awhile wagons from the Atlantic coast come to those forests. By day trees are felled, and by night bonfires keep off the wolves. Log cabins rise, and the great trees begin to throw their branches in the path of the conquering white man. Farms are cleared. Stumps, the monuments of slain forests, crumble and are burned. Villages appear, with smiths at the

bellows, masons on the wall, carpenters on the housetop. Churches rise in honor of the Great Spirit whom the red men ignorantly worship. Steamers on the lake convey merchandise to her wharf and carry east the uncounted bushels that have come to the market. Bring hither wreaths of wheat and crowns of rye and let the mus and the machinery of barn and field unite their voices to celebrate the triumph, for the wilderness hath retreated and the plow hath conquered.

## Triumph of Husbandry.

Within our time the presidential cabinet has added a secretaryship of agriculture. Societies are constantly being established for the education of the plow. Journals devoted to this department are circulated through all the country. Farmers through such culture have learned the attributes of soils and found out that almost every field has its peculiar preferences. Lands have their choice as to which product they will bear. Marshy lowlands touched by the plow rise and wring out their wet locks in the trenches. Islands born down on the coast of Peru and Bolivia are transported to our fields and make our vegetation leap. Highways by this plow are changed from boggy sloughs into roads like the Roman Appian way. Fields go through bloodless revolutions until there the farmhouse stands. In summer honeysuckles clamber over the trellises. On one side there stands a garden, which is only a farm condensed. On the other side there is a stretch of meadow land with thick grass, and as the wind breathes over it it looks like the deep green ocean waves. There goes a brook, tarrying long in its windings, as if loath to leave the spot where the reeds sing, and the cattle stand at noonday under the shadow of the weeping willows. In winter the sled comes through the crackling snow with huge logs from the woods, and the barn floor quakes under the thumpings of the flail or the deafening buzz of the thrashing machine. Horses stand beneath mow poles bending under loads of hay and whinny to the well filled oat bins. Comfort laughs at the wind rattling the sashes and clicking the icicles from the eaves.

Parts of our country, under industrious tillage, have become an Eden of fruitfulness, in which religion stands as the tree of life and educational advantages as the tree of knowledge of good and evil, not one of them forbidden. We are ourselves surrounded by well cultured farms. They were worked by your fathers, and perhaps your mothers helped spread the hay in the field. On their headstones are the names you bear. As, when you were boys, in the sultry noon you sought for the harvest field with refreshments for your fathers and found them taking their noon spell sound asleep under the trees, so peacefully now they sleep in some country churchyard. No more fatigued. Death has plowed for them the deep furrow of a grave.

## Agricultural Prosperity.

Although most of us have nothing directly to do with the tillage of the soil, yet in all our occupations we feel the effect of successful or blighted industry. We must, in all our occupations, rejoice over the victories of the plow today. The earth was once cursed for man's sake, and occasionally the soil revenges itself on us by refusing a bountiful harvest. I suppose that but for sin the earth would be producing wheat and corn and sweet fruits as naturally as now it produces mullein stalks and Canada thistles. There is hardly a hillock between the forests of Maine and the lagoons of Florida, between the peach orchards of New Jersey and the pines of Oregon, that has

not sometimes shown its natural and total depravity.

Praise God for the great harvests that have been reaped this last year! Some of them injured by drought or insects or freshets were not as bountiful as usual, others far in excess of what have ever before been gathered, while higher prices will help make up for any decreased supply. Sure sign of agricultural prosperity we have in the fact that cattle and horses and sheep and swine and all farm animals have during the last two years increased in value. Twenty million swine slaughtered this last year, and yet so many hogs left. Enormous paying off of farm mortgages has spoiled the old speeches of the calamity howlers. If the ancients in their festivals presented their rejoicings before Ceres, the goddess of corn and tillage, shall we neglect to rejoice in the presence of the great God now? From Atlantic to Pacific let the American nation celebrate the victories of the plow.

I come next to speak of the conquests of the American hammer. Its iron arm has fought its way down from the beginning to the present. Under its swing the city of Enoch rose, and the foundry of Tubal Cain resounded, and the ark floated on the deluge. At its clang ancient temples spread their magnificence and chariots rushed out fit for the battle. Its iron fist smote the marble of Paros, and it rose in sculptured Minervas and struck the Pentelican mines until from them a Parthenon was reared whiter than a palace of ice and pure as an angel's dream. Damascus and Jerusalem and Rome and Venice and Paris and London and Philadelphia and New York and Washington are but the long protracted echoes of the hammer. Under the hammer everywhere dwellings have gone up, ornate and luxurious. Schoolhouses, lyceums, hospitals and asylums have added additional glory to the enterprise as well as the beneficence of the American people. Vast public works have been constructed, bridges have been built over rivers and tunnels dug under mountains and churches of matchless beauty have gone up for him who had not where to lay his head, and the old theory is exploded that because Christ was born in a manger we must always worship him in a barn.

## Goodness of God.

Railroads of fabulous length have been completed, over which western trains rush past the swift footed deer, making the frightened birds to dart into the heavens at the cough of the smoke pipes and the savage yell of the steam whistle. In hot haste our national industry advances, her breath the air of 10,000 furnaces, her song the voice of uncounted factories, her footstep the flash of wheel buckets and the tread of the shaft and the stamp of foundries. Talk about antediluvian longevity! I think the average of human life is more now than it ever was. Through mechanical facilities men work so much faster and accomplish so much more in a lifetime that a man can afford to die now at forty years as well as one of old at 900. I think the average of human life in point of accomplishment is now equivalent to about 800 years, as near as I can calculate. In all our occupations and professions we feel the effect of a crippled or enlarged mechanical enterprise. We all have stock in every house that is builded and in every public conveyance that is constructed and in every ship that is sailed. When we see the hard-working men of the land living in comfortable abodes, with luxuries upon their table that once even kings could

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 23, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

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Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31.
Leave Richmond	12:28 noon	10:40 P. M.
Arrive Petersburg	1:08 P. M.	11:30 P. M.
Arrive Henderson	3:52 P. M.	2:27 A. M.
Arrive Durham daily exc. Sunday		8:30 A. M.
Arrive Raleigh	5:04 P. M.	3:41 A. M.
Arrive South'n Pine	6:57 P. M.	5:37 A. M.
Arrive Pinehurst	7:17 P. M.	**6:10 A. M.
Arrive Hamlet	7:50 P. M.	6:30 A. M.
Arrive Charlotte	10:45 P. M.	9:51 A. M.
Arrive Wilmington		12:05 noon
Arrive Columbia	11:20 P. M.	9:40 A. M.
Arrive Savannah	2:20 A. M.	12:10 noon
Arrive Jacksonville	6:30 A. M.	3:50 P. M.
Arrive St. Augustine	8:50 A. M.	5:00 P. M.
Arrive Tampa	5:00 P. M.	5:00 P. M.
Arrive Athens	4:08 A. M.	3:19 P. M.
Arrive Atlanta Cen. T.	5:30 A. M.	3:35 P. M.
Arrive Macon	11:10 A. M.	7:20 P. M.
Arrive Montgomery	11:00 A. M.	9:20 P. M.
Arrive Mobile	4:12 P. M.	2:55 A. M.
Arrive New Orleans	8:30 P. M.	7:30 A. M.
Arrive Chattanooga	1:00 P. M.	12:35 A. M.
Arrive Nashville	6:55 P. M.	5:35 A. M.

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans for all points in Texas, Mexico, and California.

TRAINE ARRIVE RICHMOND

DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

5:35 P. M., No. 66, from all points South and Southwest.

6:13 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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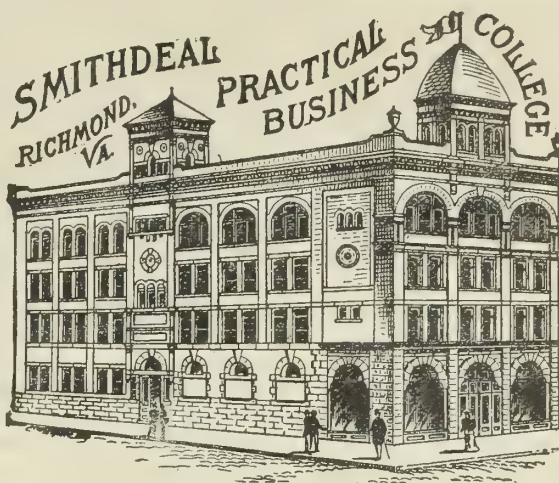
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Blackstone, Va.



## WHAT ONE SHERIFF HAS DONE.

By Geo. T. B. Davis.

There is at least one large city in the United States where it is practically impossible to buy liquor. Portland, Maine, enjoys this enviable distinction through the pluck and perseverance of its sheriff, Samuel F. Pearson. In less than fourteen months he has transformed a city with three hundred blind pigs into one where liquor cannot be bought to-day.

Without previous experience in the enforcement of law, he has proven a veritable nightmare to law-breakers. At the time of his election he was superintendent of a Gospel mission in Portland, and immediately received the nickname of "the parson-sheriff." His rousing victory over the liquor dealers and his success since then is rapidly giving him a national reputation.

Sheriff Pearson is fifty-nine years of age—a white-haired, faultlessly dressed, energetic little man with the pluck and determination of a giant. When he accepted the nomination of the Prohibition party for sheriff of Cumberland county, little more than a year ago, the politicians laughed. The Prohibitionists had cast so few votes in the previous election that they were not entitled to a place on the official ballot. Electing a county officer with nothing but "stickers" had been up to that time unknown. The office of sheriff was yielding a revenue of about \$10,000 a year, and gradually the succeeding sheriffs had been paying less attention to enforcing the prohibitory laws.

Two years ago the prohibition leaders of Portland, seeing the open saloons run in defiance of the law, were almost in despair. Finally they held a day of prayer and fasting, and decided on Mr. Pearson to run for county sheriff. He refused at first, but at length, after much prayer, he consented to the nomination. To the surprise of everybody, he swept the county and had several hundred votes to spare over the Republican and Democratic candidates. Since his election Mr. Pearson has discovered and raided over four hundred public places and private houses where liquor was being sold.

The parson-sheriff has been offered a bribe of \$75,000 to let the liquor interests alone; his life has also been threatened many times; and once a mob of five hundred attempted violence, but after a few words from him they quietly dispersed. There is now talk of Mr. Pearson running for Governor of Maine.

The sheriff recently visited Chicago, and before an enthusiastic audience described his experiences. We are pleased to present to our readers the story of his campaign as narrated by himself:

"I was never placed in such a position as I was on the afternoon I was nominated for sheriff of Portland. My wife was lying at the point of death, and had been ill for many weeks. I knew what it meant; I knew what a responsibility it was. I knew the effort that had to be put forth in order to accept the nomination with any degree of propriety whatever. I asked that I might be excused for a time. I went across the way to our mission. I went into my private room, locked the door,

and fell on my knees, and I asked God to show me my duty and to give me strength and courage to do whatever it might be, and if God ever spoke to Saul of Tarsus as he lay prostrated while on his journey to Damascus, God Almighty spoke that day to Samuel F. Pearson. I went back to that convention, accepted that nomination, and said in closing, 'Friends and brethren, I am the next sheriff of Cumberland county.' Perhaps I was the only one that believed it.

"I little knew then what four months' campaign meant. Ours is a large county, it covers a great deal of territory, and there were three strong candidates—Republican, Democratic and Socialist. It was a hard prospect and a hard fight to encounter or to engage in, but God from that moment began to let His healing power rest upon my companion. She began to improve, and during the whole of that campaign she steadily but slowly gained in strength so that she could sit up again. That gave me an opportunity to get out upon the stump and speak, and I spoke fifty-seven times in that campaign to the people of Cumberland county that I had met and mingled with daily for thirty-two years. I began to see that my prospect was even brighter than I thought it was.

"But they began to import stump speakers against Pearson, who had no party whatever behind him. There was one man, by the name of Butterick, one that they had imported from New Hampshire. After one of his meetings, in which he called me a crank with wheels, I told my man to harness my horse, and I drove to where he was stopping, and I said, 'I have come over this morning on a peculiar errand.' He said, 'What is it?' I said, 'I have come to challenge you to meet me in debate in the city of Westbrook, seven miles from here, in this county.' He looked up and said, 'Who are you?' I said, 'I am the man that's got the wheels.' He accepted. As I was the challenging party, the committee arranged that I should speak three-quarters of an hour, and he should have an hour to reply to me, and I should then have fifteen minutes to reply to him. I only wanted fifteen minutes any way. It was all right. So I went on, and I was very good—very. I left that fellow an opportunity to chop me all into mince meat. I had fifteen minutes coming.

"I said, 'Ladies and Gentlemen,—I have only fifteen minutes now to reply, but I want to have your undivided attention. This man said I am a crank (for he had repeated his old story). I do not know a more useful thing for a washing machine than a crank, and I am in the washing and wringing-out business. This man has given me the credit of having wheels, and if I only keep them well lubricated and revolving in the right direction, I can run them in the right direction. He has come to our city an entire stranger. He has told us of the great calamities that would befall us if I should be sheriff. He has told this story better than I could. I tell you, before God, that if I am elected, I will tear all the bars out of the hotels in Cumberland county, not only in Portland, but every county. And then this man says the

hotels will shut up and what will become of our summer tourists? I have been down and examined the jail, and there are 280 prisoners there, and 181 are there for intoxication, and so I will shut up the hotel bars and saloons, and I will empty the jail, and then you can put all your summer tourists down there if you want to. There is another terrible thing that he has brought up here to frighten you. He said the grass would grow in our streets. Just this morning, before I left Portland, I drove down to a hay-yard and I inquired the price of hay, and cheap hay is worth \$21 per ton, and I would rather have a crop of grass than a poor lot of drunkards.' You ought to have seen the fellow by that time. He was almost all withered away.

"On the 31st day of December, a year ago, I went to the Cumberland county jail, and there in the presence of the county commissioners I was told to hold up my right hand, and I did so. The proper officers said, 'You will repeat after me:

"I, Samuel F. Pearson, do solemnly swear before Almighty God (it was the solemnest moment of my life) that I will enforce the laws of the State of Maine, and support and maintain its Constitution according to the best of my ability, so help me God.'

"I was bound by an oath; there was no will for Pearson in it and around it. It was a matter now in dealing honestly with my God. Going from that place as hurriedly as the carriage could drive me home, I went into the room of my dying wife. God gave her consciousness for a few moments. She called me to the bedside, and with her weakness she pulled me down to her. Her burning lips pressed mine. She said, 'Some one has told me you are now the sheriff—be a good one—be a true one; close the rum shops.' She closed her eyes, never to speak again in this world. Her lips moved, but she could not articulate the sentiments, but by the grace of God, I will hear the balance of that sentence by and by.

"I engaged in the work, and the first day of my term of office we seized sixty-one rum shops. I immediately drove to every hotel in Portland and told them that they could have twenty-four hours to get their rum and liquors out of the way, and out of the city, not to be stored on the premises nor within the limits of Cumberland county. Every hotel-keeper said to me, 'Mr. Sheriff, we have got the best of you; we sent it away yesterday.'

"After I had been in office for six months I thought I would like to know how true the prophecies of this Mr. Butterick were, so I took a carriage and drove over the city, taking two of the leading officials with me. I went across to the largest retail boot and shoe dealer in the State of Maine. I said, 'Brother Lane, I have come to ask you how business has been since I have been enforcing the law.' He said, 'Look down through that store—there are four more clerks on that floor than ever before since I have been in business, and my trade has increased sixty per cent., and I am selling the worst men and worst drunkards in Maine boots and shoes every Saturday night.'

"A man in one of the hotels told me only a short time ago that his trade

had been from \$300 to \$500 a week better since I had been sheriff and had torn the bar out of his premises than it had ever been since the time of hotels.

"Our city of 55,000 inhabitants had been alarmingly cursed by three hundred saloons for the last eight years. Our taxes had gone from \$16 on the thousand up to \$22, and the first year of my administration I turned back into the city treasury of the city of Portland forty per cent. of the entire pauper fund, because we had no need of it. We have expended money on engines in the work-shops, we have paid more than \$16,000 for repairs in the Supreme Court room, and to-day, for the first time in the history of Cumberland county, after this large expenditure, Cumberland county owes no man on earth a single dollar, and the first day of January we had \$64,000 in our treasury.

"There are twenty-five cities and towns in Cumberland county besides Portland, and there is no such thing in existence as an open saloon or an open bar. It does not exist, and for that reason I claim with all the power that I possess that Prohibition prohibits.

"You ask some experiences: There is a nice old lady in Portland who pats me on my shoulder when I drop in. She would sell a little rum, and I could not catch the old lady. I said, 'Mrs. ———, you are selling whiskey.' 'Do you think I would sell whiskey to such a fine man as yourself?' I went in one day (my men had been in several times, but had not been successful), I said I just wanted to look through her place for I had a warrant. There was a large shelf in one of her rooms, and upon it I found soap, saleratus, and such things, and by and by I began to smell whiskey, but could not find it. I picked up a cocoa box, but I did not expect to find it there, and so went on, but finally I came back again and picked up the cocoa box, and there was a gallon of whiskey, and that old woman had sold it for almost three months in that way. Prohibition does not prohibit—no, oh no, not a bit.

"Now, imagine one of those old-fashioned rocking chairs like they used to have, and around the bottom is a curtain. In this chair is sitting an old lady eighty-three years of age. We had received complaints from this house. This was what you would call a 'kitchen bar-room.' We would go there and search and search, but we could not find anything. There was a certain manufacturer who came up to me and said his men were getting intoxicated. So we used to go there sometimes two or three times a day, and could not find anything. I said one day, 'Now, you go into court and get a warrant, and we will search those premises. We got one and hunted the whole house through, and were coming out, when I turned and looked at that old lady. She was sitting there with a white cap around her face—had had a very severe stroke of paralysis. I looked at that old lady and said, I was never in that house but what that old lady was in that very same place. I turned and said, 'Do you sit there all the time. Granny?' 'Yes,' said she, 'all day.' 'Cannot get up and around,' I asked. 'You don't sleep there, do you?' She



said, 'Oh, no; some one comes and helps me into bed.' I said to one of the men to get hold of her arm and we will put her to bed. He took hold of one side and I the other, and she kicked and screamed and made an awful noise, and we lifted her up and there was a jug right there with whiskey under that curtain, and that is where those men had been getting whiskey every day. Prohibition does not prohibit—oh, no.

"There was a man who had a place fitted up very nicely. It was the corner of a parlor floor. That parlor was elegantly furnished. Up in a corner was a large table, and on it a twenty dollar Bible. We could not find anything there, but, by and by, I conceived the idea that we clean the parlor out, take the furniture out, and take the carpet up; but in walking over the floor I happened to step on a corner piece and it tipped a little. It was fastened under the mop-board and bound with a piece of iron and with a large steel frame. There was a spring to it, and it proved to be a trap-door. Under that there were forty-five gallons of liquor, between that floor and the cellar.

"The best thing that every one of us can do is to go forward with the determination that, God being our helper, we will do all that we can to annihilate the saloon for the elevation of our country."—Ram's Horn.

#### NOTICE.

The Woman's Home Mission Society of the Virginia Conference will hold its twelfth annual session at Blackstone, Va., April 24-25, 1902.

KATE E. WALL,  
Recording Secretary.

Delegates and visitors expecting to attend the meeting will please send names promptly to the chairman of Committee on Entertainment, Miss Cornelia Adams, Blackstone, Va.

One in close touch with the Mohammedan world says that "as soon as the power of Turkey is broken, thousands of Mohammedans will, at once, confess Christ, for some of them are worshipping Him in secret now."

THE ILL WIND that blows nobody good is bent on errands of mischief in the fall and winter. It produces that most dangerous of common complaints a bad cold. Your cold will not become bronchitis nor consumption if you make timely use of Allen's Lung Balsam. Take it frequently until the cough and the stopped-up feeling in the chest are gone. Contains no opium, and will not disturb digestion.

#### MEETING SOUTHERN BAPTIST CONVENTION, ASHEVILLE, N. C., MAY 8-15, 1902.

For the above occasion the Southern Railway announces one fare for the the round trip, tickets to be on sale May 6th to 10th, inclusive, with return limit May 21st, except that by depositing tickets with joint agent at Asheville on or before May 10th, and upon payment of 50 cents an extension of limit until June 2d may be obtained. This offers a rare opportunity to those wishing to visit the favored section (Land of the Sky).

#### METHODIST INSTITUTE.

(Continued from Page 9.)

the institution, and punish them if they won't go.

Every week hundreds of men come to the home, scores spend the night.

#### ARRAY OF FEATURES.

Here are some of the features of the work:

Breakfast every Sunday morning for the homeless—the W. C. T. U. furnishes this meal. That is an interesting fact. In nine cases out of ten the homeless of a Sunday morning has been the drunkard of the evening before. When he is sodden with drink, disgusted with himself, and friendless, the Temperance Society steps in with a good hot breakfast. As the men finish this meal the organ in the chapel begins some familiar and stirring hymn. No one is urged to go in, but nearly all do so. They are in the frame of mind for penitence and humility. The children, the dirty little Arabs of the streets, come in fearlessly. Mr. N. H. Forbes is the superintendent of the school. Rev. Mr. Wiley preaches when the lesson is said. Mr. Wiley also preaches every Sunday night. Exercises of some nature are also held Sunday afternoon.

#### WEEK-DAY EXERCISES.

The free night school is held on Monday and Friday nights. Mr. Lewis Jenkins is the superintendent. The boys have a military company. Mr. Wiley found that the boys' love of being soldiers, or rather playing soldiers was the only thing that would draw them from the streets. So he got uniforms and guns, and has collected a company of nearly fifty lads, who probably never saw the inside of a church. Mr. Morrell, of the Blues, drills them.

One of the most interesting departments is the sewing school for little girls. This meets twice a week, with Mrs. Creer as superintendent. The girls have their penny banks, and thus save and learn to save money.

Then the institution has the Mothers' club, of which Mrs. Maybee is the president. The mothers of the little Arabs are invited to this, and some one from the Nurses' Training School is always present to give talks of interest to mothers.

The Saturday night entertainments are set up in opposition to the bar-rooms. They are, of course, free, and a first-class entertainment is provided, with plenty of live music and not a bit of the religious service suggested.

The circulating library and free reading-room are excellent and popular features, but of all these none are more useful and popular than the lodging-rooms and lunch counter. Beds are five and ten cents. The best bed in the house is only ten cents a night. Two slices of bread, a big slice of ham and a mug of coffee, equal to a schooner of beer in size, is given for five cents. H. M. Kendall has charge of the lunch department.

Three new features are the wood yard, the dispensary and the board of visitors. The wood yard is for the penniless. If he hasn't any money he can get his sandwich by sawing wood.

The Church Hill Medical Society has agreed, beginning with this week, to have a physician at the institution for one hour every day in the week. A

hamperful of medicine was contributed by one physician.

The board of visitors consists of some of the best known ladies of Richmond, who go to the homes of the poor and talk with the mothers, and in every way in their power, by their refinement, advice, financial aid, when it is needed, aid them. Among the ladies who are doing this work, thus extending the influence of the institution to a remarkable degree, are Mrs. Michaels, Mrs. Dibbrell, Mrs. McBain, Miss Doggett and others.

It is real experience just to go through that building, once the United States Hotel, and let Mr. Wiley tell what is being done and how Christianity is reduced to practice.—Times.

#### WASHINGTON LETTER.

(From our Regular Correspondent.)

Washington, D. C., March 11, 1902.

Diplomacy moves slowly, but officials of this government are confident of their ability to eventually compel the sultan of Turkey to punish the brigands who kidnapped Miss Stone, the American missionary, as well as to repay the money paid for her ransom, although the Sultan in the diplomatic correspondence that has been exchanged since Miss Stone's release vigorously denies his responsibility for the acts of the Bulgarian brigands. It will be remembered that the Sultan also denied responsibility for the destruction of American missionaries' property by a mob several years ago. In that case this government compelled him not only to acknowledge responsibility, but to pay for the property destroyed, although European diplomats were certain that our efforts in that line would fail. That is one of the reasons that our officials feel confident of ultimate success in the diplomatic efforts that were started as soon as Miss Stone was free.

Events move rapidly in the business world. The gentleman who bought the old Foundry M. E. church building and ground, paying more than \$200,000 cash therefor, desired immediate possession; consequently farewell services had to be held this week, and, as I write, workmen are engaged in tearing the edifice down to make room for the office building that is to be erected on the ground, and the congregation is for the time being without a permanent home. The farewell services were conducted in the morning by Dr. Luther B. Wilson, who devoted his sermon to a review of the history of the church, which is nearly a century old, and in the evening by Bishop E. G. Andrews, of New York, who spoke on the religious history of the last hundred years, and paid an eloquent tribute to the congregation of Foundry M. E. church for its part in that history, and closed by expressing the hope that the same success would follow the congregation in its new home, yet to be chosen, that it had since its organization. An incident connected with the selling of the church building is worthy of note and of commendation, as showing the cordial relations existing between our religious denominations. As soon as it was known that the sale of the property necessitated an immediate vacation of the church building, the board of trustees of Co-

lumbian University, which, although not a denominational institution, is closely affiliated with and dominated by the Baptists, held a meeting and unanimously adopted a resolution tendering the use of the largest lecture hall of the university to the Foundry congregation until they secured a new church.

#### CONFEDERATE VETERAN RE-UNION, DALLAS, TEXAS, APRIL 22-25, 1902.

For the above occasion the Southern Railway begs to announce one cent per mile in each direction for the round trip from all stations on its lines to Dallas, Texas, and return short line mileage. Tickets to be on sale April 18th, 19th, and 20th, with return limit May 2d, except that by depositing ticket with joint agent at Dallas on or before April 30th and payment of 50 cents an extension of return limit until May 15th will be granted. Stop overs will be allowed within transit limit of ticket within S. E. P. A. territory west of and including Chattanooga and Atlanta. The rate from Richmond to Dallas and return will be \$28.65, and correspondingly low rates from all other points.

The Southern Railway has short routes through Asheville (Land of the Sky), Chattanooga, Lookout Mountain and Memphis; through Atlanta, Birmingham and Memphis; or Atlanta, Birmingham and Shreveport. The far famed "Land of the Sky" route is without equal, and is the most interested offered.

Don't miss the opportunity of passing through "Land of the Sky"—the Switzerland of America.

A HURRY-UP MEDICINE.—Every housekeeper recognizes the need of effective remedies to be used in emergencies: when something must be done right away. Such a remedy is Perry Davis' Painkiller, for sprains and bruises, for strained muscles and for the aches and pains resulting from blows and falls. Its mission of mercy began sixty years ago. It is used in all countries. There is but one Painkiller, Perry Davis'.

#### WOMAN'S BOARD OF HOME MISSIONS OF THE M. E. CHURCH, SOUTH, RICHMOND, VA., APRIL 18-23, 1902.

For this occasion the Southern Railway announces fare and one-third for the round trip on certificate plan, from all stations on its lines.

#### VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG, Gen. Pass. Agt., Trav. Pass. Agt., Roanoke, Va.



(Continued from page 10.)

not afford, having the advantage of thorough education, of accomplishment and art, we are all ready at this season to unite with them in praise to God for his goodness.

You shall yet see American labor rising up with a stronger arm and a stouter heart and a swarthier frame. New cities will be built. Commerce on the lakes will take new wings. Where now stand unbroken forests great capitals of business and affluence will rise, and streams that have idled away 6,000 years will be harnessed to ponderous machinery and compelled to toil and sweat like the Chattahoochee and the Merrimac. At one of our great dry-docks we shall yet build the model ocean steamship. It will come together under the chorus of a thousand American hammers. She shall start amid a great national hurrah and move far out at sea as though an island had been unanchored with its forests of masts or as if some one had said in Scripture phrase unto a mountain, "Be thou cast into the sea." The volcano in her heart will sprinkle on the sea a baptism of fire, and as she goes up the channel of St. George among the ship-yards of the old world and among the wheels of Liverpool and Manchester shall be announced the skill and the glory of the American hammer.

#### Conquests of the Pen.

Now I come to speak of the conquests of the pen. This is the symbol of all intellectuality. The painter's pencil and the sculptor's chisel and the philosopher's laboratory are all brothers to the pen, and therefore this may be used as a symbol of intellectual advancement. There are those disposed to decry everything American. Having seen Melrose and Glastonbury by moonlight, they never behold among us an impressive structure, or, having strolled through the picture galleries of the Louvre and the Luxembourg, they are disgusted with our academies of art. It makes me sick to hear these people who have been to Europe come home talking with a foreign accent and aping foreign customs and talking of moonlight on castles by the sea. I think the biggest fool in the country is the traveled fool.

But, considering the youth of our nation and the fact that comparatively few persons devote themselves entirely to literature, I think we have great reason to thank God for the progress of our American literature. As historians have we not had in the past such men as Bancroft and Prescott, as essayists Irving and Emerson, as jurists Story and Marshall and Kent, as theologians Edwards and Hodge, as poets Pierpont and Sprague and Longfellow and Bryant, as sculptors Powers and Crawford and Palmer, as painters such men as West and Cole and Inman and Kensett? And among the living Americans what galaxies of intellectual splendor and power! Edward Eggleston and Will Carleton and Mark Twain and John Kendrick Bangs and Marion Harland and Margaret Sangster and Stockton and Churchill and Hopkinson Smith and Irving Bacheller and Julia Ward Howe and Amelia Barr and Brander Matthews and Thomas Nelson Page and Elizabeth Stuart Phelps and William Dean Howells and a score of others, some of them fixed stars and some meteors.

As the pen has advanced our colleges and universities and observatories have followed the waving of its plume. Our literature is of two kinds—that on foot and that on the wing. By the former I mean the firm and substantial works which will go down through the centuries. When, on the other hand, I speak of literature on the wing, I mean the newspapers of the land. They

fly swiftly and vanish, but leave permanent results upon the public mind. They fall noiselessly as a snowflake, but with the strength of an Alpine glacier. This unparalleled multiplication of intelligence will either make or break us. Every morning and evening our telegraph offices, with huge wire rakes, gather up the news of the nation and of the whole world, and men write to some purpose when they make a pen out of a thunderbolt.

#### Progress of Education.

It needs great energy and decision and perseverance for a man to be ignorant in this country today. It seems to me that it requires more effort for him to keep out knowledge than to let it in. The mailbags at the smallest post-offices discharge large packages of intelligence for the people. Academies with maps, globes and philosophic apparatus have been taking the places of those institutions where thirty or forty years ago you were put to the torture. Men selected for their qualifications are intrusted with the education of our youth instead of those teachers who formerly with a drover's shout and goad compelled the young generations up the hill of science. Happy childhood! What with broken tops and torn kites and the trial of losing the best marble and stumping your foot against a stone and somebody sticking a pin into you to see whether you will jump and examination day, with four or five wise men looking over their spectacles to see if you can parse the first page in Young's "Night Thoughts" until verbs and conjunctions and participles and prepositions get into a grand riot worthy of the Fourth ward on election day.

How things have marvelously changed! We used to cry because we had to go to school. Now children cry if they cannot go. Many of them can intelligently discuss political topics long before they have seen a ballot box or, teased by some poetic muse, can compose articles for the newspapers. Philosophy and astronomy and chemistry have been so improved that he must be a genius at dullness who knows nothing about them. On one shelf of a poor man's library is more practical knowledge than in the 400,000 volumes of ancient Alexandria, and education is possible for the most indigent, and no legislature or congress for the last fifty years has assembled which has not had in it rail splitters and farmers and drovers or men who have been accustomed to toiling with the hand and the foot.

The pen which Moses dipped in the light of the first morning, and Jeremiah filled with tears, and Ezekiel thrust in visions of fire, and Matthew touched with the blood of a cross, and St. John dipped in the splendors of beatific glory—that pen has wrought marvels for all classes of our people. Today our libraries and colleges and schools and publishing houses and churches celebrate the ever growing conquests of the American pen, and our prospects are all the time brightening.

#### Fullness of the Harvest.

The grainfields have passed their harvests above the veto of drought and deluge. The freight cars are not large enough to bring down the grain to the seaboard. The canalboats are crowded with breadstuffs. Hark to the rushing of the wheat through the great Chicago corn elevators! Hark to the rolling of the hogheads of the Cincinnati pork packers! Enough to eat, and at low prices; enough to wear, and of home manufacture. If some have and some have not, then may God help those who have to hand over to those who have not!

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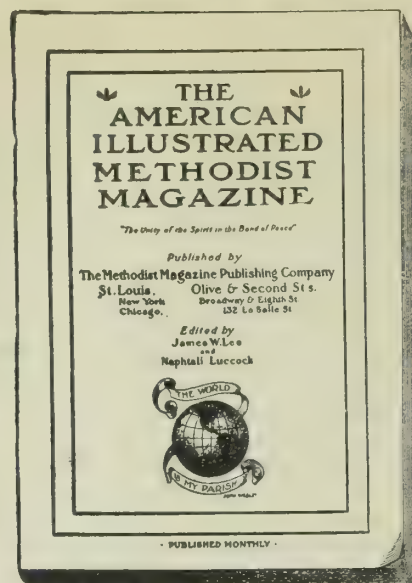
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For Our Readers.

EVERYONE WILL APPRECIATE THIS OFFER.



By special arrangement with the Methodist Magazine Publishing Company (St. Louis, New York, and Chicago), we are enabled to offer their beautiful monthly magazine to every one of our subscribers for only 25 cents. That is to say, we will give the magazine for twelve months with every yearly subscription to this paper, new or renewal, for only 25 cents extra. Send \$1.25, and we will send you for one year the Southern Methodist Recorder and the splendid pictorial monthly

THE AMERICAN  
ILLUSTRATED METHODIST  
MAGAZINE.

This is the only illustrated Methodist magazine published in the United States. Most of our readers have seen it; if not, write us, and a free sample copy will be sent you. The Magazine is a beautiful publication, containing not only the general literature and artistic illustrations which are characteristic of the best features of the high-class secular magazines, but it has also the distinctive literature of our Church. No other magazine so richly deserves a place in every Methodist home. It is chaste in matter, lavish in illustration, ably edited, and contains departments of interest to every member of the family, old and young.

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"A high-grade periodical, worthy of a place in every Methodist home."

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"Ought to run easily to an issue of a hundred thousand."

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—Bishop E. R. Hendrix.

"It is a joy to the eye, the mind and the heart."

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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 12.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MARCH 27, 1902.

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stone, Va.

## Editorial.

### THE MIDLAND METHODIST AND LORDS ECCLESIASTICAL.

[The above is the title of an article sent for publication by one of the brethren, a constant reader of the Recorder. The article follows below, but it has seemed best to the editor to say what he has to say in connection with the article, and so it is said now as a parenthesis. In the Recorder of February the 27th, in an editorial entitled "Nothing But News," comment was made upon an editorial in Midland Methodist on the subject of quarterly conference notices. We gave the exact language used by the editor of the Midland, who, by the way, is one of the few who issued the decree forbidding the copying of his appointments by the "guerrilla." In about two weeks Presiding Elder-Editor Burrow came out, and attempted to justify his puerile paragraph. He first showed his lack of knowledge by classing the Recorder as a "guerrilla" newspaper. Not even by his own standard is that correct. The Recorder has had official endorsement from the beginning of its career to the present time. The editor has never requested any conference to endorse it that the request has not been granted. The editor did not, therefore, jump out of the "guerrilla bushes," as Bro. Barrow declares. The Midland editor showed his lack of fairness by giving to his readers an incorrect condensation of the editorial in the Recorder. The tenor of the editorial was expressed in the title, "Nothing But News," and the editorial demonstrated that it was nothing but puerile pomposity to demand that presiding elders' notices should be treated differently from any other news. The article which follows shows that as news these notices belong to all of the papers.]

The editor of the Midland does not give to his readers any of the editorial in the Recorder. This editor is willing for the readers of the Midland to judge him after they have read his article, but not from reading Bro. Burrow's description of it. The truth is that the presiding elders of Bro. Burrow's spirit magnify their office unduly. They imagine that they fill a larger space in the work of the church than they really do. Their endorsement of a paper is not of the supreme importance that they think it to be.

And their demand that the regular rules governing the publication of news be changed in reference to items with which they are temporarily concerned is but another symptom of the swollen condition of their caput.

Since the editorial of the 27th was written, the editor has seen a copy of the Holston Christian Advocate, which is published at Knoxville, and which is evidently the "guerrilla" that was specially referred to by the Midland. The "Holston" is a 16-page paper, the same size as the Recorder, and has Rev. R. N. Price as one of its regular correspondents. It has a reply to the paragraph in the Midland which seems to cut every inch of ground from under Presiding Elder-Editor Burrow. It quotes the paragraph in the Midland, and then says:

"My attention has been called to the above paragraph which appeared in the Midland Methodist of February 5th. In answer I will say that, with the exception of the Cleveland and Chattanooga notices, we either get copy direct or have permission from the presiding elders to use from the Nashville paper. The Holston Christian Advocate does not wish to do any one an injustice, and has not done so in this instance: it would not print the notices at all if its patrons did not request it. Some time since Messrs. Burrow and Shuler declined to allow us to use their announcements, and for more than a year they were left out; but their appointments for the first quarter of the present year were used in an unofficial way and without their names appearing. I have never had a word from any presiding elder (with the above exceptions) forbidding the use of his "round," and any statement to that effect is absolutely false. To the contrary, we have always been treated with the greatest courtesy by the gentlemen composing the Holston Cabinet.

"GEORGE E. COOLEY,  
"Managing Editor."

There has been no reply to this in the Midland up to this date. The Midland editor evidently prefers to leave its readers in the dark and to say what he pleases, because he knows that they will not see any answer.

The article following discusses a number of symptoms of the disease which afflicts the Midland editor.—Ed. Recorder.]

### THE MIDLAND METHODIST AND LORDS ECCLESIASTICAL.

Mr. Editor,—The attack of the Midland Methodist on "guerrilla papers" for publishing quarterly meeting notices without the consent of the pre-

siding elders shows an utter contempt for the rights of pastors and people. It seems to think that all the rights of the Church belong to the presiding elders, and the pastors and people have no rights. He denies to pastors and people the right of knowing when the quarterly meetings are to be held, unless they receive the notice through a paper selected by the presiding elder. Suppose the elder selects a paper that is standing by the cause of a despotic presiding elder against all the rest of the Church, yet the "Midland" and its abettors demand that preachers and people must show the spirit of the man that kissed Gregory's toe and do his bidding. Alas! all the Gregorys are not yet dead, and the toe-kissers are still in the land.

Why do not these men issue a Papal bull forbidding preachers and people to read any papers, except those published in the interest of the presiding elders?

It is appalling to the Church to think that men of such a spirit should be retained in the eldership, and sit in the Bishop's cabinet and guide the hand of the Bishop in making the appointments. No wonder that a storm of opposition is rising up against the office in every part of our Church! It will be hard to convince preachers and people that such men do not carry their prejudice and personal feeling into the Bishop's cabinet. Preachers and their families are put at the mercy of men who are making war upon them. No man should be allowed to sit in the Bishop's cabinet who is not on good terms with all the preachers. If the Bishops fail to keep such men out of their cabinet, their office will come into disrepute and forfeit the respect of the Church. The Midland Methodist seems to be the mouthpiece of one man. It advocates his views and repeats his very words. When he says "guerrilla," the Midland says "guerrilla."

This and other things indicate that the officials of our Church are drifting toward high-churchism and despotism. Some of them are already claiming that there are three orders in the ministry. This is the foundation stone of high churchism. Some of them seem to think that they are the masters of the Church, when really they are only the servants of the Church. Yet in some cases the servant arrogates the right to dominate his master.

Our Church is groaning under the burden of superlative officialism. The Church is paying more than three hundred thousand dollars annually to Presiding Elders. What a sorry set Methodist preachers must be! The

Church pays over three hundred thousand dollars annually to supervise them and keep them in the right track and make them efficient. But to be serious, are not the pastors the peers of the Elders? They are? Some are not equal to the Elders. Many are superior to the Elders. But average up and you will find that the pastor is the peer of the Elder. Then to pay this large sum for supervision is a farce.

Some of these men follow strange methods in controlling their districts. They seek to man their districts with men who have the best gifts for raising money. They seem to think that to be the greatest of all gifts. Hence the men who can gather shekels are advanced before the men who save souls. No wonder our Church has recently shown a decrease in membership!

Yet efforts are made to suppress criticism. Men who have the courage to stand by the rights of the people and the interest of the Church must be intimidated and silenced. Cowards truckle and fawn to men in power. Mendicants bend the knee to those who have favors to bestow. Men will not. Hence, mendicants and cowards are often favored and independent men are made to suffer.

The vigor with which a certain committee pursued Dr. Steele and the tenderness it showed Barbee and Smith opened the eyes of the Church. Such action seemed to say that the man who dared to criticize a Bishop or other officials of the Church would be branded roughly, but grave offenses in other matters would receive great indulgence. The history of the past shows that it is hard to get the General Conference to act on a charge of maladministration against a Bishop. Committees appointed to meet the issue fail to do so, though the rights of the pastors are walked over roughshod. All the candidates for the episcopal office are calling for the election of more Bishops. If the Bishops are confined strictly to episcopal work half the present number can do the work. To elect Bishops and pay them five times as much as the average pastor to do work that pastors can do as well is a waste of the Lord's money and a piece of red tapeism. I do not mean to reflect on the Bishops. Some of them are burdened with work that does not necessarily belong to the office. Every dollar that is paid to the Bishop's fund is at the expense of the other collections.

Besides, this spirit that tries to suppress all criticism of Church officials has brought the Church to grief

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

In the first place, he was unusually stirred by the fact that the president had spoken to him in such a personal way. Every day since the new president had taken charge of college affairs Edward had been obliged to add to the feeling of respect for him that was now rapidly filling the minds of all the students. The president was inspiring enthusiasm for the best ideals of scholarship. He was becoming noted for several contributions he had made within the year to educational reviews. He was much more than an average teacher. His scholarship and classroom abilities were of a very high order. That this man, at the head of a growing and famous school, should care anything personally for a raw, inexperienced, undeveloped student like himself, struck Edward forcibly and compelled him to give special weight to what the president said about the Christian life.

And still, in spite of all that, Edward was deeply proud of one thing in his life, and that was his morality. As he looked back on the incidents that already marked his college life he found himself complacently patting himself on the back for his moral conduct in the matter of the paper route, the football episode, the theater temptation and his escape from it. And even as he went out from his interview with the president he was praising himself for his decision in regard to the football trips and congratulating himself that he had the sense to know what was good for him, in comparison with some of the other fellows who evidently did not care so long as football flourished. Have a care, Edward Blake! You are unconsciously, but none the less surely, perhaps, growing self righteous, proud that you are not as other men are, not even as these Christian association fellows. You tell the truth and keep pure. You are ready to fight the whole college, if necessary, in defense of your definitions of what is good for a college student. But how much silent contempt and criticism are you beginning to carry around with you for other men who do not live up to your standard! Are you quite sure there is no better, higher plane of life? Have you found the best yet, or is the president right when he says he longs for you to be a Christian rather than a moral man?

The very next day the football manager called together the members of the team and had a long talk with them about the remaining games of the season.

The manager took a gloomy and anxious view of the financial situation.

"Fact is, fellows, we are a good \$200 in the hole. The only way out of it that I can see is to make this closing trip. We can contract games with Rowland, Quincy and Lafayette teams. They are anxious to play and offer good terms. Remember, last season we cleared \$150 on the last game of the season. That nearly let us out. If we can do as much this time, it will be a

good boost. The college is disappointed over the last trip, and it would pay our debts as it feels now. But if you win two out of three games, even if we don't clear ourselves, the money will come easy by contribution."

There was a significant silence as the manager paused. Edward broke in by saying quietly:

"I've done with these long trips away from home. I simply will not go again."

Two other members of the team said the same thing. A storm of indignant protest rose from the rest of the team.

"But see here!" the manager's voice finally rose over the angry clamor, and he was as angry as the others. "See here, Blake! We can't stand a ghost of a show to beat Quincy without you. Besides, how shall we make up the deficit if we don't play these games?"

"I don't know," replied Edward, with his dogged obstinacy. "The one thing I do know is that I will not go on any such trip. If you want to know my reasons, I can give them."

Half the team angrily declared they didn't care to hear any reasons. The manager, however, asked Edward to give them, and he did so, summing up the whole matter just as the president had done.

"But the president advised you to go on last week's trip."

"On condition that I give him a fair and honest account of the result of it, as I did. And there's no question in my mind that he is opposed to these football trips and will say so very soon in one of his chapel talks."

"I don't believe it," said the manager roughly. "The president is an old football player himself. I was looking over his record at Fairfax the other day. He was captain of their team when he was a junior. Besides, the president has no right to say what the team shall do."

"I guess you'll find out that he thinks he has some rights," said Edward, calling to mind certain expressions the president had made.

"The college athletics are under the management of the association. The president has never interfered with it heretofore, and I don't believe he will now. But all this is aside from the question that faces us. It looks to me like a mighty mean, sneaking kind of a thing for a college man to back out of a proposition like the one that faces us now."

The manager looked directly at Edward as he spoke, and Edward lost his temper and boiled over.

"Do you refer to me as 'mean and sneaking'?" he shouted, walking up to the manager and stretching out a brawny hand, the fingers of which were trembling as if with eagerness to take the manager by the throat.

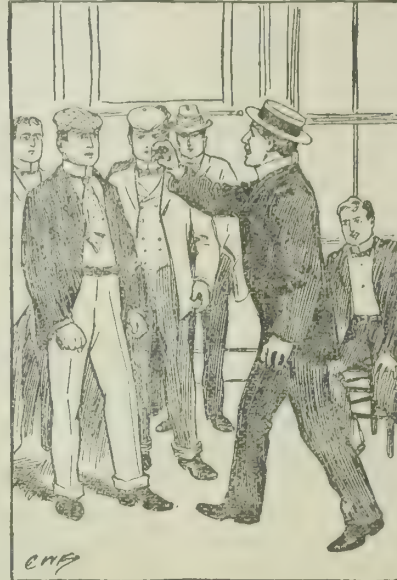
The manager was not an athletic man, and he was a good deal shorter than Edward. But he was a senior, he had no fear of physical injury, and he looked into Edward's inflamed face and said:

"Any man is a mean sneak who

hasn't enough college spirit to stand by the college at such a time as this."

For a second Edward hesitated, while his usual slow, deliberate nature was fused to a white heat of wrath. Then he suddenly drew back and said savagely, "You're too small to lick anyway." He looked at the rest of the boys, who had not ventured to interfere either way, and then, turning around slowly, he went out of the room without a word.

When he was gone, the team had a stormy meeting. The members were mad at Edward, and at the same time they were not able to overthrow altogether his reasons for refusing to play. One of the two players who had sided with Edward at first at last yielded and consented to go out on the propos-



"Do you refer to me as 'mean and sneaking'?" he shouted. But the bitterness roused by Edward's refusal was shared by a great many of the students, and it made him sore to see and hear evidences of this bitterness in very many ways that fall and winter.

It was Friday of that week that President Royce gave the college his first plain talk on athletics. Once a week in chapel since his induction into office he had given the students a chapel talk. These talks were beginning to receive good attention, although at first not even the president's general popularity could sweep away a great deal of the irreverence that had become a habit at Hope college during chapel exercises.

Even this morning, after several months of the president's masterful administration of affairs, Edward was impressed as he never had been before with the lack of respect and courtesy shown to the president during the reading of the Scripture, the prayer and the singing. Something in the president's face and manner had reminded him of their talk in the office, and Edward's mind was directed especially to the college exercises.

He was annoyed during the reading by the sight of a dozen members of his own class who were studying not only during the Bible reading, but also during the brief prayer. At least half of the students, it seemed to Edward, were either sitting with their class-books open on their laps or whispering together while the exercises were going forward. It made his blood stir for the first time in chapel, not from any religious reverence he himself had for the chapel service, for he did not have it, but because his admiration and respect for the president had grown so strong that it seemed like a gross insult to him that the students should pay him so little respect at such a time. He could not help wondering if the president himself knew how much studying and irreverence there was

during the chapel service and what he would do about it in case he did know its full extent.

But if the student body had paid little attention to the religious exercises of the hour there was no lack of excited interest on the part of every one when the president announced his subject for the chapel talk to be "The Relation of College Athletics to the Rest of the College Development."

He had not definitely put himself on record as he now began to do. And over the faces of many of the students and even the professors a shade of expression deepened as the president went on and made his own position very clear.

"I believe in athletics," he said after defining the term as it was applicable to college, and every football player in college could not help admiring the manly form that towered up on the platform. "During my college life I played football and baseball and enjoyed the games. I believe in encouraging the athletic spirit in Hope college because I believe healthy, vigorous physical life must always go hand in hand with a vigorous mind and spirit."

"After I have said all this heartily and gladly I must insist on a definition of college athletics that puts it in its proper place in a college course. It ought to be evident to every young man and woman in a college like ours that the main business of our lives while here in this institution is to develop the best all around men and women possible, especially on the side of intelligent Christian character. Let me say it frankly, this development could probably go on just as satisfactorily if football were not played here at all. We could easily find and use other forms of physical development that would take its place. But it would be impossible to find anything to take the place of the intelligent, intellectual Christian training that you are here to get. In other words, you are not in this college to play football as the first or even the secondary purpose of a college course. You are here to make of yourselves men and women such as the world needs to make it a better world."

"This definition of the object of a college course puts athletics in a subordinate place, and rightly so. The minute the sport side of a college becomes so emphasized that the intellectual side is neglected or underestimated that minute it is out of proportion. It is assuming more than its share of a student's time and thought. So whenever a game like football in a college becomes a means of money making to carry on athletics it is demoralizing. Or again whenever the game demands too much time from a student's studies or repeatedly breaks into his Sunday rest and worship it is harmful and should be changed and modified if not absolutely dropped."

Here the president summarized the results of the recent trip made by the college team, calling attention to the same points he had made in Edward's presence.

(To be continued.)

That thou mayst pray for them

Thy foes are given;

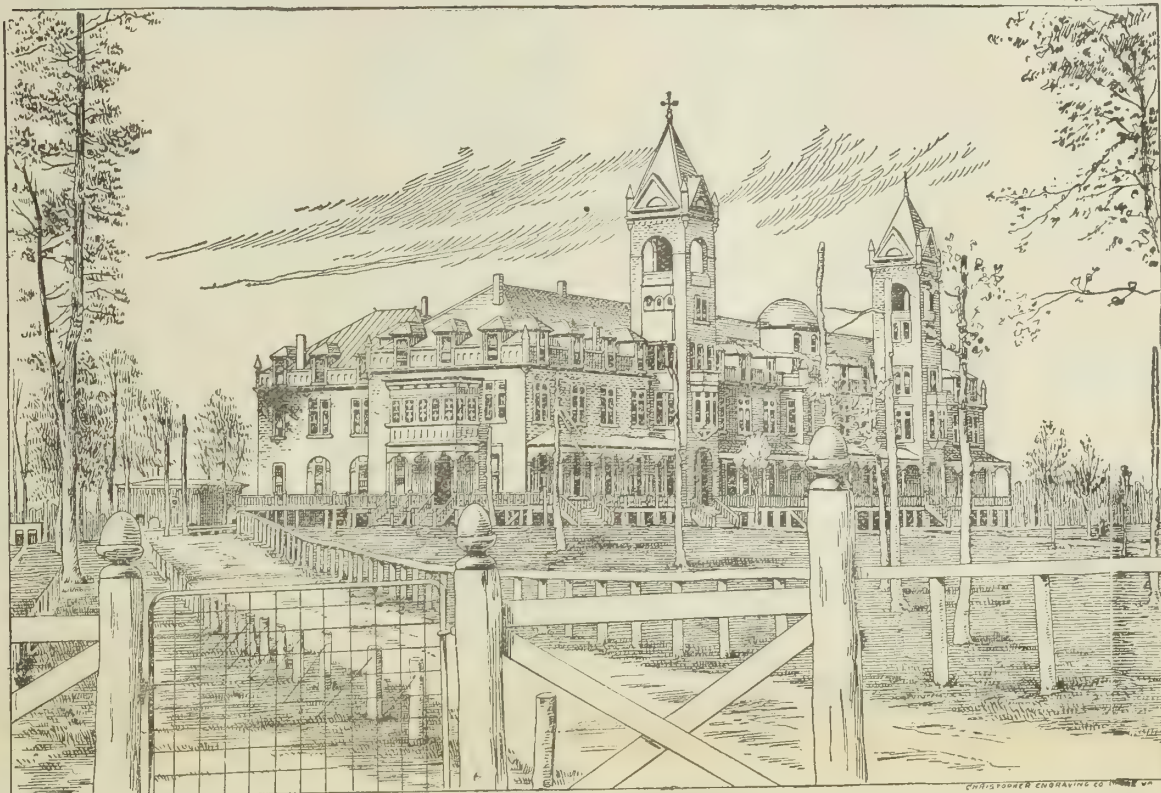
I bring the fretful friends that thou mayst train

Thy soul to patience.

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—Thomas a' Kempis.



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Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## Communications.

MRS. JAMES CANNON, SR.

(The following letter explains the resolutions which follow it.—Ed.):

Dear Brother Cannon. Last night memorial services to your now sainted mother were held in the church. I wish your father and you could have heard the loving tributes that were paid by Brothers Jesse D. Price, Harry Brewington, and William B. Tilghman. Not having the privilege of a personal acquaintance with her myself, I requested these brethren to speak in behalf of the congregation, after brief remarks by myself. Resolutions were then presented, which the entire congregation adopted by silently rising and standing for a moment with bowed heads.

Now, we wish to request you to publish in the Recorder not only the resolutions, but the tributes of Brothers Tilghman and Brewington, which were written out and read. Do not hesitate because it is your own mother, but say 'hat the request for their publication comes from her old home church at Salisbury.

I soon found your mother's name a household name throughout this whole community. The church has missed her so much. She was indeed the pastor's fellow-laborer in the work of the Gospel. The blessing of such a life! There were many tears unbidden last night as the brethren were speaking. \* \* \*

Faternally yours in Christ,

J. C. C. NEWTON.

### RESOLUTIONS AND REMARKS

Mr. Jesse D. Price read the following resolutions, adopted by the membership of Trinity church, which were drafted by a committee composed of Messrs. J. D. Price, William B. Tilghman, Harry L. Brewington, Levin W. Dorman, Geo. W. Phillips, and William A. Crew:

Whereas, our Heavenly Father, in His all-wise providence, has removed from this earth our sister, Mrs. Lydia Cannon, consort of Mr. James Cannon, who with him was one of the founders of this church; therefore be it

Resolved, 1. That we bow in humble submission to His will, for though we mourn our great loss, we know that she has gone on to a wider field of action and to higher joys in her Saviour in the life beyond.

Resolved, 2. That we are profoundly thankful for the life she led amongst us. Her strong faith, her readiness to see both her duty and privilege in Christ, her beautiful devotion to her church, her untiring zeal in doing good, giving sympathy and help to all, being always a most welcome visitor in every home, especially in the homes of affliction or adversity; in all these she has been a benediction to us as individuals and as a church.

Resolved, 3. That we will ever cherish the fondest recollections of her good name and sweet fellowship, and strive to imitate her example, in confident hope of seeing her again in the brighter world above.

Resolved, 4. That we extend our deepest sympathy to the bereaved husband and family in this dark hour, praying for sustaining grace in their behalf.

Resolved, 5. That a copy of these res-

olutions be forwarded to Brother James Cannon, and spread upon the minutes of this Church Conference, and sent to the papers for publication.

The following resolutions, prepared by Mrs. Margaret A. Rider, Mrs. Rebecca Dove, Mrs. Levin M. Dashiell, Mrs. W. A. Crew, and Miss Emma Powell, representing the Woman's Foreign Missionary Society of Trinity church, were read by Mr. Harry L. Brewington:

Whereas, we have heard with profound sorrow of the death of our dear sister, Mrs. Lydia R. Cannon, one of the charter members of our Auxiliary, who, though separated from us the past three years, still continued her membership with us, retained her interest in, and gave her prayers for this part of the Master's work; therefore be it

Resolved, 1. That we bow in humble submission to our Heavenly Father's will in this bereavement, feeling assured that our loss is her gain, and while we sorrow because of the separation, we give thanks that she has entered into the rest that remaineth to the people of God.

Resolved, 2. That we shall always cherish the most affectionate recollections of our sister's association with us, and her readiness always to promote the welfare of her church and the spread of the Gospel of all nations.

Resolved, 3. That these resolutions be spread upon the minutes of our Society; that a copy be sent to the sorely bereaved husband and family, with an expression of our deepest sympathy; also to our town papers, to the Baltimore and Richmond Christian Advocate, and the Southern Methodist Recorder.

After the reading of these resolutions brief remarks were made by Mr. Price, Mr. Tilghman, and Mr. Brewington, who spoke feelingly of the deceased, and paid glowing tributes to her lofty character and high ideals.

Mr. Price's remarks were not written out, and cannot be reproduced.

Mr. Tilghman said:

I am at a loss for words to express my sorrow on this occasion or fittingly eulogize the life and character of Sister Lydia R. Cannon.

She, with her husband, Bro. James Cannon, and myself, were among the charter members of Trinity church in its organization in 1867. Our sister was a devoted Christian and a consistent follower of her Lord and Master. She loved her church, and contributed largely of her means and time to its sustenance and advancement. "She was a mother in Israel" in her efforts in behalf of the Sunday school work, in the gathering of the children into its fold, and instructing them in the way of everlasting life; and many of our church members can look back to Mrs. Cannon as their first instructor in the plan of salvation. She was the "Good Samaritan," the "Angel of Mercy," in visiting the poor, the fatherless and widows in their affliction."

Sister Cannon was bereft of her only daughter, Mrs. I. N. Jackson, and eldest son, George, some years ago, which loss seemed only to draw her closer to her Saviour and her Church, and it seemed to be her chief delight to be visiting the membership of the church, contributing to their necessities, and pointing them heavenward.

Sister Cannon has gone to her just reward, leaving behind husband, son, and grandchildren to mourn their loss. She leaves to us a life of noble deeds, which we would do well to emulate and practice, for we read, "If we do these things we shall never fail."

Our sympathies go out in condolence to our brother, James Cannon, Sr., Rev. James Cannon, Jr., and family in their sad bereavement. Let us hope, however, in accordance with the promise given in Scripture (I go to prepare a place for you, \* \* \* that where I am ye shall be also), that in the golden summer of another life we may all gather again in a sweet reunion, where parting is no more.

Mr. Harry L. Brewington then spoke as follows:

The resolutions which have been read in your hearing, and any remarks I might add will be but feeble expressions of the sorrow of this Church because of the demise of Sister Cannon, whose life and character is so well known to all of you. But I cannot let the opportunity pass without saying a word in praise of a life so unselfish, so thoroughly consecrated to the service of the Master, and to the good of humanity.

Her presence was, indeed, a benediction to those who came in contact with her. Whether in the church, the home circle, or in society, she was the same lovable Christian character, never letting the opportunity pass to drop a good word for the cause she espoused with so much love and devotion. Many a wayward one has been brought to realize his condition and seek a better life through the earnest pleadings of this good woman; and many a young Christian has been cheered and comforted by the blessed words which fell from her lips. The seed sown by a life and example so precious have ripened into a harvest of redeemed souls, who in the last day will rise up to call her blessed.

Sister Cannon spent the larger part of her life in our midst, and from the very organization of Trinity church, in 1867, until she removed three years ago to Blackstone, Va., was one of the most ardent members of this church. No work was too hard for her to do that would advance the interests of the Church she loved so tenderly. In the Sunday school she labored for the training of the young mind and heart, and was loved by every scholar. Not a few of the younger members of Trinity church can look back and recall the noble Christian character of Sister Cannon, and the effect it had upon their own lives, in stimulating them to a nobler and higher life. To the sick and afflicted she ministered with untiring devotion; in the home where gloom had entered she was the messenger to shed comfort and consolation. In the home of poverty and distress her hand was open to relieve. Truly it can be said that a great one has fallen in Israel!

But her passing from our midst is only to enter upon that new life beyond, whose endless happiness she sought during the long years of pilgrimage here. She has gone to join those older members of Trinity church—Hugh Jackson, Sallie Fish, Isaac Jackson, William Gordy, Henry Brew-

ington, and others who preceded her—in that Eternal City, whose habitation is made glorious by the presence of God and the holy angels.

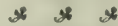
The noble example left by this saintly woman should be an inspiration to all of us, that we, like her, may be able to say at the last moment, "It is well!"

The fragrance of that life will ever remain a pleasant memory to those who knew her intimately, and will for years to come prove a blessed heritage to the family she has left.

Truly, it can be said of her:

"None knew her but to love her,  
None named her but to praise."

The funeral services were held at the Institute chapel at Blackstone. They were conducted by Rev. B. F. Lipscomb, a former pastor and intimate family friend, assisted by Revs. G. F. Greene and J. B. DeBerry. The interment was in Hollywood Cemetery, Richmond, in the lot of her only surviving child, Rev. James Cannon, Jr. Rev. John T. Bosman, another old pastor, assisted Mr. Lipscomb in the services there.



### NOT "A SHORN SAMSON."

Dear Bro. Cannon:—I enclose you a copy of a letter I have written to Dr. Lafferty on the work of the Church last year. Please give it place.

Dear Dr. Lafferty:—In an editorial that appeared in the Advocate of March 13th, I believe a great injustice was done to the ministers and members of our Church in the Virginia Conference. It is entitled "A Shorn Samson." I do not believe the injustice was intended, but still the effects will be the same, and, with a view of correcting this injustice, I write this open letter.

The trend of the editorial is that with our large equipment the work done, as measured by certain results, is such "that we cannot give an account to God, our consciences, and the Christian public without a shudder of shame," and this in comparison to a certain Conference, I wish you had given the name, and to the former days of Methodism.

In the first place the figures are not correct. You speak of the number of conversions in a "Southern Conference" while you mention only the net increase in ours. Every pastor knows that if he gets sixty per cent. of the conversions into his Church he is doing well; for many go to other Churches, many move out of the community, and some do not join any Church. When a membership reaches over ninety thousand the net increase is small, because the loss by death and otherwise is so great. Now what are the figures? The gains on profession of faith were 4,468, an average of nearly 500 for each district in the Conference. The net increase on profession is 1,641. What you put down as 174 should be, you will notice, 1,174, the net increase for the year 1901 over 1900. The reports from two districts in "a Southern Conference" are phenomenal, the others are but little than were reported in the Virginia Conference last year. The Norfolk District reported 738 received on profession, Richmond 644, Rappahannock 538.

We wish they had numbered thous-



ands in every district, but that they do not does not argue that the Church or the preachers are backslidden or shorn of strength. It is as much our duty to feed the flock as to work to bring in new members, for salvation is not merely conversion, that is the first step, the soul must be built up in the faith and nourished. Too many are prone to make the mistake of thinking that the work of the ministry is only to persuade men to be converted, and then pay little attention to them afterward; hence, many backsliders and many lean souls within the pale of the Church. We are commanded "to feed the flock of God." Is it nothing to feed over ninety thousand souls on the meat of the Word?

I have some knowledge of the past, from what I have read and heard, and I am ready to say that never has the work of Christ been more faithfully done than at this time, nor by men more fully consecrated to their work than the men of to-day. And I believe if the work of "the fathers" were fully known the work of the present day would compare favorably with it. I say this with the full consciousness that every true man longs for a deeper spiritual life and a greater usefulness in the service of our Lord, but I do not believe that the way to bring this about is to disparage the good already done.

Our large property interests are the accumulations of over a hundred years. Our contributions of over a half million argues a deep interest on the part of both preachers and people in the Church and in her great work. I believe it is an evidence of faith shown by works. These are some results, but there is a great danger in measuring the faithfulness of a man by visible results. There have been cases in which men made results by counting too rapidly, and this to the great detriment of the Church. The faithful man will try to do his full duty and have faith enough to leave the results with God. The human will is free, and if men will not hear we cannot make them. Some of our most learned and consecrated men number few conversions in a long life-time, and yet their ministry has been a benediction to the Church. The Master himself preached and few followed Him; they "would not come unto Him that they might have life." No, sir, our Conference is not a "Shorn Samson" nor are the faithful ministers and laymen ashamed to give an account; many have tried to do their best, and yet they regret that their best is not larger both in work and in result.

Yours truly,

W. ASBURY CHRISTIAN.

Berkley, Va., March 19, 1902.

MEETING SOUTHERN BAPTIST CONVENTION, ASHEVILLE, N. C., MAY 8-15, 1902.

For the above occasion the Southern Railway announces one fare for the round trip, tickets to be on sale May 6th to 10th, inclusive, with return limit May 21st, except that by depositing tickets with joint agent at Asheville on or before May 10th, and upon payment of 50 cents an extension of limit until June 2d may be obtained. This offers a rare opportunity to those wishing to visit the favored section (Land of the Sky).

## TROUBLE IN VIRGINIA W. C. T. U.

The W. C. T. U. of every State has at least two kinds of society—those of the older women, commonly called "W's," and those of young women and men, called "Y's." By the constitutions of the National Union and that of the State of Virginia the "Y" delegates to the Annual Convention have equal rights with the "W's." The organization and special supervision of the "Y's" is in the hands of a "Y" Secretary, annually elected by the Convention. In Virginia the "W's" number about 1,400, and the "Y's" almost 1,000 young women and two-thirds as many young men.

At the Annual Convention of 1901 the beloved Secretary, who has in six years quadrupled the strength of the "Y's" of the State, was denied renomination by the Executive Committee, largely of "W's," and the "Y" delegates were not allowed to nominate a Secretary with whom they were willing to work. A motion made and seconded by them to refuse the nomination was ruled out of order by the State President. Although they protested in a body against the nominee of the Executive Committee, it availed them nothing except abuse from the older branch, and made them the victims of joint executive discourtesy. "Y" delegates addressing the chair in perfectly proper manner and time were denied recognition by her in favor of "W's" who rose later and who had already spoken to the question under discussion. Only the loyalty to the State and National Union of the ex-Secretary, who was, and still is, the leading spirit of the majority, kept the "Y" delegates from leaving the Convention.

Recently delegates from the "Y's" of the State were invited to meet in conference in Petersburg. There is nothing in the letter or spirit of either National or State Constitution which forbids such a meeting if the young women provide for it without making any tax upon the State treasury, as they did in this case.

The accompanying statements need little explanation. Number one expresses the wishes of the Petersburg Conference. It is a commentary upon the present conduct of affairs, that nearly half the membership of the State W. C. T. U. is forced to petition the majority for its constitutional rights.

M. C. FAVILLE,

Chairman Committee of Four.

The following papers give the facts:  
Norfolk, Va., Feb. 24, 1902.

My Dear Sister:—Pursuant to a call sent from the Jennie Casseday and Guyer Y's of Petersburg, to every Y Union in the State of Virginia, delegates met in Market Street M. E. church, Petersburg, February 20th, to consider the action of the Virginia State Convention W. C. T. U. (1901) regarding the Y branch in the State.

Many Y Unions could not send delegates, because they had no available funds, but a large majority wrote the committee assurances of their support of the actions of the Conference.

As the members present were sure that the action of the W. C. T. U. delegates to the Convention of 1901 was not understood by a large proportion of the membership at home, a statement of

the case was drafted and ordered sent to every Union in the State. The statement is accompanied by three requests which the Y's of the State will make of the Convention of 1902.

The work of presenting the statement of the wishes of the Conference to the W. C. T. U. membership, and of putting the signatures to the requests in a form of a petition, to be presented to the Convention of "1902," was put in charge of a committee of four.

In considering the request of the Y's, it must be remembered that the Y dues for last year were more than \$200, over \$125 of which remained in the State Treasury, also that after all bills were paid, a balance of more than \$300 (the largest in its history) remained to the credit of the State. This year for the first time the State President is paid a salary, \$100. The motion to pay the salary came from a Y, and the Y's of the State are glad it is paid; the fact is here pointed out as evidence that the State Treasury is in an unusually healthy condition.

A copy of the statement is sent by the Committee of Four to you and to one other member of your Union. We ask you to bring it up for consideration at the next meeting of your Union, and to return it to us with the signatures of all those who think the requests we make should be granted by the Convention of 1902. Please return with your opinion, whether favorable or otherwise, to the chairman of the undersigned committee:

MRS. M. C. FAVILLE,

Anna Gordon Y, Norfolk, Chairman;

MISS JENNIE WATTS,

Portsmouth Y, Portsmouth;

MRS. JONES,

Jennie Casseday Y, Petersburg;

MRS. W. H. JENKS,

Hannon Y, Richmond.

To the W. C. T. U. of Virginia in Convention assembled:

At the 1901 Convention of the W. C. T. U. of Virginia, a Y Secretary was elected by the "W's" present, in opposition to the outspoken protest of a large majority of the "Y" delegates present, and the State President repeatedly refused to recognize Y delegates.

No explanation was given, except that "it was the will of the Executive." It was charged that the ex-Secretary had exceeded her allowance for annual expenses, although she has always paid the excess over her allowance out of her own purse. Although she had been too expensive a Secretary her successor received an allowance of \$75 per year for expenses, and the general officers, at a meeting immediately after the adjournment of the Convention, granted her traveling expenses to Fort Worth, something never granted a "Y" Secretary before.

We make the following requests of you:

1. That the paragraph on p. 17, State Minutes for 1901, be corrected in the Minutes for next year, as the typewriter referred to was Mrs. Jobson's private property, and she has the dealer's receipts for money paid him.

2. That "Y" delegates have equal privileges with the "W's" upon the floor of the Convention, proportionate representation in the Executive and among the general officers, and propor-

tionate representation upon all committees appointed, and have a whole day immediately preceding the Convention for a "Y" conference.

3. That the by-laws be so changed at this Convention as to allow the election of the "Y" Secretary and L. T. L. Secretary by ballot in open convention.

We ask for these reforms because we believe, that unless they are righted, the wrongs pointed out will result in injury to our work and to the Christian character of individual members.

## NOTICE.

The Woman's Home Mission Society of the Virginia Conference will hold its twelfth annual session at Blackstone, Va., April 24-25, 1902.

KATE E. WALL,

Recording Secretary.

Delegates and visitors expecting to attend the meeting will please send names promptly to the chairman of Committee on Entertainment, Miss Cornelia Adams, Blackstone, Va.

## STORIES OF JACKSON.

In his "Memories of a Hundred Years," now being published in The Outlook, Dr. Edward Everett Hale (who, by the way, reaches his eightieth year on April 3d), recounts some of the tales which were circulated in Boston in derision of the rough-and-ready President. He says:

I remember very well the anecdote in which Mrs. Jackson was supposed to give an account of a lung fever of which, I think, she died. It was declared and believed in Northern circles that she said, "The General kicked the kiverlit off, and I kotched cold." I should not tell the story but to record the resentment of a true lady, a relative of my . . . who had seen all the elegancies of the best Courts of Europe, and who protested to me that Mrs. Jackson was a lady through and through, in breeding as in daily manners. My friend quoted the anecdote which I have told, only as illustration of the bitterness of partisanship at that time. On the other hand, if any story can be received at the distance of one person from the spot of which the story is told, the story which I will now record is true: The daughter of a Massachusetts Senator told me that in her younger life she went with her father to one of the regular dinners at the White House. General Jackson himself took her out to the dinner table. There was some talk about the light of the table, and the General said to her, "The chanticler does not burn well." She was so determined that she should not misunderstand him that she pretended not to hear him and asked him what he said. To which his distinct reply was, "The chanticler does not burn well."

NOT A MINUTE TO LOSE, if you are wet and feel chilled to the bone, after a tramp through the storm. Get into dry clothes at once and warm your insides with a teaspoonful of Perry Davis' Painkiller, in hot water, with a little sugar. Thus you will avoid a cold, and, possibly, a long sickness. The precaution is worth while. There is but one Painkiller, Perry Davis'.



# THE SUNDAY SCHOOL.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 6.

**Text of the Lesson.** Acts ix, 1-20.  
**Memory Verses.** 3-5—Golden Text,  
Acts iii, 19—Commentary Prepared  
by Rev. D. M. Stearns.

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1, 2. Saul yet breathing out threatenings and slaughter against the disciples of the Lord.

What an evil breath he had! The word translated "breathing out" is used only this once and means to breathe in or out, to breathe, to live. His very life was to hate Christ and Christians, and yet the time came when he could truly say, "For me to live is Christ" (Phil. i, 21). Our first introduction to him is in chapters vii, 58; viii, 1, 3, in connection with the death of Stephen and the persecution following, which at this time was still going on. Saul's own account of his life in those days is found in chapters xxii, 3, 4; xxvi, 9-11; Gal. i, 13, 14, but in Eph. ii, 1-3, he speaks of it all as being under the prince of the power of the air.

3, 4. Saul, Saul, why persecutest thou me?

Thus spake Jesus of Nazareth to him in the Hebrew language (xxvi, 14) and arrested him in his mad career, for God had determined concerning him, "Hitherto shalt thou come, but no further" (Job xxxviii, 11). Whoever touches a Christian touches Christ Himself, but not even the devil can go one step beyond God's permission (Job i, 10; Dan. iv, 35; Zech. ii, 8). Though it was midday, this light from heaven was above the brightness of the sun, and Saul could not see for the glory of that light (xxvi, 13; xxii, 11).

5, 6. The Lord said, I am Jesus, whom thou persecutest.

He recognizes a superior and asks, "Who art Thou, Lord?" The answer fills him with trembling and astonishment, for Jesus of Nazareth is actually speaking to him. Seeing Him to be indeed the Christ, the Messiah, whom the prophets had foretold, he at once acknowledges Him as Lord and meekly asks what he is now to do. Thus suddenly shall Israel as a nation be surprised some day, and, looking upon Him whom they pierced, they shall be filled with true penitence and, accepting Him as their long expected Messiah, shall say: "Lo, this is our God. We have waited for Him, and He will save us" (Zech. xii, 10; Isa. xxv, 9). Saul's conversion was a pattern or type of the conversion of the nation (I Tim. i, 16).

7-9. He was three days without sight and neither did eat nor drink.

The men who were with him fell to the earth, seeing the light and being afraid. They also heard the voice of some one speaking, but did not hear the words, for those were for Saul only. Compare xxii, 9; xxvi, 14. It was somewhat like the experience of Daniel and of our Lord as recorded in Dan. x, 7; John xii, 28, 29. That Saul really saw Jesus is evident from verse 17 and I Cor. xv, 8. What Jesus said to Saul as He commanded him to rise and stand upon his feet is fully stated in Paul's testimony before Agrippa in xxvi, 16-18. Consider him three days blind and fasting, the world shut out, the body mortified, dying to self, God dealing with his soul. It is the period of death preceding resurrection (Gen. xxii, 4; xlii, 17; Jonah ii, 17; Hos. vi, 2; John ii, 19; Rev. xi, 11).

10-12. Inquire in the house of Judas for one called Saul of Tarsus, for, behold, he

prayer.

Thus said the Lord to Ananias, a devout disciple and one who had a good report of all the Jews at Damascus (xxii, 12). He, like Philip in a previous lesson, is prompt and obedient, one on whom the Lord could rely to do His bidding. His reply reminds us of Samuel and Isaiah (I Sam. iii, 4, 6, 8, 10; Isa. vi, 8). These three days find Saul and his Lord in intimate communion. Saul talks with the Lord, and the Lord in vision reveals Himself more fully to Saul. From Jesus Christ by revelation he received the gospel and from Him also all his future instruction (Gal. i, 11, 12, 15, 16).

13-16. He is a chosen vessel unto me to bear my name.

Ananias hesitates just a little as he thinks of Saul's reputation and authority and his madness against Christians. The Lord graciously bears with Ananias in his objections, but repeats His command to go and assures him that Saul is to be His special messenger to the gentiles. One would think that the Lord's first assurance to Ananias that the persecutor was praying would have been sufficient encouragement, but we are so slow to expect wonders from Him whose name is Wonderful. Saul is not only chosen to bear the name of Christ, but also to suffer, for faithfulness to Christ and suffering for His sake are inseparably connected in this present evil age, while the whole world lieth in the wicked one (Gal. i, 4; I John v, 19, R. V.). See also John xv, 18, 19; xvi, 33; Phil. i, 29; II Tim. ii, 12; iii, 12, but be encouraged by Rom. viii, 18; I Cor. x, 13.

17-20. Receive thy sight and be filled with the Holy Ghost.

Thus said Ananias to Saul as, having found him just where the Lord said he would, he put his hands upon him and told of the Lord's commission. He received sight, both natural and spiritual, confessed Christ in baptism, took food for the body and was strengthened and immediately preached in the synagogues that Jesus of Nazareth is the Christ, the Son of God. Old things are passed away, all things are become new, the Spirit has clothed Himself with Saul (Judg. vi, 34, R. V., margin) and now henceforth he does but one thing, knows but one Master, and for Him is ready to lay down his life.

## EPWORTH LEAGUE.

**Topic For the Week Beginning April 6, "Growing in Grace"—Text,**  
II Pet. iii, 17, 18; I Pet. ii, 1, 2; Eph. iv, 12-15.

A dwarfed or deformed body is a pitiful sight. It speaks so plainly of pain, it tells so much of crushed hopes, of checked activities and privations, that it awakens sympathy even if it cannot command help.

How much more pitiable is a pinched soul! Some one asked John B. Gough what was the most pathetic sight he ever saw. In his temperance work he had seen the deep misery of great cities. Without hesitation he answered, "An old face on a little child." It is not the years which make age so much as it is experience. We grow old from hardships and hopeless miseries. Soul pain is hardest to bear and breaks the strength more than work and privation of food.

We ought to be strong. We need to be good. We wish to be beautiful. Ugliness ought to be conquered. We must grow. How shall that growth be—for the better, purer, sweeter, or for the worse?

Physical strength cannot always be had as we would wish. Some inherit traits which can never be changed

One constitutionally small of stature may earnestly desire to be tall, but wishing is hopeless in such a case. The best that can be done is to develop all the strength possible in the body one has and exhibit a great soul's traits until the little body is forgotten or, if remembered at all, is ennobled and honored as the home of a noble man or a gentle woman.

Soul growth is more fully under our control than bodily development. Inherited traits are to be found in all persons, to be sure, in the spirit nature as well as in physical things, but need not prevent our growth. Too many never set before themselves seriously the task of becoming in the inner nature the best possible kind of being. Yet that is the real work of life. All things that come to us are given for this purpose. God has the deepest interest in having us grow into the fairest, finest type of creaturehood. All our highest prospects are grounded here. Our goal is the "measure of the stature of the fullness of Christ."

To reach this end we must repress, cut off and deny ourselves in certain things, enlarge, develop and grow in certain other respects. Whatever our inclinations to malice, envy, jealousy, enmities, evil speaking and evil thinking, no degree of nobleness can be had from their cultivation. They must be overcome and cast out from us resolutely, continuously, until they have no place in us. Have you done this yet? There must be no shamming in the matter, no posing, no playing at or acting the part. All must be sincere and deadly earnest; rather call it living earnest. "The sincere milk of the word" must be used and relished to nourish this life. We must constantly be aware of the error of the wicked, must see the wrong course and shun it persistently, or we shall fall from our steadiness. And if we waver and grow dizzy we invite disaster.

We must know more, increasingly—not more of the evil, but of the good. Practice brings proficiency. We must use our knowledge. We must do the good, and we shall become efficient in it and graceful in the doing. "Grow in grace and knowledge of Jesus Christ."

### Easiness of Spirit.

The fully sanctified have an easiness of manner and spirit that they never would have had but for the operation of the Holy Spirit on their hearts. True easiness of spirit is not the work of culture, but the work of the grace of God. It is quietness of soul, but it is that quietness of soul that is wrought only by the grace of God. The grace of God checks our natural haste, frees us from the activities of nature and curbs our impulsive spirits, so as to keep us quiet and make us easy in our manners and ways even in time of excitement. Let us seek to get this easiness of spirit. This easiness of spirit will not rob us of zeal and earnestness in our religious work. It will rather make us more in earnest. There is what may be called an easy earnestness of soul which frees us from awkwardness in our work. This easiness of spirit should be seen in our homes, in the church, in company, in our business life and everywhere else.—Christian Standard.

### Cannot Reap the Benefits.

We well know in what spirit some affect to ignore and even to decry the value of the church. If a person never crosses the threshold of the house of God, yet there is a reflex influence which is of untold value to the individual. He cannot reap the entire benefits even if he performs the moral and

spiritual obligations resting upon him.—Universalist.

### In Enduring Unity.

Between the mortal and immortal worlds no gulf is fixed. Above all and binding all in enduring unity is the community of aim and spirit which keeps those who love and are loyal hand in hand and foot in foot; though seas divide, there hangs between the impenetrable veil of death.—Christian Union.

### He Keeps Me.

There's One—and there's none other—  
That cheers me in the way;  
'Tis He, my elder Brother,  
That keeps me day by day.

This Jesus in the manger,  
This Christ upon the sea,  
He keeps His own from danger  
And makes them truly free!

This God who rules in kindness,  
We bask within His love;  
He heals us of our blindness  
And lifts our souls above.  
—Christian Herald.

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teaching of All Denominations.**

Rejoicing in the Lord is a duty apart from inclination.—Rev. Dr. Clarence A. Barbour, Rochester, N. Y.

### Attend Church.

Don't ask your pastor to be at church any oftener than you are.—Rev. Dr. Alonzo Monk, Methodist, Atlanta, Ga.

### Faith and Works.

A faith that does not express itself in works of charity is a dead faith.—Rev. Dr. A. R. Holderby, Methodist, Atlanta, Ga.

### Coming as a Little Child.

Let us pray that love shall come as a little child to our households.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

### The Worth of Ideals.

Ideals rule the world. Life without an ideal may not be immoral, but it is sadly unmoral.—Rev. Dr. J. F. Carson, Presbyterian, New York.

### The Grandest Inspiration.

The grandest inspiration that comes to us is the inspiration to be derived from the life of Christ.—Rev. E. Reifsnider, Universalist, Danvers, Mass.

### God and the Universe.

God's throne is in heaven. The earth is his footstool. The stars are jets in the chandelier of his cathedral.—Rev. H. G. Henderson, Methodist, St. Louis.

### God's Revelation of Himself.

As we see the sun by means of the sun's own light, so we know God by the revelation which he makes of himself.—Rev. Dr. W. S. Fulton, Presbyterian, Pittsburg.

### Unwilling to Pay the Price.

What a lot of people there are who don't take care of their souls because they don't want to pay the price!—Commander Booth-Tucker of the Salvation Army.

### Love Begets Love.

Not law, but love, begets love. No man can love the lawgiver except as the lawgiver becomes known as friend, father, savior.—Rev. L. A. Crandall, Baptist, Chicago.

### Change of Mind and Heart.

Repentance must be a change of mind as well as of heart, and if it is to do any good it must be as deep as the mind and the soul.—Rev. Dr. Frederick Burgess, Episcopal Bishop of Long Island.

### The Right Use of Money.

No lesson is more needed today than such a use of our money as will strengthen and develop our souls and bring life and hope and love to all.—Rev. Alonzo J. Turtle, Lutheran, Allegheny City, Pa.



**Man Working With God.**

God gives into man's hands a seed, and man turns it into a sheaf. To the husbandman he gives the root, and man turns it into a clustering vine.—Rev. Newell Dwight Hillis, Congregationalist, Brooklyn.

**Permeates the Whole Being.**

God's life in the Christian is not something that merely lies along the circumference of the Christian life, but something which is imbedded in it, alive through it and one with it.—Rev. Dr. Charles Parkhurst, Presbyterian, New York.

**Changelessness of Christ.**

Man's belief in Christ grows. No man of sixty sees the same Christ as he did at sixteen. But it is the man who changes. The changelessness of Christ is a most precious reality.—Rev. Dr. Henry C. Minton, Presbyterian, Philadelphia.

**Christ the Sinner's Friend.**

Christ is the sinner's friend, even, and especially of those whom we usually despise and condemn. Woe unto us if we condemn those whom Christ condemns not! It is better to be such a sinner than such a saint.—Rev. E. T. Coyner, Lutheran, St. Louis.

**How We Should Live.**

Christ's gospel teaches us how we should live, but if it went no further than this it would be an imperfect gospel. When sorrow, sickness and death come to us, we need the comfort of the hope of a life hereafter.—Rev. Dr. Patton, Presbyterian, President Princeton (N. J.) University.

**The Perfection of Religion.**

Religion is the source of inspiration out of which have come every adornment and excellence of human life. It is the perennial fountain from which flow the propelling, uplifting and ennobling forces and influences which have ever been at work in human history.—Rabbi Samuel Sale, St. Louis.

**The True End of Law.**

The true end of all law is to further God's aim in behalf of human advancement. The law abiding man is essentially the one who seeks the voice of truth in the law and obeys it because it is right. He curbs his own passions, represses his own evils, guides his positive conduct and shapes his life in obedience to law.—Rev. S. E. Eby, Episcopalian, St. Louis.

**Regeneration, Not Patchwork.**

We belong to a race of patches. Much of civilization is patchwork. Reformations that do not begin in regenerations are only patches of new cloth on the old life. Jesus declared against the unwisdom of all such endeavors. "Ye must be born again." Commence to live over. The keynote of the Bible is "regeneration."—Dr. J. M. Thorburn, Jr., Methodist, Allegheny City, Pa.

**The Price of Salvation.**

No, salvation is not free. I am very far from admitting the commercial theory of Christ's atonement, but before he could plead for his brethren he had to go through a life of struggle, suffering, anguish, death itself! Salvation must be worked for, struggled for, agonized for, if necessary died for. What, then, can be said about it? This: The price that must be paid for it is not beyond any one's comprehension. Salvation, then, may be had by every one, but only for the highest price that each can pay.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Phillips Brooks.

**Pain-Balm Stops the Tickling,**  
and quickly allays inflammation in the throat.

So act that your principle of action would bear to be made a law for the whole world.—Kant.

What a man can do best, that is the task given to him by God. What his neighbors most want, that is the path to which he should direct his talents. No scorn is to be tolerated toward those every-day duties which God has given to us.

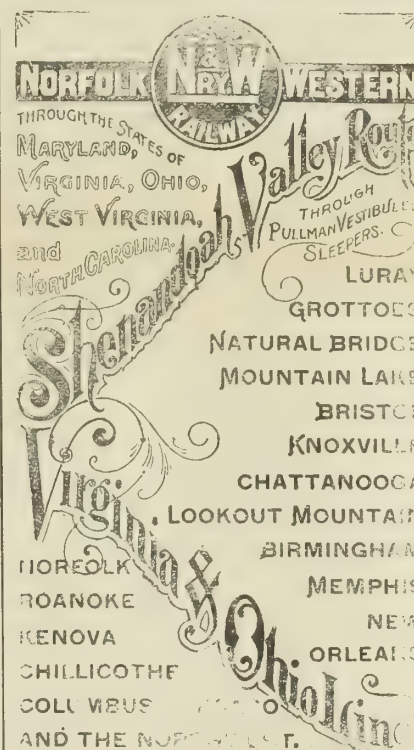


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**R. S. TUCK**, General Agent,

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N. B.—The editor of this paper had two policies in this Company, and was so well pleased that he recently took out another.

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REV. JAMES CANNON, JR., Editor.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.  
R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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East Halifax, Scottsburg, March 8th, 9th.

South Boston and Houston, March 9th, 7:30 P. M.

Chatham, Olive Branch, March 15th, 16th.

Mt. Vernon, March 19th, 7:30 P. M.

Chase City, Trinity, March 22d, 23d, 11 A. M.

Clarksville, March 23d, evening; 24th, morning.

Boydton, March 26th, 7:30 P. M.

Henry, Mt. Bethel, March 29th, 30th.

Martinsville, March 30th, 7:30 P. M.

Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.

Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

### THE MIDLAND METHODIST.

(Continued from first page.)

through the Publishing House. The House brings us reproach, but no dividends. The Church feels that there is something wrong. But the facts are kept from the Church. And a certain element tries to suppress criticism. What is the trouble? Is it mismanagement? The truth ought to be known. Has human covetousness consumed the substance of the superannuated and the substance of the widows and orphans of deceased preachers? It should be rooted up. Four years ago the Church was surprised when men paid from the proceeds of the House claimed that they could not live on twenty-five hundred dollars a year. Imagine a Methodist preacher standing before Asbury and stating that he could not live on that sum. That old apostle would have faintest, saying, "Now lettest Thy servant depart in peace." A Methodist preacher that cannot live on twenty-five hundred dollars a year either lacks capacity or he sets an example of extravagance that he should not.

Yet the salaries of these men were increased at the expense of our superannuated preachers and the widows and orphans of our deceased preachers. These worthy and needy claimants upon the Church were receiving but a pittance. And a part of this pittance was taken from them that the salaries of certain men might be increased from twenty-five hundred to three thousand dollars. For the House ceased paying dividends after this increase of salaries. If this is not consuming the substance of widows' houses what is it?

The colportage system also is run at the expense of the superannuated preachers and at the expense of the widows and orphans of deceased preachers. The House makes large discounts to Conference colporteurs, enough to pay a handsome dividend to the Conference claimants. The House and the claimants lose these amounts and the Church gets no colportage. I do not believe that the present system of colportage has increased materially the sales of the House. The discounts given have absorbed the increase brought by the colportage system many times over.

The Church needs a new law on this subject. The Book Agents should not be allowed to nominate the Conference colporteurs. As the law now is the agents can nominate editors, and thus influence the papers on the question of the management of the House, or they can nominate men who are giving their whole time to something else and collecting the discounts given by the House, while they are giving the Church no colportage. Put a clause in the Discipline forbidding the appointment of any man to the office of colporteur who will not give it his whole time.

The General Conference should ascertain how much money the House has paid out for advertisements and to whom paid. Also how much has been paid to contributors to publications and to whom paid. The Church has some curiosity to know if we have any paid mourners, who fill the air with their sad tones every time a Church

official is criticised. Do away with Presiding Elders. They are becoming arrogant and consuming the substance of the Church. The thing of supervising is overdone. It is plain that the man who kissed Gregory's toe did not believe in a "guerrilla," as he had become one before consenting to his own degradation. OBSERVER.

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REV. R. N. PRICE ON "GUERRILLAS."

The editor greatly regrets that Bro Price will not be a member of the coming General Conference. He was a member of the last two General Conferences, and stood up bravely for the right. He is now engaged in writing the history of the Holston Conference, and writes also for papers. The editor hopes to have something from him for the Recorder.

The following in the Holston Advocate is in reference to the incident referred to in another column:

"If I were publisher of an official church paper, I should prefer that independent papers should not be run; but, at the same time, I would not forget that we live in America, and that the Constitution secures to every man the right of pursuing life, liberty and happiness, without molestation; that the publication of a religious newspaper is an honest, useful calling, and no man should be censured for engaging in it. Indeed, I am inclined to the opinion that the Church ought to have no official papers. An editor of an official paper cannot be free to follow his convictions of truth. If all our papers were independent, it might be better for the cause of truth. Such papers might not always be orthodox, and they might not always please the authorities; but, in the long run, truth would be promoted by untrammelled discussion. Public sentiment and self-interest would be sufficiently powerful restraints upon publishers. These things would regulate themselves—water must be agitated to be pure. I am not afraid of free speech. I do not dread heresy so much as a stupid orthodoxy that opens its mouth and swallows everything you choose to ram down its throat. If I were publisher of a Church paper I would not apply the term "guerrilla" to independent papers. This course is not calculated to promote the peace of the Church, and Holston Conference don't like a paper which is not doing that—you know, or, at least, I know."

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### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session. J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.

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The rise of a man who makes a ladder of his friends is not so certain as his fall.



## Religious News.

A very interesting and successful religious revival has been in progress for some days at Washington Street Methodist Episcopal church. The pastor, Rev. B. F. Lipscomb, is ably assisted in the conduct of the meetings by Rev. Dr. Henry E. Johnson, of Laurel Street church, Richmond. On last Sunday there were twenty professions of faith among the young people. Dr. Johnson will remain here during the week, and his preaching is producing profound effect.—Dispatch.

The beautiful spring weather of yesterday brought out a large attendance at the Methodist ministers' meeting at 10:30 A. M., twenty-five pastors being present. The meeting was called to order by the president, Rev. W. R. Proctor, and after devotional exercises, the regular order of business was taken up.

Rev. W. Asbury Christian, appointed at the last meeting to meet with committee of pastors from the Protestant denominations and arrange for a general meeting having for its purpose the organization of a union ministers' association, reported that he had met with their committees in joint session, and there was a unity of feeling in the matter, and they had decided on Monday, April 7th, at noon, as the time for holding this meeting, and the lecture room of the Epworth church as the place. It is desired, he said, that all the ministers of Protestant churches in Norfolk, Portsmouth, Berkley and vicinity, be present at that time. The report was received and ordered to be spread on the minutes of the meeting.

Rev. A. Coke Smith, D. D., reported that the revival in progress at Epworth church was one of deep spiritual power. Rev. E. T. Dadmum has been preaching.

Dr. Smith conducted a meeting in the Sunday school Sunday morning.

At Denby's church, Norfolk county, Rev. W. R. Crowder preached morning and afternoon to very large congregations. The Sunday school is growing in interest.

Rev. J. B. Merritt reported a busy week at the Seamen's Bethel, and all of the services well attended.

Huntersville—Rev. H. C. Cheatham preached morning and night. He reported the Sunday school in a most encouraging condition.

Rev. C. L. Bane attended the Sunday school exercises at Cumberland Street church, and preached morning and night to large congregations.

At Port Norfolk, Rev. Daniel T. Merritt had a good congregation to hear him at the morning service, and a very large one at night. There were three requests for prayer. He contemplates beginning a protracted meeting soon.

Wright Memorial—Rev. George H. McFaden reported that there were 380 names on the Sunday school roll, and of that number 287 were present Sunday morning. He preached morning and night to large congregations. He attended the Junior Epworth League in the afternoon.

Two new scholars were received in the Sunday school at Lambert's Point.

The pastor, the Rev. C. H. McGhee, preached morning and night.

Rev. D. J. Traynham, of Norfolk circuit, preached three times Sunday—at Olive Branch in the morning, Indiana in the afternoon, and at Deep Creek at night. He reported all of these churches in an improved spiritual condition.

Rev. R. H. Bennett preached at Epworth church Sunday morning, and at Centenary at night. He reported that he had closed the canvass on the church debt, and that there was \$35,000 in sight, and that the full returns will be reported next Sunday.

There were 300 scholars present at the Sunday school at Queen Street church Sunday morning. The pastor preached to large and deeply interested congregations morning and night.

Rev. W. R. Proctor conducted the usual services at McKendree, and received one new member by certificate.

Rev. George Wesley Jones reported that large congregations had attended the revival services at Trinity Methodist church. Rev. Graham H. Lambeth had been preaching nightly.

Central—Rev. W. T. Green reported several new scholars received in the Sunday school. He preached morning and night, and in the afternoon at Cottage Place.

Rev. Paul Bradley reported a fine Sunday at Churchland, and the addition of several new scholars. The attendance on the regular church services is steadily on the increase.

At Monumental, Rev. E. H. Rawlings preached morning and night, and spoke at the Portsmouth Y. M. C. A. in the afternoon.

Owens' Memorial—The Rev. Ernest Christian reported a steady increase in the congregations and a good spiritual feeling among the church membership. The services Sunday were interesting and profitable.—Virginian-Pilot.

### METHODIST PREACHERS' MEETING.

Rev. B. F. Lipscomb, president, called the Methodist preachers' meeting to order this morning, and Rev. C. F. Comer, of Ettrick, led in the opening prayer.

The busy West Street pastor, Rev. L. W. Guyer, reported 97 per cent. in Sunday school attendance, a good collection in the same, one person uniting with the church and one profession of faith. As usual, large congregations greeted the pastor at the two services.

Three new Sunday school scholars and a good collection for missions was reported from Ettrick by the pastor, Rev. C. F. Comer.

Rev. S. C. Hatcher, reporting for his charge—Market Street—had only good things to say. Rev. J. A. Duncan, on a visit to the city, preached for him Sunday morning. The usual services held, and things moved on smoothly and pleasantly.

A good day at Blandford was reported by the pastor. Good congregations and Sunday school growing. The outlook encouraging for the Lord's work.

A fine Sunday school, a good collection, and three new Sunday school scholars enrolled was what the pastor, Rev. J. A. Thomas, said of Wesley.

The revival services in progress at High Street has filled the heart and hand of the pastor, Rev. G. E. Booker, for some time. About seven conversions during the week were reported, and five received into the church membership. Fine attendance on these special services, which will continue the present week.

Rev. B. F. Lipscomb, pastor of Washington Street church, reported about twenty conversions among the young people so far in the special services now in progress. Rev. Dr. H. E. Johnson, of Richmond, is doing the preaching in these services, and his discourses have been very strong, clear, and searching. The meetings will continue this week.

These reports from the pastors were sandwiched with interesting and helpful thoughts, hints, etc., from some of our brethren touching the reading of books, etc. Pleasantry and humor were not lacking to give spice to our meeting. Swapping ideas is like bartering in merchandise—good for all concerned—and preachers find contact with each other mutually helpful.—Petersburg Progress.

### EPWORTH LEAGUE CONFERENCE.

The next Virginia Conference Epworth League gathering will be held in the city of Danville June 12-15, beginning Thursday night and closing Sunday night.

The Conference President recently visited Danville and met with the city union, and also with the pastors and Presiding Elder. After thorough discussion it was unanimously decided that the above date was the best under the circumstances.

It was advised that our own home talent be used as far as possible in the preparation of our program, and our Executive Committee will be pleased to have suggestions from pastors and Leaguers both as to topics which should be discussed and as to available speakers.

It is planned to make the coming gathering as practical and helpful as we can. Especial emphasis will be laid upon our country work.

We ask for the cordial co-operation preparation of our programme, and our cers that our meeting may become a real inspiration to our young people throughout our Conference.

EDWARD T. DADMUN,  
President.

### EPWORTH LEAGUERS, TAKE NOTICE.

For over a year our Executive Committee of the Virginia Conference Epworth Leagues has been without funds in its treasury. Whatever necessary expenses have occurred have been met by its officers.

Our Biennial Conference will be held in Danville June 12-15, and there are many necessary expenses in arranging for this gathering. In order that these expenses may be fully provided for, your committee has decided to make a voluntary assessment upon each League in the Conference, asking that each League which can afford so to do contribute two dollars, and that the weaker ones give one dollar each to this object; to be paid not later than April 1st, 1902.

Our faithful Secretary and Treasurer, Mr. W. Reginald Walker, has resigned owing to the press of other work, and Mr. Charles M. Graves, Jr., P. O. box 613, Norfolk, Va., has been elected in his stead.

Will you kindly bring this matter before your League and let us know what we can count on from them.

Will you also kindly send us the names of your Leagues, their presidents and corresponding secretaries, with postoffice addresses, and so greatly aid us in the important work committed to our care.

If you have any suggestions in regard to topics you think ought to be discussed at our Conference gathering, we will be glad to receive suggestions, or if there be any way in which we can help your Leagues it will give us pleasure to try to do so.

Faternally yours,

EDWARD T. DADMUN,  
President.

CHARLES M. GRAVES, Jr.,  
Secretary and Treasurer.

All contributions should be sent to Charles M. Graves, Jr., Secretary and Treasurer, P. O. box 613, Norfolk, Va.

### MULTIPLYING SCHOOL HOUSES. BETTER CARRY THE CHILD TO THE SCHOOL HOUSE THAN THE SCHOOL HOUSE TO THE CHILD.

In his first message to the Legislature Governor A. J. Montague, of Virginia, devotes much attention to the question of good schools and good roads. He forcibly states some wholesome truths in regard to the rural schools, and what he says applies in large measure to every State in the South.

"The tendency to multiply the rural schools," he says, "has greatly impaired the efficiency of the system. We need stronger schools and with longer terms. Such schools will command better teachers and admit of the classification necessary to the best educational results. It is quality rather than quantity that counts in education. The State can better afford, as respects cost and efficiency, to transport its children to one good school than to put an indifferent school near the door of every patron. Such transportation has been found economical and beneficial in several of the States, and in time doubtless will be introduced into all sparsely-settled communities. Some central authority should be established in each county to fix the number of schools under such limitations and regulations as the State Board of Education may prescribe."

Dr. J. L. M. Curry has shown that out of 1,705,293 illiterates of voting age in this country, 1,132,337 are found in the eleven late Confederate States.

## TENT FOR SALE

We have bought a larger tent, and must sell at what it will bring the one used last summer in revival work. It is in good condition, having been used only for three series of revival meetings; is circular in shape and fifty feet in diameter. Will sell for half cost. Address GEO. H. WILEY,  
Methodist Mission, Richmond, Va.





WASHINGTON. — In this discourse Dr. Talmage discusses a much talked of subject and one in which all are interested. The text is Joel ii, 28: "I will pour out my spirit upon all flesh. Your old men shall dream dreams, your young men shall see visions."

In this photograph of the millennium the dream is lifted into great conspicuity. You may say of a dream that it is nocturnal fantasia, or that it is the absurd combination of waking thoughts, and with a slur of intonation you may say, "It is only a dream;" but God has honored the dream by making it the avenue through which again and again he has marched upon the human soul, decided the fate of nations, and changed the course of the world's history. God appeared in a dream to Abimelech, warning him against an unlawful marriage; in a dream to Jacob, announcing, by the ladder set against the sky full of angels, the communication between earth and heaven; in a dream to Joseph, foretelling his coming power under the figure of all the sheaves of the harvest bowing down to his sheaf; to the chief butler, foretelling his imprisonment; to the chief baker, announcing his decapitation; to Pharaoh, showing him first the seven plenty years and then the seven famine struck years, under the figure of the seven lean cows devouring the seven fat cows; to Solomon, giving him the choice between wisdom and riches and honor; to a warrior, under the figure of a barley cake smiting down a tent, encouraging Gideon in his battle against the Midianites; to Nebuchadnezzar, under the figure of a broken image and a hewn down tree, foretelling the overthrow of his power; to Joseph, of the New Testament, announcing the birth of Christ in his own household, and again bidding him fly from Herod's persecutions; to Pilate's wife, warning him not to become complicated with the judicial overthrow of Christ.

We all admit that God in ancient times and under Bible dispensation addressed the people through dreams. The question now is, does God appear in our day and reveal himself through dreams? That is the question everybody asks, and that question I will try to answer. You ask me if I believe in dreams. My answer is, I do, but all I have to say will be under five heads.

#### Bible a Sufficient Guide.

Remark the First.—The Scriptures are so full of revelation from God that if we get no communication from him in dreams we ought, nevertheless, to be satisfied.

With twenty guidebooks to tell you how to get to New York or Pittsburg or London or Glasgow or Manchester do you want a night vision to tell you how to make the journey? We have in this Scripture full direction in regard to the journey of this life and how to get to the celestial city, and with this grand guidebook, this magnificent directory, we ought to be satisfied. I have more faith in a decision to which I come when I am wide

awake than when I am sound asleep. I have noticed that those who give a great deal of their time to studying dreams get their brains addled. They are very anxious to remember what they dreamed about the first night they slept in a new house. If in their dream they take the hand of a corpse, they are going to die. If they dream of a garden, it means a sepulcher. If something turns out according to a night vision, they say, "Well, I am not surprised; I dreamed it." If it turns out different from the night vision, they say, "Well, dreams go by contraries." In their efforts to put their dreams into rhythm they put their waking thoughts into discord. Now, the Bible is so full of revelation that we ought to be satisfied if we get no further revelation.

Sound sleep received great honor when Adam slept so extraordinarily that the surgical incision which gave him Eve did not wake him, but there is no such need for extraordinary slumber now, and he who catches an Eve must needs be wide awake! No need of such a dream as Jacob had, with a ladder against the sky, when ten thousand times it has been demonstrated that earth and heaven are in communication. No such dream needed as that which was given to Abimelech, warning him against an unlawful marriage, when we have the records of the county clerk's office. No need of such a dream as was given to Pharaoh about the seven years of famine, for now the seasons march in regular procession and steamer and rail train carry bread-stuffs to every famine struck nation. No need of a dream like that which encouraged Gideon, for all through Christendom it is announced and acknowledged and demonstrated that righteousness sooner or later will get the victory.

If there should come about a crisis in your life upon which the Bible does not seem to be sufficiently specific, go to God in prayer, and you will get especial direction. I have more faith ninety-nine times out of a hundred in directions given you with the Bible in your lap and your thoughts uplifted in prayer to God than in all the information you will get unconscious on your pillow.

I can very easily understand why the Babylonians and the Egyptians, with no Bible, should put so much stress on dreams, and the Chinese in their holy book, Chow King, should think their emperor gets his directions through dreams from God, and that Homer should think that all dreams came from Jove, and that in ancient times dreams were classified into a science, but why do you and I put so much stress upon dreams when we have a supernal book of infinite wisdom on all subjects? Why should we harry ourselves with dreams? Why should Eddystone and Barnegat lighthouses question a summer firefly?

#### Proof of Immortality.

Remark the Second.—All dreams have an important meaning. They prove that the soul is comparatively independent of the body. The eyes are closed, the senses are dull, the entire body goes into a lethargy which in all languages is used as a type of death, and then the soul spreads its wing and never sleeps. It leaps the Atlantic ocean and mingles in scenes 3,000 miles away. It travels great reaches of time, flashes back eighty years, and the octogenarian is a boy again in his father's house. If the soul before it has entirely broken its chain of flesh can do all this, how far can it leap, what circles can it cut when it is fully liberated! Every dream, whether agreeable or harassing, whether sunshiny or tempestuous, means so much that, rising from your couch, you ought to

kneel down and say: "O God, am I immortal? Whence? Whither? Two natures. My soul caged now—what when the door of the cage is opened? If my soul can fly so far in the few hours in which my body is asleep in the night, how far can it fly when my body sleeps the long sleep of the grave?" Oh, this power to dream, how startling, how overwhelming! Immortal, immortal!

Remark the Third. The vast majority of dreams are merely the result of disturbed physical condition and are not a supernatural message. Job had ear-buncles and he was scared in the night. He says, "Thou scarest me with dreams and terrifiest me with visions." Solomon had an overwrought brain, overwrought with public business, and he suffered from erratic slumber, and he writes in Ecclesiastes, "A dream cometh through the multitude of business." Dr. Gregory, in experimenting with dreams, found that a bottle of hot water put to his feet while in slumber made him think he was going up the hot sides of Mount Etna. Another morbid physician, experimenting with dreams, his feet uncovered through sleep, thought he was riding in an Alpine diligence. But a great many dreams are merely narcotic disturbance. Anything that you see while under the influence of chloral or brandy or hashish or laudanum is not a revelation from God.

The learned De Quincey did not ascribe to divine communication what he saw in sleep, opium saturated, dreams which he afterward described in the following words: "I was worshiped, I was sacrificed, I fled from the wrath of Brahma, through all the forests of Asia. Vishnu hated me. Seeva laid in wait for me. I came suddenly upon Isis and Osiris. I had done a deed, they said, that made the crocodiles tremble. I was buried for a thousand years in stone coffins, with mummies and sphinxes in narrow chambers at the heart of eternal pyramids. I was kissed with the cancerous kiss of crocodiles and lay confounded with unutterable slimy things among wreathy and Nilotic mud."

#### Dyspeptic Christianity.

Do not mistake narcotic disturbance for divine revelation. But I have to tell you that the majority of the dreams are merely the penalty of outraged digestive organs, and you have no right to mistake the nightmare for heavenly revelation. Late suppers are a warranty deed for bad dreams. Highly spiced salads at 11 o'clock at night, instead of opening the door heavenward, open the door infernal and diabolical. You outrage natural law, and you insult the God who made those laws. It takes from three to five hours to digest food, and you have no right to keep your digestive organs in struggle when the rest of your body is in somnolence. The general rule is eat nothing after 6 o'clock at night, retire at 10, sleep on your right side, keep the window open five inches for ventilation, and other worlds will not disturb you much. By physical maltreatment you take the ladder that Jacob saw in his dream, and you lower it to the nether world, allowing the ascent of the demoniacal. Dreams are midnight dyspepsia. An unregulated desire for something to eat ruined the race in paradise, and an unregulated desire for something to eat keeps it ruined. The world during 6,000 years has tried in vain to digest that first apple. The world will not be evangelized until we get rid of a dyspeptic Christianity. Healthy people do not want the cadaverous and sleepy thing that some people call religion. They want a religion that lives regularly by day and sleeps soundly by night. If through trouble or coming on of old age or exhaustion

of Christian service you cannot sleep well, then you may expect from God "songs in the night," but there are no blessed communications to those who willingly surrender to indigestibles. Napoleon's army at Leipsic, Dresden and Borodino came near being destroyed through the disturbed gastric juices of its commander. That is the way you have lost some of your battles.

#### Mission of Dreams.

Another remark I make is that our dreams are apt to be merely the echo of our daytime thoughts. I will give you a recipe for pleasant dreams. Fill your days with elevated thought and unselfish action and your dreams will be set to music. If all day you are gouging and grasping and avaricious in your dreams you will see gold that you cannot clutch and bargain in which you were out-shylocked. If during the day you are irascible and pugnacious and gunpowdery of disposition, you will at night have battle with enemies in which they will get the best of you. If you are all day long in a hurry, at night you will dream of rail trains that you want to catch while you cannot move one inch toward the depot. If you are always oversuspicious and expectant of assault, you will have at night hallucinations of assassins with daggers drawn. No one wonders that Richard III., the iniquitous, the night before the battle of Bosworth Field dreamed that all those whom he had murdered stared at him and that he was torn to pieces by demons from the pit. The scholar's dream is a philosophic echo. The poet's dream is a rhythmic echo. Coleridge composed his "Kubla Khan" asleep in a narcotic dream and, waking up, wrote down 300 lines of it. Tartini, the violin player, composed his most wonderful sonata while asleep in a dream so vivid that, waking, he easily transferred it to paper.

Waking thoughts have their echo in sleeping thoughts. If a man spend his life in trying to make others happy and is heavenly minded, around his pillow he will see cripples who have got over their crutch, and processions of celestial imperials, and hear the grand march roll down from drums of heaven over jasper parapets. You are very apt to hear in dreams what you hear when you are wide awake.

Now, having shown you that, having a Bible, we ought to be satisfied not getting any further communication from God, and having shown you that all dreams have an important mission, since they show the comparative independence of the soul from the body, and having shown you that the majority of dreams are a result of disturbed physical condition, and having shown you that our sleeping thoughts are apt to be an echo of our waking thoughts, I come now to my fifth and most important remark, and that is to say that it is capable of proof that God does sometimes in our day and has often since the close of the Bible dispensation appeared to people in dreams.

#### Warned by God.

All dreams that make you better are from God. How do I know it? Is not God the source of all good? It does not take a very logical mind to argue that out. Tertullian and Martin Luther believed in dreams. The dreams of John Huss are immortal. St. Augustine, the Christian father, gives us the fact that a Carthaginian physician was persuaded of the immortality of the soul by an argument which he heard in a dream. The night before his assassination the wife of Julius Cæsar dreamed that her husband fell dead across her lap.

It is possible to prove that God does  
(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

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Arrive Petersburg....	1:08 P M	11:30 P M
Arrive Henderson....	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	*6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:00 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

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## WASHINGTON LETTER.

[From our Regular Correspondent.]

WASHINGTON, D. C.,

March 25, 1902.

While none of our religious denominations, except the Episcopalians, Lutherans, and Catholics, formally observe "Holy Week," there is something about the week before Easter Sunday—some indefinable feeling of awe and reverence—that affects all who believe in the general tenets of Christianity. This can be seen by even the most indifferent who attend services in the churches of any denomination during the week. Perhaps it is because the observance of the week by the three denominations named serves to vividly recall to all of us the history and incidents of the crucifixion and resurrection of our Lord and Saviour—a history in which the whole Christian world is deeply interested. Who can hear the Easter morning greeting, now almost two thousand years old—"Our Lord is risen!"—without a quickening of the pulse? And who can think of Easter without thinking of the scenes before the sepulchre in the garden of Gethsemane? It is a "holy week," which is felt in the heart of every Christian.

Secretary Hay thinks the danger of a war over China that will involve several European nations and Japan has been exaggerated by recent publications in the daily papers, although he fully realizes that the situation in the East is grave. The one encouraging thing about the news from Europe is the statement that European diplomats think that it is in the power of this government by its official action to preserve peace. If that be true, there will be no war. This government is for peace first, last, and all the time, and it is absolutely certain that if it can control the situation there will be no war over China. The policy of this government has been and will be to maintain the territorial independence of China. This is dictated not only by our inherent love for peace, but by the strongest commercial reasons. We have a large and growing trade with China, which it is important that we should keep, and it can be best kept by peace.

Bishop Galloway, of the Methodist Episcopal Church, South, preached at Mount Vernon Place church Sunday to one of the largest congregations ever gathered in that edifice, which is one of our largest churches. His subject was "The Pre-eminence of Christ," and he did it full justice and added to his reputation as one of the foremost pulpit orators of the South.

Those who regard the poultry and egg industry of this country as a small affair will find some figures in a bulletin issued by the Census Bureau several days ago that will probably astonish them, just as the statistics of many small things, including small sins, would astonish the most of us if they were as carefully tabulated and the totals placed before us. In all 5,096,352 farms reported poultry as one of their industries to the census enumerators, and following are the totals of fowls on these farms: Chickens, 233,567,863; ducks, 4,807,358. All of

598,085; turkeys, 6,599,367; geese, these fowls were over three months old when the census was taken. The value of poultry on hand June 1, 1900, was \$85,794,996, and the value of poultry raised and sold during the previous year was \$136,891,877, while during the same period the value of the eggs was \$144,286,158, making the enormous total for poultry and eggs for the year \$281,178,035; and the figures do not include the poultry and eggs produced outside of farms and ranges. These figures are interesting in more ways than one.

The War Department has issued a special order to officers commanding troops in the Philippines, enjoining upon them not only the strictest scrutiny over the habits and morals of the troops, but to endeavor by personal example to influence the men to preserve their health, both by abstaining from drink and the liability of contracting preventable disease. Following is an extract from the order: "The only really efficient way in which to control the diseases due to immorality is to diminish the vice which is the cause of these diseases. Excessive indulgence in strong drink is absolutely certain to ruin any man, physically and morally; while disease due to licentiousness produces effects which are quite as destructive and even more loathsome. It is the duty of regimental, and particularly company, officers to try by precept and example to point out to the men under their control, and particularly to the younger men, the inevitable misery and disaster which follow upon intemperance and upon moral uncleanness and vicious living. The officers should, of course, remember always that the effect of what they say must largely depend upon the lives they themselves lead."

Dr. Wallace Redcliffe preached an interesting sermon on the power and influence of men after death this week, based upon the miracle performed by Elijah more than a year after his death, as told in the third chapter of Second Kings, in which he said: "Many a man is stronger after his death than in his life. Every day men succeed in their graves and accomplish that which they could not on earth. Many men die apparently failures, in poverty, and without, to all appearances, doing what they had set out to do. It is not until after they are dead that the real purposes of their lives are comprehended, and the fact realized that they are great, successful men. A man's influence will often increase after he dies. He has to be put off the stage before he is appreciated. Calvin is greater to-day than he was when he lived, and his fame and glory go ringing down the corridors of history, and they will never grow dimmer. The Pilgrims were all men such as this, sturdy, strong, determined. Their wives stood hardships, famine, toil, pain and peril. Their fame is greater to-day than it was."

The historical St. John's church across Lafayette Square from the White House, where so many Presidents have worshipped, was the scene this week of the annual meeting of the Washington Branch of the American Tract Society. Rev. Judson Smith,

Field Secretary at New York, presented a brief review of the year's work, and Right Rev. Alexander Mackay-Smith preached the sermon. Dr. Mackay-Smith's discourse was earnest and eloquent, setting forth the needs and objects of the Tract Society. The Secretary made a striking review of its history and work, and dwelt on the splendid advances it had made among immigrants and the inhabitants of our new island possessions, as well as on the general line of service that has made it so useful in this and other countries. During the past year there were thirty-seven new publications added to the list of the Society's books, twenty of them in English and the rest in German, Spanish, Italian, and Dutch, while the whole number of distinct publications make a grand total of 13,386 in the seventy-seven years that the Society has been in existence. The actual number of copies printed, including books, tracts, and periodicals, amounted to about 8,000,000, which does not include the millions of tracts that have been issued at missionary stations in foreign countries. The number of periodicals circulated during the past twelve months was 2,632,400. Rev. Mr. Smith also stated that during the past year 487,000 immigrants landed in the United States, and the Tract Society, having published the Bible in 153 languages and dialects, is fully prepared to reach this multitude and to give them the advantages which they probably never had in their own country. The Spanish war greatly increased the field of the Society, as there have been distributed 2,639,520 of Christian literature since the beginning of that struggle in our island possessions alone, and 5,669,925 in other Spanish-speaking countries, making a total of over 8,000,000 pages in all in the Spanish language. The good work of the Society has been accomplished by untiring effort. Concerted action, and generous donations have made the success possible and the success itself has been the greatest encouragement to those engaged in the work. The figures given show coldly and inadequately how the Gospel has been borne to millions and the vast amount of good that has crowned the efforts of the organization.

Another organization's work was presented in Washington this week by Mr. Marion Lawrence, of Toledo, Ohio, who is Secretary of the International Committee of the Sunday-School Association. He addressed a meeting of the Sunday-school workers of the city and urged the great importance of the Sunday-school as the foundation of Church work. He referred to the different organizations connected with the Churches and Church movements—the Christian Endeavor, Epworth League, Y. M. C. A., and others—and said that there were plenty of these, but that they needed more members to support them—more active members whose spirit was wholly in the work. He said that the activity of the Mormons, and especially in their Sunday-schools, was an object lesson to the world in successful methods, no matter what opinion we might have as to the creed promulgated. "The best missionary in any home," said Mr. Lawrence, "is the little child, and I would

rather see a child of ten taken into the Sunday-school than a man of sixty into the Church. The child will do the most good." He compared the Sunday-school to the Gulf Stream that enlivens and warms everything that it touches. Mr. Lawrence's remarks are especially significant in the light of the figures just compiled by Rev. E. M. Stephenson, of Chicago, who has for years been asking Church members the question: "At what age were you converted?" In 1,000 answers he finds that 5 per cent. were converted before nine years of age, 7 per cent. from nine to twelve, 14 per cent. from thirteen to fifteen, 50 per cent. from fifteen to eighteen, 16 per cent. from nineteen to twenty-one, 7 per cent. from twenty-two to twenty-five, and 1 per cent. from twenty-six to thirty. The facts thus revealed should be a guide to Church workers as to the age at which people are the most open to religious instruction.

Earl Gray, a British nobleman, made an address in this city recently in connection with a plan he has for temperance reform, and he is now in New York urging the social reformers there to adopt his plan for the modification of the liquor evil in that city. His scheme is in operation on a large scale in England, and is practically nothing more or less than a temperance trust, whose purpose is not to wholly prevent the selling of liquor, but to so regulate the business that the consumer shall have pure liquor in moderate quantities and at a fair price. The trust as it exists in England is capitalized by persons interested in the cause of temperance. It has large funds and bids for licenses, being generally successful, and places new establishments in the hands of reliable men who make the places clean and wholesome. These men are not paid anything for the alcoholic liquor sold, but get a percentage on beverages other than intoxicants. No liquor is sold to minors or to drunken men, no one is allowed to drink enough to cause intoxication, and inducements are offered for the use of "soft" drinks over the more harmful kinds. A small percentage of the profits go to the trust and the rest is used in the improvement of the places, for the maintenance of reading rooms, bowling alleys, and the like, which are regarded as effective substitutes for the saloon. In England public houses are limited according to areas, and whether the plan would succeed in this country, where there are saloons everywhere, is a question. It might be an interesting experiment to set one of the comparatively wholesome public houses next to an ordinary saloon and to watch the results of a fair rivalry. Lowering of rates and raising of quantities of drinks sold would be resorted to by the bar-room to drive out the dangerous competitor, and under these circumstances some missionary work would doubtless be necessary to prove to the people that their interests would be served by patronizing the establishment which turned its profits into substantial betterments for its patrons.

Under the American system it is doubtful whether the "sanitary saloon" has any place, and while there has been a drift of sentiment among some temperance workers along the lines suggested by Earl Gray, most of them be-



lieve the problem in this country needs a more radical treatment and solution. A number of the New York churches have tried public resorts of the character suggested, but their success has been ephemeral. The temperance workers of Washington feel that there can be nothing gained by temporizing with the drink evil, and that all efforts to make attractive saloons are apt to render its infamy less apparent at first, gradually leading to the evils of the worst form of saloons and dives.

Three members of Congress participated in the anniversary exercises of the Missionary Society, held this week at Mount Vernon Place M. E. church, South. They were Hon. J. L. Burnett, of Ala., who presided over the meeting and made an address on the great need of home missionary work in the South; Hon. James T. Lloyd, of Missouri, who called attention to the fact that only about one-twelfth of the people in the world had heard the Gospel of Jesus Christ, and closed his address with a plea for the thousands of men and women in the city of Washington, the Capital of the world's greatest and most progressive Christian nation, who never enter a church; and Hon. C. W. Thompson, of Alabama, whose address was largely devoted to the missionary work of Methodists in his State. I would not go so far as to charge that Congressmen are more indifferent than other men toward Christian missionary work, but the fact that the participation of three of them in a meeting intended to aid that work was generally regarded as a notable event speaks for itself.

Captain Richmond Pearson Hobson, U. S. N., gave the Y. M. C. A. cadets and several hundred of the younger members of that organization a stirring talk this week on "Our Country," during which he said: "This country has 80,000,000 inhabitants—more than any country of Europe. It has 200,000 miles of railway, and the next largest mileage of any other country, that of Germany, is but 35,000 miles. Its wheat fields and granaries supply the world with food. When there is a famine in Russia, it is the United States that supplies the famished with the food they crave. When any dread calamity descends upon a nation where money is needed to keep the poor from starving, it is the United States that furnishes the money and the sympathy, comforts the sick, and nourishes the young. The United States is a peace-loving nation. While the other nations of the world are strapped down by the curses of militarism, America alone stands free and untrammelled. Her army is made up of people who voluntarily offer their services to the country, and when war comes—and we never look for or try to bring about a war—the number of volunteers is greatly in excess of the number of men needed for service. We conduct war on a different basis from the other nations of the earth. At Santiago the people of the city were threatened with a famine as the army of the United States gathered around the city and cut the people off from their food supplies. Did the American statesman take advantage of the additional weapon that starvation was about to throw in their hands and keep the food supplies from the

people? No. From my prison window I saw 18,000 women, children, and old men march out of the city to the American lines, where they were fed by our troops with rations that were brought a thousand miles over the seas, and at a time when the soldiers in the field were going on half-rations and needed the food. This action stands unique in the war history of the world and stamps the American nation as a true exponent of the Christian doctrine. At the end of the war we had a fleet of such strength as has never yet been gathered under the Stars and Stripes lying in Guantanamo harbor. The coast of Spain was lying open, without protection just across the Atlantic. Did the American navy hurry across the seas and harass the sea-coast towns of that old monarchy, as any other country on the face of the earth would have done? No. The fleet remained where it was, and instead of demanding indemnity from Spain, we paid her \$20,000,000. No other country in the world was ever so magnanimous."

Dr. E. B. Pollard, of the First Baptist church, preached a strong and interesting sermon this week on "Are the Heathens Worth Saving?" Following is a short extract therefrom: "Sometimes out of the darkness and gloom of heathenism have been snatched the brightest and most fragrant flowers for Christian life. Even in those most steeped in sin and ignorance are possibilities of truth and righteousness. God has laid hold of them and made them the most delightful of characters. He has implanted good in the human heart in the most unexpected places. When we think of the magnificent power of men like Gladstone and John Bright, the descendants of those old northern pagans and rovers, we begin to understand what the Gospel of Christ has done for man and is able to do."

#### A HERO OF PEACE.

In a sketch of Admiral Kempff, who is about to return to this country after long foreign service, Mr. W. E. Griffis asks in The Outlook: "Is the moral grandeur of a fighter, who for his country's sake refuses to fight, less than that of him who sinks an enemy's fleet?" Dr. Griffis explains and comments as follows:

A hero and patriot, who stood true to all our noblest traditions in the hour of temptation, when the highest judicial poise and practical wisdom were necessary, is Rear-Admiral Louis Kempff, a veteran of forty years' service. In command of the American naval forces in China on the night of June 16, 1900, he refused, because it was un-American, to join the Russian, British, German, French, Italian, Austrian, and Japanese allies in bombarding the Taku forts. Such an act wantonly declared war on China. It was not with the American a question of size or armament, for he had the Newark and the Monocacy, and of the thirty-six ships in the combined fleet only eight small ships could and did operate. It was upon Kempff's wise and patriotic action that President McKinley and Secretary Hay could and did base their diplomatic action, the wisdom and propriety of which, amply vindicated be-

fore the world, have given the United States a leading position in China.

#### EDUCATION AND PRODUCTION

AS ILLITERACY GOES OUT, WEALTH COMES IN—THE SITUATION IN NORWAY AND SWEDEN.

In Norway and Sweden only one adult in a thousand is unable to read and write; in Denmark only five in a thousand. This remarkable state of affairs has been brought about principally by the educational activity of the last seven years. In the mean time, the wealth of these countries, with few natural resources, has increased in a most remarkable degree. From being one of the poorest countries in Europe, Denmark has come to be the second country in the world with regard to national wealth in proportion to the number of inhabitants, and first in regard to the even distribution of wealth among all the people. The Scandinavian peasants have taxed themselves for education until they have banished illiteracy and made themselves rich in spiritual and material life. Let the States of the South learn the lesson.

If during the last fifty years we had taken the same interest in education that these people have taken; if through good schools and adequate attendance laws, we had reduced our illiteracy to two or three in a thousand instead of the average 150 in a thousand white people and 300 in a thousand of the total population, these Southern States would now be among the wealthiest and most powerful in the world.—Atlantic Educational Journal.

#### BEAUTIFYING THE HOME GROUNDS.

The old-fashioned gardens of half a century ago, with no thought of effect, gave decorative plants their proper position by relegating them to some corner of border location. Oftentimes they were planted near the old-fashioned well-sweep with a clump of trees beyond, simply because they grew so thriftily there under the frequent dashes from the old well bucket. Naturally they form a picture still fresh in the memory of many a wanderer from the old homestead, who is now shut in by towering walls of brick and stone. Some of the pleasing effects that one can arrange in planning the home garden are indicated in the April Delineator, where the directions are given by a well-known authority on gardening.

With the accession of the three West India islands from Denmark will come accessions to the religious forces of the United States. About 16,000 of 30,000 population of St. Thomas, St. Croix and St. John islands are actively identified with the churches. The Moravian and Dutch Reformed are the strongest in membership and influence. From the Moravian body there come to America every year large numbers of young people, especially young married people, and in some Eastern cities there are Moravian churches made up wholly of colored West Indians. Ministers of churches on these islands are white or black without regard to the color of those who attend their churches, there

being no color line. Church schools abound to the number of five, and education in the public schools is compulsory. The dominating Church influence is Protestant, and general intelligence is high, quite unlike that of the neighboring Porto Rico.—Ram's Horn.

The inner side of every cloud  
Is bright and shining;  
And so I turn my cloud about,  
And always wear them inside out  
To show its lining.

#### CONFEDERATE VETERAN RE-UNION, DALLAS, TEXAS, APRIL 22-25, 1902.

For the above occasion the Southern Railway begs to announce one cent per mile in each direction for the round trip from all stations on its lines to Dallas, Texas, and return short line mileage. Tickets to be on sale April 18th, 19th, and 20th, with return limit May 2d, except that by depositing ticket with joint agent at Dallas on or before April 30th and payment of 50 cents an extension of return limit until May 15th will be granted. Stop overs will be allowed within transit limit of ticket within S. E. P. A. territory west of and including Chattanooga and Atlanta. The rate from Richmond to Dallas and return will be \$28.65, and correspondingly low rates from all other points.

The Southern Railway has short routes through Asheville (Land of the Sky), Chattanooga, Lookout Mountain and Memphis; through Atlanta, Birmingham and Memphis; or Atlanta, Birmingham and Shreveport. The far famed "Land of the Sky" route is without equal, and is the most interested offered.

Don't miss the opportunity of passing through "Land of the Sky"—the Switzerland of America.

EVERY MOTHER KNOWS how hard it is to keep the children covered up at night. They will kick the quilts off and take cold. Do not give them medicine containing opium. Allen's Lung Balsam, free from narcotic drugs, is never more useful than when it rids the children of cold and saves the mother's anxiety. It makes a friend of every one who uses it.

#### VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG, Gen. Pass. Agt., Trav. Pass. Agt., Roanoke, Va.

WOMAN'S BOARD OF HOME MISSIONS OF THE M. E. CHURCH, SOUTH, RICHMOND, VA., APRIL 18-23, 1902.

For this occasion the Southern Railway announces fare and one-third for the round trip on certificate plan, from all stations on its lines.



(Continued from page 10.)

appear in dreams to warn, to convert and to save men. My friend, a retired sea captain and a Christian, tells me that one night while on the sea he dreamed that a ship's crew were in great suffering. Waking from his dream, he p... about the ship, tacked in different direction—surprised everybody on his vessel—they thought he was going crazy—sailed on in another direction hour after hour and for many hours until he came to the perishing crew and rescued them and brought them to New York. Who conducted that dream? The God of the sea.

In 1635 a vessel went from Spithead for the West Indies and ran on the ledge of rocks called the Caskets. The vessel went down, but the crew clambered up on the Caskets, to die of thirst or starvation, as they supposed. But there was a ship bound for Southampton that had the captain's son on board. This lad twice in one night dreamed that there was a crew of sailors dying on the Caskets. He told his father of this dream. The vessel came down by the Caskets in time to find and to rescue those poor dying men. Who conducted that dream? The God of the rocks, the God of the sea.

#### A Remarkable Dream.

The Rev. Dr. Bushnell in his marvelous book entitled "Nature and the Supernatural" gives the following fact that he got from Captain Yount in California, a fact confirmed by many families: Captain Yount dreamed twice one night that 150 miles away there was a company of travelers fast in the snow. He also saw in the dream rocks of peculiar formation, and, telling this dream to an old hunter, the hunter said: "Why, I remember those rocks. Those rocks are in the Carson valley pass, 150 miles away." Captain Yount, impelled by this dream, although laughed at by his neighbors, gathered men together, took mules and blankets and started out on the expedition, traveled 150 miles, saw those very rocks which he had described in his dream, found the suffering ones at the foot of those rocks and brought them back to confirm the story of Captain Yount. Who conducted that dream? The God of the snow, the God of the Sierra Nevadas.

God has often appeared in resource and comfort. You have known people—perhaps it is something I state in your experience—you have seen people go to sleep with bereavements inconsolable, and they awakened in perfect resignation because of what they had seen in slumber. Dr. Cranage, one of the most remarkable men I ever met—remarkable for benevolence and great philanthropies—at Wellington, England, showed me a house where the Lord had appeared in a wonderful dream to a poor woman. The woman was rheumatic, sick, poor to the last point of destitution. She was waited on and cared for by another poor woman, her only attendant. Word came to her one day that this poor woman had died, and the invalid of whom I am speaking lay helpless upon the couch wondering what would become of her. In that mood she fell asleep. In her dreams she said the angel of the Lord appeared and took her into the open air and pointed in one direction, and there were mountains of bread, and pointed in another direction, and there were mountains of butter, and pointed in another direction, and there were mountains of all kinds of worldly supply. The angel of the Lord said to her: "Woman, all these mountains belong to your Father, and do you think he will let you, his child, hunger and die?" Dr. Cranage told me by some divine impulse he went into that destitute home, saw the suffering there, and administered unto

it, caring for her all the way through. Do you tell me that that dream was woven out of earthly anodynes? Was that the phantasmagoria of a diseased brain? No; it was an all sympathetic God addressing a poor woman through a dream.

Furthermore, I have to say that there are people who were converted to God through a dream. The Rev. John Newton, the fame of whose piety fills all Christendom, while a profligate sailor on shipboard, in his dream thought that a being approached him and gave him a very beautiful ring and put it upon his finger and said to him: "As long as you wear that ring you will be prospered. If you lose that ring, you will be ruined." In the same dream another personage appeared and by a strange infatuation persuaded John Newton to throw overboard that ring, and it sank into the sea. Then the mountains in sight were full of fire, and the air was lurid with consuming wrath. While John Newton was repenting of his folly in having thrown overboard the treasure another personage came through the dream and told John Newton he would plunge into the sea and bring that ring up if he desired it. He plunged into the sea and brought it up and said to John Newton, "Here is that gem, but I think I will keep it for you lest you lose it again." And John Newton consented, and all the fire went out from the mountains, and all the signs of lurid wrath disappeared from the air, and John Newton said that he saw in his dream that that valuable gem was his soul and that the being who persuaded him to throw it overboard was Satan and that the one who plunged in and restored that gem, keeping it for him, was Christ. And that dream makes one of the most wonderful chapters in the life of that most wonderful man.

#### Come to Judgment.

A German was crossing the Atlantic ocean, and in his dream he saw a man with a handful of white flowers, and he was told to follow the man who had that handful of white flowers. The German, arriving in New York, wandered into the Fulton street prayer meeting, and Mr. Lamphier, the great apostle of prayer meetings, that day had given to him a bunch of tuberoses. They stood on his desk, and at the close of the religious services he took the tuberoses and started homeward, and the German followed him and through an interpreter told Mr. Lamphier that on the sea he had dreamed of a man with a handful of white flowers and was told to follow him. Suffice it to say that through that interview and following interviews he became a Christian and is a city missionary, preaching the gospel to his own countrymen. God in a dream!

John Hardonk, while on shipboard, dreamed one night that the day of judgment had come and that the roll of the ship's crew was called except his own name and that these people, this crew, were all banished, and in his dream he asked the reader why his own name was omitted, and he was told it was to give him more opportunity for repentance. He woke up a different man. He became illustrious for Christian attainment. If you do not believe these things, then you must discard all testimony and refuse to accept any kind of authoritative witness. God in a dream!

Rev. Herbert Mendes was converted to God through a dream of the last judgment, and many of us have had some dream of that great day of judgment which shall be the winding up of the world's history. If you have not dreamed of it, perhaps tonight you may dream of that day.

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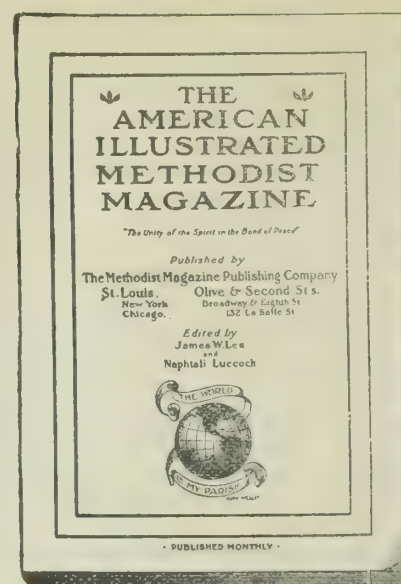
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

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REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
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## AN EXCELLENT PAPER.

On another page our readers will find an excellent paper by Mr. M. C. Faville on Norfolk as a mission field. The article will repay careful reading, as it is like all that Mr. Faville writes—strong in facts.



## ON THE WING AGAIN.

Mr. Editor,—A line of lecture engagements took me straight through central Illinois, from the Ohio river to Chicago, where, as a base, I abode several days, running out to lecture at night in adjoining towns, and returning in the day to study the variegated and wonderful life of this vast metropolis. Chicago apes Europe, and prides herself on copying continental customs. In one of the finest cafes in the city hundreds of ladies and gentlemen were at luncheon, and yet the room was filled with a fog of smoke from cigars. Men were smoking at the tables where ladies were eating beside them. As I paid the lady cashier, I remarked: "This looks ugly." "What?" she asked. "To see men smoking with ladies in the room," I replied. "Well," she said, "you know that is the way they do in Europe, and Chicago thinks that she must do whatever they do in Europe." "Oh," I replied, "that is it, is it? Then both Europe and Chicago ought to come to my country to learn good manners." "And where is your country?" she asked. "Dixie," I answered, proudly. "Why, of course," she said, "I suppose this does look strange to a Southern gentleman." And it did. God save us from European manners. We have imported its Sabbath desecration, its infidelity, its Nihilism, its diabolism in a hundred forms, until a tremendous strain has been put upon our American system, and the nobler ideals of life planted on these shores have been blurred and almost destroyed by the foreign element that has come in. That many people in the North realize this, is evident from the lusty applause that almost invariably greets the statement I make in one of my lectures, that "the traditions and spirit of genuine American life are found in their greatest purity in the South today, and by the grace of God we'll maintain them." To the extent that she copies Europe, Chicago is a menace to America.

But it is a great city, and growing larger by leaps and bounds in every direction. Not content with expanding

to the north, the south, the west, with that wonderful energy and constructive enterprise that has always characterized Chicago, it is pushing eastward, and making land along the lake-front. The heart of the city is occupied by lofty buildings from sixteen to twenty stories high. In one of these buildings, the "Monadnock," 7,500 people are housed. In another, the Masonic Temple, 300,000 people come and go on business during the day. Everything is on a scale here that dwarfs our ordinary notions of life, and bewilders an occasional visitor. One of the greatest modern engineering achievements is the great canal that connects the Chicago river with the Illinois river, and drains the waters of Lake Michigan into the Mississippi river. I am told that the Chicago river, which meanders through the heart of the city, carries a heavier tonnage than the Thames. Before this canal was built, it was a foul and revolting stream, over which Charon might have held his nose as he ferried his barge; but now it is filled with clear, limpid, beautiful green water, fresh from the depths of the lake, and a gondola might be at home on its bosom.

The University of Chicago, Rockefeller's big school house, over which that modern educational colossus, Dr. Harper, presides, stands not far from the site of the World's Fair, and is on the Chicago scale of bigness. I enjoyed a pleasant visit there as the guest of Rev. J. A. Rice, of South Carolina. He and Rev. J. E. Cuninggim, of North Carolina, are there taking special courses of study in the divinity school. Some weeks ago I took occasion to say in the New Orleans Christian Advocate that it was not the wisest thing for our young men to go to the Chicago University for theological equipment. These loyal sons of the University took me to task for it. It was, perhaps, a little unfair to make a sweeping statement of that kind, without defining the danger, I fear. I think the first paragraph of this letter will explain what I mainly fear—namely, that our young men will become inoculated with the Chicago spirit, imbibe a false liberalism, and return home out of sympathy with those higher and nobler social and religious ideals which it has been the glory of our Southern civilization to cultivate and maintain. It is mighty hard to live long in Rome and not come to think as Rome thinks and to do as Rome does. I want to say distinctly and emphatically that I do not fear the new learning and broad cosmopolitan culture for which Chicago University

stands. I make no pretensions to scholarship, but I have too much sense to butt my brains out against such solid scientific facts as "evolution" and such a formidable reality as "Higher Criticism." Criticism, in its technical meaning, is simply the historical interpretation of the Bible, and it is a perfectly legitimate sphere of knowledge. It is conveniently divided into "lower" and "higher" criticism. "Lower criticism" is concerned with the text, whether this rendering or that of the Greek or Hebrew is the best; "higher criticism" deals with everything that concerns the history of the books, by whom, when, where, and under what circumstances they were written. Every intelligent man who studies the Bible wants to know all he can learn about these things. But if he studies them at all, he becomes a "higher critic," because they belong to that department of Bible study known as "higher criticism." Wesley was a "higher critic," so was Adam Clarke, Dr. Whedon, Dr. Summers, and every other great Bible student. And you can't study the Bible thoroughly without becoming a higher critic. I believe in the method, and I accept the results of conservative "higher criticism." And I am ashamed of some of our prominent men who take occasion before our Annual Conferences to denounce the "Higher Criticism" as though it were something hostile and dangerous. Either they are ignorant of what Higher Criticism is, or else they are guilty of a miserable piece of clerical demagoguery. In either case, they put us as a Church in a false relation to the higher scholarship of the age. The advantages offered for exhaustive Biblical study in the Chicago University are, perhaps, unexcelled in this country; and we sorely need men who have the thorough equipment they may acquire there. But when they come away I want them to have sense enough not to spout their learning in the pulpit. I believe it was the great Dr. John A. Broadus who advised a young minister to study Butler's "Analogy" and preach to the negroes. That was wise. By studying Butler's "Analogy" he would think great thoughts, and by preaching to negroes he would be compelled to simplify them.

I was seated in the elegant office of a friend, in the thirteenth floor of the Masonic Temple, when he came in, accompanied by a gentleman who wore a prodigious moustache, and said to me: "Sam Steel, I want to introduce you to Sam Steel." At first I thought he was joking, but I found the gentleman with the flowing moustache had

my name, or, rather, we both had the same name. And he told me a great deal about the Steel ancestry I never knew. "They belong to the oldest and purest English stock," he said "and their original home was in Cheshire, England. It does not appear that there were any nobles among them, but in the fourteenth century no one could get through that part of England without running upon sturdy country squires by the name of Steel." I told him that my immediate ancestors came from the north of Ireland. "Yes," he said, "and they went there from Cheshire. They were inveterate Puritans and Independents, and flocked to Cromwell. When he conquered Ireland, we must admit he sold some Irish real estate at a rather less figure than it was worth, and our Cheshire kin who had fought under his banner didn't scruple to buy it. So they went to Ireland; but wherever you find them they bear a strong family likeness, both in physiognomy and in character. You can lead a Steel with kindness, but you can't drive him an inch." All of this was very interesting to me, and I thought that last remark might explain some of the bumps and thumps that one of the "Sams" had experienced in recent years. I'm not much on ancestry, but I'm proud to find out that I had kin in Cromwell's ranks, as well as among the heroes who followed the glorious Lee in Virginia and the invincible Forrest in Mississippi. They were always on the side of independence, thank God. I never heard of a Steel acting the flunkey to anybody.

The proposed settlement of the unhappy war claim suggested in your "Open Letter" by restoring to the treasury of the Church the amount paid for its collection does not promise to settle it. It seems to me, as the claim was due us, and the complaint of the Senate was, not that we had been paid what did not belong to us, but that we had not received it all, that it would meet all the demands of honor to make good this loss, and repudiate the methods and the parties by which it was sustained. But I have found no one who agrees with me. To get rid of the wretched incident, I would restore the whole amount, if it was necessary to sell the Publishing House, lock, stock, and barrel, to do it. What we have to fear now is that this division of sentiment as to what ought to be done will enable the Book Committee, and the Bishops who sustain them, to carry out their plan and prevent anything at all being done. This will

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"I wish to say frankly that I am not in favor of these long trips of the football team away from the college. I have heard it said that it is a good advertisement for the college to have the team go out. But I am sure Hope college could well afford to miss this advertisement, especially that part of it which turns night into day and disturbs the slumbers of innocent citizens on college hill, many of whom, I must frankly tell you, are indignant with the college for permitting scenes like those of last Sunday morning. May I ask the football team how much good advertising the college receives when some of its best friends at home are growing hostile to it on account of the conduct of the men who go away to advertise the college to strangers?"

Here there was a slight attempt at applause on the part of a few students who enjoyed the way the president was "rubbing it into" the football team. He instantly and with some sternness checked it and continued:

"Hereafter I wish it to be distinctly understood that every football and baseball player in the college shall be held as strictly to account for his grades in all class and laboratory work as any other students. I also wish it to be understood that if these trips of the football team away from the college are continued to the evident loss of time that belongs to the college work steps will be taken by the college authorities to consider the advisability of dropping football out of the college altogether. This is not in the nature of a threat, but it is simply a statement which I am authorized by the trustees and faculty to make. At our last regular meeting together we were almost unanimously agreed that there has been in the past too much prominence given to athletics and not enough to other forms of development. As I said personally I am not opposed to football if it is rightly played. But I feel very strongly my responsibility as the head of this college to make its purpose as a Christian institution plainly felt. If anything, whether it be athletics or something else, assumes more than its rightful share of a student's time and strength, to the danger of his intellectual and moral life, I shall, as now, always speak frankly to the college for its own good."

The president stopped rather suddenly, as his habit was when he thought he had said enough, nodded to the senior class, and the students went out. But that was only the beginning of his attempt to revolutionize the athletics of Hope college. It met with a determined resistance from the mere thoughtless element in the college, and Edward Blake was not the only student that year and next to feel the effect of the president's action. The air cleared up considerably for many of the students, however, and a better condition of things began to exist in the department of physical culture. The college had discovered that the president, after all, did have some

rights in the matter and did not intend to have them ignored.

So the fall passed on, and Edward was fairly into his year's work, every day of it now filled with some new experience. His literary work on the paper at this time began to absorb some of the best of his time. If he was very unpopular with one class of men in college, he was equally popular with an opposite group and was beginning to find compensation in the society of students who had so far been strangers to him. He began at this time to take a special pleasure in debates on current questions in the debating society. He soon came to be recognized as a good thinker and a careful speaker, not brilliant, but safe and exact.

It was not surprising, therefore, that by the end of November he was chosen by his society to lead the debate with the rival society on the question of the war in the Philippines. The question was, "Resolved, That the United States is justified in carrying on the present war in the Philippines." Edward was assigned the negative of the question. He had been hard at work on it for several weeks. During the time between the date of the debate and his assignment to the place as the society's debater a movement had been begun in the college by the Christian association, heartily seconded by the president, to increase the Christian life of the college. A prominent college evangelist had been called to conduct meetings for two weeks. These meetings were now in progress. Edward had been in to one or two of them. He was so far not much influenced by them.

He came up to his room one evening during the second week of these meetings. As he came in he found a letter in his box from Willis. He at once sat down at his table and began to open the letter, and as he did so he was conscious of a curious excitement in his mind over the coming debate on the question, the character of the religious meetings now being held in the college and the probable contents of Willis' letter. His mind still felt this suppressed excitement as he opened the letter and read it.

## CHAPTER VII.

Willis began his letter by a description of some fighting on the main railroad line running out of Manila.

Talk about excitement—he went on. Football is nothing to it. We crossed the stream near Outawa and came pretty near being ambuscaded on the other side, for, after forcing our way through one of the meanest swamps you ever saw, where the mosquitoes were all on the side of the Filipinos, we suddenly came out of the brush upon the village. At first we thought it was deserted, everything was so quiet, but the minute we came out from cover we got it slap in the face from a lot of the natives, who were behind the huts, and then another volley from another lot the other side of a broad ditch just outside the village limits.

Half a dozen in our company fell, among them Perkins of the university. You remember him. Played in the Thanksgiving day game—the one you didn't play in. Well, I saw him dive head first to the ground, arms up and gun going every way, just as you see in pictures of battles. And I had a queer, sick sort of feeling, as if my turn would be next; but it wasn't, and then a thing happened that made me sicker yet. The natives

came to the front of the huts in fives and threes, yelling and running toward the ditch. Some of them leaped across it and turned and fired from the other side. But the sickening part of it was the women and children. Of course we had orders not to shoot them, and we did our best to obey the order, but they were jumping in and out among the men, and they were all mixed up together on the other side of the ditch, firing like devils at us, and it would have been a miracle if none of the children and women had been hurt. Well, we drove for the ditch, every man of us yelling and firing like mad, and when we got up to it we discovered a great thicket of thorns and abatis work fringing the other side. And all the natives, men, women and children together, were crowded in a huddled up group alongside the ditch, hemmed in by the thicket on one side and the ditch on the other. You see, they had been expecting an attack from that side of the village instead of the rear, where we came up, and, being driven out of the village, they were caught in the trap of their own defenses.

We yelled to them to surrender, seeing they were cooped up like rats in a trap, but they blazed away with their guns and threw their long knives at us, and we had to shoot back in reply. One of the knives grazed my cheek and cut it open. I think I didn't realize what it was until I began to taste the blood running down into my mouth. The next thing I knew I was leaping over the ditch, and the natives were running up and down, some of them trying to jump the ditch again back toward our lines. But they were shot down like rabbits and tumbled into the ditch, until, in several places I saw afterward, our men walked straight across on the bodies, they filled the ditch up so level full.

This is not very pleasant reading, but you remember once you said that Sherman or somebody said that "war is hell." And I never realized the truth of it as I did that day. We may be fighting in the best cause that a Christian nation ever had, though I have my doubts of it. But that does not make the fighting any more refined or pleasant.

The one thing I started to tell you about this action was the incident of Barnes. You remember how kind hearted Barnes always was in college. The fellows used to laugh at the way he would take lame dogs and cats up to his room. Well, after the shooting was all over and we were taking breath to notice the results, there was Barnes sitting on the ground, wounded in the foot with a Mauser bullet. But he was not paying any attention to that. There was the dead body of a native woman lying half over the edge of the ditch, and it was impossible to tell from her position and her wound whether she had been shot by our men or her own. Anyhow, she was dead, and her baby, not more than 1½ years old, was tugging at the mother's arm and calling to her in her language.

I tell you the sight made me choke. Barnes was sitting there trying to get the baby to come to him. But every time he tried to coax the child away it struck at him and then turned and pulled its mother's arm again. The men began to gather around and look on. Barnes was crying like a baby himself, and every last man who came up and stood stock still by that dead mother gave a gulp and then went to pieces.

Well, I can't tell any more about that. We got the baby away after awhile, and Barnes, who was in the hospital, got the surgeon to take care of it. I hate to tell you the rest. The most terrific storm came up that night, and the rain flooded everything, including all the tents. The rains here are simply awful. For a tropical country, too, the cold of a night rain is often intense. In the morning the baby was found dead. The surgeon had his hands full, and more too. He hadn't had any sleep for several nights. The woman who was given charge of the baby slipped out of the tent and abandoned it. And I am afraid it is true that the baby was really drowned in the torrent that swept through the camp that night. We found the body, with others of the natives, on the edge of the river ravine in the morning. I do not think I ever saw Barnes more cut up over anything in my life. And yet, I suppose, it was the best thing that could happen, after all, seeing the mother was gone too.

That sounds more cold blooded than it is. But to tell the truth, chum, even with all these horrors I rather like the excitement and all. It is a tough life, and it may not last long, but somehow I seem to take to it. I think of you often and would give much to see you and the old room in Rankin hall. Remember me to all the fellows. If you want to mention my name to your sister, I would like it. I still have the book of poems. Your old chum, WILLIS.

Edward sat holding the letter and thinking of the contents for a long time. It was the second letter Willis had written him. In the first one he had described the life in barracks near Manila and some incidents in the city itself. There was one thing that Willis did not mention, but Mrs. Preston had written to Edward that the news had reached her that Willis was drinking again. The old habit was strong on him. And apparently the privations of the rough, coarse fare and camp were so many that when he was allowed to go into the city on leave he indulged in dissipation that was gradually putting its mark on him and chang-

ing him daily for the worse. This much Mrs. Preston confessed with sorrow and with a helpless sort of resignation as if to an inevitable fatality that moved Edward more than the most beseeching appeal.

He answered Willis' letter at once, remembering how long it took for a letter to reach him, and again urged him to leave the drink alone. In his letter he also told him that he should take the liberty of using a part of Willis' letter in the coming debate in open meeting of the societies. He did not mention Freeda's name nor make any reference to Willis' mention of it. Somehow he still had a shrinking from any thought of Freeda and Willis as possibly interested in each other. The whole subject was distasteful to him, and he avoided it.

By the time he had finished writing this letter it was nearly 8 o'clock. According to his regular, studious habits, he pulled his books down and opened one of them to begin his evening's study.

He had just begun to get fairly into the subject, when some one knocked.

"Come in!" cried Edward, with a feeling of annoyance at the interruption, and to his astonishment who should come in but Professor Clark.

Two of the professors had called on Edward since he had been in college, but each time it had been to see him about matters connected with his studies. Professor Clark lived outside the row of college professors' houses on the campus front, and Edward had so far not met him at all except in the classroom where at the beginning of the sophomore year he had gone into a division of the class in political economy. In this division he was just beginning to hear the lectures that had provoked the anger of Mr. Rankin. So far as he knew Clark he respected him, as the other students did. But he seemed to be a somewhat reserved man and lacking in sociability.

This fact made his present appearance all the more astonishing to Edward. He rose hastily and stammered out an invitation to his visitor to take a seat.

"I came in to ask you to go over to the meeting tonight," said the professor as he took the seat offered him.

"The—the meeting?" stammered Edward, amazed at the invitation.

"Yes. Mr. Vail, the evangelist, is doing a good work in the college. He is a very sensible, straightforward, Christian man, and the students ought to hear him as much as possible. I inquired about you from some of the men, and they said you had been out to the meetings only once or twice. So I thought I would call and ask you to go with me."

If the professor had come into the room and proposed to Edward that they go down and set fire to the chapel building, it is doubtful if Edward could have been more overwhelmed with astonishment. He had never heard of a professor taking any such interest in a student's religious welfare. That was not what the professors in college were for. A vague but growing idea began to dawn on Edward's mind that possibly the president had been doing some missionary work among the faculty. And yet there were an evident sincerity and frankness about Professor Clark's interest in him that were not assumed nor dictated by the desire of any one else.

"I was just beginning my evening study," began Edward slowly, but as he spoke he rose and reached after his hat.

(To be continued.)

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## Communications.

### NORFOLK CITY AS A MISSION FIELD.

Dear Recorder.—The following excellent and elaborately prepared paper was sent recently by Mrs. M. C. Faville to each of the Methodist pastors of our city as material for a sermon on home missions. I send it with her permission to the Recorder, in the hope that wider circulation of its information may result in larger good. Its stimulating thought and its helpful and powerful facts may prompt the preparation of similar papers on our other Virginia cities. Mrs. Faville's untiring and successful labors in our midst praise her in the gates.

Yours truly, R. H. BENNETT.

#### NOTE OF TRANSMITTAL.

My Dear Brother,—I am glad to put into your possession the following statement of facts about Norfolk city as a mission field, and hope you will use it where it will do the most good. I have tried to leave out all opinions of my own, but one or two have crept in. Every statement of fact is derived from official sources, or from original investigations, and the few opinions are well supported by evidence in my possession. You may use any or all of what follows without fear of reputable contradiction.

Yours respectfully,

M. C. FAVILLE.

Home Mission Secretary for Norfolk District.

#### NORFOLK CITY.

Municipal Norfolk is bounded in by the Norfolk and Western Railway, Princess Anne avenue, etc., and the long curved water front on the Elizabeth river and its Eastern branch. As a body social, Norfolk also comprises the suburbs of Lambert's Point, Kensington and Park Place, Huntersville, Barboursville and East Brambleton. Lambert's Point has a silk mill, a stocking mill, a factory for manufacturing cotton underwear, and a silver-plating factory. There are railroad and factory employees, a few well-to-do truckers, the business people necessary to serve the community, and a few families of men employed in the city proper. There is room for much work among the factory people and the families of the poorer sort of laborers, attracted by the cheap rents. Kensington and Park Place have as residents well-to-do folks, who own the houses in which they live. They must come to town to church or else attend one in which the narrowest theology is the most evident lesson taught. Huntersville is another region of cheap rents. Many of the poorer people are employed in the basket and barrel factories. The wages are fair, but the work is trying, and the worst feature is the employment of many children. The haggard faces of women and children attest the arduousness of the labor. Barboursville is largely a negro suburb. The negroes take pride in sending their children to school; the very few among them who are educated seem glad to help the children up; nearly every church has a missionary society, whose membership is active in its ministry to the very poor and unconverted. The colored Baptist churches in the city

support a missionary, whose expenses at the training school were paid by the women's societies, and who spends her days visiting from house to house among the ignorant and suffering, largely in the Fourth ward, of course. In the vicinity of the crossing of Princess Anne road and the Norfolk and Western Railway is a very poor quarter, too poor to have a name. Here may be found some of the professional beggars, a number of the families of women who go to the country in the summer and live in miserable shanties on or near the truck farms, and in winter manage to get the truckers to move them to town in order to get rid of them. Usually one or two houses filled with so-called gypsies may be found here. East Brambleton is a settlement of small property owners, and is supplied with religious teaching by McKendree church.

So much for the border land. Now as to the city proper: It is divided into six wards, having a total population of 46,624. The Fourth ward is largely colored, the First and Second include the down-town business quarter, the West End is in the Third, Brambleton is the Fifth, and Ghent and Atlantic City the Sixth. Geographically, the boundaries between the wards are sometimes difficult to trace, but the sociological differences are quite well marked. There were last year 125 licensed saloons in Norfolk, all of them in the First, Second and Fourth wards. There are twenty-seven churches, almost every one of them in the three wards which have no saloons or infamous houses. There are in a single group, the best known of its kind, some fifty infamous houses, occupied by 250 women, avowedly supporting themselves by a life of sin. These are also in the Second ward, but within five squares or less of five of the largest Protestant churches of Norfolk, having an aggregate membership of more than 3,000. Freemason street is practically the Protestant frontier of Norfolk, only two churches being farther down-town. The portion of the city included by Church and Queen streets, and extending to the water front, has no Protestant church at all. Here are the neglected classes, a growing menace to the neglecting ones about the churches at the other end of town.

Her geographical position makes Norfolk a catch-all of petty criminals and degenerates. We have an efficient and hard-worked police force. Last year 69 patrolmen made 7,109 arrests, an average of 103 to the man. That is a ratio of one arrest to 6.55 in the whole population. In New York city last year the ratio was 1 to 25.1; in Chicago 1 to 23.9; in Philadelphia 1 to 19.7; in Baltimore 1 to 16.7. The following statement for 1897 indicates that conditions are improving in the great cities:

Baltimore—The whole city, 1 to 14. Eastern Police District, 1 to 9.

Chicago—The whole city, 1 to 11. Second and Twenty-fifth Districts, 1 to 4.

New York—The whole city, 1 to 18. Sixth and Tenth Districts, 1 to 6.

Philadelphia—The whole city, 1 to 18. Second District, 1 to 13.

In our own city the ratio of arrests is increasing, and is now higher than

the slum ratio of Baltimore or Philadelphia. In 1890 the population of Norfolk was 31,260, and the police made 2,641 arrests; in 1900 the population was 46,624, and the police made 7,109 arrests. While we made a gain of 45.9 per cent. in population, we gained 168 per cent. in legal offenses. Our legal offenders have increased 3.6 times as rapidly as our total population.

Norfolk has 32 churches, worth about \$985,284.00 in money, with a membership of between fourteen and fifteen thousand. During the year 1898-1899 they raised \$188,900.00 for all purposes. The liquor traffic of the city for the same year paid in taxes and fines \$108,800.00, and the value of saloon property and fixtures was estimated at \$942,000.00.

If the whole church membership of Norfolk resided within the municipality we should have a percentage of 28 professing Christians in each hundred inhabitants. So many members live outside the city limits that the proportion is probably less.

We have one church to 1,457 residents, a fair proportion for a city of this size. As cities grow the proportion of churches decreases. In Boston there was, in 1840, one Protestant church to every 1,228 souls; in 1890, one to every 2,581; in New York in 1840 one Protestant church to every 1,992 souls, in 1890 one to every 4,361. Our larger cities in general had in 1890 only half as many Protestant churches to the people as they had fifty years before.

The factories, which are justly our pride, will be to our social disadvantage if we do not soon meet intelligently the demands their employees make upon us. It is claimed by some people, who ought to know, that one reason why New England operators are building factories in the South is because the lawful hours for daily work are longer, and little children may lawfully be employed. It is at least true that they oppose legislation looking toward a shorter day and a higher age limit. The factory law of our own State says no woman, and no child under fourteen, may lawfully be employed more than ten hours of each twenty-four. A visit to any factory will show the observer many little ones with pitifully old faces. The child who works ten hours a day does not want to play if he had time. The workers in the mission to the Berkley cotton mills say they cannot have morning Sunday school because that is the only time the weary little factory children can have to sleep as long as they like. Degenerates come by way of the factory. In the country a poor man must work steadily to support his family; he moves to town to the factory, and all hands can work. The frequent result is that "dad" does nothing but draw and spend his children's pay. Some women, the life is early wearied out of them, feel that they have worked hard enough for one lifetime, and become pensioners upon the bounty of the foolish. The other extreme is this: In a community in which idleness is scorned, the workers continue in the factory. They only know how to earn money and to spend it; how can they know there is anything of value

except dollars? Girls who have had work to read a newspaper or to write their own names earn from twenty-fifty to fifty dollars a month. They do not need money, but their lives are narrow.

In the churchless quarter of Norfolk many types of the poor and degenerate are to be found. There are some streets upon which all, or nearly all, the houses are good, and almost every street has many comfortable homes. The majority of the people are poor artisans or laborers or idlers. The houses of brick or wood, are cheaply built, and usually a six room house shelters two families, one up-stair and one down. There are many lone women who live in single rooms, especially over the stores along Church street. In a very few places rear tenements may be found. From Church street to Mahone's Lake, between H and Bermuda streets, is perhaps the poorest section, and one which nearest approaches the true slum in character. It has the whirlpool tendency of the slum to suck those who come near into its depths. There are a very few people of real refinement who have managed to live the poor, narrow life and yet not contract its evils. They must be found by patient visiting from house to house, and their acquaintance cultivated with tact, if anything is to be done for them. They will not come out to gatherings of the neighbors, or in any way force their needs upon strangers. There are a few Italian property owners who are making money, and who keep their children in the public schools. They wish to be helped to learn American ways, and it is to our interest that they be well taught. As they earn homes in a better quarter they move away and rent the old houses. There are many laborers and the rougher sorts of artisans. When the father is sober and industrious and the mother is cheerful and thrifty the family is reasonably comfortable. They cannot afford to do more than keep their children in the public school, and are very glad to have some training provided of a sort for which they cannot pay. They know it is better for the children to have wholesome pleasure or instructive work in a clean room than to be out on the street with the evil-minded. They will meet half way any movement for the uplift of the neighborhood. Of course, there is the industrious man with the untidy, idle wife, a sort of woman more disagreeable in such a home than in one in which her faults may be somewhat screened. The women with drunken husbands abound. They are glad indeed of any help given the children, or any little attention which brightens their own lives. There are cases of men and women of fair character and ability, who have unfortunately married degenerates, and have hidden ones. Their families away here to settle into the slum. There are a few women with families apparently all their own, a flock of fatherless children living in the street which is often cleaner than the house and growing up idle and vicious. They make one wish it were lawful to take them from the mother and bring them up at public expense. The children are the most helpful or the most



threatening element as we help them to learn decent ways or let them grow up into idle criminals. With them it may be very largely as benevolent people choose, for their parents are in every case willing they should come to classes and entertainments prepared for them. The boys are uncouth, almost all of them swear on all occasions, and many of them steal anything they can carry off. Many women and little girls swear as easily as the boys and men, and a number of girls are going to ruin. It is too late for the fifteen-year-olds, but the little girls might be helped. Girls of fifteen go from home and stay one or two nights, and their mothers find them always at the same place. Not a week passes that the chief of police is not called upon by the captain of some small vessel lying at the wharf to send an officer to remove two or more such girls, who will not leave at his command. They can only be sent to their mothers, and in too many cases are only doing as these mothers did before them. As they grow older they recruit the "street walkers," who do more mischief among young men than the women in the houses on Avon street. What is done for the girls of the slums must be well begun before they are ten years old.

## CITY MISSION SETTLEMENT.

In October, 1901, the Board of City Missions opened its house on Virginia street, between Walke and Reilly streets. It is well located for work in the region just described. We took such a tenement (three small rooms) as is usually rented to a family, and the landlord prepared it for us as he would have done for any tenant. It is kept clean and warm, but is furnished very plainly, our wish being to show that a house may be decent and comfortable, though poor. The missionary keeps the house open two hours each morning to receive visitors, either her immediate neighbors or people interested in the work. The women often come in for help and cheer, and some of the many children are always in evidence. Two afternoons each week the little girls meet to sew. The helpers are most of them young women, of whom the little ones are very fond. Thursday evening the boys meet for instruction and entertainment.

On Friday evenings the mothers meet. In the beginning they were invited to come in with their work and sit around the lamp while the missionary read to them or some one talked. Now, by their own request, they have a religious service each week. On Saturday morning the boys make baskets and mats, a sort of work which is very popular among them. The missionary visits among the neighbors as any good neighbor might. When they are sick she nurses them, and when the little ones get hurt she cares for their small injuries. It was necessary, first of all, to make the acquaintance and win the confidence of the neighbors. We have tried to go forward whenever a way opened. Active work among the children seems most needed, after that something for the mothers. The greater part of our neighbors claim to be Church people of some kind, but they do not often go to church. It is

rarely that any of our people need food or money; now and then a child or an elderly woman needs clothing. The missionary never gives without investigation. The people have some money; they frequently go to the "Granby" Theatre, our next door neighbor chaperoning a large company of children almost every Saturday. They need to learn how to live and to be taught the necessity of being good.

Our expenses are about \$50.00 per month, our assured income from regular monthly subscriptions about \$15.00. If we cannot add to the supply in our treasury before the end of January we shall be obliged to close the mission for lack of funds. We have received money from the Junior League of McKendree, Epworth and LeKies churches and from individuals, both members and non-members of churches. There is no doubt now as to the need of such work as ours in the locality we have chosen, and the people we would help are glad to have us. We have now sixty-five people under instruction, and the possibilities of the work grow greater every day. There is more to be done in that quarter than women alone can do. Our work for the women and children seems the best way to introduce a better way of living, but we cannot keep it up much longer without stronger financial backing. It should be regarded as only a beginning and should be fostered into a settlement that would help many of all the needed classes. If it becomes necessary to let our missionary go at the end of January, there will be a great waste of strength and means. It takes time to find a woman trained for such work. The graduates of Scarritt for this year are already spoken for. There are more places than girls to fill them; we should have to wait long before getting another missionary when we were ready for her, and when she came she would be a stranger, and would need to use much precious time in making acquaintance with her new field.

## CONTRASTING DISTRICTS.

The part of the Sixth ward lying between Colley avenue and the water is made up almost entirely of working people—that is, factory operatives, laborers of various kinds, salespeople, clerks, etc. There are very few people who ever need material aid, and only two or three wealthy men. When the census of 1900 was taken, there were 522 families in the district, aggregating 1,957 individuals. The census enumerator, going from house to house with eyes open to see a good many things she was not required to enter upon her Government blanks, found among white and colored families only one case of poverty, apparently abject. There is work for every one, and every one works and pays his way. The pastor of LeKies church will witness that he has in his flock a very large proportion of contributing members. The census taker found in this district but one man in any way connected with the liquor business, he being a bookkeeper in a wholesale liquor house. There has not been a drinking place in the ward for eight years. In October of 1900 we made what we called a house to house canvass of a portion of the Sixth ward, visiting the people whose church associations we did not

know. The territory embraced the ground from North street south to the water, following Front to the new bridge. Only white families were visited. The work was done by assigning to each woman a block or blocks with which she was acquainted, so it might be accomplished as easily as possible. There were about three hundred families in the group. We found but three in which neither parent was a professing Christian, and none of which the children did not attend Sunday school with fair regularity. In some cases the parents did not belong to churches in Norfolk, having recently moved in from other towns, or from the country. There were some who had been resident some time, but had not become members of a church within their reach. This is a danger to the newcomer which only faithful district visiting can guard against; when he moves to town he is likely to let his Churchmembership lapse if some one does not watch him. We found that our local ministers were very faithful in visiting, less than twenty families reporting themselves unvisited. In this section there are few, if any, petty crimes. On warm days and evenings the streets are noisy, for there are many children, and they play games together. The boys are full of pranks, as healthy boys always are, but they do not do malicious mischief. The big ones do not hurt the little ones, nor do any of them torment small animals and fowls. No stones and shells are thrown to break windows; the neighborhood is quiet and all asleep by 10 o'clock. During the summer the windows and wooden doors of our house are not closed by day or night, the wire screens being sufficient protection, and lone women are safe from annoyance by day or night. The section referred to is like a quiet village of hard-working people. Not more than a dozen houses have more than one family each, although some of the boarding houses for mill girls are crowded. Changes of residence are not frequent, usually being made to secure a location in some way more desirable, very rarely to avoid paying rent.

The social conditions about our mission settlement are a decided contrast to the happy neighborhood above described. The territory visited embraces: All of Virginia street, two and one-half squares; lower end of Walke, 5 houses; lower end of Reilly, 2 houses; Cleveland street, 1 house (store).

Number of grown persons.....	100
Number of children .....	95
Total .....	195
Number of families .....	35
Settlement people enrolled at mission house, children .....	60
Women .....	10
Number enrolled from other streets .....	15
Total .....	85

Church attendance (a generous estimate), forty, a large majority of them Roman Catholics.

Six of the heads of families, 14.3 per cent. are habitual drunkards. One at least of these keeps his wife in terror, and another one pawned for drink

the coat the missionary gave him when cold weather came, and afterward disposed of his one change of shirt for the same purpose.

There are in the territory three women of loose character. There is another whom we are morally certain has within a year acted as procuress for a man in Portsmouth, although we cannot get legal evidence against her.

Since October 15th there have been twenty changes of residence among the settlement people, three families having moved out of the territory, and six new ones having moved in. The other moves have simply been a shifting from one house to another near by, one family having moved three times.

Quarrels among the neighbors occur every day. Children and grown people commonly steal, lie and swear.

The average attendance at the mission rooms is good, and although there has been some serious disorder, the deportment is as good as we could reasonably expect. Just now an underwitted degenerate boy, a grandson of the suspected procuress, is trying to terrorize the small boys into staying away, but we think a few wise visits from the missionary will abate that nuisance. The old woman has been seriously ill, and the missionary has faithfully visited her and carried her dainties to eat. In return, she tells that the missionary brings her promised oranges in a bag, and carries them away again.

There is one case of serious overcrowding, three families of three members each living in a flat of three rooms.



## SUE BENNETT SCHOOL.

To one who has lived among the mountain whites a visit to this institution reveals some things which cannot well be told in an official report. The principal has the appearance of a good business man trained to military step and neatness. He is most unselfish, having paid his house rent for years, and enduring the inconvenience of living off the campus, though a home was guaranteed him in addition to his salary. By his own request his house has waited until a dormitory was built for the girls, and a beginning made upon one for the boys. Now his home is rising upon the foundation laid for it several years ago. I have never met anywhere a body of teachers so devoted and unselfish.

The girls' dormitory is a plain building of two stories and a basement. The inner walls are ceiled with yellow poplar, and decorated with a few inexpensive pictures. The floors are covered with rag carpets, or rugs woven in the native hand looms, and the chairs are the splint-bottom variety. The sleeping rooms have a narrow wire cot for each girl. In the big sitting room, in contrast to this mountain plainness, stands Miss Sue Bennett's beautiful Chickering piano in its elegantly carved square case. After her death the family gave it to the school.

The school buildings stand upon a hill to one side of the county town of London, Ky. The curriculum is to the common schools of the town and the better ones of the country about what

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON II, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 13.

**Text of the Lesson, Acts ix, 32-43.**  
**Memory Verses, 40-42—Golden Text,**  
**Acts ix, 34—Commentary Prepared**  
**by Rev. D. M. Stearns.**

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32 He came down also to the saints which dwelt at Lydda.

This is written of Peter as he passed from place to place on his Master's business feeding and caring for the sheep and the lambs (John xxi, 15-17; 1 Pet. v, 1-4), as he had been commissioned to do. In Acts x, 38, we read that Jesus of Nazareth, anointed with the Holy Ghost and with power, went about doing good and healing all the oppressed of the devil, for God was with Him. If we will receive that which is written in John xvii, 18; xx, 21; 1 John ii, 6, we cannot but believe that He expects each of His redeemed to live the same life that He lived.

33, 34 Aeneas, Jesus Christ maketh thee whole; arise and make thy bed.

Finding one who had kept his bed eight years, being sick with palsy, he thus addressed him, and immediately he was whole, for Jesus Christ at the right hand of the Father is the very same compassionate, all powerful Saviour as when on earth He went about healing the sick (Heb. viii, 8), and His redeemed ones are here to make that great fact manifest.

35. And all that dwelt at Lydda and Saron saw him and turned to the Lord.

The Lord saw that in the healing of Aeneas He would be glorified and that many would thus be led to turn to Him for their own good and for His glory. While I believe it is a high and holy and gracious privilege to trust the Lord for the body as well as the soul, I cannot sympathize with those who consign all drugs and doctors to the devil, nor can I believe that health in this mortal body is more important than glorifying God.

36, 37. Now there was at Joppa a certain disciple named Tabitha.

She, like her Lord, lived for others and for the good which He might be pleased to accomplish through her, and in her active, self denying life God was manifest. Some only talk of what they would do if they could, but this woman did what she could, the Lord working through her. In the midst of her busy life sickness came, and the enemy, death, was permitted to touch her, and she one day found herself in perfect health and in the vigor of a life she had never known before, absent from the body, present with the Lord, experiencing the gain of those who enter upon the "very far better." See II Cor. v, 8; Phil. i, 21, 23, R. V.

38, 39. Lydda being near to Joppa and the disciples at Joppa, having heard of the Lord working through Peter at Lydda, they send for him, urging him to come quickly to them, which he did, and he soon found himself in the midst of a lot of weeping widows. We do not read that they talked of her present happiness and rest from her labors and their joy because of her promotion to the immediate presence of her Lord, yet I have been many a time in homes of mourning where these were the topics, and there was no desire to have the loved one back again even though the hearts ached and the tears would come because of the loneliness.

40. But Peter put them all forth and kneeled down and prayed.

So did our Lord in the case of the ruler's daughter (Mark v, 40). I expect

that Peter, as he communed with God, would inquire as to the will of God in this matter and whether it might be for the glory of God to have Dorcas return to the mortal body for a season. He must have received some assurance from God as to His will, for, turning to the body and calling her name, she opened her eyes, and, seeing Peter, she sat up.

41. And he gave her his hand and lifted her up and when he had called the saints and widows presented her alive.

So Dorcas came back from the rest and the glory to sojourn again in a mortal body for the good of others, and the selfish receivers of her labors were doubtless glad to have her go at it again for their sakes, but whatever she did it was for Jesus' sake (II Cor. iv, 11), not for their sakes. Should we find ourselves suddenly in His presence and in the enjoyment of all that can be enjoyed apart from the body and be asked by Him to return to earth again for a season, for His sake, that He might be further glorified in us here, I doubt not but His grace would be sufficient to enable us to say, "Yes, Lord, anything, anywhere, for Thee (II Cor. ix, 8).

42 And it was known throughout all Joppa, and many believed in the Lord.

Thus in these two cases of God working through Peter one result was that many in each place believed in the Lord. In the case of many sick ones who desire health and claim, as they say, the result of the prayer of faith, there is often no desire that others should be led to believe in the Lord or that they themselves should live henceforth wholly for Him, but merely a desire for their own personal comfort and to be rid of their affliction. We must not sit in judgment upon God, nor may we even judge people (Rom. xiv, 13; I Cor. iv, 5), but we may be perfectly sure that the Judge of all the earth always does right (xviii, 25, of Genesis).

43 He tarried many days in Joppa with one Simon, a tanner.

Healing the sick or raising the dead or simply tarrying with Simon, the tanner, God was glorified in Peter. He does not want work so much as fruit, and there may be much fruit when one seems compelled to live in apparent idleness. Doubtless the Lord Jesus glorified the Father in all the thirty years at Nazareth as well as in the few years of His public ministry.

### EPWORTH LEAGUE.

**Topic For the Week Beginning April 13, "Giving: Its Laws, Its Reflex Influence"—Text, II Cor. viii, 1-5; I Cor. xvi, 1, 2.**

"Lay by in store." That means reserve in a special fund. Keep separate from the money used for ordinary expenses. All we have comes from God's blessing and should be used according to His will, but there are different kinds of expenses and various styles of needs. It is necessary to have clothing, but it is not wise to take from the amount needed for necessary food in order to get more showy clothes. Love to God and our fellow men requires for its growth in us that we give of money and time and care for worship of God and relief of the poor. Benevolence of spirit is cultivated by beneficence of the hand. We must give to others to really feel for and with them. The sorrow you feel for another's trouble is well measured by the amount of help you are willing to give to relieve him. How much are you sorry?

There is no substitute for a special fund. Some refuse to put aside any particular sum or proportion of their income, pleading various excuses. But

an increasing number, especially of our young people, are learning the law of giving. Many reserve one-tenth. This is a good proportion, but should not be made into an inflexible rule. Some cannot in justice to other causes give so much; others cannot in justice to God and their own souls make it so little. The basal law is, "As God hath prospered him." Each one should settle with the Lord this matter of proportion. It will probably vary at different times. Some have in early life settled three points: (1) The proportion of the present income to be given to God's special work and (2) the future proportion if greater prosperity shall come; (3) the sum beyond which they will never accumulate property, all increase above a certain amount to be given directly to the service of the Lord.

Such settlement leaves the mind clear and allows all energies to be given without distraction to the real work of life. It forestalls the appeals of avarice and avoids conflicts when the call of distress comes.

The clear duty is for every one to fix this matter calmly as to the part of his income which shall be put aside for use in helping the cause of Christ directly.

One of the greatest benefits of such decision is the effect upon the giver. A person who has never tried it cannot realize the joy that comes from ability to give to a worthy cause because a sum has been accumulated for the purpose. Oftentimes a person hears an appeal and wants to help, but is painfully conscious that to do so would take money which really ought not to be so given. Some are influenced under powerful persuasion to give more than is right, and they afterward regret it and in future are on their guard against all such appeals. All this is avoided if one has a fund, however small, on which to draw. Then there arises a lively interest in seeking the most worthy causes on which to bestow one's gifts. No other investments are followed with such keen interest. In all ways it pays to follow the Bible law.

### "Losing the Way."

To the soul conscious of the perils that are around it how sweet the words of Jesus, "I am the way!" This means a great deal more than "I will show you the way." The best compass that was ever placed beside the captain and the best chart that ever lay upon the table in the captain's cabin would be of little value to the landsman. The soul, crippled by sin and weakened by indulgence, needs something more than knowledge. He who sees in Jesus only "a teacher come from God" sees not what the world most needs, a power outside ourselves that makes for righteousness. The soul needs to find One who is Himself the Way. This is only true of Him who takes upon Him our weaknesses and bears our infirmities and so, by His almighty power and heavenly grace, brings us to our desired haven. Not "I will show you the way," but "I am the way," is the joyful message of Jesus to a lost world.—Evangelist.

### The Sufficiency of Christ.

No soul can ever be really satisfied until it has given up all hope of adding anything to Christ and has come to the place where He alone is enough—He, himself, just as He is, without the addition of feelings or emotions or doctrines or experiences or revelations or of any other thing, either inward or outward. All other things change or fail, and the soul finds in them no permanent rest, but Christ is the same

yesterday, today and forever, and the soul that rests on Him alone can never be moved.—Hannah W. Smith in Christian Work.

### Life and Religion.

Life is a great exchange of ideas, hopes, principles, affections, revenges, joys and sorrows. It is largely a retail business. We learn the alphabet letter by letter and word by word. We come to understand the principles of government by beginning with that which is primary. The great truths of religion are not received in bulk, but by the addition of one ray of divine light and then another and still another until the circle of truth is complete.—Philadelphia Methodist.

### The Soul Is Free.

By life's unresting sea a shell  
 Outgrown and gladly cast away;  
 Yes, that is all we mourn to part;  
 Death cannot touch the better part;  
 Death only stills the hand and heart;  
 The soul is free.

—Frances Forrester.

## A POWERFUL WEAPON

UNIVERSITY EXTENSION MOVEMENT  
 AS AN AID TO TEMPERANCE.

Even Though Little May Be Said on  
 the Curse of the Saloon Every Lecture Goes to Undermine That Baneful Institution.

It is a good sign, the new interest which one sees expressing itself in many ways on the part of some of the colleges and universities in the actual conditions, industrial, economic, social, moral, of the "common people," says a writer in The Union Signal. At the last convocation of the University of Chicago the orator, Dr. Gregory, a professor in one of the German universities, took for his theme the mutual relations of education and labor. Some time some great American university will get the sense of fitness and along with it the courage to choose for its honored spokesman some one who will speak as frankly and as directly of the relation of the university to the cause of temperance.

The motive at organization of the university extension movement, started in this country about ten years ago, cannot be too warmly commended. If it did not aim nominally at temperance, the whole influence of it was such as to make for temperance. Although little may have been said in any of the "extension" lectures on the overshadowing curse of the saloon, every influence of the new educational movement went to undermine the curseful institution by filling the minds of people with better thoughts and aims and hopes.

It is therefore of interest to note how this finely humane university extension scheme has worked and what it has done. At its inception no one welcomed it with more avidity than did Miss Willard, who saw at once its possibilities in fortifying the home against the saloon.

It had been tried in England, where it had captivated the philanthropic imagination of John Ruskin, Arnold Joynt, and others imbued with the passion of the new nobility of service. Mr. W. T. Stead's eager vision saw in university extension "the university on wheels." George William Curtis spoke of the development of this movement and its success as the most significant fact in the modern history of education, and Professor Palmer of Harvard, writing in The Atlantic, declared his apprehension lest the new movement might be so attractive as even to interfere with



the regular university work.

"Any movement," he said, "which seeks to withdraw a professor's attention from his immediate duties and induces him to put his soul elsewhere inflicts on the community a serious damage. No concert of intellectual stimulus furnished to little companies here and there can atone for the loss that must fall on education when college teachers pledge themselves to do serious work in other places than in their own libraries and lecture rooms."

Others, on the contrary, found exactly in this aspect of the new extension movement one of the best things about it—compelling the college teacher to live in a wider world than his own library and classroom. It was indeed a magnificent idea, that of Professor Moulton—"university education for the whole nation, organized upon itinerant lines."

The grand educational scheme has had ten years' experiment. What has been the success of it? Professor Palmer's fear, at all events, has not been realized. It certainly has not hurt the college or university to be reminded of what the higher and the highest education owes to the common people. Professor Palmer himself gave in Tremont temple, Boston, last winter an "extension" course of eight lectures on "The Nature of Goodness," doing so with as much benefit to his own Harvard as to the larger public.

Of course the greatest hindrance to the new movement thus far has been the difficulty in finding the right men for it. Lecturers of Professor Moulton's genius, knowledge and unique training are not common anywhere. The extension lecturer has to create his own particular constituency. He must beat his own reveille, and the common people will respond or not as they see fit.

#### No Place For Drink's Victims.

With the exception of the Washingtonian home there is not an institution in Chicago which is willing to take within its doors a man suffering from delirium tremens and nurse him back to health. And usually the Washingtonian home is so crowded with regular patients that there is no room within for the chance sufferer picked up on the streets, although, indeed, when there is room this institution receives the man wrecked by drink.

#### A Hinderer of Work.

Alcohol is not only not a helper of work, but it is a certain hinderer of work, and every man who comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets the less alcohol he takes, and his excuse is, "I am very sorry, but I cannot take it and do my work."—Late Sir Andrew Clark, M. D., Physician to the Queen.

#### King Khama a Wise Man.

Though heavy pressure is brought upon him to promote the sale of intoxicants in his kingdom, King Khama, the noble chief of the Bamangwatos in South Africa, still persists in his refusal to allow the deadly traffic to be carried on.

#### The Evil of Tippling.

A man may drink in such a way as never to feel consciously excited or embarrassed, yet ruin his health and cut short his days more speedily and surely than the man who is dead drunk every Saturday night.—Dr. Greenfield.

Those are the best Christians who are more careful to reform themselves than to censure others.—Fuller.

It's easier to run into debt than it is to crawl out.

If you give your life to serving and loving Christ one of the blessings of your consecration to Him will be that in Him will open up to you as a pattern your possible self as God sees it; then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Christ.—Phillips Brooks.



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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.

R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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Henry, Mt. Bethel, March 29th, 30th.  
Martinsville, March 30th, 7:30 P. M.  
Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.  
Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

#### THE GREAT AMERICAN CLIMATE.—On the heels of a bright, mild day comes a howling blizzard, and the next thing you know the weather is spring-like again. No wonder people have colds and sore chests and stiff backs. Luckily, Perry Davis' Painkiller is at hand to give relief. Take it internally and rub it into the aching flesh. All druggists sell it. There is but one Painkiller, Perry Davis'.

### ON THE WING AGAIN. (Continued from first page.)

be deplorable, not merely leaving a permanent blot on the Church, but fixing a precedent according to which ecclesiastical authority can override the conscience of the Church, and fasten upon it whatever they please. The first thing the General Conference ought to do, as soon as it is organized, is to order the printing in the "Daily Advocate" of the entire congressional proceedings in connection with the collection of the claim. This would be very hard on Dr. Hoss, who has resolutely excluded the whole subject from the Christian Advocate; but it would be fair to both sides. The shrewd "policy of silence" the Book Committee have steadfastly followed, and the subserviency of many of the Church papers to their will, have kept the Church largely in the dark. I was talking not long ago with a lay delegate, an honest, substantial man, who thinks the Christian Advocate is almost next to the Bible, and he said: "Tell me something about that war claim business." There will be more there like him. Print the whole thing, from the "Congressional Record" in the Daily Advocate, and do it at the start. It would be a good test of the question, anyhow. If those who want something done are not able to carry through such an obviously just and honorable measure as that, it is useless to try to do anything. The time is nearly here, and Southern Methodism never faced a graver crisis. May the right triumph.

S. A. STEEL.

### SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Federation Woman's Clubs, Los Angeles, Cal., May 1st to 8th.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

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### WOMAN'S BOARD OF HOME MIS- SIONS OF THE M. E. CHURCH, SOUTH, RICHMOND, VA., APRIL 18-23, 1902.

For this occasion the Southern Railway announces fare and one-third for the round trip on certificate plan, from all stations on its lines.

## Religious News.

### BALTIMORE CONFERENCE.

This body met in Baltimore at Trinity church on Wednesday, March 26th. Some notes are given, taken from the "Sun":

One of the most important matters before the Conference—the election of delegates to the General Conference, which will meet at Dallas, Texas, during May—was taken up yesterday morning. The Baltimore Conference is entitled to five ministerial and five lay delegates, each body voting for its own representatives. Two ballots were taken for the ministerial delegates, but only two members of the Conference received votes sufficient to elect.

Rev. Mr. Denny received 113 votes and Dr. Whisner 95. These were elected on the first ballot, and on the second ballot there was no election. It is understood that not a few members of the Conference feel that the time has come for a change in the personnel of the ministerial delegates, and several ministers have expressed themselves as being in favor of rotation in electing delegates to the General Conference. Some opposition has also developed to sending presiding elders.

Among those receiving a number of votes on the first and second ballots, but who failed to get the required number, 81, were: Rev. J. S. Hutchinson, 50, 59; Rev. J. A. Kern, 60, 60; Rev. B. F. Bond, 42, 44; Rev. H. P. Hamill, 65, 69; Rev. J. A. Anderson, 44, 50; Rev. J. W. Duffey, 48, 49; Rev. David Bush, 43, 31; Rev. F. J. Prettyman, 36.

### LAY DELEGATES ELECTED.

Two ballots were necessary to elect lay delegates. They are:

M. L. Walton, a lawyer, of Woodstock, Va., and the author of the Walton law.

Arthur B. Pugh, an assistant attorney in the Interior Department, Washington, D. C.

T. P. Fishburne, banker and merchant, Roanoke, Va.

A. E. Huddleston, wholesale lumber dealer, Lewisburg, West Virginia.

C. E. Muller, Arlington, Md.

Alternates were elected as follows:

B. H. Hiner, District Attorney, Franklin, West Virginia.

E. S. Conrad, a lawyer, Harrisonburg, Va.

C. W. Prettyman, a lawyer, Rockville, Md.

Four ballots for the remaining three clerical delegates to the General Conference had to be taken before all were selected. The clerical delegation will be composed as follows:

Rev. Collins Denny, a professor at the Vanderbilt University.

Rev. Dr. P. H. Whisner, secretary of the Board of Church Extension, Louisville, Ky.

Rev. H. P. Hamill, Presiding Elder of the Baltimore District.

Rev. J. S. Hutchinson, Presiding Elder of the Lewisburg, District.

Others receiving votes, but not sufficient to elect were: Rev. J. W. Duffey, 31, 66, 47, 46; Rev. J. A. Kern, 35, 36, 14, 9; Rev. B. F. Bond, 30, 35, 25; Rev. David Bush, 25, 32, 11; Rev. J. E. Armstrong, 19, 16, 12; Rev. F. J. Prettyman, 34, 36, 14, 9.



As the clouds rolled away during the morning, and the sun shone warm and bright, the church was filled rapidly, and by 11 o'clock all the seats in the body of the church and the gallery were taken, and many persons were standing in the aisles. Ladies were greatly in the majority, and the bright colors of their spring bonnets and new gowns gave to the rear of the church a pretty setting. As the number of visitors grew large, the hum of conversation increased, until it was with difficulty that the business of the Conference could be carried on. Bishop W. A. Candler was presiding, and several times had to rap long and hard for order. He requested all to take seats, but as all could not find places to sit down, he said: "If you can't sit anywhere else, sit on the floor." Some of the men did.

Whether Bishop Candler saw the storm brewing he did not say, but he seemed glad to turn over the gavel to Bishop Galloway, upon whose gallantry the ladies imposed. Louder and louder grew the hum of voices, until the speakers could not be heard twenty feet from where they stood.

Pounding on the table for order, Bishop Galloway said: "You are the most social people I ever saw." Then, perhaps, fearing that the sternness of his voice had belied the compliment conveyed in the words, he added: "I notice some of the brethren are making the ladies talk. They don't want to do it."

There was a hush for a few moments, and then the conversation grew as animated as before. As some one made a motion, Bishop Galloway, striking the table hard with the gavel, exclaimed: "No; we won't do anything until this noise stops. If there is not less noise, I suggest that we hold an executive session." Even this suggestion to clear the church of all but members of the Conference had little effect, and the hum of conversation kept up more or less until the Conference adjourned.

#### GRANTED SUPERANNUATED RELATIONS.

Four ministers, at their own request, were granted superannuated relations. They are:

Rev. Thomas E. Carson, pastor of the church at Vinton, Va., who has been a member of the Conference for forty-nine years, having been admitted with Bishop A. W. Wilson, Dr. J. S. Gardner, and Dr. J. E. Armstrong, asked for a superannuated relation because of physical disabilities. Mr. Carson was much affected by the request, as he spoke of his many experiences.

Rev. Dr. Rumsey Smithson, pastor of Trinity church, Roanoke, Va.

Rev. Dr. John P. Hyde, formerly president of the Valley Female College, Winchester, Va.

Rev. J. C. Sedwick, pastor of the church at Rileyville, Va.

Dr. Smithson was admitted to the Conference in 1856. Dr. Hyde is one of the best-known educators in Virginia. He entered the ministry forty-five years ago, and thirty-three years were devoted to educational work. He resigned from the presidency of the Valley Female College last June, in which position he served twenty years. He stated that the last year was the most successful in the history of the insti-

tution, and that among the members of the graduating class were daughters of the ladies whom he had previously taught. Dr. Hyde served as a chaplain throughout the civil war, and was twice wounded, once, it was feared, fatally.

Rev. J. R. Tillery, against whom charges were made at the last session of Conference, when his Presiding Elder arrested his name in answer to the question, "Are all the preachers blameless in their life and official administration?" was located, which means that he is no longer a member of the Conference.

Mr. Tillery served a year and four months at Laurel, in the Baltimore District, and was then assigned to a charge in the Moorefield District. It was explained that Mr. Tillery's official administration had been such as to render him useless in the Conference. Presiding Elder Anderson, of the Baltimore District, seconded the motion of Presiding Elder Ball that Mr. Tillery be located. Rev. W. G. Hammond inquired: "Do I understand that this motion involves the moral character of the brother?"

"It means," said Dr. Ball, "that it is not adapted to our work."

"His character is not passed," said the Bishop, "and he is located."

A long debate over the resolution to change the time of meeting of the Conference from spring to fall and voting for the remaining clerical delegates to the General Conference took up nearly all of the session of the Conference.

After all the talk on the subject the Conference voted to meet in the spring. A substitute to the resolution for a fall meeting, providing that the Conference assemble on the fourth Wednesday of March, was carried by a small majority. Mr. M. L. Walton, a lay delegate and a lawyer, of Woodstock, Va., was not satisfied with a viva voce vote, and called for the ayes and nays. The request resulted in a vote of 113 for the substitute and 88 against it.

Some humorous and sharp retorts were made during the debate on the question, and the Conference was several times convulsed with laughter.

Presiding Elder J. W. Duffey, of Washington, made a strong speech in favor of the change to the fall. He said that the Conference collections are usually taken up during the last quarter of the year, which includes January, February, and March, and he held that the past winter, when there were but three fair Sundays from the end of December to the middle of March, was not exceptional; that sickness and even death had resulted as a consequence of moving from one charge to another in the spring; that it would be more easy to entertain the Conference in the fall than in the spring, and that the people have more money in the fall than in the spring. From the standpoint of sentiment, he said he had the greatest respect for the fathers of Methodism, but that members of the Conference would be unworthy of their great work if, realizing that the fathers had made a mistake in selecting spring as the time of meeting, they would be unwilling to vote for a change.

Presiding Elder H. P. Hamill, of the

Winchester District, was opposed to a change. He said he would speak only from the point of view of the preacher's salary, claiming that Dr. Duffey had not touched on that point.

"Why," exclaimed Dr. Duffey, "that was my strongest point."

Dr. Hamill: "I didn't hear any reference to it."

Dr. Duffey: "You ought to keep your ears open, then."

Dr. Hamill then proceeded to tell how it would be better for the preacher's salary if no change were made. "The collections in the spring," he said, "are not over half as large as they are in the fall."

"That is the very reason why we should change," put in Dr. Duffey.

Dr. Hamill said he did not see it that way, and started to tell how he had frequently left Conference to go on a new charge with less than \$100 in his pocket.

"You were fortunate," put in a voice.

Mr. C. M. Armstrong and Rev. Col-ling Denny spoke against a change, and Rev. S. G. Ferguson argued in favor of it.

Bishop Charles B. Galloway, the presiding Bishop, preached and officiated at Trinity church in the ordination of deacons. Bishop Galloway also ordained the elders at St. Paul's, while Bishop W. A. Candler preached. Those ordained were:

Deacon—B. D. Harrison, Bethel, Va.  
Local Deacons—James H. Haley, Woodstock, Va.; Charles W. Stump, Stanesville, W. Va., and George W. Yost, New Creek, W. Va.

Elders—Grayson D. Kidney, Eagle Rock, Va.; Henry W. Burrus, Easton, Md., and Seymour Grady, Rockbridge, Va.

Local Elders—Frederick O. Stier, Washington; Benjamin A. Shreeve, Sterling, Va., and Louis S. Rudisill, Catawba, Va.

It is doubtful if Trinity church ever before held so many people as it did at the 11 o'clock service. The Conference lovefeast began at 9:30 o'clock, and by 10 o'clock all the seats in the body of the church were taken. The influx continued, and an hour later at least 400 people were standing in the aisles and the rear of the church. Some of the ministers gave up their seats, and went on the platform and around the pulpit. Every available inch of space was occupied, and still more kept crowding into the edifice, until the aisles were filled to the front doors. All the presiding elders and many members of the Conference were present.

Bishop Galloway's text was from the second chapter of the Second Epistle of Timothy, as follows: "Nevertheless, the foundation of God standeth sure, having this seal. The Lord knoweth them that are His." The Bishop's sermon was followed with the closest attention by the large congregation, and his touching references to Paul in the Roman prison and the recital of several pathetic incidents in the lives of early Christians brought tears to the eyes of many. Bishop Galloway has gained the reputation of being one of the most eloquent men in his Church, and his strong and touching sermon amply sustained this reputation. In part, he said:

"This is the last of the prison epistles of St. Paul, and is, so to speak, his last testament to the Church. In it we have a pathetic picture of an old man in a Roman prison, certain of the coming death, and yet forgetful of self and thinking only of the Church. He recounts the heresies which are rife in the Church, the infidelity of those in whom he had trusted, and yet amid all the gloom and doubts about him he concludes with the words of our text, 'Nevertheless, the foundation of God standeth sure.'

"In this connection there are two thoughts which I want to suggest. In the first place, I am reminded of the fact that the favorite figures of a writer are an index to his character. St. Paul's favorite figures were those pertaining to architecture and military life. He talks of foundations and soldiers, of cornerstones and swords, and these show the aggressiveness of his character. Following him, we can fancy that we can hear the hammer stroke and the bugle call. His spirit was ever moving out in the regions beyond.

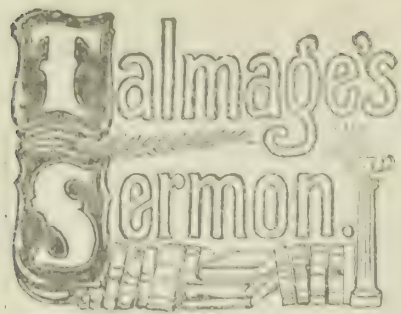
"Secondly, in all of the writings of the Scriptures of both the Old and New Testaments, while there are lamentations and predictions of dire distress, they all close with notes of cheer. However awful the judgment and dark the doom, yet there is always a word of hope. And so in this epistle, St. Paul refers to the many discouragements which marked his close of life, and yet from the gloom of that Roman prison, he was able to conclude with the beautiful and inspiring words of our text.

"I hope that these words will suggest something for you, young men, who are entering the ministry. So heroic, so faithful and so true to his work! And yet, where he should have found consolation and sympathy, there was opposition and discouragement. The great trial for this great Apostle was to see those who had promised allegiance to Christ falling away and attacking the fundamental principles of Christianity. Oh, how he suffered at the hands of his friends! But every great man must be lonesome in this world, and St. Paul even suffered that other penalty of leadership—he was misunderstood. That is a beautiful picture which Lamartine gives us of General Lafayette in his 'Histoire des Girondins.' After returning to France from America, Lafayette entered public life, but was forced to resign from Parliament because he was misunderstood. Lamartine says that Lafayette was the magnetic rod who received into himself the lightning of a nation's indignation, but in doing so he saved his country. So this great Apostle, when traitors were attacking the great doctrine of the resurrection, stood forth openly in the defence of all of the fundamental doctrines of Christianity. St. Paul was a man of great mental hospitality. He could receive suggestions from every source. He didn't hesitate to quote heathen poets; but when there were attacks on the fundamental verities of religion, he arose to their defence.

"He didn't have any sympathy with

(Continued on page 12.)





WASHINGTON. —In this discourse Dr. Talmage recites some great events and shows that the world is advancing in the right direction; text, Joel ii, 30, "I will show wonders in the heavens and in the earth."

Dr. Cumming—great and good man—would have told us the exact time of the fulfillment of this prophecy. As I stepped into his study in London on my arrival from Paris just after the French had surrendered at Sedan the good doctor said to me: "It is just what I had told you about France. People laughed at me because I talked about the seven horns and the vials, but I foresaw all this from the book of Daniel and the book of Revelation." Not taking any such responsibility in the interpretation of the passage, I simply assert that there are in it suggestions of many things in our time.

Our eyes dilate and our heart quicken in its pulsations as we read of events in the third century, the sixth century, the eighth century, the fourteenth century, but there were more far-reaching events crowded into the nineteenth century than into any other, and the last twenty years eclipse any preceding twenty. We read in the daily newspapers of events announced in one paragraph and without any special emphasis—events which a Herodotus, a Josephus, a Xenophon, a Gibbon, would have taken whole chapters or whole volumes to elaborate. Looking out upon our time, we must cry out in the words of the text, "Wonders in the heavens and in the earth!"

I propose to show you that the time in which we live is wonderful for disaster and wonderful for blessing, for there must be lights and shades in this picture as in all others. Need I argue that our time is wonderful for disaster? Our world has had a rough time since by the hand of God it was bowled out into space. It is an epileptic earth—convulsion after convulsion; frosts pounding it with sledge hammer of iceberg and fires melting it with furnaces seven times heated. It is a wonder to me it has lasted so long. Meteors shooting by on this side and grazing it and meteors shooting by on the other side and grazing it, none of them slowing up for safety. Whole fleets and navies and argosies and flotillas of worlds sweeping all about us. Our earth like a fishing smack off the banks of Newfoundland, while the Majestic and the St. Paul and the Kaiser Wilhelm der Grosse rush by. Besides that, our world has by sin been damaged in its internal machinery, and ever and anon the furnaces have burst, and the walking beams of the mountains have broken, and the islands have shipped a sea, and the great hulk of the world has been jarred with accidents that ever and anon threatened immediate demolition.

#### A Century of Disasters.

But it seems to us as if the last hundred years were especially characterized by disaster—volcanic, oceanic, epidemic. I say volcanic because an earthquake is only a volcano hushed up. When Stromboli and Cotopaxi and Vesuvius stop breathing, let the foundations of the earth beware! Seven

thousand earthquakes in two centuries recorded in the catalogue of the British association! Trajan, the emperor, goes to ancient Antioch and amid the splendors of his reception is met by an earthquake that nearly destroys the emperor's life. Lisbon, fair and beautiful, at 1 o'clock on the 1st of November, 1755, in six minutes 60,000 have perished, and Voltaire writes of them, "For that region it was the last judgment, nothing wanting but a trumpet!" Europe and America feeling the throb—1,500 chimneys in Boston partly or fully destroyed!

But the disasters of other times have had their counterpart in later times. In 1812 Caracas was caught in the grip of an earthquake, in 1882 in Chile 100,000 square miles of land by volcanic force upheaved to four and seven feet of permanent elevation, in 1874 Japan felt the geological agony; Naples shaken in 1857, Mexico in 1858; Mendoza, the capital of the Argentine Republic, in 1861; Manila terrorized in 1863; the Hawaiian Islands by such force uplifted and let down in 1871; Nevada shaken in 1871, Antioch in 1872, California in 1872, San Salvador in 1873, while in 1883 what subterranean excitement! Ischia, an island of the Mediterranean, a beautiful Italian watering place, vineyard clad, surrounded by all natural charm and historical reminiscence; yonder Capri, the summer resort of the Roman emperors; yonder Naples, the paradise of art—this beautiful island suddenly toppled into the trough of the earth, 8,000 merrymakers perishing, and some of them so far down beneath the reach of human obsequies that it may be said of many a one of them, as it was said of Moses, "Lae Lord buried him." Italy, all Europe weeping, all Christendom weeping where there were hearts to sympathize and Christians to pray. But while the nations were measuring that magnitude of disaster, measuring it not with golden rod like that with which the angel measured heaven, but with the black rule of death, Java of the Indian archipelago, the most fertile island of all the earth, is caught in the grip of the earthquake, and mountain after mountain goes down and city after city until that island, which produces the best beverage of all the world, produced the ghastliest catastrophe. One hundred thousand people dying, dead! Coming nearer home, on Aug. 31, 1886, the great earthquake which prostrated one-half of Charleston, S. C.

#### Characteristics of Our Times.

But look at the disasters cyclonic. At the mouth of the Ganges are three islands—the Hattiah, the Sundep and the Dakin Shabazpore. In the midnight of October, 1877, on all those three islands the cry was, "The waters!" A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned. Only those saved who had climbed to the top of the highest trees! Did you ever see a cyclone? No? Then I pray God you may never see one. I saw a cyclone on the ocean, and it swept us 800 miles back from our course, and for thirty-six hours during the cyclone and after it we expected every moment to go to the bottom. They told us before we retired at 9 o'clock that the barometer had fallen, but at 11 o'clock at night we were awakened with the shock of the waves. All the lights out! Crash went all the lifeboats. Waters rushing through the skylights down into the cabin and down on the furnaces until they hissed and smoked in the deluge. Seven hundred people praying, shrieking. Our great ship poised a moment on the top of a mountain of phosphorescent

fire and then plunged down, down, down until it seemed as if she never would again be righted. Ah, you never want to see a cyclone at sea!

But I was in Minnesota, where there was one of those cyclones on land that swept the city of Rochester from its foundations and took dwelling houses, barns, men, women, children, horses, cattle, and tossed them into indiscriminate ruin and lifted a rail train and dashed it down, a mightier hand than that of engineer on the airbrake. Cyclone in Kansas, cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa! Satan, prince of the power of the air, never made such cyclonic disturbances as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disaster cyclonic?

But look at the disasters oceanic. Shall I call the roll of the dead shipwrecking? Ye monsters of the deep, answer when I call your names. The Ville de Havre, the Schiller, the City of Boston, the Melville, the President, the Cimbrina, the Oregon, the Mohegan. But why should I go on calling the roll when none of them answers and the roll is as long as the white scroll of the Atlantic surf at Cape Hatteras breakers? If the oceanic cables could report all the scattered life and all the bleached bones that they rub against in the ocean, what a message of pathos and tragedy for both beaches! In one storm eighty fishermen perished off the coast of Newfoundland and whole fleets of them off the coast of England. God help the poor fellows at sea and give high seats in heaven to the Grace Darlings and the Ida Lewises and the lifeboat men hovering around Goodwin sands and the Skerries! The sea, owning three-fourths of the earth, proposes to capture the other fourth and is bombarding the land all around the earth. The moving of the hotels at Brighton Beach backward 100 yards from where they once stood, a type of what is going on all around the world and on every coast. The Dead sea rolls today where ancient cities stood. Pillars of temples that stood on hills, geologists now find three-quarters under the water or altogether submerged. The sea, having wrecked so many merchantmen and flotillas, wants to wreck the continents, and hence disasters oceanic. Alas for Galveston and other cities almost drowned!

#### A Wealth of Blessings.

Look at the disasters epidemic. I speak not of the plague in the fourth century that ravaged Europe and in Moscow and the Neapolitan dominions and Marseilles wrought such terror in the eighteenth century, but I look at the yellow fevers and the choleras and the diphtherias and the scarlet fevers and the typhoids of our time. From Hurdwar, India, where every twelfth year 3,000,000 devotees congregate, the caravans brought the cholera, and that one disease slew 18,000 in eighteen days in Bessarabia. Twelve thousand in one summer slain by it in India and 25,000 in Egypt. Disasters epidemic. Some of the finest monuments in Greenwood and Laurel Hill and Mount Auburn are to doctors who lost their lives battling with southern epidemic.

But now I turn the leaf in my subject, and I plant the white lilies and the palm tree amid the nightshades and the myrtle. This age no more characterized by wonders of disaster than by wonders of blessing—blessing of longevity; the average of human life rapidly increasing. Forty years now worth 400 years once. Now I can travel from Manitoba to New York in less than three days. In other times it

would have taken three months. Other words, three days now are worth three months of other days. The average of human life practically greater now than when Noah lived, with 950 years, and Methuselah lived 969 years.

Blessings of intelligence: The Salm P. Chases and the Abraham Lincoln and the Henry Wilsons of the coming time will not be required to learn read by pine knot lights or seated shoemaker's bench, nor will the gusons have to study astronomy watching the cattle. Knowledge rolls its tides along every poor man's door and his children may go down and bathe in them. If the philosophers of a hundred years ago were called up to recite in a class with our boys and girls, the old philosophers would be sent down to the foot of the class because they failed to answer the questions! Free libraries in all the important towns and cities of the land. Historical alcoves and poetical shelves and magazine tables for all who desire to walk through them or sit down at them.

#### Infidelity Dwindling.

Blessings of quick information: Newspapers falling all around us thick leaves in a September equinoctial. Not three days old rancid and stale. We see the whole world twice a day through the newspaper at the breakfast table and through the newspaper at the teatable, with an "extra" between and there between.

Blessing of gospel proclamation: you not know that nearly all the missionary societies have been born within a hundred years and nearly all the benevolent societies and nearly all the philanthropic movements? Christianity is on the march, while infidelity dwindling into imbecility. While infidelity is thus dwindling the wheel of Christianity is making about a thousand revolutions in a minute. All copies of Shakespeare and Tennyson and Disraeli and of any ten of the most popular writers of the day less in number than the copies of the Bible going out from our printing presses. A few years ago in six weeks more than 2,000,000 copies of the New Testament purchased—not given away, but purchased, because the world will have it. The most popular book today is the Bible, and the mightiest institution the church, and the greatest nation among the nations and more honored than any is the name of Jesus.

Wonders of self sacrifice. A clergyman told me in the northwest that six years he was a missionary at extreme north, living 400 miles from postoffice, and sometimes, the thermometer 40 degrees below zero, slept out of doors in winter, wrapped in rabbit skins woven together. I said, "Is it possible? You do not mean degrees below zero?" He said, "I and I was happy." All for Christ! Where is there any other being that will rally such enthusiasm? Noth sewing their fingers off to educate the boys for the gospel ministry. For many years no luxury on the table until course through grammar school and college and theological seminary completed. Poor widow putting a mite into the Lord's treasury, the father of emperor or president impressed upon the coin not so conspicuous as the blood with which she earned it. Millions of good men and women, more women than men, to whom Christ is everything. Christ first and Christ last and Christ forever.

Why, this age is not so characterized by invention and scientific exploration as it is by gospel proclamation. You can get no idea of it unless you can ring all the church bells in a

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M., From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Naples.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

Steamers call at Almonds, Claybank and Gloucester Point.

C. W. WESTBURY,  
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## SEABOARD AIR LINE.

"CAPITAL CITY LINE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California, and Mexico, reaching the Capitals of six States.

Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31.
Leave Richmond.....	12:23 noon	10:40 P M
Arrive Petersburg.....	1:08 P M	11:30 P M
Arrive Henderson.....	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine.....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	**6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:20 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:00 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans for all points in Texas, Mexico, and California.

TRAINS ARRIVE RICHMOND DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

5:35 P. M., No. 66, from all points South and Southwest.

6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

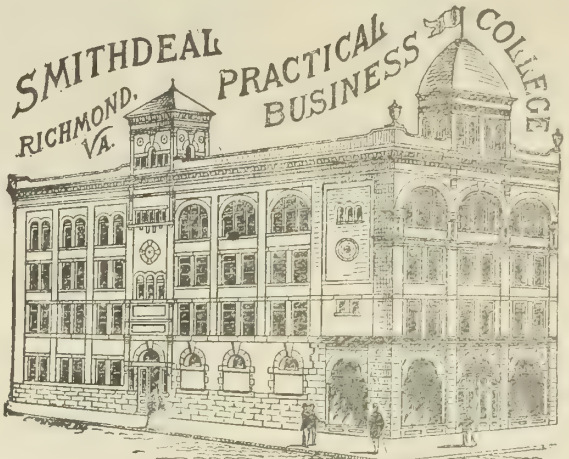
Nos. 31 and 44—Florida and Metropolitan Limited. Drawing-Room, Sleeping, Compartment, and Observation Cars, and Through Day Coaches between New York and St. Augustine—Dining Cars, serving all meals en route. Also Through Drawing-Room Buffet Sleeping Cars between New York and Atlanta.

Nos. 27 and 66—Florida and Atlanta Fast Mail. Through Drawing-Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta, in connection with which Through Pullman Tickets are sold. Finest Day Coaches.

Z. P. SMITH,  
District Passenger Agent,  
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V. E. M'BEE. R. E. L. BUNCH,  
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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SURGEON DENTIST.

Blackstone, Va.



## SUE BENNETT SCHOOL.

(Continued from page 5.)

a high school would be if there were one. During the first three months of each year the attendance is about 125. The long term begins in December, and lasts four months. The studies for this term are arranged with reference to preparing students to pass the summer examinations for teachers' certificates, and the attendance is double that of the other sessions. Students often walk, or ride long distances on horseback to get to school. Some of them have their provisions sent them from home, and board themselves in the little cottages, two rooms of which rent for \$2 per month. Some of the girls who board in the dormitory pay all or a part of it in provisions from home.

The teachers are careful to be neat in their dress, but very plain, and wear their garments out before casting them aside, not wishing to develop in the students a love of display or a desire to dress expensively. That is the purpose also of the plain house. The rent of a furnished room in the dormitory is \$1.00 per month for each student. A graduate of the school, a young woman, has a contract by the year to board students at a rate of \$1.35 per week, and she says she makes a living. The dining-room is well kept, and there is enough to eat of clean, wholesome food.



## WOMAN'S HOME MISSION SOCIETY.

Mrs. M. N. Moorman.

The Woman's Home Mission Board will convene in Richmond, Centenary church, April 18th-23d, inclusive.

This is the first time that this Board has met East, save in Asheville, N. C., in 1895. Its sessions have mostly been held west of the Mississippi river.

We can, however, say with confidence that no entertaining city has ever given a more cordial welcome than awaits this body in Richmond.

The fact of the coming of the Board to Virginia awakens some pleasant recollections. It was in Richmond Centenary church in 1886 that our General Conference, then in session, authorized the organization of this society. It was then known as the Woman's Department of Church Extension. Miss Lucinda B. Helm was appointed the first general secretary—indeed she at first filled every office, was its sole worker, and will always be regarded as its founder. May her beautiful life ever be an inspiration and an example.

The three principal divisions of the work of this Board are: Parsonages, education and city mission. Since organization 1,147 parsonages have been built and aided. Money donated to parsonages, \$107,385.00. Money loaned to parsonages, \$31,625.00. This society built during the year 1900-1901 more than two parsonages a week. Still there are 1,098 charges without parsonages.

The Sue Bennett Memorial School, in London, Ky., was organized in 1896. The total enrollment for last term was 253. Besides the Sue Bennett School, there is the Home and School in Greenville, Tenn., for homeless children, Schools for the Cubans in Florida, and for the Japanese and Chinese on the Pacific Coast. To these may be added

industrial and kindergarten schools.

The city mission work is considered of the utmost importance. Upwards of forty missionaries and teachers are already employed, and each year the number is increasing.

The general officers are Miss Bell Bennett, president; Mrs. J. D. Hammond, vice-president; Mrs. N. D. Kirkland, treasurer; Mrs. R. W. MacDowell, corresponding secretary; Miss Emily Allen, recording secretary.



## RESOLUTIONS OF RESPECT.

At a meeting of the official members of the Methodist Episcopal Church, South, Blackstone, Va., a committee was appointed to draft resolutions respecting the death of Sister Lydia R. Cannon, the devoted wife of James Cannon, and the beloved mother of Rev. James Cannon, Jr., and the following resolutions were unanimously adopted:

Whereas, in the wisdom of God, it has pleased Him to remove from our midst Sister Cannon; therefore, be it

Resolved, 1. That we bow humbly to God's unerring will.

Resolved, 2. That in the death of this godly woman we have sustained a grievous loss.

Resolved, 3. That we commend her Christian character to all, and especially to the young ladies of the Institute, with whom she mingled daily, and pray that they may emulate her noble example, by daily living the Christian life, and "walk with the Lord" as she did.

Resolved, 4. That we extend our warmest sympathy to the bereaved family, and especially to her husband and son, commending them to the care of our "kind Heavenly Father."

Resolved, 5. That a copy of these resolutions be spread on our Conference record, a copy be sent to the family, and copies be sent to the Richmond Christian Advocate and the Methodist Recorder for publication.

(Signed.)

BENJAMIN IRBY,  
G. P. ADAMS,  
G. F. GREEN,  
Committee.



## DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,  
Presiding Elder.

Danville, Va., March 13, 1902.



## NOTICE.

The Woman's Home Mission Society of the Virginia Conference will hold its twelfth annual session at Blackstone, Va., April 24-25, 1902.

KATE E. WALL,  
Recording Secretary.

Delegates and visitors expecting to attend the meeting will please send names promptly to the chairman of Committee on Entertainment, Miss Cornelia Adams, Blackstone, Va.

## BALTIMORE CONFERENCE.

(Continued from Page 9.)

the modern dilettantism which says, 'It doesn't make any difference what we believe.' He knew that character is a product of a creed. A man is no better than he thinks. It is doctrine that makes manhood and womanhood.

"After all, my young brethren, you can't do any greater work than preach the Gospel. All of our rationalizing and theorizing, however entertaining to those who listen to you, will never save a soul. St. Paul counted it the boast of his life, with the shadow of death falling on him; he rejoiced not in the fact that he had fought the good fight, not that he had met and mastered every foe, not that he had come to the end of his journey—but he placed special emphasis on this: 'I kept the faith.'

"Oh, my young friends, it is no small charge that is committed to us. We need to feel the awful apostolic responsibility. Whatever may be the appearance of failure, it is only in the seeming. Thank God, we have the assurance of Christ, who arose from the dead on that glorious Easter morning, that there could never be failure. Let our faith be like that of St. Paul, and if you cannot be anything else be living Lazaruses. Oh, I pray that the spirit of Paul may abide in the apostles of to-day! Oh, for such a faith for every stormy time! And we are not blazing out through a wilderness, but I like to think of that old hymn our fathers used to sing:

"We are travelling home to God

In the way our fathers trod."

"The voice that called Lazarus to life can speak into every open grave; that voice that bade the waves be still can hush the storms in every human heart. My dear young brethren, whatever the discouragements of your work, fall back on these triumphant words of our text: 'The foundation of God standeth sure.'"

(Continued next week.)

## APPOINTMENTS.

Bishop Galloway, when he had finally arrived at the forty-sixth question of the general minutes, "Where are the preachers stationed this year?" said:

"I will not detain you any longer in announcing the appointments for the ensuing year. But I want to say that this has been one of the most delightful Conference sessions I have ever seen. I never knew the spirit of the brethren to be more cordial, fraternal and reverent. It has not been so long since I sat where you are sitting now, and I never then enjoyed a homily from the chair at this hour. But I never look upon the closing hours of a Conference without realizing that it is a picture unsurpassed for moral sublimity. You are all here ready to receive the appointments which I am about to announce, and to go to the charges to which you are assigned. The spirit of the itinerancy is such that our happiness and success will be measured by our fidelity to it.

"Ours is a wonderful system. It furnishes every man a place, and every place a man—of some sort. If some of us had to wait to be called we might

wait a good while. I don't believe the far-famed discipline of the German army can show so much fidelity as the itinerancy of the Methodist Church. No place in the Conference is unworthy of any of you. If you feel disappointed, don't tell anyone. If it's a question of stipend, why, there's not a baseball pitcher in the country who could not humble the Apostle Paul. You have submitted as well as any body of men I ever knew, and my prayer is God bless you."

## THE APPOINTMENTS.

The appointments were announced by Bishop Galloway, as follows:

## BALTIMORE DISTRICT.

W. H. D. Harper, Presiding Elder.  
Baltimore—Central—J. A. Anderson.  
Carnarvon—B. D. Harrison.  
St. Paul's—H. H. Sherman.  
Wilkins Avenue—F. A. Tyler, L. W. Haslup (supply).  
Emmanuel—J. O. Knott.  
Frederick Avenue—W. H. Best.  
Arlington—J. R. Andrew.  
Sudbrook—E. L. Woolf.  
Reisterstown—J. F. Baggs, F. H. Shipley (supply).  
Freedom—J. W. Whitesell.  
Howard—T. J. Lambert.  
Linganore—W. E. Miller and one to be supplied.  
Frederick—B. V. Switzer.  
Brunswick—George Hasel.  
Rockville—G. D. White, J. H. Balthis.

Gaithersburg—W. A. McDonald.  
Clarksburg—J. G. Michael.  
Poolsville—J. H. Davidson.  
Beltsville—J. H. Dulany.  
Hyattsville—W. E. Woolf.  
Emory—O. C. Beall.  
Wesley Grove—W. H. Sanders.  
Laurel—W. L. Smith.

## EAST BALTIMORE DISTRICT.

B. W. Bond, Presiding Elder.  
Baltimore—Trinity—E. V. Regester.  
Calvary—P. W. Jeffries.  
Taylor's—J. B. Henry.  
North Point—W. E. Henry.  
West Harford—J. R. Jacobs.  
Aberdeen—L. Hammond.  
Kent—I. Ryder.  
Church Hill—J. W. Mitchell.  
Queen Anne's—G. R. Mays.  
Hillsboro—C. L. Kennard.  
Easton and Caroline—H. W. Burruss.  
W. D. King.  
Trappe—H. M. Reed.  
Royal Oak—J. W. Beall.  
Tilghman's—J. B. Hupman.  
Severn—C. W. Moore.  
West River—Thomas Cooper.  
Chesapeake—C. K. Millican.  
Calvert—W. B. Dorsey and one to be supplied.

Patuxent—A. Weller.  
Forest Grove—C. W. Mark.  
Prince George's—J. H. Schooley.  
Charles and St. Mary's—T. G. Nevitt and one to be supplied (by R. K. Nevitt).  
Student Randolph-Macon College—C. M. Hesser.

## WASHINGTON DISTRICT.

J. W. Duffy, Presiding Elder.  
Washington—Mount Vernon Place—F. J. Prettyman.  
Epworth—W. S. Hammond.  
Marvin—W. L. Dolly.  
West Washington—F. L. Day.  
Del Ray—Supplied by Homer Welch.  
Alexandria—J. P. Stump.  
Fredericksburg—G. T. Tyler.



Fall's Church—W. H. Woolf.  
 Leesburg—S. G. Ferguson.  
 Loudoun—J. L. Kibler, L. H. Kincaid.  
 Middleburg—J. H. Kuhlman.  
 Hillsboro—William M. Waters.  
 Hamilton—C. Sydenstricker.  
 Warrenton—W. H. Ballangee.  
 Bethel—J. W. Smith.  
 Marshall—W. P. C. Coe, G. W. Staples.  
 Fairfax—D. L. Blakemore, J. F. Peake.  
 Sterling—S. B. Dolly, S. K. Cockrell.  
 Occoquan—J. W. Bain.  
 Fauquier—W. T. Gover.  
 Remington—W. H. Marsh.  
 Sudley—J. K. Gilbert.  
 Manassas—W. G. Hammond.  
 Stafford—C. L. Potter.  
 Morrisville—J. M. Hawley.

## WINCHESTER DISTRICT.

H. P. Hamill, Presiding Elder.  
 Winchester—Charles D. Bulla.  
 Frederick—N. N. Hall.  
 Stephen's City—H. A. Brown.  
 Middletown—A. M. Cackley.  
 Strasburg—R. M. Wheeler.  
 Woodstock—J. H. Wells.  
 Woodstock Mission—J. H. Haley.  
 Edenburg—J. L. Henderson.  
 Front Royal and Riverton—W. F. Locke.  
 Warren—L. Fox.  
 Linden—L. Butt.  
 Page—H. A. Wilson.  
 White Post—D. L. Reid, C. F. McClintic.  
 Berryville—W. Melville.  
 Brucetown—D. F. Eutsler and one to be supplied by C. Maddox.  
 Martinsburg—C. D. Harris.  
 Berkeley—T. J. Miller.  
 Charlestown—B. F. Ball.  
 Jefferson—F. A. Strother.  
 Shepherdstown—J. C. Thrasher.  
 Bakerton and Halltown—G. K. Heyberry, Jr.  
 Professor Vanderbilt University—J. A. Kern.

## ROCKINGHAM DISTRICT.

David Bush, Presiding Elder.  
 Staunton and Mission—I. W. Canter and one to be supplied by J. C. Granbery, Jr.  
 Harrisonburg—D. H. Kern.  
 Bridgewater—J. C. Hawk.  
 Mount Solon—J. M. Anderson.  
 Mount Crawford—S. V. Hildebrand.  
 Parnassus—C. B. Sutton.  
 West Augusta—F. Furr.  
 Augusta—S. A. Parker.  
 Waynesboro—J. H. Smith.  
 Basic City—W. O. Ross.  
 New Hope—O. F. Burgess.  
 Rockingham—H. M. Roane.  
 East Rockingham—L. R. Jones.  
 Elkton—J. H. Wilhite.  
 Port Republic—A. L. Harnsburger.  
 Shenandoah—A. R. Martin.  
 Marksville—Supplied by B. B. White.  
 Luray—W. H. H. Joyce.  
 New Market—J. J. Ringer.  
 Mount Jackson—H. S. Coe.  
 Fairfield—L. H. Graybill.  
 Baths and Goshen—L. R. Markwood.  
 McDowell—M. P. Weikle.  
 Monterey—R. L. Eutsler.  
 Crab Bottom—W. M. Compton.  
 Secretary Board of Church Extension—P. H. Whisner.  
 Student Vanderbilt University—G. H. Fielding.  
 Student Randolph-Macon College—J. M. Kline.

## ROANOKE DISTRICT.

James E. Armstrong, Presiding Elder.  
 Salem—J. S. Engle.  
 Roanoke—Green Memorial—C. M. Hawkins.  
 Trinity—H. M. Carter.  
 St. James—H. L. Hout.  
 Grace—W. O. Talbert.  
 Belmont—B. L. Parrott.  
 Vinton—J. H. Boyd.  
 Roanoke Circuit—G. O. Homan.  
 Bethany—H. Q. Burr.  
 Buchanan—H. L. Myerly.  
 Fincastle—O. W. Lusby.  
 Glen Wilton—F. E. Hammond.  
 Eagle Rock—G. D. Kidner.  
 Buena Vista—C. H. Buchanan.  
 Rockbridge—S. Grady.  
 Lexington—J. H. Light.  
 Collierstown—A. C. McNeer.  
 Elliston—W. W. Watts.  
 Christiansburg—J. W. Grubb.  
 Blacksburg—W. D. Keene.  
 Newport—G. H. Echols.  
 Newcastle—L. S. Rudisill.  
 Catawba—W. A. Sites.  
 Professor Vanderbilt University—Collins Denny.

## LEWISBURG DISTRICT.

J. S. Hutchinson, Presiding Elder.  
 Lewisburg—R. L. Fultz.  
 Frankford—G. W. Richardson and one to be supplied.  
 Blue Sulphur—H. C. Febrey.  
 Hinton—J. R. Vanhorne.  
 Talcot—C. B. Le Few.  
 Greenville—L. B. Atkins.  
 Peterstown—Jesse D. Pope.  
 Alderson—J. M. Greene.  
 Union—F. A. Gains.  
 Ronceverte—William Stevens.  
 White Sulphur—J. M. York.  
 Alvon—Supplied by J. B. Hedrick.  
 Alleghany—J. W. Canter.  
 Covington—L. L. Lloyd.  
 Clifton Forge—C. S. Stanton.  
 Bath—J. F. Valliant.  
 Millboro Mission—Supplied by J. L. McNeer.  
 Levelton—Charles Lynch.  
 Huntersville—H. Lawson.  
 Green Bank—J. W. McNeil and one to be supplied.  
 Hot Springs—Supplied by F. M. Richardson.

## MOOREFIELD DISTRICT.

J. T. Williams, Presiding Elder.  
 Moorefield—D. M. Brown.  
 Petersburg—C. W. Stump.  
 Franklin—J. H. Dills.  
 Keyser—W. N. Wagner.  
 Cumberland—S. K. Cox.  
 South Cumberland—C. H. Cannon.  
 Elk Garden—Supplied by G. W. Yost.  
 Piedmont—G. T. D. Collins.  
 Frostburg—J. C. Jeter.  
 Flintstone—E. W. Brubaker.  
 Romney—H. I. Stephens and one to be supplied.  
 Springfield—H. M. Strickler.  
 Slanesville—G. W. Bogle.  
 Hardy—Supplied by J. W. Reeves.  
 Morgan—C. M. Sarver.  
 Gainsboro—A. A. P. Neel.  
 Wardensville—D. W. Griffin.  
 Capron Bridge—C. E. Simmons.  
 Listonburg—A. B. Silis.  
 Editor Baltimore and Richmond Christian Advocate—S. K. Cox.

## RIGHT OF LAYMEN TO SPEAK.

Bishop Galloway announced his decision on the question of law raised by Mr. C. W. Armstrong, the lay delegate, who wished to speak last Thursday

during the debate over the election of Rev. Seymour Grady to elder's orders. Bishop Galloway then ruled that Mr. Armstrong had no right to the floor. On the following day Mr. Armstrong submitted to Bishop Galloway a series of questions of law on his ruling.

The Bishop's decision yesterday is a partial reversal of his ruling last week. "If," said Bishop Galloway, "my decision is not the same as it was the other day, it means that the court has reversed its decision."

Mr. Armstrong's questions were:

1. Is this a question affecting ministerial relations upon which a lay member of the Conference has a right to vote?

2. Are lay members of the Annual Conference excluded from voting on any matter which properly comes before the body under question 12 of the general minutes?

3. Can the lay members of the Annual Conference be excluded from voting for or against the election of a candidate to elder's orders on the ground that the objections to his election consist of matters affecting his ministerial character?

4. If a lay member cannot be excluded from voting for or against a candidate for elder's orders, can he be excluded from speaking to the question?

"I give no answer to the first question," said the Bishop, "as it is contained in my answers to the others. To question 2, I answer No; to question 3, Yes, if the matter involves ministerial character; to question 4, he can speak on all questions upon which he can vote."

## STATISTICAL REPORT.

The statistical report was as follows: Number of infants baptized during the year, 1,444; adults, 1,004; number of Epworth Leagues, 210; members, 9,789; Sunday schools, 583; officers and teachers, 5,473; scholars, 41,458; amount contributed for presiding elders, \$12,981; for preachers, \$124,870; number of societies, 522; number of houses of worship, 522, valued at \$1,295,322; indebtedness, \$45,116; pastoral charges, 174; parsonages, 146, valued at \$256,300; indebtedness, \$10,682; number of churches damaged or destroyed, 3; damage, \$1,238; insurance carried, \$468,885; losses sustained, \$113; premiums paid, \$2,019; collections on losses, \$113.

## EDUCATION.

The report of the Board of Education recommended an assessment of \$2,360, of which \$360 shall be for the General Board of Education and \$2,000 for the benefit of Randolph-Macon College; also, an assessment of \$500 in aid of Paine and Lane institutes. Revs. Dr. J. A. Kern and Collins Denny were recommended for appointment as professors in the Vanderbilt University, and Rev. H. P. Hamill was recommended as Conference secretary of education. The report was adopted.

## SUNDAY SCHOOLS.

The report of the Sunday School Board referred to the Sunday School Convention held last July at Lexington, Va., and urged upon charges the importance of large attendance at these conventions. The next convention will be held during July at Luray, Va. The report recommended that on Thurs-

day night of the Annual Conference the Sunday school anniversary be held. The report was adopted.

## TEMPERANCE.

The report of the Committee on Temperance stated that no greater evil confronts the American people than the liquor traffic. It commended the Anti-Saloon League and all other wise and proper movements for the suppression of the traffic, and recommended total abstinence among the members of the Church. The report was adopted.

## BISHOP GALLOWAY RESIGNS

When the resolutions of thanks and appreciation were being introduced one member offered a resolution, thanking Bishop Galloway for presiding over the Conference, and assuring him of a hearty welcome whenever he comes to the Baltimore Conference. Bishop A. W. Wilson was presiding when the resolution was offered, and Bishop Galloway, who was sitting in the rear of the pulpit, asked the Conference not to pass the resolution. "I'm glad to come to Baltimore," he said, "but it might be I'd come to Baltimore some time when you would not be glad to see me."

"I can appreciate what Bishop Galloway says," remarked Bishop Wilson, "and I never allow such resolutions to pass when I preside over a Conference. A man never ought to be thanked for doing his duty." The resolution was withdrawn.



## VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG,

Gen. Pass. Agt., Trav. Pass. Agt.,  
 Roanoke, Va.

## MEETING SOUTHERN BAPTIST CONVENTION, ASHEVILLE, N. C., MAY 8-15, 1902.

For the above occasion the Southern Railway announces one fare for the round trip, tickets to be on sale May 6th to 10th, inclusive, with return limit May 21st, except that by depositing tickets with joint agent at Asheville on or before May 10th, and upon payment of 50 cents an extension of limit until June 2d may be obtained. This offers a rare opportunity to those wishing to visit the favored section (Land of the Sky).

## TENT FOR SALE

We have bought a larger tent, and must sell at what it will bring the one used last summer in revival work. It is in good condition, having been used only for three series of revival meetings; is circular in shape and fifty feet in diameter. Will sell for half cost. Address GEO. H. WILEY, Methodist Mission, Richmond, Va.



(Continued from page 10.)

came and sound all the organs in one diapason and gather all the congregations of Christendom in one "Gloria in Excelsis." Mighty camp meetings! Mighty Ocean Groves! Mighty Chautauquas! Mighty conventions of Christian workers! Mighty general assemblies of the Presbyterian church! Mighty conferences of the Methodist church! Mighty associations of the Baptist church! Mighty conventions of the Episcopal church! There may be many years of hard work yet before the consummation, but the signs are to me so encouraging that I would not be unbelieving if I saw the wing of the apocalyptic angel spread for its last triumphal flight in this day's sunset or if tomorrow morning the ocean cables should thrill us with the news that Christ the Lord had alighted on Mount Olivet to proclaim universal dominion.

**The Divine Purpose.**

All dead churches, wake up! Throw back the shutters of stiff ecclesiasticism and let the light of the spring morning come in! Morning for the land! Morning for the sea! Morning of emancipation! Morning of light and love and peace! Morning of a day in which there shall be no chains to break, no sorrows to assuage, no despotism to shatter, no woes to compassionate. Blessed Christ, descend! Scared temple, take the crown! Bruised hand, take the scepter! Wounded foot, step on the throne! "Thine is the kingdom."

These things I say because I want you to be alert. I want you to be watching all these wonders unrolling from the heavens and the earth. God has classified them, whether calamitous or pleasing. The divine purposes are harnessed in traces that cannot break and in girths that cannot slip and in buckles that cannot loosen and are driven by reins they must answer. I preach no fatalism. A swarthy engineer at one of the depots in Dakota said, "When will you get on the locomotive and take a ride with us?" "Well," I said, "now, if that suits you." So I got on one side of the locomotive, and a Methodist minister, who was also invited, got on the other side, and between us were the engineer and the stoker. The train started. The engineer had his hand on the agitated pulse of the great engine. The stoker shoveled in the coal and shut the door with a loud clang. A vast plain slipped under us, and the hills swept by, and that great monster on which we rode trembled and bounded and snorted and raged as it hurled us on. I said to the Methodist minister on the other side of the locomotive: "My brother, why should ministers quarrel about the decrees and free agency? You see that track, that firm track, that iron track; that is the decree. You see this engineer's arm; that is free agency. How beautifully they work together! They are going to take us through. We could not do without the track and we could not do without the engineer."

So I rejoice day by day. Work for all to do, and we may turn the crank of the Christian machinery this way or that, for we are free agents. But there is the track laid so long ago no one remembers it—laid by the hand of the Almighty God in sockets that no terrestrial or satanic pressure can ever affect. And along the track the car of the world's redemption will roll and roll to the Grand Central depot of the millennium. I have no anxiety about the track. I am only afraid that for our indolence and unfaithfulness God will discharge us and get some other stoker and some other engineer. The train is going through with us or without us. So, my brethren, watch all the

events that are going by. If things seem to turn out right, give wings to your joy. If things seem to turn out wrong, throw out the anchor of faith and hold fast.

**God on Our Side.**

There is a house in London where Peter the Great of Russia lived awhile when he was moving through the land incognito and in workman's dress, that he might learn ship carpentry, by which he could supply the needs of his people. A stranger was visiting at that house, "What's in that box?" The owner said: "I don't know. That box was there when I got the house, and it was there when my father got it. We haven't had any curiosity to look at it. I guess there's nothing in it." "Well," said the stranger, "I'll give you £2 for it." "Well, done." The £2 was paid, and the contents of that box were sold to the czar of Russia for \$50,000. In it the lathing machine of Peter the Great, his private letters and documents of value beyond all monetary consideration. And here are the events that seem very insignificant and unimportant, but they incase treasures of Divine Providence and eternities of meaning which after awhile God will demonstrate before the ages as being of stupendous value.

When Titans play quoits, they pitch mountains, but who owns these gigantic natural forces we are constantly reading about? Whose hand is on the throttle valve of the volcanoes? Whose foot, suddenly planted on the footstool, makes the continents quiver? God! I must be at peace with him. Through the Lord Jesus Christ, this God is mine and he is yours. I put the earthquake that shook Palestine at the crucifixion against all the down rockings of the centuries. This God on our side, we may challenge all the centuries of time and all the cycles of eternity.

Those of you who are in midlife may well thank God that you have seen so many wondrous things, but there are people alive today who may live to see the shimmering veil between the material and the spiritual world lifted. Magnetism, a word with which we cover up our ignorance, will yet be an explored realm. Electricity, the fiery courser of the sky, that Benjamin Franklin lassoed and Morse and Bell and Edison have brought under complete control, has greater wonders to reveal. Whether here or departed this life, we will see these things. It does not make much difference where we stand, but the higher the standpoint the larger the prospect. We will see them from heaven if we do not see them from earth.

**Farewell to Death.**

Years ago I was at Fire Island, Long Island, and I went up in the cupola from which they telegraph to New York the approach of vessels hours before they come into port. There is an opening in the wall, and the operator puts his telescope through that opening and looks out and sees vessels far out at sea. While I was talking with him he went up and looked out. He said, "We are expecting the Arizona tonight." I said: "Is it possible you know all those vessels? Do you know them as you know a man's face?" He said: "Yes. I never make a mistake. Before I see the hulls I often know them by the masts. I know them all—I have watched them so long."

A good mother, when her only son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that, though it is a good thing to be a great man, it is a greater thing to be a good man."

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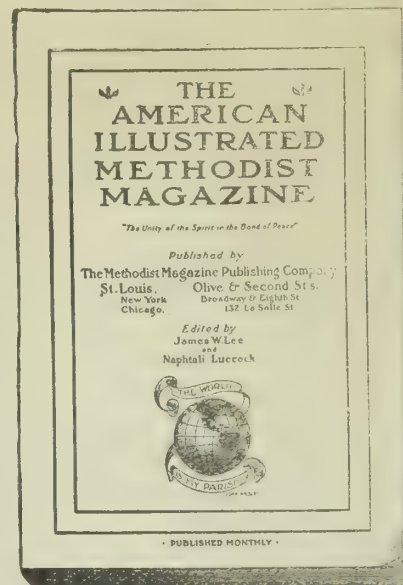
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Blackstone Standard	is	\$15.20,	but it actually runs	\$16.54
Alliance	"	15.20,	" " "	17.71
Hard Cash	"	16.70,	" " "	18.96
Bellefonte	"	21.20,	" " "	23.59

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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 14.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., APRIL 10, 1902.

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REV. R. N. PRICE.

It is a great pleasure to announce to our readers that Rev. R. N. Price, the veteran editor of the Holston Conference, will write a weekly letter for the Recorder. The one in this issue is of the nature of a statement of the facts in the matter of his resignation from the editorship of the Midland. The men who have been most active in retaining the Book Agents were most active in trying to punish Bro. Price. There has been no more shameful chapter in the disgraceful history than the persecution of this noble, independent servant of the Church. We welcome him to our columns.



## THE GENERAL CONFERENCE.

The rate to Dallas has been announced. It is one fare plus \$2 for the round trip, making \$38.80. The tickets are on sale on Saturday and Sunday, May 3d and 4th. It is likely that they will also be on sale on Monday, the 5th. But they will not be sold after that date. This is a poor arrangement, as there are many of our preachers who would like to go about one week later, so as to be at the Conference after the committee work had gotten well under way. But brethren who are planning to go will have to go in the beginning, or they will not be able to secure the special rate. The time on the road will be from forty-five to fifty-four hours, according to the route elected. By Atlanta and Shreveport the time is only about forty-five hours from Richmond. Several of the delegates expect to go on the Southern train, leaving Richmond at 11:30, May 4th, reaching Atlanta Monday afternoon, and there taking special cars with Georgia delegation, going by Birmingham, Vicksburg, Shreveport, and reaching Dallas at 8:30 Tuesday evening. Several of our preachers other than the delegates are speaking of going. The Conference comes only once in four years, and if a preacher is going to take a trip anywhere at any time this is a good time to take it. The editor will gladly give information as to schedules and routes.

A layman or church cannot do a more acceptable thing than to give a pastor a purse of about \$60 to go to the Conference. There are several charges in Southside Virginia which can do this. Start it at your church next Sunday.

## WOMAN'S HOME MISSION BOARD.

This Board will meet in Richmond on Friday, April 18th. It represents the work all over the M. E. Church, South. It will be given a hearty welcome by the Virginia Conference Society, many of whose members will doubtless be in attendance upon the session. From the general secretary we have received the programme, which is given below, and also some statements as to the condition of the work.

The principal feature, outside of the presentation of the work itself, will be the presence of Bishop Granbery, who will preach on Sunday morning; Dr. J. A. Baldwin, of Civington N. C., who will address the body on Sunday evening on the factory problems of the South, and Prof. Graham Taylor, of the Chicago University, whose theme will be "Social Settlements as a Factor of Home Mission Work." Prof. Taylor has a chair of Christian Sociology in the University at Chicago, and is also at the head of the Chicago Commons Social Settlement. He is said to be a magnetic speaker, whose spirit is contagious, and whose beautiful life is said to be an inspiration to all with whom he comes in contact.

The collections this year have exceeded any of former years—the total for connectional enterprises amounting to \$46,197. The membership is 29,034—an increase this present year of 4,000. The connectional features of the work are aiding in building parsonages throughout the connection (this year more than one hundred have been helped to the amount of \$9,000), schools among the Cubans in Florida, the Japanese and Chinese in California, the mountains of Kentucky, and the mines of West Virginia, and rescue work, especially in Dallas, Texas. The feature which is stressed the most at present is city mission work. This is conducted by Boards formed from two or more auxiliaries in each city banding together and employing a missionary, who visits among the destitute and those who are in spiritual need. There are kindergartens conducted by teachers of missionary spirit, and in Nashville, Norfolk, Va., and Atlanta, Ga., there are settlement homes, where our missionaries and teachers live in the most destitute parts of the city, and thus come in contact with those who need the ministry of Christian love and service. The programme follows:

### PROGRAMME.

Friday, April 18th—8:45 A. M., Scripture lesson and prayer, by Miss Bennett.

9 A. M., roll-call; address of welcome, Mrs. Wm. J. Maybie; response, Mrs. Robert Somerville, Greenville, Miss.; address to the Board, Miss Belle Bennett, president; report of treasurer, Mrs. W. D. Kirkland, Nashville, Tenn.; report of general secretary, Mrs. R. W. MacDonell, Nashville, Tenn; announcement of standing committees; presentation of papers to be referred to committees; announcements.

12 M., Prayer service, Miss Mary Helm, Elizabethton, Ky.

12:30 P. M., adjournment.

2 P. M., committee meetings.

8 P. M., devotional exercises; music; presentation of the work of the Board with stereopticon; adjournment.

Saturday, April 19th—8:45 A. M., Scripture lesson and prayer, Mrs. W. H. Pemberton, Little Rock, Ark.

9 A. M., reports of superintendents and editors.

12 M., prayer and Bible reading, Mrs. L. P. Smith, Lewisville, Texas.

12:30 P. M., adjournment.

2 P. M., committee meetings.

Sunday, April 20th—11 A. M., sermon, Bishop J. C. Granbery.

8 P. M., devotional exercises; address, Dr. J. A. Baldwin, Covington, N. C.

Monday, April 21st—8:45, devotional exercises, Mrs. R. C. Neely, Waynesboro, Ga.

9 A. M., reports of superintendents (schools).

10 A. M., paper, City Mission Work, Mrs. M. C. Faville, Norfolk, Va.; reports of city missions; announcements.

12 M., prayer service, Miss Allen, Macon, Ga.

12:30 P. M., adjournment.

2 P. M., reports of committees.

4 P. M., committee meetings.

8 P. M., devotional exercises; address, Prof. Graham Taylor, Chicago, Ill.

Tuesday, April 22d—8:45 P. M., Scripture and prayer, Mrs. S. P. Wilfley, St. Louis, Mo.

9 A. M., reports of committees.

11 A. M., paper, "Conditions of Southern Factory and Mining Populations," Mrs. W. D. Murrell, Denver, Col.; announcements.

12 M., prayer service, Mrs. T. R. Kendall, Owensboro, Ky.; adjournment.

2 P. M., Workers' Conference, Mrs. F. P. Clark, Atlanta, Ga.

4 P. M., reports of committees.

8 P. M., business session.

Wednesday, April 30d—8:45 A. M., devotional exercises, Mrs. S. A. Babcock, Jonesboro, Ark.

9 A. M., reports of committees; elec-

tion of superintendents and editors; fixing place of next meeting.

12 M., consecration service; adjournment.



## MANY MEN OF MANY MINDS.

BY R. N. PRICE.

It is known that in the fall of 1898 my Conference (Holston) censured the editorial management of the Midland Methodist while I was editor; whereupon I gave notice of my resignation, and also located. It seems to be the general understanding that I was censured for the stand I took in the case of the Publishing House claim. The censure was to me thunder in a clear sky, for I was not aware of having committed any impropriety, and was not prepared for the assault. I had sympathizers enough in the Conference to have changed the vote; but my friends were not on their guard, and several of them were absent from the Conference room when the case came up. I myself was absent, and did not get in till the case was nearly disposed of. The majority margin was very small, and if my friends had been on the alert, the margin would have been on the other side.

While in charge of the paper I took the ground that the agents of the Church had deceived the Senate, and that the money received from the government, as war damages, to the Publishing House, should be returned to the United States treasury; and that there should be a called General Conference to dispose of the matter. As Barbee and Smith had been kind to me, and as they were printing our paper, I felt that it was my duty to be mild and conservative in my remarks in regard to the methods used in securing the appropriation; and I was so. Was not harsh or denunciatory; manifested no acerbity.

I did discuss the subject editorially, but not extensively. I admitted a number of communications on the subject, but the files will show, I think, that I published two columns in defence of Barbee and Smith to one against them; and thus assisted in creating in Holston the sentiment that crucified me. For instance, I published the long and elaborate reply of E. C. Reeves, Esq., to Dr. James M. Buckley, without publishing Buckley's article, which, by the by, was the best I have seen on the subject, and really unanswerable. I published article after article in defence of the agents from the pen of Dr. Ransom; but all this fairness to the agents and unfairness to my own side.

(Continued on page 4.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"I'm sure this matter is fully as important as the studies," replied the professor quietly. And that was all that was said by either of them as they went out and stepped over to the association room in the chapel where the meetings were being held. Edward was naturally silent, and the professor seemed to be a little embarrassed by the unusual situation. If his action had been due to any move on the part of the president, there was at least no attempt on Clark's part to attempt more with Edward than seemed possible to do with him. Somehow he knew that Edward would not be moved to make a Christian decision by arguments or by much talking. If he ever decided, it would have to be because he saw clearly for himself that the only thing for an educated man to do was to be a Christian.

When they went in, the meeting had begun, and the audience was singing. Edward noticed the president and sev-



"I came in to ask you to go over to the meeting tonight," said the professor. Several of the teachers present. The room was crowded, and he had difficulty in finding a seat. He finally went down near the front. When he was seated, he noticed Freeda sitting with some of the girls from the hall.

The evangelist was a wide awake, businesslike man who attracted Edward favorably. He was not dressed ministerially and had no disagreeable or noticeable mannerisms. He began his talk in a plain, straightforward fashion and gave the impression, which he everywhere gave, of sincerity and earnestness. There was a wholesome good sense in his appeal to both the intellect and the emotions, and Edward found himself listening not only with attention, but with real and growing interest.

But when the evangelist had finished his address and the audience had sung a hymn he announced that the meeting was open for testimony, and then Ed-

ward Blake began to indulge his pet habit of criticism. In ten minutes all the good effect of the evangelist's talk was dissipated from Edward's mind. The president had said a few words, very sensibly urging in a quiet but strong manner the points emphasized by Mr. Vail. Edward listened to him with the respect that was deeper in him every day. But the very next person to rise was one of the students who was active in the association work, but a very poor student in classroom work. Edward indulged in a sneer as he contrasted the frequency with which Wheaton failed to make a recitation compared with his zeal for religion. Wheaton had an unfortunate habit also of going around the college grounds with a Bible under his arm, and Edward remembered that all the time he was speaking. It did not count any with Edward that what Wheaton was saying was true, and it did not occur to him to give him credit for being sincere even if he was a poor student. It was almost a crime in Edward's eyes that a student should have a reputation for being pious and at the same time be so poor a student that neither professors nor scholars could respect his intellectual life. He could not help despising a type of Christianity which was so zealous for Christian character and so indifferent to physical and mental power.

As one after another of the students and professors made brief talks or offered prayer Edward grew more and more critical. He began to compare his own righteousness with that of the different speakers. That one talking now was a hypocrite, and he had seen him do questionable things during examination. That one praying now was mean and stingy and selfish in his relations to the other students. This one was unpopular on account of a disagreeable mannerism, and so on.

It was unfortunate for Edward that the principal speakers that evening were students who in one way and another failed to win his respect. And yet, Edward Blake, are you any better yourself, as you sit and sneer at others and complacently review your own righteousness? How much Christianity is there in that? Do you really believe you are making a better world by sitting outside the universal struggle and finding fault with those who at least have humbly been willing to declare their dependence on a saving power outside of themselves? And who are you, strong in your boasted morality, to take for granted that these men who are talking and praying here tonight do not have their inward struggles after the better life?

It is not an exaggeration to say that Edward left the meeting that night farther away from the personal Christian life than ever. He had set the barrier of his self righteousness against the appeal of the evangelist to let the spirit of truth have its way regardless of what other souls might do, and as a result he went away not only indiffer-

ent, but hardened and established in his moral standard.

Freeda came out at the door just as Edward was going down the chapel steps, and they walked over to the ladies' hall together.

She had not seen Edward in the meeting and was somewhat surprised that he had come. There was no question, however, that she was glad.

"I thought you were too busy with your debate to come," she said, referring to a little talk they had had at noon chapel, when Edward had mentioned how very busy he was preparing for the coming contest.

"I didn't expect to," he answered shortly.

"Did you enjoy the meeting, Ned?" Freeda asked somewhat timidly.

"No. I can't bear Wheaton or Jaynes."

Freeda was silent a moment.

"But Mr. Vail and the president spoke well. The meeting was helpful on the whole, don't you think?"

Edward did not answer. They had just come to the steps of the hall and stopped a minute there.

"Quite a number of the girls are interested. I think Miss Field and Ida will join the church next communion."

Ida was Freeda's roommate, and Miss Field was a senior who had become much interested in Freeda and was a good friend of both of the girls in the lower class.

A group of the girls went up the steps into the hall and left Freeda and Edward alone. Freeda hesitated and then said simply: "I wish you would join the church, Ned. Mother would be glad. She said in her last letter to me that it never seemed right that she and I should belong and you not be a member."

"I shall never belong to a church unless I can be better than most church members I know," said Edward, unconsciously letting Freeda into the secret of his self righteousness.

"Do you mean mother and me?" asked Freeda, with a smile. At the same time she could not help feeling that it was useless to argue with him.

"Mother and you are exceptions. I don't believe in making professions and not living up to them."

This time it was Freeda who was silent as Edward turned to go back to his room. As he moved away she asked him something about the debate.

"I'm working hard at it. So is Willis, on the other side. But I'm going to do my best to beat him." He paused and then added, "I had a letter from Willis tonight that I think I can use to good effect."

"How is he?" Freeda asked simply as any one might inquire after any chance acquaintance.

"He says he's all right. His mother says he's drinking again," Edward added, and then, without being able to give any reason for it, he said, "Willis wished to be remembered to you."

There was just a moment's silence, then Freeda called out to Edward, who had started on again, "When you write to him, give him my best wishes, and tell him I hope he will let the drink alone."

"I've already written him," replied Edward as he walked along, and he was uncertain whether Freeda heard him or not.

When he went up into his room, it was quite late, but he sat down and worked at his debate until midnight. He went over every sentence with painstaking slowness and care. When he had added that part of Willis' letter which described the death of the Filipino mother and her baby, he could not help feeling that he had a fitting climax to the argument. For a piece of work done by a young college man it

was really good. His training on the paper was proving of great value to him, and he was profiting by it to do creditable work as a writer.

He had a feeling of exultation as he laid his manuscript down and got up to walk back and forth, as his custom was, to work off the mental excitement before he went to bed. He felt more and more confident that he could beat Willis, even if Willis did have the popular side of the question.

"If the judges are not prejudiced by their partisan feelings, I think I shall win," he said several times as he continued his short pacing of the room. His mind was full of the subject matter of the debate, and he was very wide awake.

And still as he continued his walk other subjects obtruded on his thoughts.

His mind began to call up again Professor Clark's unexpected call and the probable motives that led to it. Then he went over again the incidents of the meeting. He could see the evangelist, with his strong, earnest, sensible face, pleading with the students for a reasonable acceptance of Christian life on its own merits regardless of other people's interpretation of it either on doctrine or in daily practice. Then the picture of the president rose very distinct, his noble, frank plea seconding the evangelist's, and then Wheaton and Jaynes and several others giving testimony and his own critical attitude toward it all. The talk over to the hall with Freeda brought up the reference to Willis and raised in his mind the disagreeable question of Freeda's possible interest in him, although the darkness concealed Freeda's face when she spoke, and he had never detected anything but ordinary interest on her part for his chum.

Then at last he came back again to the debate, and that was his last thought before he went to sleep. The contest was called for two weeks from Friday night of that week, and his last waking thought was a vivid picture of the appearance of the big chapel room on the night of the annual debate. It was an indication of the way he had put from him the religious question that not even the remarkable fact of the president's and professor's appeal had any real place in his mind by the side of the approaching debate, which now absorbed him with an intensity that even he himself did not realize. How much depended on the result he did not know. It is not easy to tell either ourselves or others the meaning of all the experiences that become not only a part of our interest in life, but also the determining factors in our choice of those habits which make the real character what it finally becomes.

There were two Sundays between this evening when Willis' letter and Professor Clark's visit had been events for Edward and the night of the great debate. And when the first one came Edward was tempted to do a thing he had so far not done in his college course.

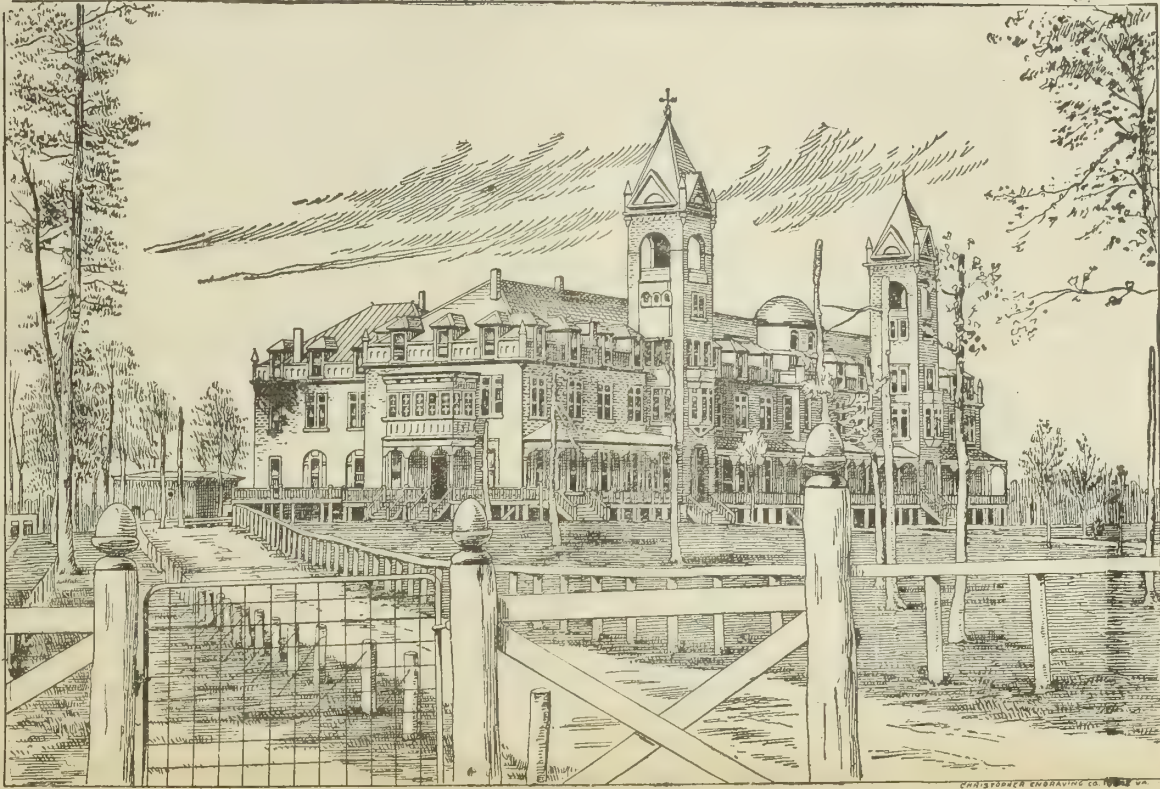
He was putting a vast amount of time and of thought into his debate. The work he was doing in addition to his paper route had increased until now every spare moment of the day seemed to be filled with something, and he thought his regular studies began to suffer. He was very ambitious for classroom honors and had so far prided himself on first rate work.

One day he failed in a recitation in a rather humiliating fashion. Next day he repeated the experience with Professor Clark, and to his chagrin Wheaton happened to know just the thing Edward had missed.

(To be continued.)



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**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

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**WOMAN'S COLLEGE COURSE** prepares directly for Randolph-Macon Woman's College. An extract from a letter written by President Smith, of the Woman's College, is to the point: "I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered college classes, and showed themselves qualified for them. This is no more than must reasonably be expected, seeing that your course has been so carefully adjusted to ours and ten of your faculty are Randolph-Macon graduates."

Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## MANY MEN OF MANY MINDS.

(Continued from page 4.)

of the question went for nothing. I was led as a lamb to the slaughter.

It is not, however, my object in this communication to vindicate myself; but to show how the question is viewed by different eyes. The following was the resolution by the Holston Conference of 1898:

"Resolved, That the mechanical make-up of the Midland Methodist is excellent; that we recognize in the editor a man of unusual ability, and we believe in the freedom of the press, and expect our editor to express his views on all current events; but the editorial management of the Midland Methodist has not been satisfactory. We do not concur in the commendation of its editorial management by the joint committee, nor do we believe that its editorials are calculated to conserve the peace and harmony of the Church."

The commendation of the joint committee of publication referred to was in the following language (I take only a small part of it):

"The editorial management of the paper has been conducted on a high plane of Christian courtesy, free from what has been designated personal journalism, but none the less manly and outspoken on the living issues of the day. \* \* \* We commend the editor for his wisdom and tact, as well as for his great ability, in guiding the paper through these stormy times."

It is due to myself here to say that, although I got in late, I soon caught on to the question before the house; and while a brother was on the floor advocating the resolution, I interrupted him by demanding that he specify a single word or act of mine as editor justifying such a resolution of censure, and he declined to do it. Indeed, he could not do it. No one has ever done it yet, or ever will do it, and tell the truth. No; I had run against a machine, and, of course, got hurt. A victim was demanded, and I was chosen as the victim; but before my immolation, I was beautifully garlanded with epithets of eulogy.

A public censure is a punishment. Here we had punishment inflicted without the form of trial, and without giving the accused an opportunity to defend himself, as there was no specific allegation. Admitting for the sake of argument the regularity of a censure by simple resolution, the resolution should have specified the offence or offences that had been committed, thus giving the accused an opportunity to deny and present rebutting statements and testimony. But there was none of that. The paper published by the talented and able editor (sic) was not calculated to promote the peace and harmony of the Church! That was all he was permitted to know about it. He did not know what to repent of, what to confess, and on what points to promise amendment. Specific charges would have divided the opposition. Here was platitudinous plank broad enough for every disgruntled man to stand on, every man who had debated with the defendant, or collided with him in any way; every man who believed in three orders, every man who favored the special transfer system, every man who wanted to bridle local preacher evan-

gelists, every advocate of prerogative, every man who was dissatisfied with the result of the episcopal election in Baltimore, every man who favored Stahlman's triumphant methods, every man about whom there had been a scandal and who dreaded the defendant as a notorious prosecutor, together with all honest men who honestly believed the spirit of the paper wrong—all these could be accommodated on this wide, indefinite platform.

The Tennessee Conference, which met shortly after the session of the Holston Conference, in a resolution said:

"We further approve the editorial management of Rev. R. N. Price, and we do fully endorse the commendatory language used in reference to him by the joint commission in their report to the Holston and Tennessee Conferences."

A short time after the adjournment of Holston Conference the following editorial remarks appeared in the Richmond Christian Advocate under the head of "Ruction," by which the editor probably meant *belching*, though the word *ruction* would have better corresponded to the dictionary. The editor did not say who belched—the Conference or Editor Price, or the Richmond editor himself. The remarks were as follows:

"The Midland Methodist is the organ of the Tennessee and Holston Conferences. It is edited by Rev. R. N. Price, who for years has conducted the Holston Methodist. We were pained to notice a certain acerbity in discussing the claim. And with regret we saw, or thought so, severity towards men who have given unspotted careers to the Church. The upshot is that Editor Price, honored often by his brethren, has had a backset by his Conference. He has located, and resigned the editorship of the Midland Methodist. The issue seems to have been made as to the unbrotherly spirit of the Midland Methodist. It is hardly worth while to say that Brother Price did not attack by name ministers of years' distinction and service with ugly epithets. He is by instinct far lifted above this vocabulary. There is, as preachers say, a lesson in this event. The Methodist Church intends to protect ministers against whom no just word of reproach can be uttered. It is as little as any preacher can ask of his brethren. We know it demanded a supreme courage of conscience to turn down such an one as R. N. Price; but the Holston seems to have known no man after the flesh when they were in this high mood. The Church has no more precious possession than the good name of its ministers."

Another paragraph in the Richmond Advocate at or about the same time said:

"At the Holston Conference a resolution censuring Editor Price, of the Midland Methodist, for his attitude on the Publishing House question, was adopted by a vote of 61 against 57. Dr. Price immediately gave notice of his intention to resign the editorship, and also asked for a location, which was granted. We quote from the Midland Methodist."

It is due to myself to say that I myself wrote the editorial paragraph

in the Midland Methodist in relation to my resignation, which Dr. Lafferty quoted. I wished the world to know the action taken by my Conference "to protect ministers against whom no just word of reproach can be uttered," and to know the exact occasion of this action. I also wished the matter to go to record that my posterity might know where I stood on the issue, that I went down in an honest fight against wrong, and without a blot on my escutcheon.

The following is an editorial in the St. Louis Christian Advocate of March 26th of the present year.

"WHAT WILL OUR BISHOPS DO?"

"This is a question many of our readers are asking. They cannot afford to do otherwise than right. One of them says: 'There is one thing to decide. Will the Church sanction the misstatements and concealments of the agents and the confessed falsehoods of the attorney, and thus make them her own misstatements, concealments and falsehoods? Or will she repudiate the misstatements, concealments and falsehoods? This is the one question for the Church to decide. There is no evasion. And I confidently predict she will seek none. Such repudiation, to my mind, implies the return of the money. This done, the Church will come forth as the Hebrew brothers from the furnace. Less than this means for her a trailing banner for all future.'"

"In a letter to the United States Senate of August 28, 1898, our entire Board of Bishops said: 'If the Senate by affirmative action declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the government.'"

"The Senate in its action of January 9, 1899, in answer to the above letter, did reaffirm its former declaration of having been deceived by the concealments and misstatements of the representatives of our Church. And now, as will be seen in letters from Senators Hoar and Vest, on page five of this Advocate, the Senators are declaring individually and separately what the Senate has already declared collectively."

"By the time our Bishops issue their pastoral or quadrennial letter they will doubtless see what ought to be done. To simply make 'scapegoats' of our agents and hold on to the money, as some people suggest, will not do. If we hold on to, and stand by the stuff, justice demands that we stand by the agents who secured it for us. Our Bishops have had four years to study the question, and we trust will make wise recommendations."

Dr. Hoss, in the Nashville Christian Advocate of March 24th, says:

"In one way or another it will be necessary to effect a final settlement of the Publishing House war claim, which has agitated the Church with such unwholesome effect during the past quadrennium. That this will be done in a candid spirit, with a due reference to all the facts, and without regard to mere partisan clamor, is approximately certain. A good deal of wild talk that has filled the newspapers will be thoroughly threshed out. Honest men will look one another in

the face, and weigh one another's words with serious care. If anything has been hidden, it will be revealed. There may be some warmth of discussion. Under the circumstances, we could scarcely look for anything else. But the body and bulk of the delegates are thorough Christians, animated by the sincere desire to know the truth and follow it. Of personal animosity or ill will they have not a trace. Whatever they say or do will be said and done in the fear of God and in the interest of His kingdom. We believe that after full and mature deliberation they will reach conclusions satisfactory to the whole Church."

"The important thing to be urged in advance is that all concerned should feel it to be their duty to keep 'the unity of the Spirit in the bond of peace.' This is not intended to suggest that anybody should be gagged or restrained of his liberty of speech. Whoever wishes to talk should be allowed to do so to his heart's content, even if he talks foolishness. Up to the point at which liberty becomes license, we are heartily in favor of lifting the flood-gates of utterance, though we know perfectly well that some things will be spoken which will do harm and damage. To bottle up a conceited man is a dangerous experiment. He may ferment and explode."

Your readers are doubtless familiar with the open letter of Rev. John C. Shackleford to Major Stahlman, exhorting him to restore to the Church the \$100,800 paid him as a fee, deducting a reasonable fee. The attention of senators has been called to this open letter, and Senators Hoar (Rep.) and Vest (Dem.) have written to Brother Shackleford on the question. The letters are as follows:

Washington, D. C., Mar. 3, 1902.

"My Dear Sir,—It seems clear to me that the Methodist Episcopal Church, South, should send the money back—the whole of it. It was obtained by what is admitted to be a false representation, made by the authority of their agents and their representatives and senators, and made, of course, in absolute sincerity, by their senators and representatives on the floor of the Senate, and probably also in the House of Representatives. The member from Tennessee, who was himself grossly deceived in the matter, sat by me when I advocated the passage of the claim, and assured me that no part of the claim belonged to any lobbyist or claim agent. He had good reason and right to make this assurance, for it was made on the authority of a telegram from the Church authorities who had been inquired of."

"When the money is sent back the claim of the Church will stand as it did before the act was passed. In my opinion, it is unaffected by what has happened. But that should make no difference in the action of the Church. It is required by their own honor that they pay it back, even if they thought it would never be allowed again."

"I am faithfully yours,

"GEORGE F. HOAR."

Washington, D. C.

"My Dear Mr. Shackleford,—I sent you on yesterday all papers here in regard to the Publishing Company mat-



ter. I also took occasion to talk with the Southern senators, and all of them agreed that the conduct of the agents of the company had been shameful. Some of them think the money should be returned to the government, while two or three say the Conference should pass a resolution repudiating the action of Barbee and Smith. I believe myself that the money should be paid back. The Church cannot afford to retain money obtained by deception and fraud, even though the debt be a just one. Senators Hoar and Hale say they will insist upon repayment, and I have no doubt one of them will offer a resolution to that effect unless the Conference orders repayment.

"Your friend, G. G. VEST."

#### LETTER TO PASTORS.

Dear Brethren,—The programme for our Children's Day service is now ready for delivery.

Please get a sufficient supply and make the occasion as pleasant and valuable as possible.

The collection taken on that day is very important. No fund of similar amount is doing more good.

If you will call especial attention to it beforehand, the young people will no doubt make a liberal contribution.

I am glad to announce that the net gain in Sunday school scholars the past year was 30,578.

The Children's Day can be made the occasion for enlisting the interest of many people who are not availing themselves of the advantages which our Sunday schools offer.

Hoping that you may make the most of the day, I am,

Truly and cordially yours,

JAMES ATKINS, S. S. Editor.  
Nashville, Tenn.

#### FROM ONANCOCK, VA.

A protracted meeting has been held in this station, beginning on the 9th of March, and ending on the 29th. From the 9th to the 19th the services were conducted by the pastor, the Baptist and Presbyterian preachers giving one sermon each. On the 19th Rev. Walter Holcombe, of Montreat, N. C., reached the town, and wrought in the interest of immortal souls up to and including the 30th. Up to this date twenty persons have been received into Church fellowship (about thirty professions). Brother Holcombe goes hence to Hagerstown, Md. He is a workman true and faithful, we feel assured. The number of conversions have exceeded the number who joined our Church.

F. M. EDWARDS.

#### HIGH-STREET M. E. CHURCH REVIVAL.

The revival which has been in progress at High-Street M. E. church for nearly three weeks, conducted by the pastor, Rev. Geo. E. Booker, was brought to a close last Wednesday night with an interesting love feast.

All our city pastors, except Bro. Lipscomb (who had a revival at his church), rendered valuable assistance during the meeting, which was highly appreciated.

The congregations were large and attentive. In order to accommodate the Sunday night service it was necessary to place six dozen chairs in the audi-

torium. There were fifty-eight conversions and reclamations during the revival, and two last night, making ninety during this Conference year.

Forty-six have joined our church, and others will join next Sunday.

One of the most interesting and impressive services was on Sunday morning a week before the revival began. After the pastor had preached on "The Joy in Heaven Over Sinners Repenting," he extended a most earnest invitation, stating that he felt the presence of the Holy Spirit, and was sure that many in the congregation were convicted and by all means should give their hearts to the Lord that very morning. Eighteen—nearly all adults—came to the altar, and before the services closed were happily converted. Bro. Booker is steadily growing in popularity with the church and congregation.

A MEMBER.

#### PETERSBURG LETTER.

Mr. Editor,—Your recent editorial, "My Mother," touched a responsive chord in my own heart. When death takes from us the best of earthly friends she is missed, and when the precious form lies still and cold memory brings vividly back her tender ministrations. Cowper's exquisite lines addressed to the picture of his deceased mother showed him in an enviable light. In the fire of your afflictions the loving Master will be with you, and your brethren sympathize with you. The value and preciousness of religion are seen in such dark hours, and our trusted Guide says: "Be of good cheer; I have overcome the world." To meet loved ones in the beautiful land is a thought inexpressibly sweet and precious, and there, amidst the supernatural glories, no partings, no tears, no sickness, no pain forever! With the glorious prospect that faith in Jesus reveals to us, we can afford in this world to bear the "light afflictions."

Last Sabbath evening a walk brought me to Blandford Cemetery, where so many are sleeping and the balmy weather was favorable for many persons to visit the beautiful spot. Tender hands laid flowers on the graves, and loving eyes viewed again the piece of God's acre "that holds the loved one." The lessons of Easter Sabbath amidst such surroundings were especially impressive. The ties between the dead and the living are not forever sundered so long as Easter Sabbaths dawn.

At this writing a protracted service is in progress at Market Street church, and the pastor, Rev. S. C. Hatcher, is hopeful of gracious results. A similar service will be commenced soon at Blandford. You have been giving your readers the reports furnished our preachers' meeting, and I need not enlarge here.

Rev. L. W. Guyer, the business manager of the enterprise, is working very earnestly to make a success of Dr. J. M. Buckley's lecture the 15th in this city. This is an opportunity that our Methodist people don't often have, and I hope a large audience will greet the Doctor. Our local orphanage here will get the surplus over the expenses of the lecture.

Rev. H. M. Hope, associate editor and business manager of the Advocate, who

has been quite sick at his home here, is now convalescent. The pressure of business and the uniformly good health our genial brother has had made it trying to him to be numbered with the "shut ins" for so long a time, but the strongest sometimes must fall victims of sickness.

A sad service, performed by the writer this evening in the church and at the grave, emphasized afresh the Saviour's words, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

An explosion at the fire-works factory, near our city, in Chesterfield county, without warning to the unfortunate victim, deprived him of life. Yesterday morning the fearful accident occurred. Terribly lacerated, the poor fellow lived a few hours after the explosion, and then died. It was an affecting scene I saw at the home of the unfortunate man, and the grief of the family was touching to behold. Not to be always ready for death is exceedingly unwise.

In the April number the Review of Reviews, under the head of "Leading Articles for the Month," gives a very suggestive article on temperance legislation in Russia. In 1895 an imperial ukase passed into a law in that country, which has had the effect on the whole to make the Russians far more sober. Russia is following the example of Sweden and Norway, where the Gothenburg system started in 1865, has worked in producing largely sobriety among the people. Among the Russians the terribly intoxicating beverage known as kwass, used to be freely imbibed by the peasants, the backbone of that country, but the evil has been greatly lessened since temperance legislation has been resorted to. If temperance legislation is found to be a good thing in Russia, Sweden and Norway, it will be a good thing in the United States. Let everybody say Amen.

E. P. P.

Petersburg, Va., April 4, 1902.

#### FROM BROTHER HOBDAV.

I read with interest your article in the issue of February 20th, and construing it to be a call for expression of opinion from our membership on the war claim question, herewith send mine. Pay back every cent. Let not the least suspicion rest upon our beloved Church. Condemn the agents, who helped on the deception, not only removing them from office, but putting them out of work. Give us an entirely new Book Committee. Cut down the salaries of the officials. Doesn't it seem strange that while we cannot pay anything to our poor superannuates, yet salaries can be increased for some of the officials? Oh, for a J. B. McFerrin to put in charge now!

While there is no law in our Discipline authorizing our Bishops to make transfers, try and have one enacted forbidding them to make one, except by consent of the Conference to which the transfer is made. It used to be that transfers were made for the good of the Church. Now, if rumors be true, they are made for the good of the transfer. Let some preacher who has friends wealthy or in positions of influence pursue a course that brings him into disrepute in his own Conference,

and he is at once transferred to some other. Again, some seek transfers for gain. The average salary in Virginia is greater, I am told, than elsewhere, and the men like to come to us. Of late I have heard the rumor that some who have come to us because they were not assigned to charges paying large salaries have complained that they are not appreciated. Stop all this foolishness by giving the Conferences the right to say whether or not they will receive them.

Take away from the Bishops the right to arrange the districts, unless they agree to study geography, common sense and religion. Think of Smithfield and Hampton, 85 and 105 miles, respectively, from Richmond, and 17 and 30 from Portsmouth, being on the Richmond district. Think of Gloucester and Gloucester Point charges, 55 and 65 miles from Richmond by public travel, being on the Rappahannock district, and to meet the officials our representatives have to travel very nearly 100 miles by buggy across the country. Any knowledge of geography, common sense, or religion (Luke 6: 31) in an arrangement like that?

Give the Conferences the right to name the elders. I have heard of late that such appointments are sometimes made through the influence of parties not connected, except incidentally, with our bodies. We who know the men ought to be the better judges. And forbid that any elder should serve more than two terms. One would be better.

Enact a law forbidding the constant addition of collections. Next Conference I expect that an effort will be made to have Orphanage added. Since our last session we have Orphanage month appointed. This is the extreme of "the thin edge of the wedge." I would rejoice to see such an institution if we would endow it, but I do not believe that we should add to the burdens of our preachers, many, if not most of whom do not average more than \$400 per year, while the officers of our various institutions have salaries going far beyond the thousand mark. I have had three calls for extra work in the line of collections since Conference. If we keep on adding such we will be shkel-scrappers instead of soul-savers. My people have all they can bear. Assessed for pastor, \$600; assessed by district board, \$325. This is a shame. At this rate in a few more years the pastor's claim will be one-third of the whole.

Now, as regards our own actions. Let us stop taking collections for the widows of our deceased preachers who would not join the Brotherhood. By doing as we did last Conference we will encourage our young men not to join. Had I have been worth millions I would not have contributed one cent. Not that I am unwilling to aid a brother or his family in need, but that principle forbids. When a brother who receives a good salary for years refuses to aid the families of his less fortunate brethren, it looks to me like a travesty upon simple justice for his friends to come before our body and ask help for his family. For one, I will not take part in it. Let every man "fete his own end of the log."

C. E. HODAY.



## THE SUNDAY SCHOOL.

LESSON III, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 20.

**Text of the Lesson.** Acts x, 34-48.  
**Memory Verses.** 42-44—Golden Text.  
**Acts x, 34—Commentary Prepared by Rev. D. M. Stearns.**

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34, 35. Of a truth I perceive that God is no respecter of persons.

As in Gen. I and II and Rev. xxi and xxii so throughout this whole Bible the story is that of God working out His eternal purpose (Eph. iii, 11) notwithstanding the opposition of the devil and of sinful men controlled by the devil. The special story of the Acts is that of the beginning of the gathering out from the gentiles a people for His name (xv, 14), and this work began in the home of Cornelius under Peter, as recorded in our lesson. Although the Lord had commanded before His ascension that the gospel be preached to every creature and unto the uttermost part of the earth (Mark xvi, 15; Acts i, 8), the preaching had up to this time been to the Jews only (xi, 19), and Peter had to receive a special vision to teach him that God was no respecter of persons.

36-38. Preaching peace by Jesus Christ.

These glad tidings were for Israel first (Luke xxiv, 47; Acts i, 8), but in order that Israel might reach out to the gentiles, which they were slow to do. God made the sinless one to be sin for us that we might in Him be made righteous before God (II Cor. v, 21), and apart from Him there is no righteousness, no salvation, however devout or prayerful a man may be. Even Nicodemus had to be born from above in order to enter the kingdom of God, and Peter had to bring to Cornelius the message by which he and his house might be saved (xi, 14), for there is no salvation apart from the reception of Christ and faith in His atoning blood (Acts iv, 12; Lev. xvii, 11).

39. We are witnesses.

A witness does not need to get up his little speech or make up anything. He simply tells truthfully what he knows, and the redeemed of the Lord are continually on the witness stand proclaiming something concerning Jesus Christ. If all the redeemed were true witnesses, what a glorious testimony would be ever going forth concerning Him who is altogether lovely!

40-42. He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the Judge of quick and dead.

In all their preaching these witnesses fail not to declare that although the Jews killed Jesus God raised Him from the dead and showed Him openly to chosen witnesses, and now Peter declares, as Paul afterward does (xvii, 31), that He is the God appointed Judge of all mankind.

43. To Him give all the prophets witness.

On the way to Emmaus as He talked with those two that resurrection day He expounded unto them in all the Scriptures the things concerning Himself and taught that all things concerning Him in the law, the prophets and the psalms must be fulfilled (Luke xxiv, 27, 44). The Spirit of Christ was in the prophets, and the testimony of Jesus is the spirit of prophecy (I Pet. i, 10, 11; Rev. xix, 10), and the uniform testimony of all in whom the Spirit speaks is that the first great essential is the forgiveness of sins, and this can

be had only in Christ by His precious blood.

44. While Peter yet spake these words the Holy Ghost fell on all them which heard the word.

The message was not Peter's message, but the Lord's own message through Peter, and Cornelius so recognized it, for he had said to Peter, "We are all here present before God to hear all things that are commanded thee of God" (verse 33). As the word was spoken the Spirit wrought, their opened hearts received Him of whom Peter in the power of the Spirit spake, and the Spirit Himself came in power upon them at the same time.

45, 46. They heard them speak with tongues and magnify God.

It was as at Pentecost (chapter ii, 4), except that there was no waiting, for the Spirit having come as our Lord promised there is no longer any need to wait, but where the heart is open and the Lord truly received there may be also the filling of the Spirit. While there is no need to wait any definite time to be filled with the Spirit, there may be a need to wait because of the unreadiness of the believer to receive. There came with Peter six Jewish brethren from Joppa (Acts xi, 12), who, although believers, were astonished when they saw the Holy Spirit given to these gentiles. It is to this day difficult for some believers to think that any people can be blessed outside of their so called churches, but they need to learn that God is no more a respecter of denominations than of persons.

47, 48. He commanded them to be baptized in the name of the Lord.

Here is something helpful for those who make baptism with water essential to the new birth. For behold in this company in Cornelius' house some saved and Spirit filled people who have not yet been baptized with water and are thus baptized after they have been saved and have received the gift of the Holy Ghost. On the other hand, we have in Acts xix, 1-6, some disciples who, having been baptized, had not heard anything about the Holy Spirit, so they were baptized again and at the hands of Paul received the gift of the Holy Ghost and spake with tongues and prophesied. I mention this to show that we must make essential to salvation only that which God makes essential—viz, receiving Christ (John i, 12; I John v, 11, 12).

### EPWORTH LEAGUE.

**Topic For the Week Beginning April 20, "Missionary Activity;" "The First Christian Century and the Twentieth"—Text, Acts ii, 41-47; v, 14; xxvi, 11; Heb. xi, 36-38; Rom. xiii, 14—Read Matt. iv.**

"Jesus went about teaching, preaching, healing."

Both in words and deeds He revealed to us the nature of God and His will concerning us. He taught us what to do and how to do it by doing Himself the things which men ought to do.

The disciples followed in His path. In doctrine, fellowship and practices of worship the early church in Jerusalem has been a model for all after times. They continued steadfast with the apostles in spite of poverty and persecution, and multitudes were added to them continually.

No clearer example of missionary activity is presented by any time than this first century shows in Paul. He appeals first to his own people, the Jews, and when they reject Him turns to the gentiles, who gladly hear. He was not of the twelve apostles who at first kept very close to Jerusalem. His

mission was to the far ends of the world.

In Antioch at first—populous, wealthy, luxurious, wicked Antioch—he taught and preached and worked at his trade. Then through Cyprus, Asia Minor, Macedonia, Greece, Rome and perhaps even in Spain he carried the gospel where it had never been before preached—dauntless amid perils, joyous under persecution and privation, victorious in martyrdom, glorified in memory to all ages.

What does this century show to compare with the story of the first? The nineteenth century exhibited greater gains for Christ than all the preceding ones put together, in some respects. We enter upon the new era with highest hopes and fairest prospects.

Never before was there more earnest study of the word of God. More intelligent, diligent and continuous searching has never been seen. Pickaxe and spade are uncovering treasures of the far east buried for ages which give new light upon the Bible. The past year has brought fresh confirmation and illumination of the record. The prospect is that in the near future more will be available in this line of things than the world has possessed since the gospels were written.

More men and women are today teaching, preaching and healing in the name of Christ than ever before. Hundreds are waiting for the commission of the church to go. The young people from our colleges and other schools are ready in greater numbers than have before been seen. Consecrated talent and training are grandly available.

Doors of the nations are open as they never before have been. A letter just received from Nankin, China, says: "We are carrying on our work here the same as before the Boxer trouble and with constantly increasing favor with all classes of people. Last year's uprising was markedly educational in its effects upon the Chinese people. It was an awful tuition fee to pay, but the aggregate of influence toward improvement and civilization has justified the expenditure so far as it could be justified." The nations are open to the gospel.

Never before were such vast sums of money poured into the Lord's treasury for the salvation of men as are at the present time given.

### The Kingdom of Power.

Language, we are told, is the channel through which flow to our fellow men and the world our thoughts. But thoughts, however grand and noble, generous and great, far-reaching and inspiring, will not of themselves perform the required things of life. Mankind must not merely think and impart thought, knowledge, but they must accompany their thoughts with a quickening zeal and a characteristic energy. Words may inspire, but deeds will lead and drive men to action. Words may foster a spirit of noble thinking, but actions, guided by discretion, based on achieving thought, permeated by the feeling of highest good and controlled by unselfish aims, will move the world of humanity.—Western Methodist.

### Punishment For Disobedience.

God will brook no rival, no idol in the heart and life. He is the Lord, our God, and we must have no other, for to do so is the greatest insult to Him and denies His very deity. And any disobedience to any of His commandments opens the door to the great sins of idolatry and atheism. The spirit of disobedience is the spirit of Satan and of all sin. Disobedience must end in and be punished with death. Obedi-

ence to God involves the divine favor and all good and blessing and fullness of life. Obey and live is the sum of the commandments of God.—Evangelist.

### Taking Him With Us.

It is our duty as well as our pleasure, being brothers in Christ, to take Him with us everywhere—on the farm, in the store, in the office, at the home or wherever we may be—make Him our companion, His words our watchword and His life a straight line, which, with God's help, we must parallel as near as possible and fulfill the mission that He has designed for us.—Universalist.

### God Will Use It.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes, and whatever of ignorance or weakness or mistake was mingled with it will drop away as the withered sepals drop away when the full flower has blown.—Frederic W. Farrar.

## DRINK IN GERMANY.

INCREASE IN ALCOHOLISM CAUSES GREAT ALARM THERE.

Stated That Young and Old Alike Are Now Turning to Rum—Startling Results of an Examination in a Boys' School.

The Society For the Supervision of Alcoholism has lately held a meeting at Breslau at which some disquieting statements were made by the speakers on the subject of the consumption of alcohol in German, says the Berlin correspondent of the London News. The question affects all classes, from the lowest to the highest. The poor drink gin and brandy, and those above them are no less addicted to the drink habit in other forms. With the students drinking has gradually become a regular sport, and the attitude among them toward it is fairly summed up in the song that hails the man who drinks most as king. This being so, one cannot help feeling that a step in the right direction is being made when the professors of the University of Breslau issue an appeal to the students to abstain from too much drink, which they declare brings ruin to body and soul. At the meeting itself the chairman of the Silesian society in the course of a long speech said:

"The time will come when the consumption of alcohol will be regarded as something uncivilized. The fight against it is a truly Christian work. The German empire spends £150,000,000 a year on drink and only £600,000,000 on food. The consumption per head of the population is about ten quarts of pure alcohol, or thirty quarts of gin, per year, or say five glasses of gin a day for every German, man, woman or child. How much, then, falls to the man who drinks his full quantity?"

"How little the people care about the dangers of alcohol is seen by the state of things in upper Silesia. Among the working classes there when a child cries a sponge soaked with gin is stuck into its mouth. In this way the population are accustomed to drink from infancy. The suppression of alcohol would mean the solution of the social question and deal a heavy blow to tuberculosis."

The speaker went on to remark that the campaign against drink was unsuccessful because in Germany, as in England indeed, people are financially interested in it. The state itself deriv-



ed tremendous revenues from met-  
 ated spirit and beer. Germany, more-  
 over, had introduced alcohol into her  
 colonies. Was it not dreadful that one-  
 third of her imports into Togoland and  
 one-seventh of those into German East  
 Africa consisted of alcohol drink?

The military authorities had for a  
 long time been endeavoring to put a  
 stop to drinking, the speaker added.  
 The late Emperor William as long ago  
 as 1862 gave orders that the soldiers  
 were to have coffee supplied to them  
 instead of brandy, and on recruits be-  
 ing enrolled and reservists dismissed  
 the sale of drink at the stations was  
 strictly prohibited. Generals Count von  
 Haseler and Von Lindequist had strict-  
 ly prohibited the sale of brandy in all  
 the canteens in Lorraine and Hesse-  
 Nassau. Moltke was a strict teetotaler  
 and was one of the first members of  
 the society. In the thirty soldiers'  
 homes and in the similar institutions  
 for sailors no alcoholic drinks were  
 served. If officers gave their men a  
 good example, drunkenness would dis-  
 appear from the German army. At the  
 recent maneuvers large quantities of  
 tea were served to the troops, and the  
 consumption of aerated waters was in-  
 creasing in both army and navy, being  
 manufactured on board his majesty's  
 ships. On the Vineta in one year 74,-  
 000 bottles of such water had been  
 made.

Great amusement was caused when  
 the speaker quoted the reply of the war  
 department of Bavaria to a question  
 addressed to it on the subject of meas-  
 ures taken to remedy the drink evil  
 among the Bavarian troops. Beer is  
 drunk by the gallon in Bavaria, but the  
 war office was able to reply that in the  
 Bavarian army no abuse of alcohol ex-  
 isted, and therefore no measures were  
 necessary such as those in question.

Out of 591 scholars examined in a  
 large school in Leipsic only 134 were  
 innocent of the taste of alcohol. Of 42,  
 whose ages averaged seven years, 14  
 confessed to having been drunk, 24 to  
 habitually tasting brandy and 17 to  
 daily drinking.

No less than 12,000 persons are annu-  
 ally treated for delirium tremens, and  
 one-fourth of the entire number of  
 cases of lunacy in Germany are direct-  
 ly traceable to alcoholic liquor.

#### Alcohol In the Human System.

The Medical Record is of the opinion  
 that while recent experiments have  
 shown that alcohol is easily and abun-  
 dantly oxidizable in the human body  
 this fact does not entitle it to rank as  
 a food, and still less can this supposi-  
 tion be entertained if it at the same  
 time causes decomposition and destruc-  
 tion of living protoplasm. That alcohol  
 does this cannot be doubted in our  
 present knowledge of metabolic pro-  
 cesses, and, this granted, it may be con-  
 tended that a substance capable of de-  
 stroying body tissue cannot at the same  
 time serve to build up and replace the  
 parts destroyed.

#### What Canadians Are Drinking.

The drink habits of Canadians are  
 gradually changing, resulting in an in-  
 creased consumption of beer and a de-  
 creased drinking of wine and liquors.  
 During the past fiscal year Canadians  
 consumed 4,737 gallons of beer per  
 head as against 2,290 gallons in 1869.  
 Since confederation the per capita con-  
 sumption of beer has therefore more  
 than doubled. This has been accompa-  
 nied by a considerable decrease in the  
 drinking of liquor.

When a soul prays, there are no  
 great things of which it is not capable.

If a tree be fixing itself in the earth  
 and spreading out its roots, it is cer-  
 tainly growing, although it be nothing  
 taller than formerly. So, albeit a  
 Christian may want the sweet consol-  
 ation and flashes of affection which  
 sometimes he has had, yet if he be  
 growing in humility, self-denial and a  
 sense of needy dependence on Jesus  
 Christ, he is a growing Christian.—  
 Thomas Boston.

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**R. L. CLIBORNE**, District Manager,  
 BLACKSTONE, VA.

**R. S. TUCK**, General Agent,  
 10-11 Chamber of Commerce, Richmond, Va.

N. B.—The editor of this paper had two policies in this Company,  
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REV. JAMES CANNON JR., Editor.

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QUARTERLY CONFERENCES.

PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.

R. T. WILSON, P. E.

DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 2d, 4th.

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Henry, Mt. Bethel, March 29th, 30th. Martinsville, March 30th, 7:30 P. M. Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M. Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th. South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th. Main Street, May, 4th, 11 A. M.

Calvary, May 4th, 7:30 P. M. Meadows of Dan, May 10th, 11th.

J. C. REED, P. E.

THE THRUST OF A LANCE is scarcely more agonizing than the recurrent pains in the abdomen which follow the eating of improper food or too free indulgence in ice water. The immediate cause of cramps and colic is often the distention of the bowels by gas. Quick relief follows the use of Perry Davis' Painkiller. Careful housekeepers give it the place of honor in the family medicine chest.

BLACKSTONE NOTES.

Rev. E. T. Dadmun will assist the principal of the Institute in a series of meetings in the Institute next week. Bro. Dadmun has been at the Institute before, and is very helpful to the students in such meetings.

Dr. J. M. Buckley is to deliver two lectures at the Institute chapel on Wednesday and Thursday, April 16th and 17th. Dr. Buckley is in such demand throughout world-wide Methodism that it was only by the most persistent correspondence that he was finally secured. The arrangement was broadened so as to include Petersburg on the way, and Petersburg owes Blackstone a debt in this matter which we doubt not she will some time gladly repay.

The annual meeting of the Virginia Conference Home Mission Society will be held at Blackstone on April 24th and 25th, immediately after the adjournment of the General Board in Richmond. The society will be entertained by the joint efforts of the societies in the town and at the Institute. It is hoped that there will be a full attendance, and that Miss Belle Bennett and some other officers of the General Board will be present.

The most important item of news so far as the Blackstone charge is concerned is the determination of the congregation to build a new church. The present building has only one thing to commend it, and that is accommodation for a large crowd, it being one of the largest country churches in the State. It was improperly constructed, however, and after several attempts to repair it, it was seen to be impossible, and it was decided to build a new church. A committee was appointed to look into the matter and to bring in a report to a church conference. This was done, and two reports were brought in, both recommending the building of a new church, but the majority report recommended the building of the church on the other side of the railroad from where it is located at present, and the minority report recommended that it be built on the present location, or near by. The matter was discussed in open church conference, the debate being participated in by both sides. The service lasted from 11:30 till 3:30, fully four hours. The roll was called, and the members present voted for or against removal. The next day a printed circular was sent to every member of the church who did not vote at that meeting, giving the majority and minority reports in full, and requesting a vote for or against removal. The final vote was in favor of removal to the south side of the railroad, the vote being 120 for removal to 110 against. It is very gratifying to report that the decision has been accepted by both sides, committees on plans and finances have been appointed, and it is hoped that a modern church, thoroughly adapted to the needs of the town and of the Institute will be built at a suitable and convenient place.

Bro. George F. Greene held an even balance during the discussion, and commended himself more favorably than ever to his people. He is doing excellent work, and the editor doubts

whether he will ever have a finer opportunity to do abiding work than he has at Blackstone. When the new church is finished we want the District Conference to meet with us, and if the Annual Conference only met in summer time we could entertain that also.

Commencement will come a week later than usual this year, as the session began a week later. It will be held on Sunday, Monday, and Tuesday, June 8th, 9th, and 10th. Bro. J. Whitley, of Centenary church, Lynchburg, will preach the annual sermon, and Bro. E. H. Rawlings, of Monmouth, Portsmouth, will deliver the annual address. Neither of these brethren have ever been to the Institute, and we expect to like them, and will expect them to like us.

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"What Women Like in Men," "What Men Like in Women," and "Husband and Wives," are the titles of a series of very interesting papers by Rafford Pike, the third of which appears in The Cosmopolitan for April. The same number of The Cosmopolitan treats of Prince Henry's visit, with a series of beautifully printed photographs, under the title of "A Clever Emperor and Confederation of Nations." F. Hopkins Smith, Israel Zangwill, Bret Hart and Maarten Maartens are among the other contributors to this number, which is unusually good in fiction.

NOTICE.

The Woman's Home Mission Society of the Virginia Conference will hold its twelfth annual session at Blackstone, Va., April 24-25, 1902.

KATE E. WALL,

Recording Secretary.

Delegates and visitors expecting to attend the meeting will please send names promptly to the chairman of the Committee on Entertainment, Miss Cornelia Adams, Blackstone, Va.

DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D. will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. J. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.

VERY LOW RATES TO CALIFORNIA VIA THE SEABOARD AIR LINE RAILWAY.

The Seaboard Air Line Railway offers special Colonists rates of \$47.50 from Richmond to San Francisco and all other California points. Tickets sold daily until April 30, 1902. The Seaboard offers choice of routes going either via Atlanta and New Orleans or via Atlanta, Chattanooga, Nashville and Memphis.

For further information, apply to W. J. MAY, City Ticket Agent. Z. P. Smith, District Passenger Agent, 1006 East Main street. Phone 406.



## Religious News.

Rev. J. O. Babcock, pastor of the Fairmount Methodist church, closed on Sunday night a revival meeting which added seventy-five new members to the membership. The church was greatly strengthened.—Dispatch.

The committee appointed by the Methodist District Conference have located the district school at the old Fair Grounds about a half mile from Culpeper. The site is donated free of charge, and it is now thought that the necessary buildings for the school will soon be in course of erection.—Times.

At Memorial M. E. church three persons were admitted to membership Sunday morning. Rev. W. A. Christian, the pastor, preached perhaps one of the ablest sermons since his pastorate began at the church on the subject, "Risen With Christ." In the evening his subject was, "The Judgment Seat of Christ."

The revival services which have been in progress for the past two weeks came to a close at the evening services last night with very helpful results to the church.—Virginian-Pilot.

Rev. Joseph D. Langley, of this city, pastor of the St. James Methodist Episcopal church, South, was married yesterday at the residence of the bride's brother, in Nashville, Tenn., to Miss Edith Thompson, one of that city's fair daughters. Mr. Langley met his bride while he was a student at the Vanderbilt University, and from the acquaintance thus begun the marriage is the result. The parsonage has been handsomely refurnished for its new occupant. Mr. and Mrs. Langley will arrive in this city in a few days.—Times.

The following speakers will appear before the Home Mission Society of the Methodist Episcopal Church, South, on April 18th, at Centenary church:

Rev. Dr. W. V. Tudor, the address of welcome, in behalf of the ministry

Mrs. W. J. Maybee, welcome address in behalf of Richmond homes and local societies.

Mrs. W. J. Young, the address in behalf of Virginia, who is the State president.

Bishop Granbery, the opening sermon.

Miss Belle Bennett, president of the society, will preside.

Easter Sunday was a great day at Epworth Methodist church. The eminent Dr. Tigert, of Nashville, preached at both services to overflowing congregations. The Easter offering for the church debt amounted to \$42,000, and with others to hear from and some little later work, the great debt is practically extinguished. It was a great day and a great offering.

This large sum was contributed by 390 persons, and was for the purpose of paying the church debt, which amounts to \$55,000. This is considered one of the most notable events in the history of the church and was brought about largely through the efforts of the assistant pastor, the Rev. B. H. Bennett,

who has spent much time in the matter. Four and a half years are allowed the subscribers in which to complete their subscriptions.—Exchange.

Park View, Portsmouth, has had a fine meeting. Rev. E. H. Rawlings has done the preaching. The church has been very much revived and is entirely united. Those who have grown cold have had their spiritual temperature brightened. Seven were received on profession, and two by certificate yesterday. There have been about sixteen conversions.—Virginian-Pilot.

On Easter Sunday Conference and missionary collections were taken up at Cumberland-Street and McKendree, Norfolk. Cumberland-Street contributed \$900, a surplus over the assessment, and McKendree \$350, with others to hear from.

The brethren will be glad to hear that the health of Bro. Jolliff seems to be entirely restored.

At Central church the Easter services were attended by large congregations both morning and evening. Rev. D. T. Merritt, pastor of the Port Norfolk M. E. church, preached at the morning service, and Rev. R. H. Bennett, assistant pastor of Epworth church, Norfolk, at night. Both sermons were greatly enjoyed by the Central congregation, who appreciate these ministers filling the pulpit of Central church for their pastor, who is sick.

The Rev. George H. McFaden, pastor of Wright Memorial church, preached to a large congregation an able sermon on the "Necessities of a Future Judgment."—Star.

The Methodist Institute, on East Main street, has just secured a charter from the Legislature. The incorporators, who have thus practically placed themselves behind the institution, met Thursday night at the building on Main street and Nineteenth. Several matters were transacted and officers, who are to direct the affairs of the institute, were elected. Those chosen are as follows: President, Mr. John P. Branch; vice-president, Mr. C. W. Hardwicke; treasurer, Mr. T. A. L. Harrelson, and secretary, Mr. I. R. Davenport. The institute, under the charter, will be in the hands of the "Methodist Mission Association."

Large plans are afoot to develop the work of the institute. In the first place, this work in the future will not be confined to the Methodists, but will take in all denominations. Other steps toward enlarging the scope of the institute will be taken in the future.—Leader.

Rev. J. T. Mastin, agent for the Methodist Orphanage of the Virginia Conference, was in Chase City on last Sunday. In a short and exceedingly practical address he explained the nature of the Orphanage, after which he preached an appropriate sermon. We believe this was Mr. Mastin's first visit to our town. He is a very pleasant and interesting speaker, and the exercises were much enjoyed by the large congregation. A collection for the Orphanage amounted to \$217, which will be increased. The committee to look

after the interest of the Orphanage in the M. E. Church here is as follows: J. W. Swift, W. F. Clark, Lucius Gregory, and E. S. Emory. We have been requested to say that parties wishing to pay subscription to the Orphanage can do so by calling on Mr. Lucius Gregory, who has the papers.

Rev. R. P. Lumpkin closed his meeting at Grant's last Sunday night. Bro. Lumpkin is a faithful and enthusiastic worker, and his labors were crowned by a glorious revival of the church, and an ingathering of thirty-five souls for the Master. On Friday night of last week the writer was present, and he cannot recall a meeting in which the people were so deeply interested and where the presence of the Holy Spirit was more apparent, and under His influence fifteen persons confessed Christ. On Sunday, the last night of the meeting, there were five conversions. Bro. Lumpkin had been preaching every night for two weeks, and was physically unable to carry on the meeting longer. —Northern Neck News.

A collection of \$250 was taken yesterday in the Broad-Street Methodist church for the Methodist Institute. Rev. G. W. Wiley was present, and made an address.—News.

Captain Richard Irby, of Randolph-Macon College, who was in the city in the interests of the Twentieth Century Fund, was present this morning at the Methodist Preachers' meeting, and gave an account of the increased interest in the institution with which he is connected. Captain Irby's most interesting statement was to the effect that a friend of the college had recently contributed \$10,000 to the endowment fund. He did not give the name of the donor.

Dr. Palmore, of St. Louis, who is visiting relatives in the State, was also at the meeting, and made an address.—Leader.

The Easter exercises at Court Street Methodist Sunday school were not elaborate, but were in specially good taste, and in entire keeping of the day. A very large attendance of the school was much pleased with the rendition of the special programme prepared under the direction of Miss Mary U. Patteson. After the usual opening exercises of the school the Easter Scripture lesson from John's Gospel, 20th chapter, 1-18, was impressively read by different departments of the school, and a recitation by Master Frank Gilliam and little Miss Eliza Glass was followed by the vocal duet, "Of Such is the Kingdom of Heaven," by Misses Elsie Braddock and Josephine Thornhill.

At this point special reports of the schools representative to the recent State Sunday School Convention at Petersburg were made by Misses Mary U. Patteson and Daisie Bell. These reports clearly indicate that the Sunday school work throughout the State is engaging more than ever the earnest thought and sympathy of Christian workers. Their reports stirred the school to form resolutions to press forward in this work and to do more to build up the cause, not only in this

community, but throughout the State. A pleasing recitation, entitled "Purity, Truth and Fragrance," was given by Miss Susie Dawson, and an appropriate floral exercise by Willie Waldron. Ambrose Harris, Alice Flemming, Lillian Trotter and Susie Krebs closed the special programme.

It was announced that the offerings for missions were larger than last year, and the prediction was made that next year, with a completed and handsomely furnished school room and church, the school would have in its various departments a thousand members, and the capacity of the schoolroom would be taxed to accommodate those who would attend the next Easter service.

After the morning sermon at the church there was a reception of new members, about ten being received on profession of faith, most of whom were members of the Sunday school, and a large number were received by letter from different sections of the country.—News.

The Executive Committee of the Virginia Anti-Saloon League met yesterday afternoon at 3 o'clock at the Young Men's Christian Association and transacted a large amount of business, most of which was not given out for publication, the plan of the league being not to divulge its work until it is under way.

Rev. W. J. Cocke, of Woodstock, was elected superintendent of the Valley District, to devote one-fourth of his time in the field organizing. When a superintendent shall have been placed in the field for his full time, Staunton will be the headquarters.

Mr. Cocke, who is considered one of the strongest preachers in that section of the Valley, was in the city a few days ago and conferred with the officials of the league, and it is understood that he will accept.—Dispatch.

### REVIVAL AT CENTRAL CHURCH.

The Rev. E. T. Dadmun, pastor of Centenary Methodist church, Norfolk, preached last night at Central church, the occasion being the opening of a series of revival meetings, which will continue during the week and possibly longer. Mr. Dadmun will preach every evening during the present week. His discourse last night was an able one, and was heard by a large and attentive congregation. The Rev. Mr. Green, pastor of Central, as well as members of the official board, expect a successful revival to result from the meetings.—Virginian-Pilot.

### METHODIST PREACHERS' MEETING.

The Methodist preachers' meeting of the city was well attended this morning. President, Rev. B. F. Lipscomb, presided, and Rev. C. F. Comer led the devotional exercises. Church services held on yesterday were well attended, and, from the reports, of an interesting character.

The old building at Wesley is being torn down, preparatory to erecting the new church at the same site, and Pastor Thomas and his flock worshipped yesterday at St. Andrew's chapel.

Pastor Hatcher preached yesterday

(Continued on page 12.)



# Talmage's Sermon.

WASHINGTON. —This discourse is a most unusual presentation of things that take place in many lives, and Dr. Talmage pleads for merciful interpretation of human behavior. The text is Joshua iii, 4, "Ye have not passed this way heretofore."

In December, 1889, I waded the river Jordan, and, although the current was strong, I was able to bear up against it, but in the time of spring freshet, when the snows on Mount Lebanon melt, nothing but a miracle would enable any one to cross this river. It was at the dangerous springtime that Joshua and the officers of his army uttered the words of my text to the people who were in a few hours to cross the Jordan. About that crossing we say but little, because on a previous occasion we discoursed concerning that piling up of the waters into crystal barricade. We only speak of the march to the brink of the river. No stranger thing has ever occurred in all history.

The ark of the covenant was a brilliant chest of acacia wood, overlaid with gold, on the top of which were two winged figures facing each other. It was five feet long and three feet wide. Poles were thrust through the rings at the side, and by these poles the ark was lifted. This splendid box was to be carried three-quarters of a mile ahead of the hosts of Israel on the way to the crossing. That distance between the box and the advancing thousands must be kept because of reverence. There was a sanctity in that divine symbol that they must observe by keeping three-quarters of a mile away. They must watch that glittering box and follow; otherwise they would lose their way and not arrive at the right place for crossing. They had never been there before, and they must be guided. For that reason Joshua utters the words of my text, "Ye have not passed this way heretofore." And the subordinate officers at the head of the regiments repeated it, "Ye have not passed this way heretofore."

What was truthfully said of the ancient Israelites may be truthfully said of us. We are making our first and last journey through this world. It is possible, as some of my good friends believe, that this world will be corrected and improved and purified and floralized and emparadised as to climate and soil and character until it shall become a heaven for the ransomed, but I do not think it. I have an idea that heaven is already built somewhere. Our departed friends could not wait until this world is fixed up for saintly and angelic residence. Having once gone out of the world, I do not think we will come back, except as ministering spirits to help those who remain in the earthly struggle or perhaps to look at the wondrous spectacle of a burning planet.

## Traveling New Paths.

But, leaving that theory aside, we are very sure that we are for the first time walking the earthly pilgrimage. "Ye have not passed this way before." Every minute is a new minute, every hour a new hour, every century a new century. Other folks have gone over the same road we are traveling, but it

is our first trip. New appearances, new temptations, new sorrows, new joys. That is the reason so many lose their way. They meet some one on the road of life and ask for direction, and wrong direction is given. We have all been perplexed by misdirection after asking the way to some place we wished to visit. Some one said to us, "Take the first road to the right and, having gone a mile on that road, take the first road on the left, and you will soon reach your destination." We took the advice, but our informer forgot a turn in the road or forgot one of the roads leading to the left, and we took the wrong road and were lost in the woods, and night came on, and we were put to great irritation and trouble.

The fact is, I blame no one for making lifetime mistakes. I pity them instead of blaming them. There are so many wrong roads, but only one right one. You cannot in midlife draw upon your youthful experiences for wisdom, for midlife is so entirely different from youth. You cannot in old age draw upon midlife experiences, for the two stages of existence are so diverse. What is wisdom for one man to do would be folly for another to undertake. A man of nerve and pluck is not qualified to advise a man timid and shrinking. An achievement that would be easy for you might be impossible for me. Human advice is ordinarily of little value. People review their own successes or failures and then tell us what is best for us to do, not realizing that our circumstances are different, our temperament is different, our physical and mental and moral capacities different. Most of the great mistakes that have been made have been made under human advisement.

So, also, it may be said to every nation, "Ye have not passed this way before." Our own republic is going through novel experiences. Could wisest statesman twenty years ago have prophesied present conditions? Every president, every congress, has new crises to meet and new questions to settle. So prophecies made about conditions in this country fifty years from now may turn out as far untrue as the prophecies made fifty years ago by the greatest of American statesmen when he declared on yonder Capitol hill that it was unwise to think of civilization or prosperity the other side of the Rocky mountains, and according to his belief the Pacific coast would be the perpetual abode of barbarians and mountain lions, and we must not think of annexing those forbidding regions.

## A Road of Novelty.

Many prophecies in regard to our nation failed and many prophecies concerning its future will fail because it is traveling a new road. Every step it takes on that road is a novelty. The opinion of a Monroe or a Jefferson in the far past is not of as much value as the opinion of our wisest men now. How could men know in 1823 what it would be best for this nation to do in 1901? It is belittling as well as unwise for our statesmen, who are quite equal to the statesmen of the past and who have, in addition to the natural talents of their predecessors, attainments in knowledge that were impossible in any decade but our own, to depend on advice of men who have been dead three-quarters of a century. In all other things the world has advanced. Can it be that in statesmanship it has gone back and that this opening of the twentieth century must consult the opening of the nineteenth century? "Ye have not passed this way before."

Yea, our entire world is on a new pathway. It may be swinging in the same old orbit as when, by the band

of the Almighty Immensity was sprinkled with worlds, but it has been rocked with earthquakes and scorched with volcanic fires and wheeled with tidal waves and wrought upon by climatic changes—cities sunk, and islands lifted, and mountains avalanched into valleys. So it is another world than that which was first started in the solar system. Yet it is all the time changing and will keep changing until the hour of its demolition. Of this beautiful world, this lustrous world, this glorious world, it may be said, "Ye have not passed this way before."

What is the practical use of this subject? Instead of putting so much stress upon human advice and instead of asking of the past what we ought to do, follow the divine leading as the men of Joshua followed the golden lidded chest of acacia, which was the symbol of the divine presence.

## Teaches Reverence to God.

That three-quarters of a mile distance between the ark or sacred box and the front column of Joshua's troops mightily impresses me. It was a forceful way of teaching reverence for the Almighty. They needed to learn that lesson of reverence, as we all need to learn it. Irreverence has cursed all nations, and none more than our own. Irreverence in the use of God's name. Hear you it not on the streets and in social groups, and is not a profane word sometimes thought necessary to point jocosity? Irreverence for the Scriptures, the phraseology of the Bible often introduced into the most frivolous conversation and made mirth provoking. Irreverence for the oath in courtroom or custom house or legislative hall by the conventional and mechanical mode of its administration. Irreverence for the holy Sabbath by the way it is broken in pleasure excursion and carousal. Irreverence on the part of children for their parents, insolence being substituted for obedience. Irreverence for rulers, which induces vile cartoons and assassination. Irreverence in church during prayer, measuring off song and sermon by cold, artistic or literary criticism, and in prayer time neither bowing the head nor bending the knee nor standing as one does in the presence of earthly ruler, thus showing more respect for a man than to the King of kings. We ask not for genuflections or circumflexions or prostrations, but when prayer is offered let us either bow the head or bend the knee or let us in some way prove that we are not indifferent. In how many places have presumption and foolhardiness taken the place of reverence! That three-quarters of a mile between the chest of acacia covered with gold and mounted with wings—a symbol of the divine presence—and the marching regiments of Joshua suggests a reverence that is woefully lacking in social life, in legislative hall and religious assemblage. A farmer went to the wheatfield, taking his son with him. The child said, "These stalks that stand straight up must have the best grain. Those stalks that bend over cannot be worth anything." Then the father broke off two of the tops of the stalks and said, "Child, that one that bends clear over has the grain." It is the soul that bows in deepest reverence which is the best soul.

## Follow the Divine Leading.

But though Joshua's host observed the three-quarters of a mile command, they followed the ark, and you will do well to follow the divine leading, as the path you tread now has not yet been trodden. "Ye have not passed this way before." Many of you are suffering from just such annoyances as have not occurred in all your his-

tory. There have been meannesses practiced upon you or you have received slights or you are the subject of misinterpretations or you are in the midst of sore disappointments or there are demands made upon your strength and time more than you can meet or some physical ailment is laying siege to your castle of health or you are under embarrassments that you cannot mention even to nearest friends. You say, "Well, I never saw anything like this. I never expected such treatment as this. I never thought it possible to be placed in such circumstances." And when you say all that you are only translating the words of my text into your own phraseology. If you had suffered something like this before, you would have known what to do, but here is a flank movement for which you are not ready.

As you have had no experience of this kind upon which to draw for wisdom and as you cannot fully state all the circumstances to any human ear, go to God and tell him all about it. He knows already, but it will relieve you and help you if you tell him. That is what he has been doing ever since the world got into trouble by disobedient behavior on the banks of the Euphrates. If in the first chapter of the Bible we see the gate through which the woes of the world entered, in the third chapter of the Bible we see the opening of the gate through which they are to be driven out. Promises by the scores and hundreds and thousands. Sacrificial lambs foretelling the Lamb of God. Rock stricken into gushing floods, typical of the fact that the world's thirst is going to be slaked. Pillar of fire hoisted above wilderness march. Star of hope over birthplace in a barn. Sepulchers rent open. Trumpets of deliverance sounded. All heaven to take part in the rescue of our planet. The Infinite God listening with an ear in which a whisper 10,000 miles away is as audible as thunder.

Perhaps it is a bereavement. You have felt sorrow for those who lost children or thought you did, but now that the sorrow has come to your own nursery it is a different thing. You never could have imagined the silences about the house now that the little feet are quiet and the infant voice has ceased its prattle. What a sensation at eventide with no one to put to bed! What toys put away to be looked at on anniversary days! How Christmas day is shadowed and the world is changed! Get over it? You never can get over it in this world. Perhaps it is your first sorrow. "Ye have not passed this way before." God grant that you may never pass this way again.

## In the Wake of the Ark.

But follow the ark, and it will lead you to rivers of consolation. You will find that your child has gone into a heaven of children, a land where children are in vast majority, a score of infant souls to one manly or womanly soul, for the vast majority of the race die in infancy. It is the exception when people live to grow up. Heaven a great playground for children. Palaces for kings and queens? Oh, yes! But what wide halls of pleasure, what gardens of delight, what raptures, such as on earth with ball and kite and hoop they never felt! Let them go, mother. You can trust him in the land of music and flowers. The front door of that eternal home was opened by him who said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." What a time the children have up there! Can you not almost hear their quick feet on the ivory

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)

5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 51 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:00 P. M., arriving Baltimore 8:30 A. M.

Steamers call at Almonds, Clayback and Gloucester Point.

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## SEABOARD AIR LINE.

"CAPITAL CITY LINE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California, and Mexico, reaching the Capitals of six States.

Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31
Leave Richmond	12:23 noon	10:40 P M
Arrive Petersburg	1:08 P M	11:30 P M
Arrive Henderson	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday		8:30 A M
Arrive Raleigh	5:04 P M	3:41 A M
Arrive South'n Pine	6:57 P M	5:37 A M
Arrive Pinehurst	7:17 P M	*6:10 A M
Arrive Hamlet	7:50 P M	6:30 A M
Arrive Charlotte	10:45 P M	9:51 A M
Arrive Wilmington		12:05 noon
Arrive Columbia	11:20 P M	9:40 A M
Arrive Savannah	2:20 A M	12:10 noon
Arrive Jacksonville	6:30 A M	3:50 P M
Arrive St. Augustine	8:50 A M	5:00 P M
Arrive Tampa	5:00 P M	5:00 P M
Arrive Athens	4:08 A M	2:19 P M
Arrive Atlanta Cen T.	5:30 A M	3:35 P M
Arrive Macon	11:10 A M	7:20 P M
Arrive Montgomery	11:00 A M	9:20 P M
Arrive Mobile	4:12 P M	2:55 A M
Arrive New Orleans	8:30 P M	7:30 A M
Arrive Chattanooga	1:00 P M	12:35 A M
Arrive Nashville	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans for all points in Texas, Mexico, and California.

TRAINS ARRIVE RICHMOND DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

5:35 P. M., No. 66, from all points South and Southwest.

6:13 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 44—Florida and Metropolitan Limited. Drawing-Room, Sleeping, Compartment, and Observation Cars, and Through Day Coaches between New York and St. Augustine—Dining Cars, serving all meals en route. Also Through Drawing-Room Buffet Sleeping Cars between New York and Atlanta.

Nos. 27 and 66—Florida and Atlanta Fast Mail. Through Drawing-Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta, in connection with which Through Pullman Tickets are sold. Finest Day Coaches.

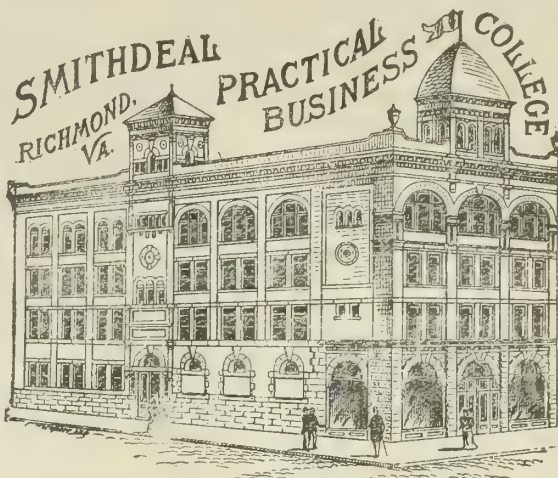
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THIS COLLEGE IS NOW LOCATED IN ITS

OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We Teach—  
Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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G. M. SMITHDEAL, President.

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— SLAT &amp; WIRE FENCES.

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FARMVILLE, VA.

D. R. L. C. TUCKER,

SURGEON DENTIST.

Blackstone, Va.



## RELIGIOUS NEWS.

(Continued from page 9.)

to the children in the Sunday school, and occupied his pulpit at the usual hours. Revival services are going on at Market Street, and the earnest pastor is working hard. One conversion reported on yesterday.

At Blandford the revival services in progress bid fair to be a success. The membership of the church is being aroused. A good deal of material for the work of soul-saving is thereabouts, and, with earnest work and increasing prayer great good will result.

Some very nice things were said by a visiting preacher of the orderly conduct and good management of the Ettrick Sunday school. He was impressed to tell his own Sunday school of such a commendable way of running a Sabbath school. Very wisely and successfully did this same visiting pastor manage a little incident that occurred in another Sunday school he was visiting in the interest of a good cause. Tact, good humor and common sense go a long ways in the Lord's work.

The blessed influence of the recent revivals still linger, and the pastors are never happier than when engaged in such work.

Our president was never in better or more genial humor, and the witticisms and pleasantries from him and others were greatly enjoyed.

Pastors Booker and Guyer are running a friendly race in their respective fields. In the West End of our town in religious circles these genial brethren have a move on them all the time it seems. In Sunday school percentage the jolly, popular West Street pastor leads the whole business. It is up-hill work to catch him. Those of us who go in a moderate gait are looking on and enjoying the race, and we hope are trying to bring up our end.—Petersburg Progress.

The regular weekly meeting of the Methodist preachers of Norfolk, Portsmouth, Berkley, and vicinity was held at Epworth church yesterday morning at 10:30 o'clock. The president, the Rev. W. R. Proctor, occupied the chair. Prayer was offered by the Rev. H. C. Cheatham.

After the reports were made, an animated discussion concerning the status of the Epworth League work took place, but as the time was limited, it was decided to continue the discussion at the next meeting.

Reports being called for, were made as follows:

Rev. H. C. Cheatham conducted the usual services at Huntersville. He reported a good Sunday school; also a League meeting in the afternoon.

The Rev. R. H. Bennett preached at Epworth in the morning and at Centenary at night. At the former church eleven were received on profession of faith, and two by certificate.

The Rev. J. B. Merritt had well-attended services at the Seamen's Bethel.

At LeKies' Memorial the Rev. G. H. Lambeth conducted the usual services.

The Rev. George Wesley Jones closed a meeting of three weeks' duration at Trinity church. There was one conversion on Sunday night. Three were

received on profession of faith. There were twelve conversions during the meeting.

The Rev. J. N. Latham had a good day at Park View, a large congregation being present in the morning. The communion was well attended. Seven were received on profession of faith and three by certificate.

The Rev. Ernest Stevens preached in the morning at Owens Memorial and the Rev. C. W. Cain at night. One was received by certificate. The Sunday school is steadily increasing.

The Rev. D. J. Traynham preached at Beech Grove to a very large congregation in the morning, and at Jolliff's in the afternoon. From \$100 to \$200 have been recently expended on the parsonage.

Monumental—The Rev. E. H. Rawlings preached in the morning and the Rev. H. M. Roone, of the Baltimore Conference, at night. The communion service in the morning was conducted by the Rev. C. W. Cain.

At Cumberland Street the Rev. Chas. L. Bane conducted the usual services. Four were received by certificate and one on profession of faith.

The Rev. D. T. Merritt reported a very large attendance on the Sunday school at Port Norfolk. Five new scholars were enrolled. The attendance on the morning service was also large.

The Rev. E. T. Dadmun preached to a good congregation at Centenary. Six were received on profession of faith and two by certificate.

At Lambert's Point four new scholars were admitted to the Sunday school. The attendance at the morning service was good and the communion service was helpful. Electric lights have been recently placed in the church and were used for the first time. The protracted meeting will be held this week. The Rev. G. H. Lambeth will preach each night.

At Queen Street the Rev. J. K. Jolliff had a good congregation in the morning and a large Sunday school.

The Rev. W. R. Proctor had a fine congregation in the morning at McKendree, and notwithstanding the inclement weather conducted services also at night. The communion was largely attended.

At Memorial the Rev. W. A. Christian had a good day, the congregation in the morning being very large.

The Rev. Dr. A. Coke Smith preached at Epworth at night to a good congregation. He reported a good day.

Wright Memorial—The Rev. G. H. McFaden had a good day, preaching morning and night. One was received by certificate.

The Rev. C. C. Wertenbaker, of Cape Charles City, was present and stated that his charge is getting along well. Arrangements have been made to pay off a pressing debt. He serves a pleasant and considerate people, and the spirit of hopefulness and progress has revived. A new parsonage is contemplated at Sunnyside.

At Central church the Rev. W. T. Green had a very good day. The protracted meeting there goes on this week.

The benediction was pronounced by the Rev. J. P. Woodward.—Landmark.

The announcement was made yesterday by Captain Richard Irby, treasurer of Randolph-Macon College, that the institution at Ashland has received a donation of \$10,000 from a generous patron of the college, whose name was not given for publication.

It was ascertained last night that the fund was the gift of Mr. John P. Branch, president of the Merchants National Bank, of this city.

This fund has been placed at the disposal of the Board of Trustees of Randolph-Macon College for the purpose of endowing a loan fund for students who are unable to meet their tuition expenses at the college. It is understood that this fund is to be known as "The Mary Louisa Merritt Loan Fund," as a memorial to Mr. Branch's wife.

There are no conditions placed upon the gift, other than its proceeds shall be used to assist needy students who are seeking to secure an education, and who are without the means to accomplish their desire.

In accordance with the system already in vogue at Randolph-Macon, the revenue from Mr. Branch's generous gift will be advanced to those students who make application for assistance with the view to return the amount loaned them after they have left college and have had the opportunity to earn money.

This plan has been the means of bringing many worthy young men to the college who otherwise would have been deprived of the benefit of a superior college education. The young men who have secured aid from the loan funds already controlled by the college have been able after graduation to make restitution to their Alma Mater for the succor they received from her at the time when it was so necessary to their education.

Mr. Branch has been a liberal contributor to the needs of Randolph-Macon College in the past. His last large contribution was for \$5,000 to the endowment fund of the institution. This was a portion of the \$40,000 raised in the city of Richmond among the prominent and wealthy Methodists and other friends of Randolph-Macon, by Dr. W. W. Smith, chancellor of Randolph-Macon system.

Among the other large donations to this particular fund was that of \$15,000 from Mr. James B. Pace, and \$7,500 from Colonel A. S. Buford, both of Richmond.

There are now several student loan funds at Randolph-Macon; among them that of Mrs. I. N. Vaughan for \$25,000; the "Anderson Fund," of \$2,000; the "Melissa Baker Fund," of \$5,000, devoted to the Woman's College, at Lynchburg, Va., and the "Winch Fund" of \$1,000.

The recent addition to this particular department through the liberality of Mr. Branch will enable the college to offer increased facilities to the struggling young men of Virginia and sister States.

Mr. Thomas Branch, father of the present donor, was also a substantial friend of the college during his life. He was for many years a member of its Board of Trustees and in his latter days contributed \$5,000 to its endowment.

It is stated that Mr. Branch has in

contemplation the establishment of a "Branch Chair," to be added to the faculty of Randolph-Macon, which will be endowed by him.

Through the subscriptions raised by the Twentieth Century Fund among the Methodists of Virginia, Maryland, and West Virginia, during the past year, over \$90,000 has been added to the general endowment of the schools and colleges under the Randolph-Macon system.

Mr. Branch would not discuss the matter of his gift last night. He is known, however, to be a strong friend of education in the State of Virginia, and believes that every effort should be made to afford increased facilities to the poor young men of the State to secure a higher college education.

The large endowments of the Northern institutions of learning have come through those who have been students in the past, and it is the conviction of Mr. Branch that the best way to get friends for the college is to have as many students in attendance as possible. Many of the most liberal supporters of the various educational institutions in the country are those who in their early college days have had to struggle with financial difficulties in acquiring their education.

It has been the experience of the colleges that these young men who have had to borrow the money for their college careers have generally been able and willing to make prompt return to the loan funds of which they have been the beneficiaries.

The revenue from the several loan funds at Randolph-Macon College are not devoted exclusively to the payment of tuition expenses. In many instances where the student is known to be worthy of assistance, aid is extended to him toward the defrayment of his general expenses while at college.—Dispatch.

## MEETING OF THE JOINT COMMISSION ON FEDERATION.

The Joint Commission on Federation, appointed respectively by the General Conference of the Methodist Episcopal Church, South, in 1894, and by the General Conference of the Methodist Episcopal Church in 1896, met by invitation of President J. F. Goucher at the Woman's College, Baltimore, Friday, March 21st, concluding its work the afternoon of the next day. A former meeting was held in Washington, D. C., in 1898, the results of which, as embodied in a series of resolutions, were submitted to our last General Conference in Chicago, and, with slight modification, were approved. The substance of them is:

1. The adoption of measures "for the joint administration of our publishing interests in China and Japan."

2. In our "missions in foreign lands \* \* \* the desirability of co-operative administration as a means for lessening the expenditure of funds in prosecution of the work."

3. "The taking of prompt steps for the preparation of a common Catechism, a common hymn book, and a common order of public worship."

4. The enactment of provisions by the General Conferences of both Churches "to the effect that where



either Church is doing the work expected of Methodism the other Church shall not organize a society nor erect a church building until the Bishop having jurisdiction in the case of the work shall be consulted and his approval obtained."

5. "The provision of a plan by which a travelling preacher of an Annual Conference in either Church may be received into an Annual Conference of the other Church, retaining his credentials, without the formality of having his orders recognized."

6. "That we have observed with much interest the growth of the Epworth Leagues in our respective Churches, and rejoice in the spirit of fraternity manifested in their biennial international conferences, and commend to the several governing bodies of the Churches interested the question as to whether official recognition of these meetings can be given, and whether authoritative regulations are required to increase or promote their efficiency."

For item 4 the following was substituted: "We recommend that the respective General Conferences enact provisions to the effect that where either Church is doing the work expected of Methodism the question of organization of the new societies or the building of new churches shall be left to the decision of the presiding elders and the preacher in charge, subject to the approval of the Bishop having jurisdiction" (Journal of General Conference of 1900, pages 369, 370 and 469, 470.)

The General Conference continued the commission during the quadrennium, "with full power, in connection with the Board of Bishops, the Missionary Board, and whatever bodies it may be necessary to consult, to carry out the provisions of this report."

The joint commission is composed as follows:

Methodist Episcopal Church, South: Bishop John C. Granbery, Bishop W. W. Duncan, Bishop R. K. Hargrove, Dr. E. E. Hoss, Nashville, Tenn.; the Rev. J. H. Dye, Camden, Ark.; the Rev. G. G. MacDowell, Judge Walter Clark, Raleigh, N. C.; Professor R. W. Jones, Oxford, Miss.; Colonel Asa Holt, Abilene, Texas.

Methodist Episcopal Church: Bishop S. M. Merrill, Bishop J. M. Walden, Bishop Cyrus D. Foss, Dr. John F. Goucher, Baltimore; Dr. H. G. Jackson, Chicago, Ill.; Dr. R. J. Cooke, Chattanooga, Tenn.; Judge Thomas H. Murray, Clearfield, Pa.; Mr. R. T. Miller, Cincinnati, O.; Mr. T. B. Sweet, Topeka, Kan.

All the members were present at the recent meeting except the Rev. G. G. MacDowell and Colonel Asa Holt, of the Southern branch. The Rev. R. P. Prettyman was appointed to take the place of the former. All the commissioners of the Methodist Episcopal Church were present.

At the opening session Bishop Merrill presided, and Drs. Hoss and Cooke were elected secretaries. The following rules of order were adopted:

"The chairman of the respective commissions shall preside at the sessions of the joint commission in alternation, and the secretaries of the two commissions shall act conjointly as secretaries of the sessions of said commission.

"In view of the greatness of the responsibility imposed upon us, and in view of our utter dependence upon divine guidance in a matter of so much importance, a half hour shall be spent in earnest prayer at the commencement of each daily session of the commission.

All resolutions, propositions, and reports shall be submitted in writing, signed by the member or members offering the same.

"No action of the joint commission shall be deemed valid unless by a majority vote of each board of commissioners.

"The deliberations of said commission shall be governed by the ordinary rules of deliberative bodies.

"Votes of the joint commission shall be taken by yeas and nays whenever three members of the joint commission shall require it."

The results of the several conferences, as far as they have been given out after final adjournment, are the reaffirmation of the resolutions adopted at the Washington meeting of 1898 and acted upon by our last General Conference, the adoption of a resolution of congratulation that fraternal relations in the home and foreign fields are becoming closer and increasingly productive of good results, the preparation of a common hymn book and of a common Catechism and order of public worship for the two Churches, the former to be prepared by a joint commission of eleven representatives of each Church, the latter by a joint commission of seven from each Church. The several commissioners are to be appointed in May next by the Bishops of the respective Churches, the present commissioners on federation co-operating in the selection.

The brethren on both sides testify to the admirable Christian spirit that marked all their deliberations, and to the desire of all to correct misunderstandings and reach an agreement that would promote a genuine and abiding fraternity between the Churches. The ratification of what they have done by their General Conferences is earnestly desired by them. There is universal gratification among the Methodists of both Churches in Baltimore over the outcome of these deliberations.

Pleasant social features of the meeting were a dinner at the Hotel Rennert on Thursday, March 20th, given by members of Southern Methodism to their commissioners; a splendid reception at the Woman's College on Friday evening, March 21st, to all the commissioners, at which, with President J. F. Goucher, Bishops Merrill, Foss, and Walden, of our Church, and Bishops Hargrove, Duncan and Granbery, of Southern Methodism, were in the receiving party; and a pleasant luncheon given by Dr. Goucher to the commissioners on Saturday, March 22d, at Vingolf Hall of the Woman's College Homes.—N. Y. Advocate.

WHEN YOU GO INTO A DRUG STORE to get a bottle of Painkiller, examine it carefully to see if it is made by Perry Davis, and don't be persuaded to take something "just as good" because it is a few cents cheaper. There is only one Painkiller, "Perry Davis'." Large bottles, 25 and 50c.

ANNUAL MEETING GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, JACKSON, MISS., MAY 14-17, 1902.

One fare for the round trip from all points to Jackson and return. Tickets on sale May 12th 13th, and 14th, return limit May 30, 1902.

CONFEDERATE VETERANS' REUNION, DALLAS, TEXAS, APRIL 22-25, 1902.

One cent per mile each way for the round trip applying from all points. Tickets on sale April 18th, 19th, and 20th, with return limit May 2d, except by depositing tickets at Dallas, and upon payment of 50 cents, extension of return limit may be had until May 15, 1902.

MEETING GRAND COUNCIL ROYAL ARCANUM, RICHMOND, VA., APRIL 15, 1902.

One and one-third fares for the round trip from all points within the State of Virginia. Tickets on sale April 13th, 14th, and 15th, with return limit April 20th.

GRAND LODGE OF VIRGINIA, I. O. O. F., PORTSMOUTH, VA., MAY 13-16, 1902.

Four cents per mile one way for the round trip from points within the State. Tickets on sale May 11th, 12th, and 13th, with return limit May 17, 1902.

BAPTIST STATE CONVENTION VIRGINIA, PETERSBURG, VA., MAY 14-18, 1902.

Four cents per mile one way for the round trip from points within the State. Tickets on sale May 12th, 13th, and 14th, with return limit May 21st.

SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Federation Woman's Clubs, Los Angeles, Cal., May 1st to 8th.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.

VERY LOW RATES TO THE NORTHWEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG,  
Gen. Pass. Agt., Trav. Pass. Agt.,  
Roanoke, Va.

GENERAL CONFERENCE, M. E. CHURCH, DALLAS, TEXAS, MAY 7TH, JUNE 7TH, 1902.

For the above occasion the Southern Railway begs to announce one fare plus \$2 for the round trip from all points on its lines to Dallas and return. Tickets to be on sale May 3d and 4th, with return limit June 9th, except that by deposit of tickets with joint agent at Dallas on or before May 20th, and on payment of 50 cents, an extension to June 30th may be obtained.

The Southern Railway offers the choice of routes to Dallas, but the trip must be made in both directions over same route—through Asheville (Land of the Sky) and Memphis; through Atlanta, Birmingham and Shreveport; through Atlanta, Birmingham and Memphis, or through Atlanta, Montgomery and New Orleans.

For detail information call on or write any agent of the Southern Railway, or to . C. W. WESTBURY,  
D. P. A., Richmond, Va.

RICHMOND TO DALLAS VIA SEABOARD AIR LINE RAILWAY—CONFEDERATE REUNION, DALLAS, TEXAS, APRIL 25-26, 1902.

The Seaboard Air Line Railway will sell tickets from Richmond and other points on its line to Dallas, Texas, on account of the above occasion, at a rate of one cent per mile in each direction for the round trip, short line mileage. Tickets on sale April 18th, 19th, and 20th, with return limit May 2d, and holders of tickets may have their tickets extended until May 15th by paying to the joint agent at Dallas, on or before April 30th, the small fee of fifty cents. Rate from Richmond to Dallas and return \$28.65.

The Seaboard offers the choice of routes, going via New Orleans or via Atlanta, Chattanooga and Memphis.

There will be a special train out of Atlanta 5 o'clock Sunday afternoon, April 20th, which will be run solid to Dallas, Texas. This train will consist entirely of tourist sleepers. Passengers can leave Richmond 10:37 Saturday night and reach Dallas Tuesday morning at 5:45. One change of cars only.

For further information apply to W. J. MAY, City Ticket Agent.  
Z. P. Smith, District Passenger Agent, 1006 East Main street. 'Phone, 405.

CENTENNIAL CELEBRATION SALEM FEMALE ACADEMY, WINSTON-SALEM, N. C., MAY 22-29, 1902.

From all points within a radius of 200 miles of Winston-Salem, tariff one. From all points in the territory beyond the 200 mile radius, one fare for the round trip.

## TENT FOR SALE

We have bought a larger tent, and must sell at what it will bring the one used last summer in revival work. It is in good condition, having been used only for three series of revival meetings; is circular in shape and fifty feet in diameter. Will sell for half cost. Address GEO. H. WILEY,  
Methodist Mission, Richmond, Va.



(Continued from page 10.)

stairs? What rounds of gladness. What laughter of eternal glee! Follow the ark, and it will lead you to the crossing into the reunions of the home where you will never part.

As our sorrows are new, our joys are new and all our experiences are new. Our life is one long discovery of things that we did not know and could not know, because we have not passed this way before. We have found, for instance, that gratitude is the rarest of virtues. You used to suppose that if you do a kindness it will be fully appreciated and reciprocated. You have found out by experience, as you could have found out in no other way, that gratitude is apt to be only another ax to grind. While there is a possibility that you may return still more service you are thanked, but when you can return no more advantage you are dropped. Here is a man whom you have helped in political elevation. When the time comes for the compliment to be returned, you are not only refused help, but you receive positive opposition. You have found out that you should do the right thing not with respect to reward or gratitude, but because it is the right thing to do. Many are miserable because they are all the way looking for gratitude which they cannot find. You might as well go down Pennsylvania avenue, Washington, or Broadway, New York, or Tremont street, Boston, your eyes scrutinizing the pavements looking for turquoises and emeralds and rubies. Perhaps you might find them, but there is not much probability that in fifty years you would find one of them.

#### Surprising Discoveries.

No one has come to midlife who has not been stung of ingratitude. On the battlefield of Alma in 1854 a wounded Russian was crying in anguish of thirst for water. Captain Eddington of the English army ran to him and gave him drink. As the captain was running by to join his regiment the wounded soldier shot him. Almost all languages have proverbs setting forth this perversity. English proverb, "Bring up a raven, and it will pick out your eyes." Arabic proverb, "Eat the present and break the dish." Italian proverb, "The ass, after having drunk, gives a kick to the bucket." An old proverb says, "If God were to be so complacent as to carry us on his back to Rome, we would not thank him for his pains if he did not also set us down in an easy chair." You will never be happy in this world if you do not do all the good you can and look for no responsive gratitude. All the damage I did a man who is my enemy was to take him from a position where he received \$700 a year salary into a position where he has ever since received \$2,500 a year. He never forgave me, but has pursued me with a pen vitriolic ever since. The worst enemy you ever had is the man you introduced and favored and helped. But be not disturbed or even irritated. You are no better than your Lord. If the world had had any thankful appreciation of his coming it would have filled that Bethlehem caravansary with flowers, which bloom there clear on into the December month, and Herod, instead of attempting his death, would have sent a chariot to fetch the infant to the palace, and the oyer and terminer of Pilate's courtroom would have pronounced him not guilty, and instead of a cross and a crown of thorns it would have been a coronation, with all the mighty ones of the earth kneeling at the foot of his throne.

Another discovery that surprises us because we had not passed this way before is the fact that if two be in quarrel or in war with each other the one who is the most wrong is the hard-

est and the slowest to make up. Who wrote them I know not, but I cut these two lines out and pasted them in my scrapbook twenty years ago, for the words are so strikingly true:

Forgiveness to the injured does belong,  
But they never pardon who have done the wrong.

We talk about the great discoveries of the age, the electric power, the steam power, the telescopic and microscopic power, but do not say anything about the discoveries we all make year by year and day by day. There are surprises all the time. It is a new road we are traveling. "Ye have not passed this way before."

#### Our Only Opportunity.

But closely allied is the other fact which we hinted at in the opening—that we will not pass this way again. This is our only opportunity for doing certain things that ought to be done. On all sides there are griefs we ought to solace, hunger we ought to feed, cold that we ought to warm, kind words that we ought to speak, generous deeds we ought to perform. All that you and I do toward making this world better and happier we must do very soon or never do at all. Joshua and his troops never came back over the way they were marching toward the crossing of the Jordan. The impress of the sandal or the bare feet of each soldier showed in what direction he was going, but never did the impress of the sandal of any one of them show that he had returned. We are all facing eternity to come. There is no retreat. Alertness and fidelity would not be so important if we could truthfully say: "I will be back here again. The things I neglect now I will do the next time I come. I will be reincarnated, and I will resume my earthly obligations. Having then more knowledge than I have now, I will discharge my earthly duties better than I can now discharge them. I do not give solemn farewell to these obligations and opportunities, but a smiling and cheery goodbye until I see them again." No, we cannot say that. There will be no new and corrected edition of the volume of our earthly life. After we make exit from the stage at the close of the fifth act we cannot re-enter. How many millions of people have lived and died I know not, but of all the human race who have gone only seven persons that I now think of have returned, the son of the widow at Zarephath, the young man of Nain, the ruler's daughter, Tabitha, Eutychus, Lazarus and Christ. Among all the ages to come I do not suppose there will be one more who will return to this life, having once left it.

#### Put Your Trust In God.

At this point I ask you to notice the fact that my text does not call attention to the crossing of the Jordan, but to the way leading thereto. We all think much of our crossing of the Jordan when the march of our life is ended, but put too little emphasis on the way that leads to the crossing. What you and I need most to care about is the direction of the road we are traveling. We need have no fear of the crossing if we come to it in the right way. In other words, we need not care about death if our life has been what it ought to be. We will die right if we live right.

What an absurdity it would have been for Joshua and his men to have asked each other questions like these: "How can we cross the Jordan if we get there? Will not the water be too deep to allow us to wade? Will we not all be so saturated that we may lose our lives by exposure? How many of us can swim? Had we better not wait until the annual freshet has subsided?" No such folly did they commit. They were chiefly anxious about the way that they had "not passed before"

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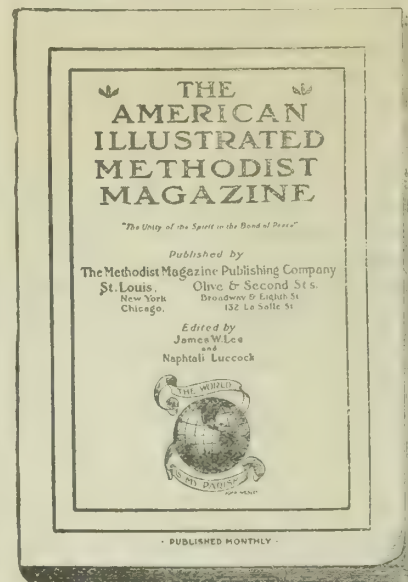
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Blackstone Standard	is	\$15.20,	but it actually runs	\$16.54
Alliance	"	15.20,	" " "	17.71
Hard Cash	"	16.70,	" " "	18.96
Bellefonte	"	21.20,	" " "	23.59

This shows that the average excess on the above Brands is \$2.12½ per ton, which is not only greater than any other factory gives you, but is more than we have ever given before.

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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 15.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., APRIL 17, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

We will give our friends a statement  
in reference to the Mann liquor license  
law next week.

The railroads have extended the time  
in which tickets can be purchased to  
attend the General Conference at Dal-  
las till midnight Monday, May 5th.

On another page we publish an edi-  
torial by Bro. Richardson, of the South-  
ern Christian Advocate, and the chair-  
man of the South Carolina delegation  
to the General Conference. We are  
glad to hear him talk. He rightly says  
that the great questions are, "Did the  
Agents deceive the Senate?" and "Did  
the Book Committee defend their con-  
duct?" These are the great issues. On  
these it is believed that a majority of  
the General Conference will be agreed.  
The question of what to do with the  
money is the third question in the  
chain, but cannot be considered at all  
until the first two are settled. The  
reason it has been so widely discussed  
is that there has been great difference  
of opinion on this point among those  
who are agreed on the first two. With  
many of us the first two questions have  
passed out of the range of discussion  
and are accepted as sad, solemn and  
settled facts.

### THE ARMY CANTEEN.

The editor had the honor at the meet-  
ing of the National Anti-Saloon League  
in Washington last December to intro-  
duce resolutions in reference to the  
best method of effectually destroying  
the saloon feature of the army canteen  
or post exchange. Those resolutions  
urged the wisdom of introducing posi-  
tive as well as negative legislation to  
abate the saloon nuisance in the army.  
It was urged that innocent and health-  
ful amusements and light, non-alco-  
holic beverages be given to the sol-  
diers in place of the saloons—temper-  
ance saloons, in fact. The League  
adopted the resolutions, and has been  
working to secure the framing and pre-  
sentation of such measures as will pro-  
vide a healthy substitute for the old  
saloon.

Senator Hansborough has intro-  
duced the following amendments to the  
army appropriation bill:

1. "For the construction and main-  
tenance of suitable buildings at mili-  
tary posts and stations for the conduct

of the exchange store, school, library,  
reading, lunch, and amusement rooms,  
gymnasium, and so forth, one million  
dollars."

2. "To take the place of the funds  
heretofore accumulated from profits of  
the canteen, six hundred and seventy-  
five thousand dollars."

Now, if the real friends of the army  
want to do something for its good, they  
should write at once to our Senators,  
Daniel and Martin, and to the repre-  
sentatives of the various districts in  
which our readers may live. Spend  
enough time, stationery and stamps to  
do this. Do it yourself and urge all  
your friends to do so. We must speak  
our minds on these great questions,  
and let people know where we stand.  
The drunkard-makers and their friends  
speak their minds and work for their  
cause. They are heard because of their  
much speaking. We will be heard if  
we speak. Our representatives cannot  
know what we think unless we tell  
them. Write at once.

### "THE EDUCATIONAL OUTLOOK IN VIRGINIA."

My attention has been called by a  
friend to the address of Miss Parrish,  
recently published in the Dispatch on  
the above subject, it being the address  
delivered by her on February 1st, of  
which address a report was given  
in the Dispatch at the time, upon  
which report I based some comments,  
which were published in the Dispatch  
of February 7th. Absorption in other  
matters had well-nigh driven the sub-  
ject from my mind, but upon reading  
the address this morning, I thought  
that I should say something in refer-  
ence to it.

First of all, I think that thanks are  
due me from the readers of the Dis-  
patch for the publication of the ad-  
dress. It is not only interesting, but  
it is helpful and stimulating, and to  
those who were fortunate enough to  
hear it delivered, the personality of the  
speaker made it even more impressive  
and suggestive. It was unfortunate,  
however, that the whole address was  
not written out in full, and then no  
question could have arisen as to what  
was said, and it so happens that none  
of my criticisms are upon the part of  
the address which was written out in  
full, but upon the remarks which were  
made by Miss Parrish from her notes,  
which notes she says she has ampli-  
fied from memory, and of which she  
says: "It represents what I meant and  
what I believed. As to whether this or  
the reporter's version is more nearly  
correct, I can only appeal to the com-  
mon sense of those who know how fre-

quently reporters misunderstand, and  
to the candor of those who heard me."

I am not able to sit in judgment upon  
the question of whether the reporter  
listening and taking notes, or Miss  
Parrish amplifying her rough notes  
from memory is the more accurate;  
that is a matter for them to settle. It  
is my place to take what Miss Parrish  
says she meant to say, and what she  
thinks she did say, and see whether it  
is still open to my criticism, that she  
had made some statements which are  
too sweeping.

After a careful reading and reread-  
ing of her own statement of what she  
meant to say, I think that I am justi-  
fied in repeating the closing sentence  
of my comments of February 7th: "In  
discussing this matter, there is no in-  
tention to reflect upon the ability of  
Miss Parrish, or to deny that there are  
many improvements needed in our edu-  
cational work, but the statements are  
entirely too sweeping; the facts do not  
justify such broad generalizations, and  
the encouraging features and improve-  
ments in our educational work are not  
given the place that one would natu-  
rally expect in an address upon "The  
Educational Outlook in Virginia." My  
criticisms of the address were specially  
directed to her strictures upon denomi-  
national schools, and upon female sec-  
ondary schools in particular. I criti-  
cised her illustration of the election of  
a principal at Farmville as a proof of  
the evil of sectarian zeal. Her address  
as given by her to the Dispatch con-  
tains this illustration, and, strange to  
say, although she gives an explanatory  
note of fourteen lines, she does not  
withdraw this statement or express re-  
gret for her mistake, but simply says  
that she will give the name of her in-  
formant privately, if desired. The  
willingness to believe that sectarian  
zeal would lead to such a betrayal of  
trust, by such prominent citizens,  
would indicate an estimate of denomi-  
national ideas of education which I  
do not believe to be warranted by facts  
as they exist in Virginia. I cannot  
agree with Miss Parrish that the rival-  
ry of denominational schools for boys  
and girls is a real evil in Virginia. I  
do not know of facts to warrant any  
such sweeping statement. I do not be-  
lieve that denominational schools drag  
each other down. I do not believe that  
we have enough good secondary schools  
in Virginia. I believe that every de-  
nomination should have more, and I  
believe that every time a denomina-  
tional school stimulates another de-  
nomination to establish one, that in-  
stead of the first one being dragged  
down, it will be made better. I told

Dr. Nelson on last Thursday that if  
he was going to establish a secondary  
school in Southside Virginia, that I  
would be very glad to have it placed at  
Blackstone. I do not believe that any  
such rivalry exists among the denomi-  
nations in Virginia as would be in-  
ferred from Miss Parrish's statements.  
They are too sweeping.

Now as to the female secondary  
schools: As I said in my former criti-  
cism, "the secondary schools do need  
greatly many things," but I think that  
here, again, the statements are too  
sweeping and do not give sufficient  
credit to the secondary schools, which  
are doing honest work, and which have  
college-bred men and women in charge  
of their various departments. I do not  
mean that she should have mentioned  
any special schools, but I do mean that  
in an address on "The Educational Out-  
look in Virginia" one has a right to ex-  
pect that some notice should be taken  
of the effort which has been made by  
a number of educators to establish gen-  
uine secondary schools, with thorough  
courses and college-trained teachers.

I honor Miss Parrish for her ability  
and for her work's sake. I think that  
her address was stimulating and really  
helpful. I regret that the portion of it  
which was not written out beforehand  
was not as well balanced as that which  
was written out, but that, of course, is  
not surprising, and often happens from  
speaking from notes. I hope she will  
understand the spirit of my comments  
on her address.

And now, if I may be permitted to  
speak of another matter, which was re-  
ferred to in her address, I think that it  
will be seen that the most important  
fact to be considered at the present mo-  
ment in reference to the "Educational  
Outlook in Virginia" is "The General  
Education Board, and Our Attitude To-  
ward It."

### THE GENERAL EDUCATION BOARD AND OUR ATTITUDE TO- WARD IT.

I have been somewhat surprised that  
so little has been written concerning  
the General Education Board by the  
leaders of our educational work in Vir-  
ginia. I have been much interested in  
the matter ever since it was brought  
to my attention in a conversation with  
Dr. Robert Frazer, who is himself  
greatly interested in the work, and I  
have read with care everything that I  
have been able to find on the subject.  
It is of such great importance that I  
have thought it should be discussed by  
all of our papers, especially in view of

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

So when Sunday came Edward pulled his books down in the afternoon and began to study. He had been to church in the morning and expected to go again in the evening. His old habits in which his mother had trained him were still strong, and in fact he had prided himself on the way he had kept his Sundays since leaving home.

But he excused himself now by saying that he needed the time that Sunday afforded to get caught up in his studies. He studied for nearly two hours, making good headway and counting the time he was saving as good to put into his debate.

At the end of two hours he went out for a walk with one of the boys in the hall, who had dropped in rather suddenly.

Edward felt a little confused to be caught with his books open on his table as his visitor came in.

"So you've come to it all right, eh?" asked Ladd as he helped himself to as if he were a guest. "I said he was getting 'beloved,' like so many of the fellows here, and the president's hour there's

anything going on Saturdays."

"Do many of the fellows study on Sunday?" asked Edward as he put on his hat and overcoat. He really did not know, and Ladd was a junior and had a much larger acquaintance.

"Do they? More than three-fourths, I should say. Oh, yes; it's the regular thing. Sunday's a hard day to get through, don't you think? We can't read the papers all the time, and there's a limit to church."

Edward was silent. He was not yet in a position where he felt like arguing for the Sunday study, or trying to defend it. At the same time he began to justify it on the score of necessity, and when the week was gone and another Sunday came he found it much easier to silence any scruples he may have had before. He even picked up one of his books in the morning before going down to church, and in the afternoon when he took the books down again he seemed to be relieved to think that one of the studies had been got out of the way in the morning.

When evening came, he went over to get Freeda to go with him to some special service down town.

It was a bright, frosty night, and they walked both ways. Edward as usual was silent until Freeda had asked a few questions.

"Are you working too hard, Ned?"

"No, I don't think so. I feel well enough. I'm pegging away at the debate all my spare time. It comes off this week Friday, you know."

"You have worked very hard on it, haven't you? I do hope you will win it," said Freeda, who, in spite of her disappointment in Edward, that he had not made a decision during the evangelistic meetings just closed, still felt the deepest possible interest in her

brother's success and was very enthusiastic in her praise of his scholarly abilities.

"I shall do my level best. Are the girls coming out to the debate?"

Edward asked because there had been in past years a noticeable lack of interest on the part of the girls in the annual debate.

"Are they? Why, they are coming over in a body. You don't seem to realize, Ned, that you are very popular at the ladies' hall."

"Am I?" Among Edward's really sterling good qualities was an absence of conceit. If he prided himself on his morality overmuch, he was at least free from that pride of intellectual attainments or physical attractions that distinguished a good many college students. He was not a ladies' man, as Willis always was, and so far he had no special friends among the girls except Freeda. He did not seem to care one way or the other. He was one out of a very few men in college who probably never looked over to the girls' side of the room during chapel. And in classroom he managed to have a seat at the end of the row as far from any girl as he could get. He did not dislike girls' company. He was simply indifferent.

"You ought to have heard the girls talk about your great football play at the last game on the home grounds," said Freeda, who felt a little vexed at Edward's silent indifference.

Edward laughed a little. "Some day I suppose I'll fall in love and be as big a fool as some of the other fellows. You'll have to take second place then. Unless," he added with a lightness of speech not characteristic of him, "unless you do the same thing, and then you won't care."

Freeda was silent, and Edward was afraid he had hurt her feelings in some way.

"Did I hurt you, Freeda?" he asked more as he used to speak when they were together on the farm.

"No, Ned," she replied softly, and they both walked on for some distance without talking.

"I have a little confession to make, Freeda," at last Edward spoke, his old habit of extreme truthfulness compelling him to the statement. "I've had to study on Sunday lately. I've been so busy I couldn't get my lectures any other way."

"Don't do it, Ned," Freeda urged after a moment, during which Edward had a conviction that his confession had affected her disagreeably.

"Don't you?"

"No, I don't believe in it."

"Nor Miss Seton, either?" asked Edward, a little ironically.

Ida Seton was a great friend of Freeda's and was rooming with her this term.

"Yes, Ida studies once in awhile on Sundays," said Freeda, reluctantly. "I can't make her see it the way I do."

"There's nothing very wicked about it."

"No, but it's foolish. You don't gain anything by it in the long run."

"Then I don't see," answered Edward, with a growl, "why the professor gives it to us so heavy for. Fridays they give us a double dose, as if they expected us to study on Sunday. Ladd told me today that more than three-fourths of all the fellows have to study on Sunday."

"They think they have to, maybe. But they don't really have to. Besides, Ned, you know mother would not like it, and the president must be opposed to it."

"He's never said anything against it."

"No, but he may at any of his Friday talks. Tell me, Ned, if the president comes out against it, will you give it up?"

"I will if Miss Seton will," replied Edward, laughing.

"I'll tell her," replied Freeda quickly.

"No, don't do that!" cried Edward, feeling alarmed at the idea.

"I shall, though. You've promised." Freeda laughed, and all Edward's remonstrances, which lasted until they parted at the door of the hall, would not change her purpose.

"Oh, well, she won't give it up any way," was Edward's parting shot as he left Freeda.

"I'll see about that," she replied, and she was silently determined that he should be made to keep his word if she had any influence over her roommate. It was perhaps a coincidence that the president chose for his Friday talk that very week the subject of how best to spend a Sunday in college. Edward afterward charged Freeda and one or two other girls who felt as she did with having been to the president and urged him to speak on the subject. Freeda did not deny that she had talked with the president on the matter, and the very next day after her talk with her brother; but she said she had not asked him to take the subject for one of his Friday talks. He had told her that for some time he had been intending to do so anyway.

The college listened with peculiar interest that day. Probably more than half of the entire student body was in the habit of more or less Sunday study.

The president spoke briefly of several good ways for a student to use the day, and then went on to give his reasons why Sunday study was not only unnecessary, but absolutely harmful in the long run:

"First.—First of all, you need one whole day in the week for complete change of programme. To keep right on studying seven days in a week is contrary to God's great law of change and rest.

"Second.—If you are in the habit of thinking that the Saturday study does not remain as fresh with you as the Sunday study, probably your method of study, especially of memorizing, is at fault. You need to memorize so as to retain the lesson for a longer period than simply one day.

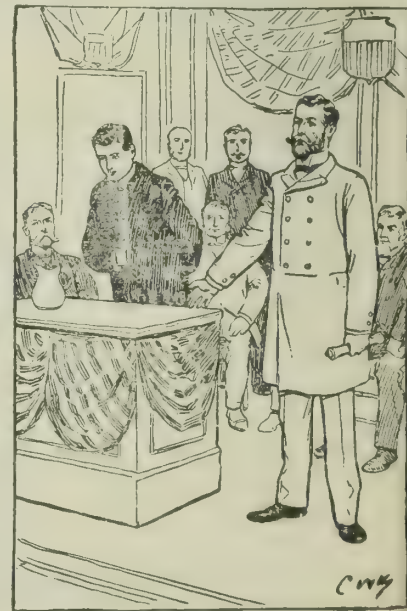
"Third.—The Sunday study is apt to dull the mind instead of brighten it. Experience seems to prove the truth of this statement. The best students in my university were the men who rested on Sunday or at least did some work in connection with the day that gave them new ideas of other things outside of a regular college course. The college student who is interested in nothing but the books and studies of his college life will develop in a small way. He needs to give the religious life a chance at him, a full sweep unhindered by the books that have held his attention during the week.

"Fourth.—In some way a change of the weekday holiday from Saturday to

Monday would be desirable. I am somewhat in favor of that plan, and in some colleges where it is adopted the results are excellent. But whether such a change is ever made at Hope or not the excuse that the student must study on Sunday because Saturday is his rightful play day does not hold good. It does not, because the students who manage to get their Monday lessons without studying on Sunday prove my statement. If it was an absolute necessity to study Sunday for any reason, then that necessity would be seen in the failure of those students who refuse to use Sunday for study. Monday failures in the classroom do not come from an absence of Sunday study. They come from other causes.

"Fifth.—We are here in this college for something in addition to the things we can find in the textbooks. Sunday comes to us for the purpose of giving us an opportunity to enrich our lives with meditation and rest and service. A college student will grow narrow and selfish unless he does something on Sunday that he does not do on other days. Teach a class somewhere in the church where you attend. Help some Christian cause that needs it. Use the day for building up tired physical and mental forces, but I beg of you do not use the day, even a small part of it, to study the college lessons. It is harmful to mind and body, and in the long run it will leave you poorer in spirit and in all those qualities that go to make a full grown man and woman."

Edward was busy that afternoon getting ready for the debate in the evening, and he did not have time to see Freeda and comment on the president's talk or ask her what Miss Seton was going to do. He went up to his room right after dinner and lay down for half an hour. Then he went over the whole debate carefully. He went down town and carried his papers and immediately after supper went to his room again, rested for a little while, dressed for the evening, and then spent the time until he was expected at the chapel in rehearsing his speech. He was not afraid of forgetting it, and he thought he had no timidity before an audience. The only thing that gave him any trouble was the selection of the judges. Two of them were pronounced partisans in politics. He knew enough about the whole debate over the Philippine question to feel afraid that his side of the



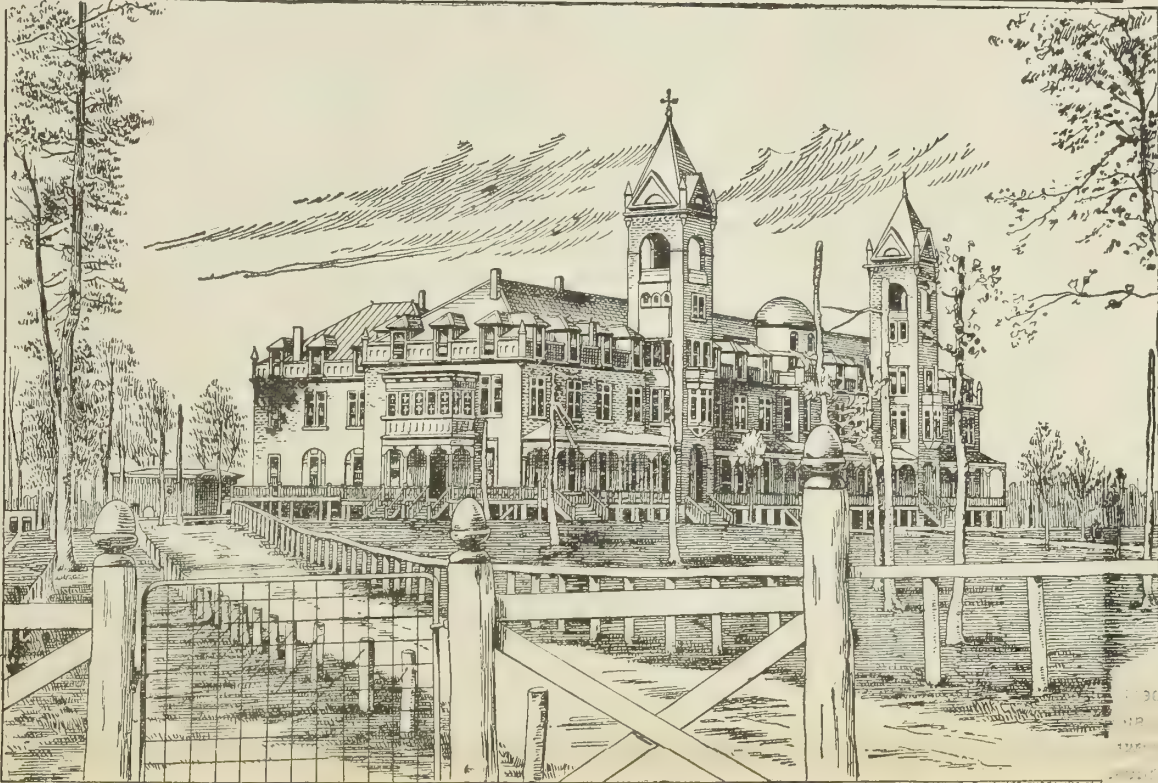
The president went forward and introduced Edward.

question would be contrary to the political views of these two men. Yet they had been selected as judges who would give an impartial decision, and Edward had enough magnanimity to give them credit for treating him fairly.

(To be continued.)



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## Communications.

### ON THE WING AGAIN.

After Chicago, St. Louis. But I do not know that it will always be so. No city in America is more eligibly situated for a great metropolis than St. Louis, and it is growing by leaps and bounds. I went to St. Louis on invitation of the Epworth League Union to address the Leagues of the city at Centenary church, and we had a great meeting. My, how they sung! Such singing throws the finest choirs into the shade, and inspires the heart like the roll of the drum in the lull of the battle. McMurray, the presiding elder, is a leader who leads. Under his masterful policy, Southern Methodism is flourishing in St. Louis. I have solved that presiding elder problem, which gives you all so much trouble in old Virginia, as well as others elsewhere. Get rid of the fossils and put men of enterprise in the office like McMurray. You won't want to get rid of them then, or to limit the term, or to rotate them in office. Holding Quarterly Conferences is the least thing McMurray does. He is planning to build new churches, to renovate old ones, to help weak ones, to secure strategic sites for future occupation. He is an organizer and a leader, a genuine field marshal, marching at the head of his men to victory. I think he fooled the Bishop. Mac is not yet forty, but his hair is as gray as if he carried a record of sixty summers, and the Bishop perhaps thought he was getting a safe, slow, dear old "beloved," like so and so, who jog along and ask that famous question: "How much has been collected the present quarter for the support of the ministry, and how has it been applied?" McMurray is a sure enough presiding elder; and if the Bishops would put such men in the office, and the Conference would superannuate a lot of mere machine men, we would hear less complaint about presiding elders. Don't abolish the office, but abolish fossils in it. Methodism needs leaders, broad, up-to-date, progressive, full of enterprise and enthusiasm and faith.

From St. Louis I dropped down to Lumberton, Miss. Lumberton is a thriving little town about eighty miles from New Orleans on the Northeastern Railroad. Here I have located my industrial school, which will be known as the Lumberton Manual Labor School. The enterprising citizens of Lumberton have given me one thousand acres of beautiful land adjoining the town, bounded on one side by the Northeastern Railroad, and on another by the Gulfport and Ship Island. It is high, rolling, well-watered with running streams, and admirably adapted to our purposes. There are men of large means and public spirit behind the scheme to establish a school where an industrious boy or girl, who is willing to work, may get an education and learn a useful trade, and pay for it by his work. Industrial education is a great need of the times. And some plan is also needed by which an industrious poor boy or girl may get such an education without going in debt for it. It is true that by various methods self-reliant youth may get an education at any of our institutions of

learning. A great many poor boys work during summer vacation and manage to pull through by a close economy. That is one way, but it is a precarious one. Some get scholarships or State appointments. That is another way, and good for the successful ones. Some borrow money, and give their obligation to repay it when they are through. That is another way, and a mighty bad one, for it leaves the poor fellow to start in the race handicapped by debt. Now, in our manual labor school we propose to obviate these disadvantages. We don't give the student anything and humiliate him by making him an object of charity. Neither do we credit him, and get him in debt. When he gets through with us, he will have a good education, be the master of a useful trade, have paid for everything he got by his work, and be ready to enter the labor world a skilled workman, to command the highest wages.

Of course there are plenty of skeptics who say this can't be done. But thank God the skeptics don't run this world. Some of us believe that it can be done. The men that are putting their money into it are mighty shrewd business men, and they believe it can be done. The public feel an interest in such work because it aims to meet important economic wants. Why we have hardly got started, yet I have just received a letter from the editor of a leading magazine in New York asking me to send him an account of "your most interesting experiment" for his magazine—invited into a national journal before we are fully born. Here is a Michigan millionaire asking "the privilege of subscribing to a school on that plan." That shows how the public regard such an educational enterprise.

We will hardly be able to show much except a fine site as you go on your way to Dallas, but when you come to Mardi Gras next year book yourself to lay off a day or two at the Lumberton Manual Labor School. It is lovely down here now. The wide spaces of these vast pine forests are flooded with sunshine, the bayberry blooms fill the air with rich perfume, our feathered friends have all come back, and the woods are full of song. While you are wrestling with the serious problems of ecclesiastical legislation in the sweltering committee rooms at Dallas, I'll be riding over my wide acres amid the glorious quiet of field and forest, planning for our work and looking up "through nature unto nature's God."

I have been re-elected president of Logan Female College, at Russellville, Ky., for another year, and will also have charge of that institution. I'm getting ahead of you, Mr. Editor. You have one school, but I have—two. And who knows but that I may yet become a "chancellor" like Dr. Smith! The "authorities" had no further use for me, and virtually told me to look out for myself; and as sure as your name is "Jimmy" I don't intend to play the role of a clerical Micawber, and suck my thumb till something "turns up." I had to paddle my own canoe at the start, and I haven't forgotten how. Now I am going to have a school where I am going to teach boys, and girls, too, to be self-reliant, to work out their own salvation, to take for their motto and

live up to it, "Find a way, or make one" through the world.

At this writing I am in a good meeting in Meridian, Miss. I am preaching the glorious Gospel two and three times a day. There are extensive railroad shops here, where they build everything from a hand car to a locomotive. I have just been to preach to the men at the noon recess, and we had a fine service. I enjoy preaching to working men. These stalwart toilers at forge and machine gave close attention while I talked about Jesus the Carpenter. I always try to have a few anecdotes ready with which to catch the attention of the careless. I did not need to use any on this occasion for that purpose, but I did use one for illustration, and it instantly caught their ear. I was exhorting them to put absolute confidence in Jesus, and follow the path of duty loyally to Him marked out, though they might not be able to see far ahead. I told them that path was sometimes like a railroad track. The man on the engine couldn't see the curve, and it looked at a distance like the train was going to dash right into the hillside. Then I told them the story of the two Irishmen who had just arrived in America from the old country. They had never seen the railroad, and their first view of the cars was a train on the Hudson River road dashing around a curve and darting into a tunnel. After it had disappeared, Mike turned to Pat and said: "Pat, what d'ye think of it?" "Faith," said Pat, "Mike, I was thinking suppose it had missed the hole!" But when we are on the track there is no danger of missing the hole. That little story clinched the sermon. If you are going to preach to railroad men, don't dabble in Kant. By the way, a railroad shop is a splendid place to study men and ways of reaching them. These men expelled a man from the Meridian shops last week because he used profane language. God bless labor that runs its work on that line.

S. A. STEEL.

### PERSONAL AND OTHERWISE.

BY R. N. PRICE.

Mr. Editor,—You expressed a regret that I shall not be a member of the next General Conference. Thanks. I located in 1898, and was not readmitted till 1900. This dropping out of two links in my itinerant chain, just at that part of the chain, rendered me ineligible to a seat in the General Conference. This was known to some of the members of the Conference; but I got a complimentary vote all the same. I came near being elected a delegate, and was elected first alternate; but made a virtue of necessity by declining the honor. Hoss was chosen at the head of the delegation; Richardson and Waterhouse were elected second and third in the delegation. I can't say how our delegation will vote when the issue is joined in the General Conference at Dallas.

The letters of Senators Hoar and Vest put a new face on the question. They say that, in their opinion, every cent of the money should be returned. So say I. Also, Senator Vest believes that Hoar or Hale will introduce a resolution demanding a return of the

money, unless the General Conference orders its return. My opinion is, that we should return the money, whether it is demanded or not; and whether there is a prospect of its being voted to us again or not. The trouble could have been nipped in the bud four years ago. The thing was known at our last General Conference. At that time it should have been taken to settle the matter honorably. We could have saved our manners and our money. But we have lost our manners, and stand a chance to lose our money.

This question should be kept before the General Conference delegates in the elections, especially in that of the Resolutions Committee. We should be careful to have wise men at the head of the affairs. Stahlman and his like are competent to run a great Church. In the way, I understand that Stahlman is still a member of the Methodist Episcopal Church, South, although he acknowledged before the senatorial committee that he intentionally deceived the Senate as to the question fee.

Kelley had to step down and apologize because he apologized for Emma Abbott, a woman actor. Two months ago he canvassed for Governor on the Prohibition ticket, when he had the consent of his presiding elder and his place was temporarily supplied, was sufficient cause for his suspension from the ministry. Poor Steel, that honest, brilliant man, was hounded for God knows what. Morrison was expelled from the Church for attending a camp-meeting in Texas after being ordered away by a resident pastor. But Major Stahlman is still a member of the Church in good standing. Can you tell me, Mr. Editor, what all this means?

I understand that Major Stahlman has sued Editor Palmore for libel. This reminds me of an incident. Some years since one of our Holston ministers (a man from the North) was talking of suing a certain layman who had been writing him up—suing for his character. An old local preacher hearing it, said: "If I were in his place, I would not sue for my old character; I would sue for a new one."

The Publishing House affair has soured a good many of our people throughout the connection. A prominent lawyer of Morristown, who longed to the Methodist Episcopal Church, South, in 1898, has withdrawn from the Church. His disaffection towards the Church began in the Publishing House matter. Another prominent man in the Church here has taken very little interest in the Church since 1898, except to pay his assessments. This spirit of disaffection prevails, I doubt more or less throughout the Church, and it ought to be, and can be cured by some stalwart action by the coming General Conference. Let us pray that the Holy Spirit may rest upon that body and guide it to wise conclusions in the Publishing House affair, and everything else. I trust the Bishops will, in their address, make such wise recommendations as will start legislation in the right direction. I am anxious to see something done for the local ministry. Legislation in recent years has not favored this branch of the service. It is falling in disrepute and inefficiency. In the



tions it is a comparative nullity. But on the circuits, especially in sparsely settled districts of the country, it is still needed. It is a valuable arm of the service. We can't do without it. The local ministry is, at least, equal in numbers to the travelling ministry; and its rights ought not to be ignored. It is not right to class the local ministry with laymen. They are not laymen. At present local preachers have only a *quasi* reputation in the councils of the Church. One of the four delegates from a district to the Annual Conference may be a local preacher. One fourth of the lay delegates from an Annual Conference may be local preachers; and yet a district may send no local preacher to the Annual Conference; and the Annual Conference may send no local preacher to the General Conference. The legislation that made these provisions was class legislation, though perhaps not so intended.

I would have the local preachers in the District Conference to elect their delegates to the Annual Conference, and the local preachers in the Annual Conference to elect their own delegates to the General Conference. I see no good reason why the travelling ministry, the local ministry, and the laity should not have equal representation in the General Conference. Such an arrangement would dignify the local ministry and increase its popularity and usefulness.

I am also of opinion that preachers should be dismissed from one Conference to another, and received from one Conference to another by Conference vote. As it is, a Bishop can put down in a Conference any man he pleases from another Conference. This power has been used practically, but probably not intentionally, to defeat the ends of discipline. A preacher once became obnoxious on moral grounds in Conference A, and the Bishop transferred him to Conference B. Again a preacher lived out his welcome in Conference B, and was transferred to Conference C. Privately members of Conference C informed the Bishop that they did not want the transfer. So he was transferred to Conference D. Before he was lighted the Bishop was informed that, if he did light, he would be covered with charges. Therefore, the man was transferred again while on the wing, only to give trouble where he went. The Bishops in these cases were, no doubt, honest, and believed that they were assisting in the protection of a persecuted man.

I believe the Bishops should still have power to make transfers in the intervals of Conference sessions; but such transfers, to be permanent, should require confirmation by Conference action at both ends of the line. Such a law as I suggest would kill the special transfer or "giraffe" system, at least in its objectionable features. We have two appointments in Holston Conference which practically do not belong to the Conference. Of late years they have been uniformly supplied from broad. I hold with Bishop Keener (precious old man), that the men who make the stations ought to fill them.

I do not object to transfers. Let them come and go. The Church would be hampered without it. But let us have

no places kept open for foreigners. When a man is transferred let him be transferred to the Conference and not to a place in it, and let him go before the cabinet for his place; let him take pot-luck. The special transfer system works a great hardship on our Bishops. It has of late years exposed them to much suspicion and criticism. It has weakened the confidence of some in the episcopal prerogative itself. Let us free our Bishops from such an unpopular responsibility. They have enough to do and to bear without this responsibility. Morristown, Tenn, April 5, 1902.



#### THE MAIN ISSUE IGNORED.

"How to settle our Publishing House War Claim?" is the question which Rev. J. O. Branch, of the South Georgia Conference, discusses in the last issue of the Wesleyan. The article is a very thoughtful one—expressed in strong language. With much that the writer says we agree, but his conclusion, as to what the General Conference ought to do in the matter, we do not accept. He raises a new question, which has not heretofore been taken into consideration: "Has the General Conference any legal or moral right to order that \$288,000 be taken for the 'produce' or the capital of the Publishing House and put into the treasury of the United States? I answer most emphatically, no." He goes on to say: "The Publishing House is not the property of the General Conference. Its original owners created the General Conference and appointed it their agent for the transaction of their business. They have the power to delegate to this agent, under certain restrictions. These restrictions were deemed of such vital importance that they were incorporated in the constitution of the Church—a constitution which the General Conference cannot change. One article of this constitution, limiting the power of the General Conference, reads: 'They shall not appropriate the produce of the Publishing House to any other purpose than for the benefit of the travelling supernumerary, superannuated and worn-out preachers, their wives, widows and children.' If it would be a violation of the constitution of the Church for the General Conference to appropriate 'the produce of the Publishing House' to any purpose other than the one here specified, then, manifestly, it would be illegal, a monstrous wrong involving the whole body in disgrace, for the General Conference to lay its hands on \$288,000 of the capital from which the produce of the Publishing House comes, and appropriate that to the United States. I shall not insult the intelligence of my readers by arguing this point, and will only add that, unless I have been misinformed, any attempt on the part of the General Conference to perpetrate this great wrong will be promptly stopped by a writ of injunction; and there is not a court in the land that will not make the injunction permanent when the issue is tried on its merit."

The above is a very ingenious piece of reasoning, but we are not so sure as the writer seems to be that his opinion would be sustained by the civil court. The threat of a "writ of injunction" is a species of bulldozing. If the General

Conference decides that the return of the money to the United States Government is the right thing to do, any attempt to nullify that decision would be disloyalty. And we are sure that the beneficiaries mentioned in the sixth restrictive rule would not, and could not conscientiously, wish to become the recipients of money which the highest tribunal of the Church says the Church should not retain.

The plan proposed by the writer for settling the matter does not meet the case. He says: "Only the beneficiaries of the Publishing House fund have been injured. What action on the part of the General Conference can alone repair this injury, give contentment to disappointed and aggrieved Senators by carrying out their purpose in making the appropriation, and relieve the Church of all possible blame? Evidently this—provide for the payment to the Publishing House of the \$100,800 given to Major Stahlman, less a reasonable sum on expense account, say \$5,000, the amount named by Senator Lodge in the amendment he offered to the bill appropriating the money. This is the only conceivable course that exactly meets the demands of the occasion; it is the only rational response to the report of the committee on claims adopted by the Senate; it ought to be perfectly satisfactory to all parties, and will be satisfactory to every reasonable human being who understands the situation."

"Only the beneficiaries of the Publishing House fund have been injured!" No, sir; they are the least injured parties. The Southern Methodist Church has been made to suffer, and the injury to the Church is beyond calculation. We would rejoice if provision could be made for putting \$95,000 into the treasury of the Publishing House for the benefit of the beneficiaries. But let us keep in mind the fact that any resolution, passed by the General Conference, providing for the raising of such fund, would be an acknowledgment of the guilt of our Book Agents and Book Committee. That after all is the main issue in the question. Did our Book Agents deceive the Senate, and did our Book Committee endorse their deception? If they did, —and no man who has common sense enough to understand the English language can doubt it—then they must be called to account.

The more we study this question the more we are impressed with its seriousness. Any delegate to the General Conference who does not apprehend the gravity of the situation, and who is controlled by passion, prejudice, or a partisan spirit, would serve the Church best by staying at home. It is a time for prayer.—Rev. W. R. Richardson, in Southern Christian Advocate.



#### CONFEDERATE VETERANS' RE-UNION, DALLAS, TEXAS, APRIL 22-25, 1902.

One cent per mile each way for the round trip applying from all points. Tickets on sale April 18th, 19th, and 20th, with return limit May 2d, except by depositing tickets at Dallas, and upon payment of 50 cents, extension of return limit may be had until May 15, 1902.

#### THE VIRGINIA EPWORTH LEAGUE CONFERENCE.

Rev. E. T. Dadmun, president of the Virginia State Epworth League Conference, has mailed to all charges in the Conference which have Epworth Leagues a letter requesting that each League contribute the sum of two dollars, or, if they are not able to contribute this amount, one dollar, toward the expenses of the State Executive Committee incidental to the Biennial Conference, which takes place at Danville June 12th to 15th next.

Comparatively few Leagues have been heard from, and it is possible that many of these letters did not reach their destination; or that they have been overlooked. All charges having Epworth Leagues desiring to contribute are urged to send their contributions at once to Charles M. Graves, Jr., secretary, post-office box 613, Norfolk, Va., when they will be promptly acknowledged. All Leagues who have not done so are asked to send to the secretary the names and post-office addresses of their presidents and secretaries, the name of the charge and the name of the League. This information is very essential, and it is hoped that all pastors and presidents of Leagues will respond promptly to this request.

The following contributions and pledges are acknowledged:

Memorial Epworth League,	
Lynchburg .....	\$ 2 00
Charlottesville Epworth League.	2 00
Mt. Vernon Epworth League,	
Danville .....	2 00
Martinsville Epworth League...	1 50
White Marsh Epworth League,	
Lancaster .....	1 00
Bellamy's Epworth League, Gloucester Circuit .....	2 00
Salem Epworth League, Gloucester Circuit .....	1 00
Carroll Epworth League, Bethel.	2 00
Clay Street Epworth League,	
Richmond .....	2 00
Blandford Epworth League, Petersburg .....	2 00
Sledd Memorial Epworth League,	
Danville .....	1 00
Main Street Epworth League,	
Danville .....	2 00
Manson Epworth League, Harper's Home, Va. ....	1 00
Temperanceville Epworth League, Atlantic Circuit .....	1 00
Seaside Union of Epworth Leagues of Norfolk, Portsmouth and Berkley .....	25 00
(Signed.) E. T. DADMUN,	
President.	



#### THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.



All virtues depend upon humility; so, if you wish a quick way to gain them and a short road to perfection, here it is: be humble.—Rodriguez.



## THE SUNDAY SCHOOL.

LESSON IV, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 27.

**Text of the Lesson, Acts xi, 1-18.**  
**Memory Verses, 7-9—Golden Text**  
**Acts x, 43—Commentary Prepared**  
**by Rev. D. M. Stearns.**

(Copyright, 1902, by American Press Association.)

1 The gentiles also received the word of God

The apostles and brethren that were in Judaea heard this, and it is plain from the context that it did not fill them with joy. How unlike our Lord Jesus the most of His disciples are! At one time some of the apostles felt like burning a town because the people would not receive Christ, and now they seem to feel somewhat like burning Peter because through him some uncircumcised people had received Christ. We receive Christ when we receive the word of God concerning Him. It is a simple and most reasonable thing to receive with meekness the word of God, yet comparatively few do it. Those who do give joy to our Lord (Jas. i, 21; John xvii, 8).

2, 3. When Peter was come up to Jerusalem, they that were of the circumcision contended with him.

Though they had been for years with Jesus and had been filled with the Spirit, they had not learned the significance of "whosoever" nor that "in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature" (John iii, 16; Gal. vi, 15). The feeling still exists in some quarters that it would be wrong to officiate or take the communion outside of one's own denomination.

4-10. Peter rehearsed the matter from the beginning.

About the sixth hour Peter felt led to go on the housetop to pray and, being hungry, would have eaten, but while they made ready he fell into a trance and saw this vision (x, 9, 10). At that very time the messengers from Cornelius were near to Joppa, and it was necessary that Peter should be ready to receive them and go with them, which he certainly would not have done but for this special vision. It is beautiful to see God preparing His servants for the good works which He has prepared for them.

11, 12. The Spirit bade me go with them.

While Peter was considering the significance of the vision the messengers from Cornelius were at the gate inquiring for him, and, instructed by the Spirit, he called the men in and lodged them, and the next day he and six others started with the messengers for Caesarea and the home of Cornelius. This book might well be called the acts of the Holy Spirit in the name of the Lord Jesus. In it we see God and angels and men all working together that men may know the riches of God's grace and His wonderful love.

13, 14. Who shall tell these words whereby thou and all thy house shall be saved.

As Cornelius told Peter why he had sent for him, this is what he said that the angel said Peter would do; therefore at the time of that vision neither Cornelius nor his house, however devout, was saved, and Peter had to come from Joppa to tell them the good news concerning Jesus Christ that they might be saved. How few seem to feel as Paul did when he said, "I am debtor both to Greeks and to barbarians, so, as much as in me is, I am ready to preach the gospel" (Rom. i, 14, 15).

15. And as I began to speak the Holy

Ghost came upon them as on us at the beginning.

Chapter x, 44, says, "While Peter yet spake these words the Holy Ghost fell on all them which heard the word." So it was while Peter was still speaking and just at the beginning of his discourse that God wrought so marvelously. There was nothing in all this got up by man, neither the discourse nor the results. All was from God. It is my increasing conviction that if we preach the preaching which God bids us (Jonah iii, 2) the results will be all that God pleases (Isa. lv, 11).

16. Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.

These ascension words (Acts i, 5) had therefore only a fulfillment at Pentecost. Here is another fulfillment, and so it goes on and will until the great fulfillment, or fulfillment, of Joel ii, 28-32, in the near future. Jesus had told them that the Spirit would bring to their remembrance what He had said unto them (John xiv, 26), and He is now doing this with Peter.

17. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

Peter was in the hands of the Lord, the Lord's messenger, the Lord's servant, and it was the Lord who wrought all this, as they might have expected He would had they believed what He commanded concerning giving the gospel to every creature and the prophecy of Joel concerning pouring out His Spirit upon all flesh. Before Peter and the other six Jewish brethren God did for the uncircumcised gentiles just what He had done at Pentecost for circumcised Jews.

18. When they heard these things, they held their peace and glorified God, saying, Then hath God also to the gentiles granted repentance unto life.

The promise to Abram was that all families of the earth should be blessed in him (Gen. xii, 3), and it was written by the Spirit through Isaiah that Israel should blossom and bud and fill the face of the earth with fruit (Isa. xxvii, 6). One would think that in the blessing to this gentile household through Peter the Jew the brethren might have seen some fulfillment of these things and not have been surprised at them. Yet it is true that many prophecies still awaiting fulfillment when fulfilled shall greatly surprise a host of believers.

### EPWORTH LEAGUE.

**Topic For the Week Beginning April 27, "Samuel's Call"—Text, I Sam. iii, 1-21.**

There are many pictures of childhood given in the Bible. Among them the account of the child Samuel holds a leading place and is of unfailing interest. In a rude age when pure religion was rare and even the priests of Jehovah were sometimes wicked men, unrestrained by the aged high priest, it is refreshing to see the simple faith and obedience of the boy who received messages from God and spoke confidently to Him.

The age of Samuel was one of the transition periods of religious history, and his influence in those changes was the most powerful of any one person. Moses stands as the representative of the law and Elijah as the type of the prophet, as a preacher of righteousness. Samuel represents the change from the older form of seers, who in trance and ecstatic vision and frenzy professed to reveal hidden truth and foresee the future, to a new type of men who by the use of rational powers came to know the will of God in clear eyed vision and to speak for Jehovah to

men. They became prophets not so much because they foretold future events as because they told truth for God. They were for-tellers rather than fore-tellers.

Samuel was influential in driving divination and witchcraft of all kinds from the land and in their place establishing the study of the law of God as the all sufficient rule for the guidance of men. He founded the schools of the prophets which flourished for a long time afterward and prepared young men to teach the people religious truth.

Samuel never lost the simple, direct faith of his childhood. He was fearless in his defense of the right and direct in rebuking wrong, whether found in the king or people.

This lesson is chosen with special reference to a union meeting with the Junior League. This section of our organization is doing most important work. The impress made by religious truth upon the child's mind has great influence upon the after life. Too great care and attention cannot be given to this branch of our work. The little boys and girls should be taught the facts in regard to these Bible characters and shown how to apply the lessons of faith and obedience to their own needs. This story of Samuel cannot fail to be interesting and very helpful to them if handled in a sensible manner. Vastly more fascinating and helpful are these Bible stories than all the fairy tales and nonsense stories with which so many of them are often amused at the present time.

They should be taught how they may learn to know God's call to them, not in an audible voice, as Samuel seemed to hear Him speak; but as really and plainly as we know what a father or a mother wishes of us, so can they know what God has for them to do. As all Israel knew that Samuel was established to be a prophet, so may people now know that these children are Christian boys and girls and are determined to live for God.

### Self Examination.

Activity is a necessary condition of life, and activity has reality only as we act. It is true of bodily life, of mental life and equally so of spiritual life. To keep the commandments we must do God's will, not merely think about doing it, not simply know how it should be done. Life consists in a series of actions, and life in Christ must accordingly be a series of actions in Christ. But when all this has been said and as much more upon the need of activity and of doing as you may be able to add by way of emphasis the whole truth has not been told. Action must be intelligent, have a proper final cause, understand its agencies and instruments, its environment and its limitations. We must think before we act.—Lutheran.

### In Time of Trial.

During the time of trial do not seek to divert your mind wholly from the fact or strive to bury yourself in some business, with the view of "drowning your troubles," but honestly and squarely face the issues and trust the Lord to accomplish all His will in the trials through which He calls you to pass.—Gospel Witness.

### A Hymn to Tomorrow.

"If it wasn't for hope, we should die with fear"  
 Runs the dear old adage we used to hear  
 When we needed no hope to borrow,  
 And ever the sweetest thing in life,  
 Through storm or sorrow or bitterest strife,  
 Is the hope that enshrines tomorrow.

The world may be old,  
 And our faith grow cold,  
 And the blackest of shadows today enfold.

THE TOMORROW.

Tomorrow.

Tomorrow,

The way shall be paved with gold.

Out of the unknown we swiftly glide  
 O'er the river of life so deep and wide,  
 And ever new faith we borrow,  
 For the way of God is a wondrous way,  
 And it leads, by the path of the stern to-day,  
 To the edge of a glad tomorrow.

We know not how  
 It shall come, but Thou,  
 O Lord, dost nothing but good allow,  
 And tomorrow,  
 Tomorrow,

We shall learn the truth which we know  
 not now.

Sometimes it seems that the world is dark,  
 All silent the song of the thrush and lark  
 And vanished all else but sorrow,  
 But over the edge of the darkest night  
 There waits a sunrise serene and bright,  
 And life will be glad tomorrow.

And so will it be  
 When the end we see,  
 For death means only a life more free,  
 And tomorrow,  
 Tomorrow,  
 Tomorrow,  
 Shall be heaven, dear Lord, with Thee!  
 —Chicago Inter Ocean.

## A TEMPERANCE TRIUMPH.

**Details of Manitoba Measure That Has Been Declared Constitutional.**

Rejoicing is general among Canadian prohibitionists because the privy council of London has declared the Manitoba prohibitory measure to be constitutional.

This law was passed by the provincial legislature early in the summer of 1900, but since then it has been tossed about from court to court with varying hopes of life until now the highest tribunal in Great Britain announces its right to live and do the service for which it was brought into being.

This service aims at the closing of all places where liquor is sold both by the glass and in bulk, with the exception of drugstores, where it may be procured for medicinal purposes when so certified by a doctor. The manufacture of liquor for use outside the province is prohibited, and no liquor can be imported except for the individual's private use. The dispensing of free drinks and liquor in the flask or bottle is expressly forbidden. The penalty for violating the act is severe, a fine of from \$200 to \$1,000 being imposed for the first offense and imprisonment with hard labor for the second.

The act is not all that prohibitionists desire, but if supported by a strong temperance sentiment it will make an effective measure. The decision of the privy council has also a wider significance than Manitoba, and now that the constitutional power of the provinces is assured there is good reason to believe that before long every province with the exception of Quebec will enact prohibitory legislation.

## ORIGIN OF ABSINTH.

**Was Once a Medical Remedy, but Has Since Deteriorated.**

Temperance people in Europe were recently much surprised at the discovery that the deadly absinth was originally an extremely harmless medical remedy, says a writer in the New York Herald.

It was a French physician who first used it. His name was Ordinaire, and he was living as a refugee at Couvet, in Switzerland, at the close of the eighteenth century. Like many other country doctors at that time, he was also a druggist, and his favorite remedy was a certain elixir of absinth, of which he alone had the secret.

At his death he bequeathed the formula to his housekeeper, Mlle. Grand-



pierre, and she sold it to the daughters of Lieutenant Henriod. They cultivated in their little garden the herbs necessary for concocting it, and after they had distilled a certain quantity of the liquid they sold it on commission to itinerant peddlers, who quickly disposed of it in the adjacent towns and villages.

Finally during the first decade of the nineteenth century a wealthy distiller purchased the formula, and very soon afterward he placed on the market the modern absinth, which differs greatly from the old medical remedy, since the latter contained no alcohol and very little absinth.

### DRINK AND THE BRAIN.

#### How the Former Gradually Weakens the Latter.

Dr. Clouston of Edinburgh asylum, Scotland, writes to The Health Monthly:

"I am safe in saying that no man indulges for ten years continuously, even though he was never drunk in all that time, without being psychologically changed for the worse, and if the habit goes on after forty years the change is apt to be faster and more decided. We see it in our friends, and we know what the end will be, but we cannot lay hold of anything in particular. Their fortune and works suffer, and yet we dare not say they are drunkards, for they are not.

"It all depends on the original inherent strength of the brain how long the downward course takes. Usually some intercurrent diseases or tissue degeneration cuts off the man before he has a chance of getting old. I have seen such a man simply pass into senile dementia before he was an old man from mild, respectable alcoholic excess without any alcoholism or preliminary outburst at all.

"I am sure I have seen strong brains in our profession, at the bar and in business break down from chronic alcoholic excess without their owners ever having been once drunk."

#### The Fruits of Abstinence.

The total abstinence from intoxicating liquors is consistent with and conducive to the highest degree of physical and mental health and vigor, and such abstinence would greatly promote the health, the morality and happiness of the people. It is an indisputable fact that the use of alcoholic liquors as a beverage is productive of a large amount of physical and mental disease and that it entails diseased appetites and enfeebled constitutions upon offspring and is thus the cause of a large percentage of the worst forms of disease and of the crime and wretchedness and pauperism in our large cities and country.—W. G. Haeselbarth.

#### The Views of a Grand Jury.

The following words are from a recent deliverance of the grand jury of Chicago: "The members of this body are not Puritans, but the fact that at least 90 per cent of all criminal cases coming before this body have had some saloon connection, direct or indirect, convinces us that the interest of public morals will be subserved by a strict enforcement of existing ordinances governing the conduct of saloons."

#### Strength of Temperance Leagues.

The Loyal Temperance legion has 250,000 members, the Woman's Christian Temperance union 300,000 and the Y's 250,000.

They who love melancholy live in misery.—Ram's Horn.

**Puny-Balsam Relieves Right Away**  
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We shall never be sorry afterwards for thinking twice before we speak, for counting the cost before entering upon any new course, for sleeping over stings and injuries before saying or doing anything in answer, or for carefully considering any business scheme presented to us before putting money or name into it. It will save us from much regret, loss, and sorrow always to remember to do nothing rashly.

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Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

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H. H. SEAY.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.  
R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 2d, 4th.

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Henry, Mt. Bethel, March 29th, 30th.  
Martinsville, March 30th, 7:30 P. M.  
Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.  
Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.  
Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.  
J. C. REED, P. E.

EVERY HEALTHY BOY likes to get himself into places of danger. Hence, bruises, strains and sprains. Mother scolds and brings out the bottle of Perry Davis' Painkiller and rubs it on the injured spots with an energy and frequency depending on the seriousness of the case. There is nothing like Painkiller to take out the soreness. There is but one Painkiller, Perry Davis'. Price, 25 cents and 50 cents.

## THE GENERAL EDUCATION BOARD

(Continued from first page.)

the fact that I believe the purposes are not fully understood.

(1) The first question concerns itself necessarily with the general purpose of this Board. What do the incorporators aim to accomplish by this movement?

(2) The second question is in this case equally important. How do they propose to carry out their purpose? What will be the methods employed? (3) The third question goes a little deeper into motive and manner, and asks, In what spirit is the work undertaken by these gentlemen? What attitude do they assume toward us, and toward our people?

The answers to these three questions will determine the answer to a fourth question, which is equally as important as the first three—namely, (4) What shall be the attitude of our educators toward this movement, and in what spirit shall we meet it?

I shall try to give answers to these four questions as briefly as will be consistent with clearness.

(1) What is the purpose of this Board? For the answer to this question we must look to their printed statement. It says:

"It is the purpose of the Board to promote education within the United States of America without distinction of race, sex or creed."

This fundamental statement of purpose must be commended by all persons interested in the cause of education. It is a broad platform. It makes no discrimination of any sort or kind. It leaves the question of where work shall be done to be determined by the facts which shall come before the Board. Is it possible to object to the formation of a Board with such a purpose? Does it not appear on its face to be an expression of genuine patriotism of the broadest type? I think the answer to the first question is satisfactory. Can the second question be answered in such a way that the answer will prevent any unsettling of the opinion in reference to the first?

(2) How does this Board propose to carry out its purpose? How to do a thing is usually a difficult problem in every sphere of life. Families, societies, cities, countries—aye, even churches—can decide that a certain thing ought to be done, but the question of the "how" is a source of discussion, contention, and sometimes of bloodshed. So when one enters upon this point, he does it feeling that it will be almost impossible for this Board to present plans that will be free from criticism or universally approved. But may not the fact that honest differences in plans to accomplish a good purpose are so prevalent in other matters among us act to keep us from questioning too hastily the sincerity and importance of the purpose in this case even if we should not be able to approve all the methods employed? What are, then, the methods of the Board?

Like every other Board, they have first found out the educational conditions of the field in which they propose to operate. Having secured their facts, they examine and compare them, and find out where there is the greatest need for their work, and there they go

to work. Is not this the only reasonable method to adopt? If it is right to establish such a Board, ought not that Board to find out where the cause of education is most backward, and seek to promote the cause there? Well, the facts in this case are at hand, brought up to the year 1900, and I give the figures in reference to the white population in the North and the South, leaving the question of need among the negroes out of the comparison. The figures show the per cent. of white population over ten years old, unable to read and write:

Northern States.—Maine, 2.5; New Hampshire, 1.5; Vermont, 3.5; Massachusetts, 0.8; Rhode Island, 2.3; Connecticut, 1; New York, 1.8; New Jersey, 2.7; Pennsylvania, 3.5; District of Columbia, 1.7; Ohio, 3.5; Indiana, 5.3; Illinois, 3.1; Michigan, 2.5; Wisconsin, 2.1; Minnesota, 1.4; Iowa, 1.4; North Dakota, 1.4; South Dakota, 1.2; Nebraska, 1.3; Kansas, 2; Montana, 1.6; Wyoming, 7.3; Colorado, 3.8; Utah, 2.3; Nevada, 0.8; Idaho, 3.8; Washington, 1.3; Oregon, 1.8; California, 1.7.

Southern States.—North Carolina, 23; South Carolina, 18.1; Alabama, 18.4; Virginia, 14; Georgia, 16.5; Louisiana, 20.3; Arkansas, 16.6; Tennessee, 18; Texas, 8.3; Mississippi, 11.9; Maryland, 5.9; Florida, 11.3.

Can there be any question with these figures staring us in the face, where this Board ought to work, if it is to work at all? Suppose this Board, after its organization, had issued a call to the country to give funds that it might promote education in Minnesota, Iowa, Dakota, and Nebraska. Would it not have said that it is not a National Board, but a sectional Board, and that hatred of the South had caused its great needs to be ignored? These figures show that if this Board is to promote education at all, it ought to give special attention to the Southern States, and that is just what it has decided to do. If the purpose of the Board is good, the purpose to work, especially in the South, is also good, for there the need is greatest.

How does it propose to help us in our educational work?

First, and of prime importance, it does not propose to come among us and take charge of our educational systems, or to put Northern or foreign born men in charge of our work. It does not come with a demand that we shall surrender all our traditions, and conform our views on social or political questions to men of other sections and of different training. This should be strongly emphasized everywhere, for were there such a purpose we would be obliged to decline the proffered aid and continue to struggle on alone against adverse conditions, as we have done for nearly fifty years. But this movement is characterized by its sanity on this very point. This Board has recognized the fact that if it is to do the work needed to be done, it must do it through men who can do it, and that these men are our own Southern men. The plan of this Board, therefore, is to select men who are known to us, who are of our people, who understand us, our feelings, our customs, our needs, and to gain through our own men knowledge of our needs, and to co-operate with us in meeting these needs,



Is not this a sensible method? Is it not a great improvement on anything we have had before? Money has come into the South from the North for many purposes. The funds for yellow fever sufferers, for the flooded districts of the Mississippi and of Galveston, for drought and famine in Texas, all have been largely helped by the North. Millions of dollars have come to establish negro schools and colleges. And moreover our white people have not only not refused money from the North, but have in many cases sent their agents to the North to secure funds for our educational work. Emory and Wesleyan Colleges of Georgia, Vanderbilt University, and right here in Virginia, within the last year or so, Richmond College, Washington and Lee, University of Virginia, and Hampden-Sidney, have all received and been glad to receive money from the North. This giving has not been considered a doling out of alms to beggars, but an effort of broad-minded men to foster noble enterprises, and to invest their money where it would bring the greatest returns. But it is true that many of the gifts of Northern men have been made without any comparative idea of the needs, and without any means of knowing whether they were doing the best thing when they gave their money. The great educational needs in the South have never been presented to the wealthy philanthropists of the North. Only a few of the more prominent white colleges have been brought to their notice. They know very little of the struggle we have had to maintain our colleges, academies, seminaries—aye, even our high schools and common schools. The privations and self-denials of the men and women who taught the present generation have been too great to be recounted here. Suitable houses, equipment, and textbooks have all been lacking, and the three or five months term of the common school has been the despair of all good teachers and scholars. It is a constant wonder that we have done so much. But of these needs there was little knowledge at the North. I saw in one of the Richmond papers a few days ago that Robert Billings, of Boston, made public bequests of \$900,000. Of this amount \$40,000 came to the South, and all to three negro schools. The needs of all three of these schools had no doubt been brought prominently to his attention, and he probably knew little of the other educational needs of the South. Now, if money is to be given to our Southern educational work, is it not better that it should be given after consultation with men who have made a careful survey of the whole field, and who are planning, not to push one particular enterprise, but to elevate every branch of the work? Is it not better that money should be placed in the hands of this Board to use in promoting the cause of education than that it should be given by men because of individual appeals to special enterprises, without any regard to the comparative needs of white or colored or common school or university education? Especially when we remember that this Board is to do its work in close co-operation with Southern men, I ask again, is this not a sensible plan? It seems so to me.

I cannot enter elaborately into a discussion of other methods of work, but will indicate a few of them. In the "World's Work" for April, the editor, Dr. Page, who is a member of the Board, gives a clear statement of the principles underlying the work:

(1) "It is worth while to help those that help themselves, and only those."

(2) "It is best worth while to help the public that helps itself, because by building up public sentiment a permanent investment is made in democracy."

The Board has also sent out a statement, from which I select the following as some of the methods they will pursue:

"To co-operate with other organizations interested in educational work; to develop the public school system, especially in rural districts; to aid in the maintenance and improvement of educational institutions already established; to further the establishment of training schools for teachers; to develop the principles of self-help by urging increased local taxation, local contributions, or by other means; to act as an educational bureau both in the collection and dissemination of educational information."

These are some of the ways in which this Board proposes to promote education. Is not the answer to the second question sufficiently satisfactory for us to go on to the third?

(3) In what spirit does this Board undertake this work? This question I believe to be the most important of all, and the one that must be most clearly answered. The spirit shown by those who offer to help us determines in most cases whether we will accept their help. Is there any evidence that this Board has any improper spirit? Have they assumed a Pharisaic air, or do they pose as missionaries? There is no proof of it. Their attitude is that of men who have learned some facts and who feel that in view of those facts they want to do certain things. They have discovered that the North is jointly responsible with the South for the condition of affairs in the South; that the burden upon the Southern white man since the war has been greater than he could bear; that he has not been able to educate his own children, and yet they have discovered that, out of their poverty, the Southern whites have given millions to the education of the negroes. They have discovered that we are earnestly engaged in the promotion of public education, but that we have a far greater task than any other section of the country, and so they have come forward, and they say, "You have a great work to do; it is more than you ought to be expected to do alone. We want to help you do this work, and we are going to do so, if you will accept our aid." This is the spirit of this Board, if I understand it. It does not come to minimize our work, or to ridicule our condition. It does not come with an air of arrogance or superiority. It does not come demanding to be put in charge of our affairs. It comes appreciating the great work we have done under adverse conditions, and asks that it may aid us in our great work. The names of some of the men on this Board is a further guarantee of the spirit of the undertaking.

Dr. J. L. M. Curry, Dr. D. C. Gilman, Dr. Walter H. Page, and Mr. George Foster Peabody are men who are well known throughout our section, as either natives or well-wishers of the South. Is there any reason, therefore, in view of the above, to doubt that the spirit of this Board is fraternal and sympathetic in the broadest sense?

(4) What shall be the attitude of our educators toward this movement, and in what spirit shall we meet it?

In view of what has been said above, the reader already knows my answer to this question. I believe that Southern educators should heartily co-operate with this Board, and should accept its aid in the same fraternal spirit in which it is offered. We have a great work to do, especially in the public school work, from primary to high school grade. My experience of nearly ten years as principal of one of the largest secondary schools in the State, with students from nearly every county east of the Blue Ridge, and my canvassing throughout the country districts, have revealed conditions which cause me to welcome most heartily the aid which this Board proposes to extend. I hope all those who are giving their lives to this great cause, and all those who are interested in it, will investigate the plans of this Board, will feel encouraged by the fact that we have another strong ally in our work, and will give a hearty welcome to these gentlemen, who have shown a practical appreciation of our labors and difficulties by offering to help us to do our great work.

JAMES CANNON, JR.

Blackstone, Va., April 15, 1902.

#### DR. T. DEWITT TALMAGE.

Rev. T. DeWitt Talmage, D. D., the noted Presbyterian divine, died at 9 o'clock Saturday night at his residence in Washington. It had been evident for some days that there was no hope of recovery, and the attending physicians so informed the family. The patient gradually grew weaker, until life passed away so quietly that even the members of the family, all of whom were watching at the bedside, hardly knew that he had gone.

The immediate cause of death was inflammation of the brain.

Dr. Talmage was in poor health when he started away from Washington for Mexico, for a vacation and rest, six weeks ago. He was then suffering from influenza, and serious catarrhal conditions. Since his return to Washington some time ago he had been quite ill. Until Thursday fears for his death were not entertained.

The last rational words uttered by Dr. Talmage were on the day preceding the marriage of his daughter, when he said: "Of course, I know you, Maud." Since then he had been unconscious.

At Dr. Talmage's bedside were the members of his family, his wife, Rev. Frank DeWitt Talmage, of Chicago; Mrs. Warren G. Smith, of Brooklyn; Mrs. Daniel Mangum, of Brooklyn; Mrs. Allen E. Donnan, of Richmond; Mrs. Clarence Wyckoff, and Miss Talmage, of Washington.

The funeral took place at 4 o'clock Tuesday afternoon from the Church of the Covenant, with simple services. There was no funeral sermon, but short addresses concerning

the life and works of Dr. Talmage were made by men who have been intimately associated with him. Dr. Teunis S. Hamlin, pastor of the church, and Dr. Thomas Chalmers Easton, of the Eastern Presbyterian Church of Washington, both assisted in the services. Dr. Samuel J. Nicols, of St. Louis, a life-long friend, made an address, and Dr. E. P. Terhune, of New Jersey; Dr. Howard Suydam, of Rhinebeck, N. Y., and Dr. James Damerest, of Brooklyn, all school friends of the deceased, were asked to assist. Music was furnished by the male quartette of the Church of the Covenant. At 9 o'clock Wednesday morning interment took place in the family lot at Greenwood Cemetery, Brooklyn.

#### DR. TALMAGE'S LIFE AND WORK.

Rev. Thomas DeWitt Talmage, D. D., was born at Bound Brook, N. J., January 7, 1832. He was educated without graduating in the class of 1853, University of the City of New York, and at the New Brunswick Theological Seminary. In the years 1856 to 1859 he was pastor of Reformed churches at Belleville, N. J. In the year 1859 he took charge of the church in Syracuse, N. Y., which he held for three years. He was then called to the Second church, Philadelphia, and lived there until the year 1869, when he moved to Brooklyn, to accept the pastorate of the Second Presbyterian church, afterwards known as the "Tabernacle." In 1895 he began his popular afternoon service at the Academy of Music, New York. During his pastorate in Brooklyn the Schermerhorn Street church was opened as a tabernacle lay college for training Christian workers, with Dr. Talmage as president; the Tabernacle was built in 1870, was burned in 1872, rebuilt in 1874, burned in 1899, rebuilt in 1891, burned in 1894; the membership last reported was 4,447.

The last few years of Dr. Talmage's life were spent in Washington, D. C., where he continued his Church work.

Dr. Talmage edited the *Christian at Work*, New York, 1873-'76; the *Advance*, Chicago, 1877-'78; *Frank Leslie's Sunday Magazine*; and since 1890, the *Christian Herald*.

#### HIS PUBLISHED SERMONS.

His sermons appeared every week in many hundred secular and religious papers, and were translated into many foreign languages.

Besides frequent contributions to periodicals, including a series of articles describing his journey around the world in 1893-'94, he published the *Almond Tree and Blossom* (Philadelphia, 1870); *Shots at Gats; Crumbs Swept Up* (1870); *Sermons* (four volumes, New York, 1872-'75); *Abominations of Modern Society* (New York, 1872; second edition, 1876); *The Battle for Bread; One Thousand Gems, or Brilliant Passages and Anecdotes* (1873); *Old Wells Dug Out* (1874); *Around the Tea-Table* (Philadelphia, 1874); *Orange Blossoms Frosted; Sports that Kill* (New York, 1875); *Every Day Religion* (1875); *Night-Sides of City Life* (1878); *Mask Torn Off* (1879); *The Marriage Ring* (1866); *Social Dynamite* (Chicago, 1887); *The Pathway of Life; From the Pyramids to the Acropolis* (Philadelphia, 1892); *Ready! Aye* (New York, 1894); *The Brooklyn Tabernacle—104 Sermons* (1884)





WASHINGTON, — The discourse of Dr. Talmage is full of the nativity and appropriate for the holidays; text, Luke ii, 16, "And they came with haste and found Mary and Joseph and the Babe lying in a manger."

The black window shutters of a December night were thrown open, and some of the best singers of a world where they all sing stood there and, putting back the drapery of cloud, chanted a peace anthem until all the echoes of hill and valley applauded and encored the hallelulah chorus. Come, let us go into that Christmas scene as though we had never before worshipped at the manger. Here is a Madonna worth looking at. I wonder not that the most frequent name in all lands and in all Christian centuries is Mary. And there are Marys in palaces and Marys in cabins, and, though German and French and Italian and Spanish and English pronounce it differently, they are all namesakes of the one whom we find on a bed of straw, with her pale face against the soft cheek of Christ in the night of the nativity. All the great painters have tried, on canvas, to present Mary and her child and the incidents of that most famous night of the world's history. Raphael, in three different masterpieces, celebrated them. Tintoretto and Ghirlandajo surpassed themselves in the adoration of the Magi. Correggio needed to do no more than his Madonna to become immortal. The "Madonna of the Lily," by Leonardo da Vinci, will kindle the admiration of all ages. But all the galleries of Dresden are forgotten when I think of the small room of that gallery containing the "Sistine Madonna." Yet all of them were copies of St. Matthew's Madonna and Luke's Madonna, the inspired Madonna of the old book which we had put into our hands when we were infants and that we hope to have under our heads when we die.

#### Brute Creation Honored.

Behold, in the first place, that on the first night of Christ's life God honored the brute creation. You cannot get into that Bethlehem barn without going past the camels, the mules, the dogs, the oxen. The brutes of that stable heard the first cry of the infant Lord. Some of the old painters represent the oxen and camels kneeling that night before the newborn babe. And well might they kneel! Have you ever thought that Christ came, among other things, to alleviate the sufferings of the brute creation? Was it not appropriate that he should, during the first few days and nights of his life on earth, be surrounded by the dumb beasts, whose moan and plaint and bellowing have for ages been a prayer to God for the arresting of their tortures and the righting of their wrongs? Not a kennel in all the centuries, not a bird's nest, not a wornout horse on towpath, not a herd freezing in the poorly built cowpen, not a freight car in summer time bringing the bees to market without water through a thousand miles of agony, not a surgeon's room witnessing the struggles of fox or rabbit or pigeon or dog in the horrors of vivisection but has an interest in the fact that Christ was born in a

stable surrounded by brutes.

Standing then, as I imagine now I do, in that Bethlehem night, with an infant Christ on the one side and the speechless creatures of God on the other, I cry: Look out how you strike the rowel into that horse's side; take off that curbed bit from that bleeding mouth; remove that saddle from that raw back; shoot not for fun that bird that is too small for food; forget not to put water into the cage of that canary; throw out some crumbs to those birds caught too far north in the winter's inclemency; arrest that man who is making that one horse draw a load heavy enough for three; rush in upon that scene where boys are torturing a cat or transfixing butterfly and grasshopper; drive not off that old robin, for her nest is a mother's cradle and under her wing there may be three or four musicians of the sky in training. In your families and in your schools teach the coming generation more mercy than the present generation has ever shown and in this marvelous Bible picture of the nativity, while you point out to them the angel, show them also the camel, and while they hear the celestial chant let them also hear the cow's moan.

#### Masterpiece of Jehovah.

Behold also in this Bible scene how on that Christmas night God honored childhood. Childhood was to be honored by that advent. He must have a child's light limbs and a child's dimpled hand and a child's beaming eye and a child's flaxen hair, and babyhood was to be honored for all time to come, and a cradle was to mean more than a grave. Mighty God! May the reflection of that one child's face be seen in all infantile faces!

Enough have all those fathers and mothers on hand if they have a child in the house. A throne, a crown, a scepter, a kingdom, under charge. Be careful how you strike him across the head, jarring the brain. What you say to him will be centennial and millennial, and a hundred years and a thousand years will not stop the echo and re-echo. Do not say, "It is only a child." Rather say, "It is only an immortal." It is only a masterpiece of Jehovah. It is only a being that shall outlive sun and moon and star and ages quadriennial. God has infinite resources, and he can give presents of great value, but when he wants to give the richest possible gift to a household he looks around all the worlds and all the universe and then gives a child. Yea, in all ages God has honored childhood. He makes almost every picture a failure unless there be a child either playing on the floor or looking through the window or seated on the lap gazing into the face of the mother.

It was a child in Naaman's kitchen that told the great Syrian warrior where he might go and get cured of the leprosy which at his seventh plunge in the Jordan was left at the bottom of the river. It was to the cradle of leaves in which a child was lain, rocked by the Nile, that God called the attention of history. It was a sick child that evoked Christ's curative sympathies. It was a child that Christ set in the midst of the squabbling disciples to teach the lesson of humility. A child decided Waterloo, showing the army of Blucher how it could take a short cut through the fields when, if the old road had been followed, the Prussian general would have come up too late to save the destinies of Europe. It was a child that decided Gettysburg, he having overheard two Confederate generals in a conversation in which they decided to march for Gettysburg instead of Harrisburg, and, this reported to Governor Curtin, the Federal

forces started to meet their opponents at Gettysburg. And today the child is to decide all the great battles, make all the laws, settle all the destinies and usher in the world's salvation or destruction. Men, women, nations, all earth and all heaven, behold the child!

#### A Tribute to Science.

Notice also that in this Bible night scene God honored science. Who are the three wise men kneeling before the Divine Infant? Not bores, not ignoramuses, but Caspar, Balthasar and Melchior, men who knew all that was to be known. They were the Isaac Newtons and Herschels and Faradays of their time. Their alchemy was the forerunner of our sublime chemistry, their astrology the mother of our magnificent astronomy, and when I see these scientists bowing before the beautiful babe I see the prophecy of the time when all the telescopes and microscopes, and all the Leyden jars, and all the electric batteries, and all the observatories, and all the universities shall bow to Jesus. It is much that way already. Where is the college that does not have morning prayers, thus bowing at the manger? Who have been the greatest physicians? Omitting the names of the living lest we should be invidious, have we not had among them Christian men like James Y. Simpson and Rush and Valentine Mott and Abercrombie and Abernethy? Who have been our greatest scientists? Joseph Henry, who lived and died in the faith of the gospels, and Agassiz, who, standing with his students among the hills, took off his hat and said, "Young gentlemen, before we study these rocks let us pray for wisdom to the God who made the rocks." All geology will yet bow before the Rock of Ages. All botany will yet worship the Rose of Sharon. All astronomy will yet recognize the Star of Bethlehem.

#### Shepherds Were Welcomed.

Behold also in that first Christmas night that God honored the fields. Come in, shepherd boys, to Bethlehem and see the child. "No," they say, "we are not dressed good enough to come in." "Yes, you are; come in." Sure enough, the storms and the night dew and the brambles have made rough work with their apparel, but none has a better right to come in. They were the first to hear the music of that Christmas night. The first announcement of a Saviour's birth was made to those men in the fields. There were wisacres that night in Bethlehem and Jerusalem snoring in deep sleep, and there were salaried officers of government who, hearing of it afterward, may have thought that they ought to have had the first news of such a great event, some one dismounting from a swift camel at their door and knocking till at some sentinel's question, "Who comes there?" the great ones of the palace might have been told of the celestial arrival. No; the shepherds heard the first two bars of the music, the first in the major key and the last in the subdued minor, "Glory to God in the highest and on earth peace, good will to men!" Ah, yes, the fields were honored!

The old shepherds with plaid and crook have for the most part vanished, but we have grazing on our United States pasture fields and prairie about 42,000,000 sheep, and all their keepers ought to follow the shepherds of my text, and all those who toil in fields, all vine dressers, all orchardists, all husbandmen. Not only that Christmas night, but all up and down the world's history, God has been honoring the fields. Nearly all the messiahs of reform and literature and eloquence and law and benevolence have come from the fields. Washington from the fields.

Jefferson from the fields. The presidential martyrs, Garfield and Lincoln and McKinley, from the fields. Henry Clay from the fields. Daniel Webster from the fields. Martin Luther from the fields. Before this world is right the overflowing populations of our crowded cities will have to take to the fields. Instead of ten merchants in rivalry as to who shall sell that one apple we want at least eight of them to go out and raise apples. Instead of ten merchants desiring to sell that one bushel of wheat, we want at least eight of them to go out and raise wheat. The world wants now more hard hands, more bronzed cheeks, more muscular arms. To the fields! God honored them when he woke up the shepherds by the midnight anthem, and he will, while the world lasts, continue to honor the fields. When the shepherd's crook was that famous night stood against the wall of the Bethlehem khan, it was a prophecy of the time when thrasher's flail and farmer's plow and woodman's ax and ox's yoke and sheaf binder's rake shall surrender to the God who made the country, as man made the town.

#### Motherhood Consecrated.

Behold also that on that Christmas night God honored motherhood. Two angels on their wings might have brought an infant Saviour to Bethlehem without Mary's being there at all. When the villagers on the morning of Dec. 26 awoke, by divine arrangement and in some unexplained way the child Jesus might have been found in some comfortable cradle of the village. But no, no! Motherhood for all time was to be consecrated, and one of the tenderest relations was to be the maternal relation and one of the sweetest words, "mother." In all ages God has honored good motherhood. John Wesley had a good mother; St. Bernard had a good mother; Samuel Budgett, a good mother; Doddridge, a good mother; Walter Scott, a good mother; Benjamin West, a good mother. In a great audience, most of whom were Christians, I asked that all those who had been blessed of Christian mothers arise, and almost the entire assembly stood up. Do you not see how important it is that all motherhood be consecrated? Why did Titian, the Italian artist, when he sketched the Madonna make it an Italian face? Why did Rubens, the German artist, in his Madonna make it a German face? Why did Joshua Reynolds, the English artist, in his Madonna make it an English face? Why did Murillo, the Spanish artist, in his Madonna make it a Spanish face? I never heard, but I think they took their own mothers as the type of Mary, the mother of Christ. When you hear some one in sermon or oration speak in the abstract of a good, faithful, honest mother, your eyes fill up with tears while you say to yourself, "That was my mother."

#### Waiting at the Throne.

The first word a child utters is apt to be "mother," and the old man in his dying dream calls: "Mother! Mother!" It matters not whether she was brought up in the surroundings of a city and in affluent home and was dressed appropriately with reference to the demands of modern life or whether she wore the old time cap and great, round spectacles and apron of her own make and knit your socks with her own needles seated by the broad fireplace, with great backlog ablaze, on a winter night. It matters not how many wrinkles crossed and recrossed her face or how much her shoulders stooped with the burdens of a long life. If you painted a Madonna, hers would be the

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast rail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)

5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

Steamers call at Almonds, Claybank and Gloucester Point.

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**SEABOARD AIR LINE.**

"CAPITAL CITY LINE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California, and Mexico, reaching the Capitals of six States.

Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31
Leave Richmond.....	12:28 noon	10:40 P M
Arrive Petersburg.....	1:08 P M	11:30 P M
Arrive Henderson.....	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday.....		8:30 A M
Arrive Raleigh.....	5:04 P M	3:41 A M
Arrive South'n Pine.....	6:57 P M	5:37 A M
Arrive Pinehurst.....	7:17 P M	*6:10 A M
Arrive Hamlet.....	7:50 P M	6:30 A M
Arrive Charlotte.....	10:45 P M	9:51 A M
Arrive Wilmington.....		12:05 noon
Arrive Columbia.....	11:30 P M	9:40 A M
Arrive Savannah.....	2:20 A M	12:10 noon
Arrive Jacksonville.....	6:30 A M	3:50 P M
Arrive St. Augustine.....	8:50 A M	5:00 P M
Arrive Tampa.....	5:00 P M	5:00 P M
Arrive Athens.....	4:08 A M	2:19 P M
Arrive Atlanta Cen T.....	5:30 A M	3:35 P M
Arrive Macon.....	11:10 A M	7:20 P M
Arrive Montgomery.....	11:00 A M	9:20 P M
Arrive Mobile.....	4:12 P M	2:55 A M
Arrive New Orleans.....	8:30 P M	7:30 A M
Arrive Chattanooga.....	1:00 P M	12:35 A M
Arrive Nashville.....	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

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TRAINE ARRIVE RICHMOND DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

5:35 P. M., No. 66, from all points South and Southwest.

6:13 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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Nos. 31 and 44—Florida and Metropolitan Limited. Drawing-Room, Sleeping, Compartment, and Observation Cars, and Through Day Coaches between New York and St. Augustine—Dining Cars, serving all meals en route. Also Through Drawing-Room Buffet Sleeping Cars between New York and Atlanta.

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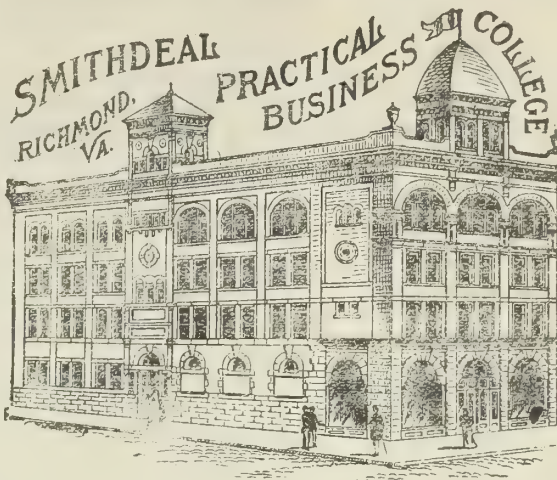
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northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address

G. M. SMITHDEAL, President.

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D. R. L. C. TUCKER,

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Blackstone, Va.



## Religious News.

Two hundred members of the local lodge of Knights of Pythias attended worship at High Street Methodist church last night, where a special sermon was preached by the pastor, Rev. George E. Booker. Many people were turned away for lack of standing room.

The revival services continue at the Methodist church now for the second week. The Rev. Dr. A. Coke Smith, of Epworth church, Norfolk, will preach to the congregation at the services. At last night's meeting the Rev. Dr. Smith was greeted with a good congregation. The reverend gentleman took as the text of his sermon "Escape for Thy Life." In his remarks the preacher made a strong appeal to his hearers to put away from themselves the allurements of the world and improve Christianity in spirit as well as in name. Dr. Smith spoke in his usual subdued tones, yet his words went home to his hearers, and many of them seemed visibly affected by the strength of his remarks. Before the close of the meeting several came forward and professed conversion. Rev. Dr. Smith will preach at the service each evening during this week.

### REVIVAL MEETINGS.

At Central Methodist church last night the Rev. R. M. Chandler preached to one of the largest congregations the church has ever seen. There were many converts. At the morning service the doors of the church were thrown open for those who wanted to come in. There were thirty-four received. The revival services will continue through the week. During the last week, at each service, large crowds have heard the eloquent preacher.—Leader.

The rally of the Epworth Leagues at Cumberland Street Methodist church Sunday afternoon, under the auspices of the Seaside Union, was a grand success. Mr. T. J. Kegebein, president of the Union, presided. The opening invocation was made by Rev. E. H. Rawlings, of Monumental church, Portsmouth, and Rev. E. T. Dadmun, State president of the Epworth Leagues, made a most interesting address, outlining the work of the State Conference, held at Danville June 12th.

The address of the evening was made by Rev. W. A. Barr, of St. Luke's Episcopal church. His subject was "True Greatness," which he discussed in his usual eloquent and impressive manner. He took Christ as the pattern of "True Greatness," who ministered unto others, and said that in order to be truly great in this life we must take Him as our model and minister unto others if we wished to reach the highest and only source of true happiness.

The musical selections by the choir were a most pleasing and attractive feature of the meeting, especially the duet by Mrs. J. W. Gregory and Mr. J. R. Fisher, and the solo by Mrs. Dr. Farmer. The services concluded with the benediction by Rev. C. L. Bane.

### PREACHERS' MEETING.

The vice-president of the Methodist Preachers' meeting of the city, Rev.

L. W. Guyer, presided this morning in the regular weekly meeting, and Rev. S. C. Hatcher led the devotional exercises.

Rev. Mr. Hatcher reported fourteen additions to the membership at Market Street on profession of faith and three by certificate. Revival services will continue this week.

Other reports were of the usual routine order, and the pastors all had profitable services on yesterday. It is apparent that at some of our churches the congregations are very large, while all are well attended.

The various needs of Church work here were discussed, and a most hopeful aspect does the condition of the work present. Preaching and texts were also discussed, and these happy, though hard toiling representatives of the pulpit, were in excellent trim. The clergyman's "blue Monday" is greatly alleviated in the society of others of the same profession or calling. Petersburg's religious side is seen in such gatherings, and the sight tends greatly to encourage us in the Master's work.—Progress.

### METHODIST PREACHERS.

There were thirty pastors present at the Methodist preachers' meeting yesterday morning, and the session was the most interesting one held for several weeks. Rev. W. R. Proctor presided, and prayer was made by Rev. Charles E. Watts, of Southampton Circuit.

The most important factor in the meeting was a general discussion of the work of the Epworth League and its needs as an auxiliary of Church work.

Rev. Dr. Smith was the first speaker. He said what was needed mostly in the Epworth League is something to prevent our young men and women from dropping off from the church and going into other communions. He said something was needed to indoctrinate our children in the great doctrines of the Methodist Church, and this should be the most important factor in Epworth League work in building them up in religious, intellectual and Church life, and to arm and equip them to battle against the great current of worldliness that is now sapping and undermining their character and usefulness in the Church and the world. He said we needed something in the work of the Epworth League to draw the young from the evil fascinations of the world and to make them pillars in the temple of God.

Rev. E. H. Rawlings, who has been greatly interested in the work of the Epworth League, said that he had been associated with five Epworth Leagues since the movement was first inaugurated, and that all of them had been a success. The Centenary League had been largely the spiritual life of the church. The League at Clay Street church, Richmond, was one of the best in the State, and the League at Monumental church, Portsmouth, is also a fine organization, and has been the means, in a large measure, of giving inspiration to the church. He admitted that the literary department was a difficult field of operation, and, in some respects, had not been a success, but not in many. Another difficulty was to know how to conduct its devotional

meetings, which were intended as the successor of the old-timed class meetings. They should be the head and life of the Epworth Leagues. One great need of the League is a competent and consecrated leader, and the pastor ought to instruct them thoroughly in their work and to be discreet in handling the work of the League.

Rev. W. A. Christian said that the Epworth is not solitary and alone in having these difficulties to contend with. The Christian Endeavorers, the B. Y. P. U., the Westminster League, and the St. Andrew's Brotherhood all labor under the same difficulties. He regretted to say that the work of the Epworth League had been in many instances sharply criticised for its failures, and this, he said, was no fault of the pastors. Those who have labored to make it better had, in some respects, labored without results. What we want to make of the Epworth League is an organization chiefly for the young people of the Church, in which they can be made a great spiritual force for building up the kingdom of Christ in the world.

Rev. R. H. Bennett and Rev. J. K. Jolliff spoke earnestly on the subject. Mr. Bennett said what the League mostly needs is to be practical in its work. Mr. Jolliff said we will always find difficulties in the way, but we must meet them, and under the guidance of the Holy Spirit conquer them. We can never be absolutely perfect in any of our work.

The discussion was an animated and profitable one.

### RESOLUTION OF SYMPATHY.

The following offered by Rev. Graham H. Lambeth, was adopted by a rising vote:

Resolved, That we tender to our beloved brother, Rev. Dr. J. P. Barrett, our sincere sympathy in his recent affliction in the loss of his brother, Mr. Joseph A. Barrett. We commend him to the God of all grace, and rejoice with him in the assurance of the presence and consolation of the Divine Comforter.

GRAHAM H. LAMBETH,  
GEO. WESLEY JONES,  
W. ASBURY CHRISTIAN.

### CALL OF CHURCHES.

Under the regular call of the churches reports were heard from the following:

Rev. J. B. Merritt reported a good week at the Seamen's Bethel and excellent services and a fine attendance Sunday.

Rev. Dr. Barrett, of the Christian Memorial Temple, said that he was absent from the city Sunday, but that the usual services were held at his church.

At Oaklette the pastor, Rev. Mr. Smith, conducted the usual services.

Rev. J. D. Hank, presiding elder of the Charlottesville District, preached at Denby's church Sunday morning, and the pastor, Rev. W. R. Crowder, in the afternoon. Both services were well attended.

Trinity—Rev. Geo. Wesley Jones had a good day. He received two new members—one by certificate and one on profession of faith.

Rev. C. E. Watts, of Southampton, reported the work on his charge in good condition.

Monumental—Rev. E. H. Rawlings preached morning and night to large congregations. He took up a collec-

tion for the work in Cuba and realized \$45. He said that since the last Conference 240 members had been added to the church in this missionary field.

Rev. R. H. Bennett reported that Dr. Smith preached a fine sermon at Epworth church Sunday morning, and the service was a most excellent one. Two members were received on profession of faith, and four by certificate. Mr. Bennett preached at night on "The Ministry."

Dr. Smith announced the death of Mrs. Harrison Sunday. She was the daughter of the late Rev. Dr. Adam C. Bledsoe. Her remains were taken to Amherst county for interment yesterday.

Rev. W. R. Proctor preached a splendid sermon at Cumberland Street church Sunday morning on "The Excellency of the Knowledge of Jesus Christ." The pastor, Rev. C. L. Bane, preached at night, and received two on profession of faith. Very large congregations were present at both services.

Rev. Daniel T. Merritt received four new scholars at Port Norfolk, and preached to the usual congregations morning and night.

Rev. Graham H. Lambeth preached morning and night at Lekies Memorial.

Rev. C. L. Bane assisted Rev. W. T. Green in a revival service at Central church.

Rev. George H. McFaden had the largest Sunday school in the history of Wright Memorial church, 342 scholars of the 386 on the roll being present. Large congregations attended the regular church services.

Rev. W. Asbury Christian had the usual congregations to hear him at Memorial church, Berkley.

At Park View, Rev. J. N. Latham received three new scholars in the Sunday school, and had large congregations to hear him at the morning and evening services.

Queen Street—Rev. J. K. Jolliff reported a fine Sunday school and large congregation. He began a revival meeting Sunday night. There was one conversion and six requests for prayer.

Rev. C. L. Bane preached the missionary sermon before the Missionary Society of McKendree church Sunday morning, and a large collection was raised for the cause. The pastor, Rev. W. R. Proctor, preached at night.

Rev. J. D. Hank, presiding elder of the Charlottesville District, reported the work on his district in fine condition.

Lambert's Point—Rev. C. H. McGhee had a revival service in the Sunday school, and fifteen children presented themselves at the altar. The service was continued at 11 A. M. and 8 P. M. Dr. Smith will preach every night this week.

Rev. Ernest Stevens reported the usual services at Owens Memorial church.

A resolution in regard to the temperance question was made the order of the day for next Monday.—Virginian-Pilot.

The character which you are constructing is not your own. It is the building material out of which other generations will quarry stones for the temple of life. See to it, therefore, that it be granite and not shale.—A. J. Gordon, D. D.



## THE DISPENSARY IN ITS NATIVE STATE.

BY REV. C. S. GARDNER, D. D.

I have been asked to give my view of the dispensary system as it has worked in South Carolina. After living in that State for seven years, and having studied the temperance problem in the light of the actual working of the dispensary law, I am prepared to say deliberately that the temperance people of Virginia would make a grave blunder to acquiesce in the establishment of that system here.

It is needless to say that the dispensary is utterly and radically wrong in principle, and an institution that is radically wrong in principle will inevitably lead to disastrous results. To say, as some temperance people do, that the selling of intoxicating liquor as a beverage is wrong, and then to advocate that the State, or the municipality, or the county engage in that business is so clearly and hopelessly inconsistent as, in my judgment, to stultify us.

But what of the dispensary in practice? When the system was first inaugurated in South Carolina it did for awhile diminish drunkenness. But after it had been in operation for some years this improvement began to disappear. The restrictive features of the law were gradually disregarded. The administration of the law fell, as it will inevitably always fall, into the hands of men who are not interested in promoting temperance. Indeed, after a while it became apparent that the law was being operated, not for the purpose of promoting temperance, but for promoting revenue, and the two ends were absolutely contradictory of each other. After a while the liquor men, who were driven out of business by the system, learned how to adjust themselves to it. It is an open secret that in some of the larger cities there is an understanding between the "blind tigers" and the dispensary to the effect that if the "tigers" would purchase their liquor from the dispensary they would not be disturbed.

Besides this, "beer privileges" were granted in the towns; and the beer shops were saloons under another name, purchasing their supplies from the dispensary. In many of the counties there were travelling "blind tigers"—i. e., a man would buy a supply of liquor in a bordering State and then cross the line in his wagon or buggy, in which his liquor was hidden, and peddle it out through the country. He would drive his vehicle up into a thicket, or some secluded place, and all who wished to patronize him would soon know of his location.

The dispensary in South Carolina has become a political machine of great and far-reaching power, ideally adapted to dirty work in the interest of the politicians who control it. This is one of the most offensive features of the system. It has been a curse, a stench, a corrupt and corrupting influence in the political life of the State. It is a running sore in the vitals of the civic body. As they are logically bound to do, the chief advocates of the system now preach to the people that the sale of intoxicating liquors as a beverage is justifiable and right. The father and chief advocate of the South Carolina

law a little less than two years ago stumped the State in defence of the law, and boldly took the position that the sale of intoxicating beverages was not wrong in principle, and he triumphed. That was in the State which about eleven years ago gave a good majority in favor of prohibition, when the will of the people was defeated by the enactment of the dispensary law, instead of the prohibition for which they had voted.

Six months ago I changed my residence from South Carolina to Richmond. After careful observation, I will say that proportionately there is as little drunkenness here as in South Carolina, perhaps less. *The dispensary is not what we want in Virginia.* I have written hurriedly, but am very earnest in the hope that the temperance people of my adopted State will not follow after false temperance gods. I was favorably disposed toward the dispensary when I went to South Carolina eight years ago. I left there profoundly convinced that the dispensary is not progress, but reaction.—Christian Federation.

## DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,  
Presiding Elder.

Danville, Va., March 13, 1902.

## NOTICE.

The Woman's Home Mission Society of the Virginia Conference will hold its twelfth annual session at Blackstone, Va., April 24-25, 1902.

KATE E. WALL,  
Recording Secretary.

Delegates and visitors expecting to attend the meeting will please send names promptly to the chairman of Committee on Entertainment, Miss Cornelia Adams, Blackstone, Va.

## VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

The Norfolk and Western Railway will sell tickets to Montana, Idaho, Oregon, Washington and Coast Points at exceeding low rates from all stations. It is possible rates to the West will never be so cheap again; choice of three routes. Write for rates and schedules, say to what point you are going and your nearest station to this line. See any Agent N. & W. R'y or W. B. BEVILL, M. F. BRAGG, Gen'l Pass. Agt., Trav. Pass. Agt., Roanoke, Va.

## CENTENNIAL CELEBRATION SALEM FEMALE ACADEMY, WINSTON-SALEM, N. C., MAY 22-29, 1902.

From all points within a radius of 200 miles of Winston-Salem, tariff one. From all points in the territory beyond the 200 mile radius, one fare for the round trip.

## GENERAL CONFERENCE, M. E. CHURCH, DALLAS, TEXAS, MAY 7TH, JUNE 7TH, 1902.

For the above occasion the Southern Railway begs to announce one fare plus \$2 for the round trip from all points on its lines to Dallas and return. Tickets to be on sale May 3d, 4th, 5th, with return limit June 9th, except that by deposit of tickets with joint agent at Dallas on or before May 20th, and on payment of 50 cents, an extension to June 30th may be obtained.

The Southern Railway offers the choice of routes to Dallas, but the trip must be made in both directions over same route—through Asheville (Land of the Sky) and Memphis; through Atlanta, Birmingham and Shreveport; through Atlanta, Birmingham and Memphis, or through Atlanta, Montgomery and New Orleans.

For detail information call on or write any agent of the Southern Railway, or to . C. W. WESTBURY,  
D. P. A., Richmond, Va.

## RICHMOND TO DALLAS VIA SEABOARD AIR LINE RAILWAY—CONFEDERATE REUNION, DALLAS, TEXAS, APRIL 25-26, 1902.

The Seaboard Air Line Railway will sell tickets from Richmond and other points on its line to Dallas, Texas, on account of the above occasion, at a rate of one cent per mile in each direction for the round trip, short line mileage. Tickets on sale April 18th, 19th, and 20th, with return limit May 2d, and holders of tickets may have their tickets extended until May 15th by paying to the joint agent at Dallas, on or before April 30th, the small fee of fifty cents. Rate from Richmond to Dallas and return \$28.65.

The Seaboard offers the choice of routes, going via New Orleans or via Atlanta, Chattanooga and Memphis.

There will be a special train out of Atlanta 5 o'clock Sunday afternoon, April 20th, which will be run solid to Dallas, Texas. This train will consist entirely of tourist sleepers. Passengers can leave Richmond 10:37 Saturday night and reach Dallas Tuesday morning at 5:45. One change of cars only.

For further information apply to

W. J. MAY, City Ticket Agent.

Z. P. Smith, District Passenger Agent, 1006 East Main street. 'Phone, 405.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Federation Woman's Clubs, Los Angeles, Cal., May 1st to 8th.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.

## VERY LOW RATES TO CALIFORNIA VIA THE SEABOARD AIR LINE RAILWAY.

The Seaboard Air Line Railway offers special Colonists rates of \$47.50 from Richmond to San Francisco and all other California points. Tickets sold daily until April 30, 1902. The Seaboard offers choice of routes going either via Atlanta and New Orleans or via Atlanta, Chattanooga, Nashville and Memphis.

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## "CO-FRACTIONS."

This little well-printed and well-bound book of forty-six pages, 16mo, contains and elaborates a new and valuable discovery in mathematics. It is an addition to science; it presents what was never before known or published; its methods are short and easy; in many problems the solution is briefer than the statement; a very large number of problems can be solved by these methods; it handles problems in percentage, arithmetical and geometrical progression, simple and compound interest, loss and gain, stocks and bonds, and a great variety of analytical questions. Teachers should teach it, students should study it, business men should use it, and mathematical text-makers should introduce its methods into their books.

We present the following testimonials:

Professor Edmund Longley, A. M., now retired, but for many years professor of mathematics in Emory and Henry College, Virginia, and a brilliant mathematician, writes: "This goes just to thank you for the copy sent me of your 'Co-Fractions,' with the attendant personal note. Pardon me for directly expressing my admiration of the vigorous and acute brain work that evolved the work."

Professor Charles E. Vawter, LL.D., for many years professor of mathematics in Emory and Henry College, and now president of the Miller School, Albemarle county, Va., says: "I have read with most pleasing interest the work on 'Co-Fractions,' by my old friend, Professor R. N. Price. Every one who teaches arithmetic should read it. It presents in a new, concise, skillful, and ingenious way, facts of arithmetic that all should know. It will widen the view and pull many a plodder out of the ruts."

The book sells for 25 cents, postpaid, or \$2.40 per dozen by express at expense of purchaser. Order from Barbee & Smith, Agents, or R. N. Price, Methodist Publishing House, Nashville, Tenn., or R. N. Price, Morristown, Tenn.

## TENT FOR SALE

We have bought a larger tent, and must sell at what it will bring the one used last summer in revival work. It is in good condition, having been used only for three series of revival meetings; is circular in shape and fifty feet in diameter. Will sell for half cost. Address GEO. H. WILEY, Methodist Mission, Richmond, Va.



(Continued from page 10.)

face. What a gentle hand she was when we were sick and what a voice to soothe pain, and was there any one who could so fill up a room with peace and purity and light? And what a sad day that was when we came home and she could greet us not, for her lips were forever still! Come back, mother, in these Christmas times and take your old place and, as ten or twenty or fifty years ago, come and open the old Bible as you used to; read and kneel in the same place where you used to pray and look upon us, as of old, when you wished us a merry Christmas or a happy new year! But, no! That would not be fair to call you back. You had troubles enough and aches enough and bereavements enough while you were here. Tarry by the throne, mother, till we join you there, your prayers all answered, and in the eternal home-land of our God we shall again keep Christmas jubilee together. But speak from your thrones, all you glorified mothers, and say to all these, your sons and daughters, words of love, words of warning, words of cheer. They need your voice, for they have traveled far and with many a heartbreak since you left them, and you do well to call from the heights of heaven to the valleys of earth. Hail, enthroned ancestry! We are coming! Keep a place right beside you at the banquet!

Slow footed years! More swiftly run  
Into the gold of that unsetting sun.  
Homesick we are for thee,  
Calm land beyond the sea.

[Copyright, 1901, Louis Klopsch, N. Y.]

**An Experiment That Failed.**

In order to encourage marriage in Servia all young persons with at least 2,000 dinars in the government savings banks were until recently presented upon their wedding day with a handsome premium from the bank directors. The consequence was that all these young people upon reaching the age of eighteen hastened to marry. The divorce frequently followed as soon as the money was run through. As there is thus no chance of the expected increase in the population, the generous premium has been withdrawn.

**Dean Farrar's Warning.**

Dean Farrar of Canterbury cathedral, England, startled the religious world of England last week by declaring that the Church of England must make several essential reforms if it would hold in its membership the masses of the English people. The dean says ceremonials, rituals and theological subtleties must be abandoned and a living spirit infused into the forms of the state religion. He says the prayer book no longer attracts the people. The poor of the cities complain that the services are tiresome and too long.

**Collects Philippine Orchids.**

The finest collection of Philippine orchids in this country is owned by J. C. Siegfried of Alameda, Cal., and is kept in a private conservatory, which has but lately been opened to the public. In the various hothouses of his botanical gardens Mr. Siegfried has collected 2,760 orchid plants, and their commercial value is approximately \$69,000. For upward of fifteen years he has been adding to the list until now he has more than 166 varieties imported from thirty-six different parts of the world.

**Not Theories, but Practice.**

Some people will fight much more vehemently for their theory concerning the Bible than for the practice of the spirit of Jesus Christ.—Rev. J. C. Hall, People's Church, Denver.

**"I GAVE THEM MYSELF."**

Said a mother to me one day: "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, to read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the Gospel; my grown-up daughter is a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do."—Life and Faith.

A very curious bi-literal cipher, which has been discovered by Mrs. Gallup, running through the first editions of Bacon's works, has excited wide interest in the literary world. This cipher consists of the use of two wrong-font letters at intervals, combinations of these two letters in groups of five constituting an alphabet. These repetitions of a wrong-font letter cannot have been matters of chance. Whether placed there by Lord Bacon or by the printer, remains in doubt. If by the printer, they relate a wonderful romance—the story of Queen Elizabeth's marriage to the Earl of Leicester, when both were confined in the Tower prior to the Queen's accession; the birth of two sons, of whom Lord Bacon was the elder, the Earl of Essex the other. Lord Bacon considered himself the heir to the throne of England. The bi-literal cipher further tells that Queen Elizabeth condemned her own son, the Earl of Essex, to death. The Cosmopolitan for March contains an article by Professor Garrett P. Serviss, fully reviewing this remarkable romance—if it is concluded to have been inserted by the printer—or tragedy, if inserted by Lord Bacon.

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There is a remedy, or there is none;  
If there be one, try and find it;  
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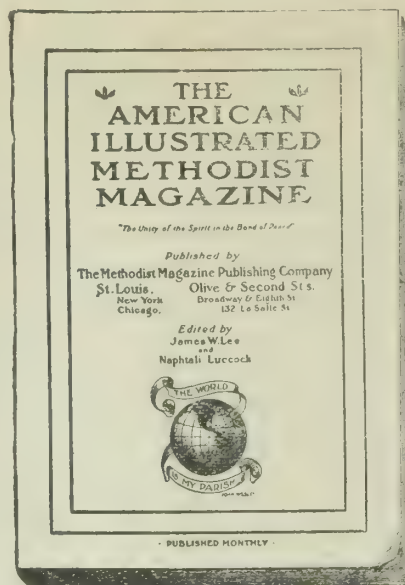
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ESTABLISHED 1893.

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REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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## Editorial.

### RANDOLPH-MACON ALUMNI.

We give below an account taken from the Dispatch of the first banquet of the Randolph-Macon Alumni Association of Richmond. The banquet was notable for the unusual merit of the responses to the various toasts. The programme was well conceived, and there was a greater variety in the speeches than the editor had ever heard before on such an occasion. The banquet was also notable for the statement of Mr. John P. Branch, that he had been authorized to announce that there was a gentleman who would give one dollar for every two dollars which was given by the friends of Randolph-Macon up to \$200,000. That is to say, the gentleman in question would give one dollar for every two dollars laid down from any and all other sources combined until his contribution reached \$100,000. This would mean \$300,000 for the College. Bro. Branch said that he would be security for the gentleman in question. Most of the company had more than a suspicion that Brother Branch was offering to go security for a gentleman whom he knew very well—namely, himself. It is a notable offer, the greatest which has been made in the history of Randolph-Macon in many respects, and ought to be accepted at once. The report from the Dispatch follows:

The first annual banquet of the Richmond Alumni Association of Randolph-Macon College was held last night at the Westmoreland Club. The occasion was a distinct success. The toasts offered were confined to Randolph-Macon, and were responded to in a most effective manner by the selected speakers.

Sixty alumni and invited guests assembled at the board. The college spirit prevailed from beginning to end. The various addresses were of a very high order from some of the most distinguished sons of the old institution at Ashland.

### HOW RANGED ABOUT THE TABLE.

At the head of the table sat President Patteson, with the orator of the occasion on his right; Mr. John P. Branch on his right; Captain Richard Irby, proctor of the College and its next oldest graduate; Mr. James B.

Pace, one of the greatest benefactors of the school; Bishop John Cowper Granbery, who is connected with the school; Professor Robert Emory Blackwell, Rev. W. B. Beauchamp, and others. To the left of President Patteson, in the order named, were Dr. William W. Smith, chancellor and builder of the system; Dr. J. J. Lafferty, Mr. John L. Williams, Dr. William E. Evans, Mr. S. W. Travers; Mr. J. Thompson Brown, one of the school's oldest graduates; Rev. W. F. Davis, Professor Royall Bascom Smithey, scholar and author, and others. Among the other prominent men present were Colonel A. S. Buford, Dr. W. W. Lear, Professor G. M. Nolley, Professors Arthur Kyle Davis, Dr. John Hannon, Rev. James Cannon, Jr., Mr. John Jackson, Rev. John T. Bosman, Rev. James A. Duncan, and many others prominent in business and professional life.

The menu was chaste and appropriate, and heartily enjoyed by the assembled banqueters. Each guest was provided with the College colors of lemon and black for his buttonhole, and the menu cards were tastefully decorated with the same colors. In the adjoining hallway the orchestra furnished a choice repertoire of selections.

The reminiscences of college days as related by some of the speakers formed one of the most interesting events of the occasion. Hon. Claude A. Swanson, who was to respond to the toast, "Randolph-Macon—Her Sons in Politics," was detained at Washington by an important meeting of the Ways and Means Committee, and could not be present. He dispatched a letter expressing his sincere regrets.

### DR. WOODWARD THE ORATOR.

The orator of the occasion, Dr. Frank C. Woodward, president of the South Carolina College, and a distinguished graduate of Randolph-Macon in the seventies, came to the banquet with an enviable reputation as an orator, thinker, and scholar. It is sufficient to say that he fully sustained it by his address on this occasion. It was a thoughtful speech; it was eloquent with the earnestness of conviction, and it sparkled with epigram and happy phrase. The speaker was introduced by President S. S. P. Patteson, of the Association, who made a pleasing reference to the olden days and to Dr. Woodward's pseudonym as a student.

Dr. Woodward chose as his subject, "The Small College—Its Value and Use." Few anticipated that he would make of the theme such an attractive

and at the same time practical one as he did. He handled the subject in such a manner as to hold the interest of his audience closely, and to so arouse their enthusiasm as to win long and universal applause.

The speaker paid a tribute to the small college as distinguished from the great colleges, where thousands of students are educated, who often never know each other, and, as he expressed it, who are fortunate to see in the distance the trailing garments of the great men who are the professors of those colleges, the students being taught generally by sub-professors. In the smaller colleges the students were in close touch with the professors, in close range, as he expressed it, thus giving the professor opportunity for enlisting the interest of the pupil and requiring him to master the subjects taught.

### THE PERSONAL PHASE.

Dr. Woodward laid great stress on the personal phase of life at the smaller colleges, the personal influence, and the example of the professors, and the mutual influence of men upon men in their intimate daily association. The college must be carried home to the people, and this is what the small college does. In the course of his address the speaker paid fine tributes to the men who moulded the minds and characters of the men at Randolph-Macon College in his day.

The speaker deprecated the prevalence in this day of the idea of mere bigness, which is too often confused with greatness, and made an earnest appeal for the smaller college, wherein men are in daily contact with the splendid examples and the potent influence of men of ripe scholarship, long experience, and robust characters. He advocated a college with a course which left no room for election of studies until the essential bases of broad culture had been builded by a compulsory curriculum.

### THE TOAST LIST.

At the termination of Dr. Woodward's address, Rev. William E. Evans, rector of the Monumental church, assumed the duties of toastmaster, and presided in his usual graceful and effective style.

The list of toasts, referring to Randolph-Macon, was as follows:

"Her Allied Interests," Dr. W. W. Smith.

"Her Sons in Politics," Hon. Claude A. Swanson.

"Her Board of Trustees," Mr. John P. Branch.

"Old Times and the New," Dr. J. J. Lafferty.

"Her Sons in Literature," Dr. J. Leslie Hall.

"Her Portraits in Memory's Hall," Captain Richard Irby.

"Her Sons in War," Mr. J. Thompson Brown.

"Our Alma Mater," Professor R. E. Blackwell.

"Her Sons in the Ministry," Rev. W. B. Beauchamp.

"Her Flirtations With Cupid," Dr. John Hannon.

Roll-call. "Auld Lang Syne."

Dr. W. W. Smith, chancellor of the Randolph-Macon System, set forth the financial situation at Randolph-Macon with a striking array of figures. He called attention to the fact that twenty years ago Randolph-Macon's property interests were valued at \$60,000, while now they amount to over \$800,000. He referred to the important part played in the commercial world by college men, as well as in the professions. He cited the fact that out of the 8,000 names mentioned in "Who's Who in America," more than 5,000 were college-bred men, and over 50 per cent. were college graduates. His ability in the use of figures as illustrations was shown to great advantage.

The reminiscences of Captain Richard Irby were greatly enjoyed by every one present.

Mr. John P. Branch spoke of the great needs of placing loan funds at the disposal of ambitious but poor students seeking a college education. He said he could find a man who would give a dollar for every dollar raised by the friends of Randolph-Macon for this purpose.

His talk, interspersed frequently with considerable humor, was loudly applauded.

Dr. Lafferty was very felicitous in his remarks. His keen wit and pointed illustrations evoked a great deal of merriment.

Mr. J. Thompson Brown reviewed the war record of the Randolph-Macon men in one of the most forceful speeches of the evening. He paid a marked tribute to the valor of their services in the ranks of the Army of Northern Virginia, and dwelt with earnestness upon the fact that at Randolph-Macon the students were inspired to enlist in the cause of the Confederacy by the doctrine of the State's right that was impressed upon them by their professors.

Professor R. E. Blackwell spoke of Randolph-Macon as it stands to-day. He brought out the fact that with a

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"I've done the best I could," he muttered as he finally blew out his lights and walked over to chapel hall. His pulses were beating high as he heard the college yells on the chapel steps. The crowd was coming up the hill, also from down town, as the interest in the debate was more than local. As he went in by the side door, where the speakers on programmes went up stairs to the room back of the platform, he began to feel that strange dread of a crowd which nearly all public speakers at some time or other have felt. When he reached the room, some of this feeling had left him, but he was still under a tense excitement.

Wilson was in the room, and the president, who was to preside, came up a moment after Edward. He said a few words of encouragement to both of them, and his hearty manner did both the young men good.

Then he led the way out upon the platform. The chapel was choked with a great crowd, one of the greatest ever known. As the president appeared, followed by the contestants, the college cheered. The girls had come in with small flags representing the rival societies. They had waved them, and the members of the societies tried to drown one another's voices in shouting for Wilson or Blake.

Edward was conscious of the crowd, and he saw Freeda's sympathetic face, with that of Miss Seton, looking up at him. The sight helped him. Somehow he associated Miss Seton's face with Freeda's, as if both girls were equally interested in his success. The president spoke a few words, stating the rules that were to govern the debate. He then introduced Wilson, the speaker on the affirmative of the question:

"Resolved, That the United States is justified in the present war in the Philippines."

Wilson rose and walked slowly forward. The great crowd was as still now as it had been noisy before, and the great debate had begun.

## CHAPTER VIII.

Wilson began his speech slowly and was evidently cool and determined. He had been in college two years longer than Edward and had had more training as a speaker. He had as a sophomore won the second prize for the best declamation in the annual contest and was considered the best all around speaker in the society that was rival to the one in which Edward had his membership.

The arguments of Wilson were in brief that the United States was justified in carrying on the war in the Philippines, because the natives were the first to provoke the outbreak, because they were in reality rebels in that the islands belonged to the United States by purchase and the authority of our government was being defied; that to withdraw our troops would mean a condition of anarchy and result in more cruelty and loss of life than would result from the war; that in

short the war was necessary before the United States could assert its control, inasmuch as the Tagalos did not represent the Filipinos as a race, but were only a small part of all the inhabitants, the majority of whom were willing to become subject to our authority. He closed with an appeal to all loyal Americans to uphold the flag and do all in their power to support the government in its efforts to end the war speedily and inaugurate a reign of peace and justice in the islands that had for so long a time been the victim of greed and priestcraft.

As Wilson closed very strongly, he received tremendous applause, that broke out again and again. The president rose to introduce Edward, but the applause continued, and he sat down again. The girls who were friends of Wilson's society waved their flags, while the girls who sided with Blake held theirs down over the seats. For five minutes the shouting and demonstration continued. Then the president went forward and introduced Edward for the negative, and the chapel suddenly became as still as it had been boisterous.

Edward felt his knees tremble as he went forward, and his tongue was dry and his hands cold. For a second or two he was horrified to find that he could not remember the very first sentence of his speech. He actually made a beginning a paragraph farther on. Then he stopped just long enough to make it seem either that he was very deliberate or that he was not quite sure. But his manner was naturally slow, and it is doubtful if any of the college people noticed anything strange.

Then he gathered himself together and went on finely, doing his best, and gaining added interest in the argument as it developed.

He took the ground that war between nations is never justified, except when every other measure has been exhausted. He claimed that every measure had not been exhausted in the present war in the Philippines. He cited in support of his argument several witnesses from the seat of the war itself. He also called attention to several instances where more serious international disputes had been settled by arbitration. He then went on to quote quite largely from one of the members of the supreme court of the United States, who had come out in a speech against the war and had opposed the policy of colonial expansion. "This eminent jurist has said:

"Again, a necessity of colonial possessions is an increase in our regular army, and the first increase proposed is from 30,000 to 100,000 men. It is a strange commentary that, at the close of the nineteenth century, the head of the most arbitrary government in the civilized world, the czar of the Russias, is inviting the nations of the world to a decrease in their arms, while this, the freest land, is proposing an increase in its. Yet such seems to be the imperative need if we enter

upon the system of colonial expansion. We have lived and prospered for 123 years with a handful of regular troops. We have preserved peace at home, and have been respected abroad. Government by consent of the governed has little need of the soldier. So the world has come to believe, and so it is. Are we ready to forfeit this high position? Do we not endanger the very foundation principles of this government when we make the blare of the bugles and the tramp of the armed battalion the music which is heard on every side and the inspiration which attracts the ambition of our youth?"

"If," continued Edward, as he finished the quotation, "we begin to war on a nation for conquest, what future do we anticipate for our country? To quote again from the same source, from this distinguished member of our highest court whose motives certainly cannot be impugned as selfish or partisan:

"My friends, two visions rise before me: One of a nation, growing in population, riches and strength, reaching out the strong hand to bring within its dominion weaker and distant races and lands; holding them by force for the rapid wealth they may bring—with perhaps the occasional glory, success and sacrifice of war; a wondrously luxurious life into which the fortunate few shall enter; an accumulation of magnificence which, for a term, will charm and dazzle, and then the shadow of the awful question whether human nature has changed, and the old law, that history repeats itself, has lost its force; whether the ascending splendor of imperial power is to be followed by the descending gloom of luxury, decay and ruin. The other of a nation, where the spirit of the Pilgrim and the Huguenot remains the living and controlling force, devoting its energies to the development of the inexhaustible resources of its great continental territory; solving the problem of universal personal and political liberty, of a government by the consent of the governed, where no king, no class and no race rules, but each individual has equal voice and power in the control of all, where wealth comes only as the compensation for honest toil of hand or brain, where public service is private duty; a nation whose supreme value to the world lies not in its power but in its unflinching loyalty to the high ideals of its youth, its forever lifting its strong hand, not to govern, but only to protect, the weak; and thus the bright shining which brightens more and more into the fadeless eternal day.

"Brethren, Ebal and Gerizim are before us. Might and right stand on either side, with their great appeals.

"Once to every man and nation comes the moment to decide  
In the strife of truth with falsehood for the good or evil side;  
Careless seems the great Avenger; history's pages but record  
One death grapple in the darkness 'twixt old systems and the word.  
Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadow keeping watch above his own.

"We see dimly in the present what is small and what is great,  
Slow of faith how weak an arm may turn the iron helm of fate,  
But the soul is still oracular, and amid the market's din,  
List the ominous stern whisper from the Delphic cave within:  
They enslave their children's children who make compromise with sin.

"Paraphrasing in part the invocation which attends the opening of the supreme court, God save the United States of America and keep them from the road so often traveled by nations, of increasing territory, accumulating dominion, rapidly and easily acquired wealth, luxurious splendor, a growing

separation between the poor and the rich, preraging decay and death, and may we always bear the solemn prayer of Abraham Lincoln borne upward to heaven from the consecrated field of Gettysburg upon the mighty volume of patriotic incense which ever rises from that sacred spot, that government of and by and for the people may never perish from the earth."

It was very still while Edward was presenting this part of his argument, for the quotation was from an address so recent that it was not generally known and, so far as Edward knew, had not been printed in any of the Raynor papers. One of the judges listened with a marked expression of surprise, as if he could hardly believe that a judge of the supreme court of the United States could be the author of the sentiments attributed to him in the address. [Address by Hon. David Brewer, associate justice of the supreme court of the United States, before the Liberal club, Buffalo, Feb. 16, 1899.]

There was no attempt, at any point in his speech, to break out into applause, as there had been in the case of Wilson. Even when Edward closed his description of the horrors of war in general, by quoting Willis' story of the battle and the death of the native Filipino and her baby, there was not the slightest indication that he had any sympathy from the audience. It was only when he finally closed and walked back to his seat, that the applause broke out, and apparently it was then fully as hearty and prolonged as that which followed Wilson's peroration.

In Wilson's rejoinder, he showed a slight hesitation, similar to that which had marked Edward's beginning. Those who knew what he had prepared, said afterward that he left out a large part of what he intended to say, and extemporized to a great extent. However that may be, he spoke with considerable force and again provoked loud applause.

Edward closed the debate with a rebuttal that, in the opinion of a large part of the student body, was far stronger than his main argument and again divided the honors with Wilson, as far as applause was concerned.

And now came the most trying moment of the evening to the young contestants. The judges retired to make their decision, and while they were out the glee club sang by request. When some one called for the old war song, "O Cuba, the land that ought to be free!" it seemed to some of the audience that the sentiment provoked by it was in the nature of a prophecy, anticipating the decision of the judges against Edward. There was no doubt that, owing to the enthusiasm for the war, Edward had the unpopular side of the question. And yet, more than one woman in the audience that night, thinking of her own child safe and warm in its bed at home, felt her eyes dim at the memory of Willis' picture, as Edward had drawn it from his letter. If these women had been the judges, it is possible that the verdict would have been very quickly reached.

The glee club sang half a dozen selections, and still the judges did not appear. The classes began to stamp their feet and shout their class yells. Wilson and Edward, who had remained on the platform, were uncomfortably nervous, although neither of them showed it.

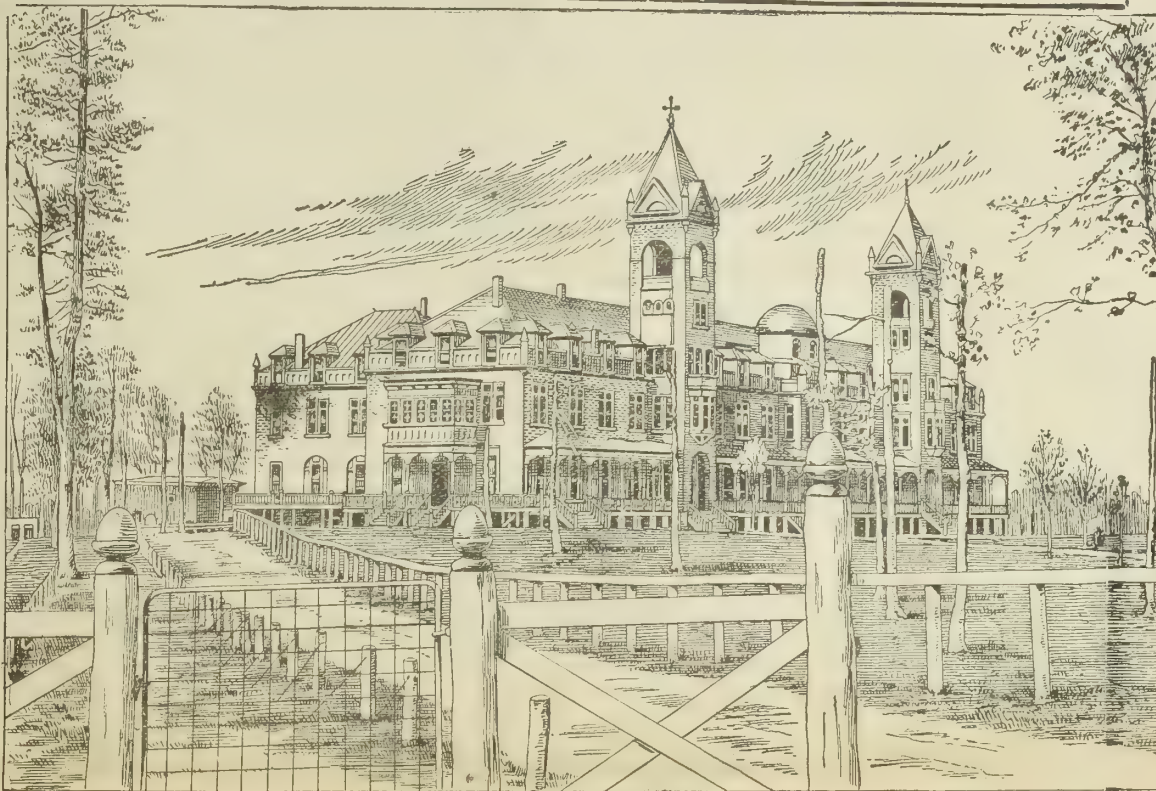
At last the judges appeared, and one of them mounted the platform and came forward slowly.

"Make it brief!" cried some one in the junior class. Some of the audience laughed, and others hissed, while the president sternly raised his arm to demand order.

(To be continued.)



# Blackstone Female Institute.



NORTHEAST VIEW OF BUILDING.

**Motto:** THOROUGH INSTRUCTION, UNDER POSITIVE CHRISTIAN INFLUENCES, AT THE LOWEST POSSIBLE COST.

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## PERTINENT FACTS.

### BUILDING AND GROUNDS.

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The Building is a handsome brick building, erected specially for school work from plans, the outcome of practical experience. There are three stories and basement—main building 260x40 feet, with wing 60x40 feet; wide verandas; large and airy study hall, class-rooms, music hall, gymnasium, and bed-rooms (only two girls in a room); electric lights; water on every floor, with fire-plugs every fifty feet; Peck-Hammond system of heating (fresh air taken from outside, driven by fan over hot furnaces to the various parts of the building); Peck-Hammond system of sanitation (fire and evaporation, instead of drainage and sewers); all parts of building so connected that no exposure of pupils to weather necessary at any time.

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Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## Communications.

FROM BRO. KILBY.

Prior to Lent the Methodists in Norfolk, Portsmouth and Berkley held co-operative revival services, and perhaps it would not be amiss to make some running comment on the results from a layman's standpoint. I circulate around among the brethren a great deal, and hear things that are not said to the preachers, which it might be well for them to hear. Under the arrangement, Centenary, Cumberland Street, and Epworth churches were grouped together, and meetings were held two weeks at each church in the order in which they are mentioned above, and what I have to say refers to these meetings, as they are the ones I attended.

They were very poorly attended, and none of the churches were full at any meeting, and at Epworth church they were held in the Sunday school room, which, when packed, will seat possibly 500 persons, and yet this room was never filled. The three churches represented have an aggregate membership of 1,746, as reported at the last Annual Conference. Now, where were the members, and why were they absent? Well, no doubt some were sick; some of the ladies had no one to go with them, others were waiting on the sick; some were detained by young children, etc., etc., but after making all excuses that may suggest themselves, it was evident that a large number did not come possibly because they were not interested, and hence did not care to come. Unfortunately this latter class represents those who most needed the reviving influences of the meetings. Fortunately there are a few faithful ones in every church, who can be counted on for every good work, and those were present pretty much all the time. What would the churches do without these faithful ones? No doubt they came under great difficulties. Some of the men were just as busy as others who stayed away, and some of the ladies had to overcome house-keeping problems just as difficult as those confronting others, who did not come.

Now, I contend that church members who attend such meetings nearly every night for six weeks deserve some consideration, which they did not always receive, for most of these meetings were run too long and at times became very tiresome, and most of the sermons were longer than necessary. Take a business man, who had all day been leading a strenuous life, inseparable from modern mercantile pursuits, attended with all the various and perplexing problems that confronts him in these days of red-hot competition, and nightly meetings have got to be mighty interesting to hold him. You may talk all you please about a man being so interested in the salvation of souls that he must quit everything else and give his time to that work, but a man of good common sense is not going to do any such thing, for he knows that when he is engaged in an honorable business and working faithfully and honestly to take care of his wife

and children, that he could scarcely be engaged in a more religious service.

The preliminary services were often too long, and one night these services that commenced at a quarter to eight ended at half past eight, and at that hour the preacher arose and preached fifty-five minutes; so the first invitation was given out about half past nine, when some of the children present ought to have been at home in bed and asleep. On another occasion one of the preachers was called on to pray after the sermon, and he preached on his knees for fifteen minutes. I have it from the lips of one layman that he went to sleep; no doubt many others did likewise. Who blames them? By the way, the first prayer at all our Sunday services is much longer than necessary. Some of our preachers specify and particularize almost *ad infinitum*. Why not split some of these prayers in the middle and save half for next Sunday? They remind me of a story told on a good old preacher, who prayed for England, France, Germany, Russia, Prussia, China, Japan, and then not being able at the moment to recall any other country, said: "O Lord, Thou knowest geography better than I do, bless all the countries I haven't mentioned." But to return to my subject. Sometimes things were done which did no good. On one occasion the invitation had been given, three penitents were at the altar, and the hymn, "Nearer, My God, to Thee," was being grandly sung, led by full choir and large organ with great volume of sound, which was very inspiring, and after two verses had been sung, the preacher, without any apparent reason, stopped the choir and organ, raised the third stanza himself, and a few weak voices followed him. The result was that the singing fell flat, with all the life taken out of it. This sudden departure gave me such a shock that I lost all interest in the meeting from that moment, and I have since learned that others felt as I did. On another occasion, at twenty-five minutes to 10 o'clock, when all the penitents at the altar had been converted, and all was done that could be accomplished for the evening, and the congregation should have been dismissed at once, a preacher arose and treated his hearers to a sixteen minute exhortation. What he expected to accomplish was not apparent, but he succeeded grandly in literally wearing the people out, who were already tired and wanted to go home. Another night, at a late hour, those who did not attend the meetings were lectured for not coming. Of course not a single one of them was present to hear it, but the faithful ones had to sit still and listen to it all the same. Before he was half through the congregation was ready to render the verdict, "not guilty."

The conversions at these meetings were not numerous, but, as a whole, the meetings were uplifting to those who attended. The meetings at Epworth were conducted by Bro. Dadmun, and were perhaps the best of the series. Bro. Dadmun has a very tender and persuasive manner that generally brings results, and there were about twenty conversions at Epworth. Swapping the ministers around is prob-

ably a good plan, but, as a whole, I do not see any advantage in the co-operative plan. Each church could, no doubt, have commanded just as large a crowd as the three combined, for usually the members of the respective churches attend the meetings at their church only, while a number that were anxious to do their whole duty were attending meetings for six weeks solid. One of the churches in the combine held a feast for about a week during the progress of the meetings.

Our preachers stand up before the laymen and tell them of their faults, which they ought to do, and, as a rule, the layman take it very good naturedly; so, my good brethren of the ministry, I am sure, won't mind these few shots from the pew.

There is another phase of this question, which I wish to discuss, but will defer it for another time.

L. CLAY KILBY.

### UPON A TECHNICALITY.

Editor Southern Methodist Recorder:

As the Southern Methodist General Conference will soon assemble, the anxieties of the membership are quickened and intensified. To all sober and reflecting minds problems of the gravest import confront the assembling of this representative body of Christians, and challenge the earnest prayers of the entire membership—that our beloved Church will be piloted through the quicksands of expediency in which her publishing house officials have placed her, vindicated and with her face to the sun. Probably the prime cause of this incubus resting on the honor of the Church was timidity. Some of our chief pastors and several of the Church advocates were afraid to discuss and expose the dubious methods that reflected on the integrity of trusted officials; the few who saw the effect of such procedure and dared to do right, were criticised and abused, but the policy of silence excited inquiry, and to-day this writer believes the consensus of religious sentiment of the Church, excepting some officials and expediency folks, is overwhelmingly on the side of right and duty. Perhaps even to-day there are many in the Church who do not know how difficult it was for our Southern representatives in Congress to create in the Northern mind, even on the score of a benefaction to our worn-out preachers, their widows and orphans, the consideration of this claim; for, before the Court of Claims, the case had no standing, and from the Northern point of view had no merit outside this sentiment. It got consideration in the Congress on a technicality, since corporations are irresponsible, for no one will claim that the personnel of the Southern Book Committee in 1861-'65 were not heart, soul and body in sympathy with the Confederacy. Individually, no one of this official committee would have stood a ghost of chance to have recovered any damage for any kind of loss sustained during the prosecution of the war by the Federal powers. So, after these Northern representative members of Congress had consented upon technical grounds to listen to the plea of widowhood and

orphanage and grant this benefit, what must have been their disappointment when the methods of the Southern Book Committee and the agents entered into a conspiracy with a trickster to divert a large per cent. of the benefit from the beneficiaries and to employ a shrewd lobbyist. It is idle for the Church to plead justice and right on the premises, for if the Federal Government was actuated by such principles, the four millions of slaves Mr. Lincoln's expediency proclaimed liberated would be paid for, a claim for damages was worked out on technical and sentimental issues, would have been concluded satisfactory to both sections had not the cupidity of a sharper betrayed our fishing house officials into a trap, the situation seemed to require their part a premeditated and stratagem to deceive in order to protect to fee an extortioner, and thereby deprive the beneficiaries of their share to the amount of \$100,800.

Both Northern and Southern representatives affirm the claim never would have been allowed had the facts been known. The Congress and all informed people look upon the transaction as disreputable to the individuals practicing such methods, and will look upon the Church accepting such benefactions as dishonorable.

The Southern Church is poor as compared to the Northern, but this we can't believe we are so poor as to accept knowingly money from any source procured under false pretenses.

Let the General Conference wipe its hands of the dirty transaction, to the entire amount, \$288,000, to the Congress, if the publishing house has been sold, for the whole of it is vitiated. Let the conscience of the Church be acquitted before God and man.

"OLD FOE"

Sunny Side, Va.



TO THE DELEGATES TO THE GENERAL CONFERENCE.

Honored and Dear Brethren,—studied silence of the connection press on the preservation of the honor and consistency of Southern Methodism, together with the fact that the Annual Conferences have, so far as this scribe is informed, failed to make any expression of opinion as to what ought to be done at the General Conference in regard to the unfortunate and now celebrated deeds of our Agents and their employee, as brought before a committee of the United States Senate, will be sufficient for these lines and their caption.

Much regret is experienced by those that all the Conferences did not make decided opinions and send up memorials similar to those from Georgia, Tennessee, and Virginia (and possibly some others) upon a matter so vital to the future usefulness of our Methodist body. Intelligent and thoughtful lay and clerical, can't feel otherwise than as a Christian scholar in one of the highest institutions of the United States expressing his views to the undersigned that the Church is in great peril. You, honored members of our general legislative and executive Conference,



rank and file of laymen and preachers must look for such authoritative and positive action as will give permanent relief to anxious hearts and safety to the great body, whose mission has been (and we hope will continue to be) "to spread Scriptural holiness over these lands."

The eyes of the civilized world will be largely turned toward Dallas, Texas, in the month of May, 1902. Not curiosity alone, but anxious observation may be looked for, and that expectation will be on tiptoe need not be prophesied. The lovers of our Zion can hardly be asked to be unconcerned when the very life of the Church, as to its piety and honesty, is at stake. To lose honor is to lose efficiency in calling sinners to repentance. To suffer such a loss is to gain the moral gain which that must eventuate in the death of that will receive the verdict of suicide. Brethren, our loved Church has not yet lost her fair fame for integrity and religious enterprise destroyed, or her standard even lowered, because up to this year of grace no delegated body having authority from the provisional executive thousands has given consent to the erratic measures adopted in Washington city by those who claimed to represent us. The smothering policy adopted by certain men at the last General Conference kept from the knowledge of that body, and from the Church, the facts, the discovery of which has since so much troubled us.

According to the written statement of Dr. A. G. Brown, in a letter to this writer, before the fatal disease had struck our financial chairman for his pension, a report from the committee on publishing interests was kept back until the hurry of adjournment precluded the possibility of such action. He (Dr. Brown) intended to ask for the General Conference of 1902, then, to have the grand opportunity and the hardy responsibility of being the legal body to act authoritatively on this "war claim" history. Pardon me, the boldness of an humble itinerant in asking attention to what lies so much on his heart, the avoidance of the appearance of conniving at an act of even doubtful morality, certainly of one of positive immorality. If there was good sense in the assertion, "Jesus's wife must be above suspicion," surely with ten thousand-fold emphasis should it be thundered from the ecclesiastical legislation, "the Church must be above even the surmise of corrupt practices for the sake of money." His writing is suggested by some things which have appeared in print and especially by editorial refusal to let some other things be printed. Probably, the idea of advising silence or inaction as to the whole matter, as it seems to be the policy of our good brother and able lawyer (R. H. Peas, Esq.), as also that of our conditional press to a large degree, is prophetic of the danger at Dallas. Will there be an attempt to silence the whole matter? Or will there be an inaction or uncertain action, which, in coming years, may be interpreted to be even a quasi approval of doing that good may be supposed to be?

Real good can never come from real evil. Our Church can never consent to the Jesuit theory, that deception can be virtuous when it is retaliatory and because it is retaliatory.

Hence we cannot believe that anything short of an outspoken and plain spoken repudiation of any and all things done or said by the lobbyist or by the agents of the Church, partaking of the nature of immorality in a religious sense, or of unlawfulness in a civil sense—we say, nothing short of this can satisfy the honest Church.

Silence is said to be sometimes golden, but as often it may be a fatal corrosive, or a deadly poison.

We place in your keeping, brethren of the General Conference, the reputation of a large section of Immanuel's army; may we not say the future of the Church we love will largely depend upon the action at Dallas?

If it be said that the repudiation spoken of will necessitate the return of the funds to the United States Treasury, and that such action will destroy our Publishing House, let it be done rather than the contrary action, which will bring loss of reputation for honesty; albeit we do not see how the Senate could consistently allow the loss of the funds, when, by positive enactment, that body has declared the claim entirely just.

Common sense is generally good sense. Now, it is plain that common sense would say that to repudiate a thing one must begin at the beginning. The secret bargain made with the lobbyist was the first violation of our country's laws. There is no need of harsh or disrespectful verbiage toward the members of the Book Committee; they were, no doubt, deceived as to the champertous, and hence illegal nature of the paper they authorized. They perhaps had not at hand the numerous decisions of the highest courts as to such contracts. They did not perhaps know that lobbyism was regarded in Georgia as a felony, and in Washington as against public policy. But certain it is, the paper itself was one that Mr. Stahlman dared not exhibit in Washington, or avow its contents to United States Senators. He must have known something of its illegality. His positive denial of the existence of such a bargain argues this. A bargain contrary to law is certainly void.

Our Book of Discipline gives no authority to the Book Committee to make a contract violative of civil law. There is a paragraph which prohibits any increase of the debt of the Publishing House by the Book Committee. Now all this is plainly indicative of the fact that, had there been refusal to pay the enormously exorbitant fee, no court on earth (as we suppose) would have given a verdict for its payment had Mr. Stahlman sued the house therefor. The contract would have been pronounced void, and a legal and reasonable allowance for services would have been readily paid. If this be true, the way is plain as to justice now. Let the General Conference respectfully, but plainly, request of the lobbyist a return of funds unjustly and illegally paid to him. If such request be refused, let a suit in equity follow. The

meagre interest of four per cent. per annum on the sum wrongly paid would in the four years, from General Conference to General Conference, be \$16,128; at six per cent., it would be \$24,192. Let this fact be considered in the adjustment.

We insist upon the repudiation of an illegal and unholy first step in this troublesome affair, and respectfully submit for consideration the only proposition that seems approvable—viz., that the only effectual repudiation must embrace a demand for a return of the funds, because not to make such request is to give consent to the wrong. To allow the retention of the vast sum paid by our agents is not doing justice to the lobbyist. It cannot be the right thing to the honor of our Church, because it implies consent to an illegal bargain. Let this be first to settle. Then let the whole sum be offered to the Federal Government, and let us trust to that Government to do what is just. But let the idea be plainly stated that the return is not "conscience money" on our part, but it is only because of the abhorrence we have of participating in any representation of a false character made to Senators, and of our refusal to be a party to a contract void of legality. The noble, the honorable, the religious thing to do when one finds that he has been led into an error, is to have the heroism to say, "I was wrong." The good men who have participated in these transactions now so troublesome will be able to see the entering wedge of error. May we not say they will be equal to the heroism?

May the spirit poured out at Pentecost be with our General Conference! Amen.

F. M. EDWARDS.

Onancock, Va., April 16, 1902.



#### DR. TALMAGE.

"It is not an easy matter to give a spectrum analysis of the light of the brightest star in the American pulpit. Others may have been 'the first'—Dr. Talmage was 'the only.' For thirty years he had been the incomparable Talmage. Erratic, eccentric, swinging around the Sun of Righteousness in an orbit of his own—his 'passing' will be noticed even in the glare of our age. There have been no moral eclipses. His song was not the highest, but it was always 'of the highest.' Turgid rhetoric—careless homilies—but never an adulterated Gospel. The truth in his sermons was always twenty-four carats fine. A bold, dashing stream—not navigable for heavy draft vessels of thought—but irrigating—refreshing the world! Dr. Talmage was an 'appetizer' for able and duller preachers. He excited the hunger of a generation for strong meat.

"Superficial! Yes, as morning glories are superficial. As the dews of heaven are superficial. He has had his greatest call. He fills a pulpit henceforth in the great cathedral of immensity! He never had a message for the 400. He has one now for the forty and four thousand. Amen."—Rev. John Hannon, pastor of Union Station Methodist church.

#### A CENTURY OF EDUCATION.

##### Our Progress Since 1800.

The United States began the nineteenth century with an average of 82 days of schooling for each person. They begin the twentieth century with an average of 998 days of schooling for each person. The rate of increase is shown by the following figures taken from the report of the United States Commissioner of Education: Beginning with 82 days in 1800, the rate had increased to 238 days in 1840; 420 days in 1850; 430 days in 1860; 672 days in 1870; 792 days in 1880; 892 days in 1890; 998 days in 1900. The estimate includes instruction in the common schools and colleges. The average for the eleven Southern States in 1900 was 433, or about the same as that for the whole country in 1860.

It is difficult to overestimate the value of a good superintendent or the injury done by an incompetent one, says the Atlantic Educational Journal. Just as the teacher is the school, the superintendent is the school system, which, regardless of statutes and legal restrictions, will seldom be either better or worse than it is made by the ability and care of the superintendent.



The April issue of the American Illustrated Methodist Magazine begins with a bright and entertaining article by the Rev. C. F. Wimberly, on Mark Twain's early haunts on the Mississippi river. The writer was for some years pastor of the "trig and rather hilarious new edifice," described by Mark Twain, and known in Hannibal as Park Methodist church, South; and speaks with some inwardness. The illustrations are excellent.

The famous hymn-writers series is represented by Ray Palmer, who for many years was Congregational minister at Bath, Maine. Pictures are given of his unpretentious cottage in that shipbuilding centre, and of his church.

The second installment of "The Twentieth Century Life of John Wesley" has some illustrations of peculiar value; among others the school-room at the Charterhouse, where Wesley fascinated the younger boys with stories; a portrait of the founder of the Charterhouse, and a picture of the dial that stands on the site of the old parsonage at South Ormsby, Lincolnshire, and of the adjoining hall. The story of the Life grows in interest.

Dr. N. Luccock has an illustrated article on John Baptiste Ford, the Pittsburgh millionaire, who, when an old man of over seventy, showed the pluck of a Palissy, in wresting from nature the secret of making plate glass, and has effected a revolution in its production.

Published monthly by the Methodist Magazine Publishing Co., St. Louis, Mo. One dollar a year.



No one can tell the unending power for good which each of us may have in our homes, among our fellow-men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—Henry Wilder Foote.



## THE SUNDAY SCHOOL.

LESSON V, SECOND QUARTER, INTERNATIONAL SERIES, MAY 4

**Text of the Lesson, Acts xi, 19-30.**  
**Memory Verses, 22-24—Golden Text,**  
**Acts xi, 21—Commentary Prepared**  
**by Rev. D. M. STERNES.**

[Copyright, 1902, by American Press Association.]

19. Preaching the word to none but unto the Jews only.

Thus did those who were scattered abroad upon the persecution that arose about Stephen, and in chapter viii, 1, we are told that all were scattered abroad except the apostles. The twelve were originally commanded to go neither to the Samaritans nor to the gentiles, but rather to the lost sheep of the house of Israel, and on one occasion our Lord said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. x, 5, 6; xv, 24). All this was, however, changed before His ascension, and the command was plainly given to go unto all the world and to every creature.

20, 21. The hand of the Lord was with them, and a great number believed and turned unto the Lord.

Thus in these new places the called out ones were being gathered unto Him to whom all must come, whether Jews or Greeks, for there is salvation in no other (iv, 12). The Jews ask for a sign, and the Greeks seek after wisdom, but to those who accept Him, both Jews and Greeks, Christ is the power of God and the wisdom of God (I Cor. i, 22-24). The good tidings of the kingdom and of the gospel of the grace of God when faithfully proclaimed will always be owned of God to gather out His elect.

22, 23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

This is written of Barnabas, whom the church at Jerusalem sent to Antioch when they heard the tidings of the Grecians turning to the Lord. They could not have sent a better man than this one, who had already proved himself a true son of consolation (iv, 35; ix, 26, 27). He gladly recognized the grace of God wherever he saw it, whether in a persecuting Saul or in the Grecians, and he now encourages these saved people to cleave to the Lord alone and not to any of their teachers.

24. For he was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord.

Our Lord Jesus said, "There is none good but one; that is God" (Mark x, 18), therefore Barnabas was in God, and God was in him through Jesus Christ. His goodness was the righteousness of God in Christ. Many are thus righteous who are not filled with the Spirit, but Barnabas was Spirit filled (Eph. v, 18), as every believer should be. Unless people are added to the Lord it matters little to what so called church or company of Christians they are added, for there is no salvation in anything short of being a part of Christ Himself.

25, 26. Then departed Barnabas to Tarsus for to seek Saul.

He found him and brought him to Antioch, and for a whole year they abode there and taught much people. After Barnabas had persuaded the apostles that Saul was really a disciple he preached so boldly at Jerusalem in the name of the Lord Jesus that the Grecians went about to slay him. Then the brethren sent him to Cesarea and to Tarsus (ix, 26-31), and there he had evidently continued until now, and we can have no doubt but that he

proved a faithful witness in his own city and to his own people. It is refreshing to see Barnabas and Saul together again and to find them teaching the people at Antioch for a whole year. Very much is often accomplished in a week or even a few days of Bible study, but how great things must have been accomplished in that year of teaching by these two Spirit filled men at Antioch! The church today sorely needs simple Bible teaching, that the people may learn to eat the word of God.

27, 28. And in these days came prophets from Jerusalem unto Antioch.

Their message was not a cheerful one, for tidings of a coming famine are anything but cheerful, yet it is well to be forewarned. If you have learned some helpful lessons from the famine stories in connection with Abram, Isaac, Joseph, Elimelech and the others, you will not lack for profitable meditation upon these verses. It is blessed to so trust in the Lord and have our hope in Him that we shall be as trees planted by the waters, spreading out our roots by the river, with leaves always green, not seeing when heat cometh and not careful in the year of drought nor ceasing from yielding fruit (Jer. xvii, 7, 8).

29, 30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea, which also they did and sent it to the elders by the hands of Barnabas and Saul.

Paul afterward taught thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. ix, 11.) See also his plain and helpful teaching on the privilege of giving us II Cor. viii and ix, concerning a willing mind, and a cheerful giver because of the grace of God to us in Christ and His making all grace abound toward us. Doubtless some teaching on the same lines had been given during this year at Antioch, and now the fruit is manifest. On this occasion they give for the body, but in chapter xiii we shall see them giving missionaries to go forth with the living bread for the soul. Many who would like to give when there is a real need and their hearts are touched and willing are often troubled because they have not the money to give. They will find comfort in II Cor. viii, 12, with I Pet. iv, 11.

### A CAUSE OF INSANITY.

**Some Startling Statistics That Form an Indictment of Alcohol.**

That alcohol is a powerful influence for evil cannot be disclaimed even by those who advocate most earnestly its legitimate and intelligent employment. Apart from the effects of acute intoxication, says The Journal of the American Medical Association, the deleterious influence of long continued indulgence in alcohol is witnessed in chronic visceral changes principally of a degenerative character.

In speaking of the increase in the number of cases admitted during the year 1900 to the Royal Edinburgh asylum the physician superintendent, Dr. Clouston, in his annual report was unable to avoid the conclusion that this was due to a large extent to the excessive use of alcoholic stimulants during times of prosperity, attended with brisk trade and high wages.

The number of alcoholic insane admitted to the asylum has increased from an average of 15.5 per cent in the period between 1874 and 1883 to 21.5 per cent in the period between 1889 and 1898 and to 22.5 in 1899. Of 472 new cases received during the year 1900 drink was assigned as either the sole or contributory cause in 115, or

about one-quarter of all. In the men alone eighty-one, or about one-half, were alcoholic patients. Besides, for every man in whom excessive drinking causes absolute insanity there are twenty in whom it injures the brain, blunts the moral sense and lessens the capacity for work in varying degree.

Dr. Clouston makes an earnest plea for legislative or state means for the diminution of alcoholism. He rightly contends that it is an irrational application of the doctrine of liberty to grant to every man the inalienable right to render himself a burden to others and a source of degradation and danger to the community.

### BREWERIES' EARNINGS.

**One British Concern Paid \$4,320,000 Duty in a Year.**

Some idea of the quantity of malt liquors produced and sold in Great Britain, to take no note whatever of the imported beers sold and drunk, may be gained from the annual reports which have lately been published of the two great brewing companies, Guinness and Alsopp, says the New York Commercial Advertiser.

Guinness paid as beer duty for the year £864,000, approximately \$4,320,000. The item of income tax on the business amounted to £11,000 "extra," so the report reads. In addition £100,000 has been placed to the reserve fund, £30,000 to the depreciation fund, and a 9 per cent dividend, with a 4 per cent bonus added, has been paid. The sum of £48,562 was carried over as surplus.

The Alsopp report shows a deficiency and a decrease in the original value of the concern of nearly \$10,000,000 on a capital of about \$22,000,000. This is attributed partly to bad investments in "public houses," of which the company had as many as thirty-one, including some large hotels, and to an attempt to make lager beer, in which field the company found powerful competition in the importation of German beer. From these figures an idea may be obtained of the vast capital invested in beer and breweries in England, those named being only two of the companies engaged in the business, although they are the largest.

### WELL ANSWERED.

**Prohibition Paper's Reply to a Liquor Traffic Journal.**

A paper published in the interest of the liquor traffic justifies the traffic on the ground that in this country alone it employs 364,000 persons and 1,800,000 people derive their support, as families of the former, directly from it. This liquor organ wishes to know what is to be done with this great army of 2,000,000 people in case the traffic is abolished. To which inquiry a Prohibition paper gives answer:

We would set them to raising grain and meat to fill the hungry mouths of the wives and the children of the patrons of the saloon.

We would employ them in the production of cotton, wool and hides and in making them into clothing, hats and caps, boots and shoes for those who on account of the saloon are never comfortably clad.

We would set them to felling trees and sawing them into lumber and making them into homes for those who live in hovels because the husband and father spends his wages for drink, if indeed his patronage of the saloon has not put him "out of a job."

We would keep them busy making carpets, furniture, pictures, pianos and organs, boots and newspapers for the millions by whom on account of the

drink most of these things are considered as luxuries intended only for loon keepers and other fortunate people.

### A Town's Great Record.

Several Illinois towns claim to be the oldest prohibition towns in Illinois. Normal, however, can beat them all. As is said, When Normal was first out, in 1856, deeds to various lots contained very rigid stipulations that a saloon could be operated upon said lot only if each lot was sold with understanding that no saloons would be erected in town. This agreement was adhered to. As a result no saloon has ever been operated within the borders of that city.

### Help Others Along.

As we meet and touch each day  
 The many travelers on our way,  
 Let every such brief contact be  
 A glorious, helpful ministry;  
 The contact of the soil and seed,  
 Each giving to the other's need,  
 Each helping on the other's best,  
 And blessing each as well as blest.  
 —J. R. Miller in Union Signal.

### RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

The humblest life is glorified by high ideal.—Rev. Bruce Brown, Christian, Denver.

### The Final Arbitrator.

Religion will become the final arbitrator between men.—Rev. Dr. Rubenstein, Hebrew, Baltimore.

### Leading Into the Truth.

Human educators lead men up to truth, but Christ only leads men into it.—Rev. C. C. Albertson, Presbyterian, Philadelphia.

### Secret of Christian Usefulness.

"Forgetting those things which are behind" is the secret of a life of Christian usefulness.—Rev. S. P. Hans, Baptist, Brooklyn.

### Be Earnest Even in Play.

Be light hearted, joyous, but never frivolous or trivial. Be in earnest even in play.—Rev. David N. Beach, Congregationalist, Denver.

### The Church Under Bond.

The church is under bond to the world to demonstrate the joyous character of the religion of Christ.—Rev. P. Cheeseman, Pittsburg.

### Accuracy in Religion.

Let the careful system and can accuracy that characterize our secular calling be brought to bear upon our religion.—Rev. Dr. S. B. Warner, Methodist, St. Louis.

### The Side Door Evil.

When the sovereign people of a whole state enacts a law, it is political and moral anarchism not to enforce it, and I may say in passing that good men never have evil "side doors."—Rev. Dean Richmond Babbett, Episcopal, Brooklyn.

### The Source of Happiness.

Indolence breeds misery. Honesty breeds happiness. The man that knows his duty and does it toward Creator and his fellow creatures gathers honey of sweet happiness to his own soul.—Rev. E. Mona Jones, Baptist, Pittsburg.

### No Room For Gloom.

One of the earliest church fathers taught that the Holy Ghost will not dwell in a gloomy heart. But joy can be had for mere desire of it. The heart must be crowded with high resolve and righteous deed.—Rev. John Brush, Baptist, Methodist, Chicago.

### Tangle of Mammon Roots.

Many so called Christian hearts are a perfect tangle of Mammon roots, evil inclinations springing out of inordinate seeking after the things



earth that wither often before we have fully grasped them.—Rev. James T. Coffey, Catholic, St. Louis.

#### Makes Life a Blessing.

Do your duty bravely; guard your integrity; see that the world is richer for your presence in it; love others as you would be loved by them. You will then see that it is a blessing to be alive.—Rev. George H. Hepworth, Congregationalist, New York.

#### Rational Belief, Not Dogma.

It is not the formalist's creed that man needs, but beliefs based on reasons and approved by conscience. We need not dogmas, but principles founded on the eternal aspirations of the human soul and the universal experience of man.—Rabbi J. Leonard Levy, Pittsburgh.

#### Laying Up Treasures.

Any poor man has access to the treasury of God's truth and love, and he can lay up treasure in a thousand ways. Kindly words and deeds are immortal, and the Divine Recorder of man's doings and sayings keeps a correct account.—Rev. Dr. George Adams, Methodist, Brooklyn.

#### Bible Needed.

Again, it is written. "If a man love me, he will keep my words." But how is it possible for a man to keep those words of which he has no knowledge? And how is it possible for a man to have a knowledge of the words of the Lord without a thoughtful, diligent and prayerful study of the Bible?—Rev. H. P. Aston, Baptist, Atlanta.

#### Leave the Mysterious Alone.

If life is short, then I think it will be wiser on my part to leave the mysterious alone. I think so. Why so? Because life is short. We cannot do everything. We had better, therefore, make a selection and attend to those things we can get hold of and work to the soul's best advantage.—Rev. Joseph Parker, D. D., City Temple, London.

#### All Men Alike.

Virtue and vice, intelligence and ignorance, and all the other human qualities and faults are so little a matter of monopoly, are so well distributed, that a dip from the ocean of humanity at any point will reveal about the same assortment of human fish as will another dipperful from another point of that ocean.—Rev. Charles Fleischer, Hebrew, Boston.

#### Money and Peace.

One cannot say of the rich that they are the happiest class in the community, and it would be a curious comment on the providence of God if it were true. Peace of mind is quite independent of a bank account. It depends more upon the mental and spiritual attitude of the soul than on a well filled pocket-book.—Rev. Dr. George H. Hepworth, Congregationalist, New York.

#### A True Woman.


A true woman—she is gentle. Gentleness in woman is a queenly grace. A true woman—she is sympathetic. The heart that does not feel another's woe is not the heart of a true woman. A true woman—she is wise. "To know that which before us lies in daily life is the prime wisdom," says Milton. A true woman—she is pious, divorced from the false and the evil and married to the true and the good. And, lastly, the true woman is enthusiastically interested in the right, whether in the home, in the church or in the state.—Rev. J. G. Patton, Presbyterian, Decatur, Ga.

The church founded from wrong motives can never do right work.

**Piny-Balsam Stops the Tickling,**  
and quickly allays inflammation in the throat.

The knowledge of divine things flows through prayer, reading, meditation and observation.

There is a blessed reality in the Christian's consecration of himself to the service and glory of God, and in the supreme influence of his indwelling spirit over all our powers, mental and physical, which are "hallowed" unto him.—Moravian.



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Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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REV JAMES CANNON JR., Editor.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.  
R. T. WILSON, P. E.

#### DANVILLE DISTRICT—SECOND QUARTER.

South Pittsylvania, Providence, February 22d, 23d.

Prince Edward, Meherrin, March 1st, 2d.

Charlotte, Drake Branch, March 3d, 4th.

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Henry, Mt. Bethel, March 29th, 30th.  
Martinsville, March 30th, 7:30 P. M.  
Danville Circuit, Sutherlin, April 2d, 11 A. M.

West Franklin, Callaway, April 5th, 6th.

Rocky Mount, April 9th, 7:30 P. M.  
Franklin Circuit, St. Paul, April 10th, 11 A. M.

Pittsylvania, Anderson's, April 12th, 13th.

Washington Street, April 16th, 7:30 P. M.

Patrick, New Hope, April 19th, 20th.

South of Dan, Harmony, April 23d, 11 A. M.

Hyco, Cherry Hill, April 24th, 11 A. M.

East Franklin, Liberty, April 26th, 27th.

Smith's River, Elamsville, April 26th, 27th.

Ridgeway, Ridgeway, May 3d, 4th.

Main Street, May, 4th, 11 A. M.  
Calvary, May 4th, 7:30 P. M.

Meadows of Dan, May 10th, 11th.  
J. C. REED, P. E.

WILL CURE SAOMACH ACHE IN FIVE MINUTES! This is just what Painkiller will do; try it. Have a bottle in the house for instant use, as it will save you hours of suffering. Watch out that the dealer does not sell you an imitation, as the great reputation of Painkiller (Perry Davis') has induced many people to try to make something to sell, said to be "just as good as the genuine."

### RANDOLPH-MACON ALUMNI.

(Continued from first page.)

smaller attendance at the college now than formerly, a larger number of graduates were graduated every year. He attributed this to the advanced entrance of requirements that called for a higher degree of preparation on the part of the matriculates.

Rev. W. B. Beauchamp reviewed the extensive work that was being done by the ministers who graduate from the theological department of the College. He showed the great pioneering that was being done by them in all the remote parts of the State.

### FROM A SISTER COLLEGE.

Dr. J. Leslie Hall, of William and Mary College, and a graduate of Randolph-Macon, responded to his toast with an original ode to his Alma Mater that was a splendid production of his genius and ability.

The concluding toast was responded to by Dr. John Hannon. In his peculiar, unique style he was the source of great mirth. In the choicest diction, he paid a chivalrous tribute to the womanhood of the State.

### GRANULES.

BY R. N. PRICE.

The question of the day is not which religion is true, but which is truest.

Sectarian bigotry is one of the chief hindrances in the way of the evangelization of the world.

Free thought and free discussion will do no harm in the long-run.

When government reaches perfection, despotism, monarchy, oligarchy, and aristocracy will disappear from Church and State.

Common people read creeds in the lives of those who hold and teach them. They regard a religion as good only as it makes good men and women. They have no taste or time for abstractions. They judge of churches as they do of manufactories, by the jobs they turn out. A few rascalities in the leaders of a church will break down the confidence of the people in its doctrines. A drunken preacher tolerated by his sect, a lying editor not called to account, a tyrannical Bishop lording it over God's heritage, a lecherous presiding elder or doctor of divinity going unwhipped of justice—all such things sow the seeds of infidelity.

The pains of an old man are only the drawing by the claw-hammer of time of the nails that fasten the beams and boards of the human frame.

If there were more knowledge, there would be less superstition. We never see ghosts except in the dark.

Reformers are always cursed by their own generation and deified by posterity.

The greatest men have not been place men. The courage of one's convictions and independence of thought and expression do not commend one to the dispensers of patronage. The world's

greatest benefactors are compelled to look for compensation to the heirs and executors of their beneficiaries. In the long run no good deed will go unpunished, and no bad deed unpunished.

All true punishment is corrective never vindictive. When wrongs are going on in the Church and country there is more danger in silence than controversy. It is as certainly wrong to allow sin in your neighbor as to commit it yourself.

Where ignorance is the mother of devotion, the daughter is no better than the mother.

Honesty is always policy; but policy is not always honesty.

There are some diseases where the knife is indispensable, and there are some congregations where denunciation of the vices of the day is essential to the accomplishment of good. A smooth sermon in such a case is like cream poultice on a malignant cancer.

There cannot be a religious life where prayer and purpose are at loggerheads.

Men often indulge in a bad sport for the cause of right. This is burning strange incense to the Lord.

Where moral questions are involved a pure heart is essential to a clear head.

It is one of God's eternal decrees that all sin shall come to grief.

A man who is always right is always safe.

If people worshipped God more, and popular pastors less, there would be more religion in the land.

Less medicine and more treatment is the demand of the therapeutics of the day.

Verily the sycophant and buckling rascal has his reward, but his success is only bloat.

Every dog has his day, and every day has its dog.

The most eloquent advocates of holiness are those who practice it.

Those who advocate needed reform in the Church are usually regarded as disloyal to the Church, but really they are the only true loyalists.

There are two kinds of Methodists: those who know that they belong to the Church, and those who think the Church belongs to them.

The martyrs of the world have been its greatest benefactors. Civilization has been but little advanced by successful men; the men that have failed are the men that have succeeded. No one can calculate the amount of good that has been done by such men as Hannibal, Julius Cæsar, Napoleon, Duke



Monmouth, Stonewall Jackson, Albert Sidney Johnson, Bacon of Virginia, Jefferson Davis, Robert E. Lee, Galileo, Mesmer, Harvey, Fulton, Henry Clay, James G. Blaine, Samuel J. Tilden, Wm. J. Bryan—men who failed and yet succeeded gloriously. The greatest benefactor of the race was crucified as a malefactor. The Apostles were all put to death save John, omitting to mention the traitor Judas, who lost all by a successful business negotiation.

"What's done we partly may compute,  
But know not what's resisted."

#### PARSONAGE DEPARTMENT OF THE WOMAN'S HOME MISSION SOCIETY OF THE M. E. CHURCH, SOUTH.

It is easy to see that the itinerant policy of the Methodist Church renders it necessary for her ministers to be provided with furnished homes by the churches which they serve. In communities where the Church has long been established these homes have been made, but on the frontiers, where the preachers battle against adverse and constantly changing forces, or on hard circuits in the older Conferences, they are not always provided. To help make homes on these hard appointments has been one of the most interesting features of the Woman's Home Mission Society. At the end of the first six years of the organization more parsonages had been built than in the first fifty years of American Methodism. The annual report of the Society shows that during the sixteen years of its existence 1,265 parsonages have been aided to the amount of \$117,284.23. During the past year \$9,899 has been given to aid in building or repairing 129 parsonages. "As long as the itinerancy exists and the Church continues to grow," parsonage building will be a work of vital importance. There are 1,092 men in the Church serving charges which pay salaries ranging from one to three hundred dollars. Many of these men have families, and a large number of these charges have no parsonage.

The evident need of these homes for the preachers is a strong link between the auxiliaries of this organization.

#### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,  
Presiding Elder.

Danville, Va., March 13, 1902.

"Happy release," we sometimes hear when a great sufferer has departed this life. But it is not so much that from which we are released as it is that to which we are released that determines whether the release is a happy one or not.

## Religious News.

There was a large congregation present at Wright Memorial M. E. church last night. The pastor, Rev. George H. McFaden, made an earnest appeal, basing his sermon on "Come thou and all thy house into the Ark." There was one profession. Rev. A. L. Franklin, of the Southern Circuit, will arrive in the city to-morrow and assist the pastor during the continuance of the meetings. Song service every evening at 7:40 o'clock. Rev. Mr. McFaden preaches to-night.—Star.

The Christian Thought Club held an unusually interesting meeting yesterday, President Rev. A. Coke Smith, D. D., in the chair. Rev. C. L. Bane led in prayer. Rev. G. H. Lambeth read an excellently written paper on "The Relation of the Methodist Church to Popular Amusements." A general discussion followed. It was the consensus of opinion that no change is needed in the law of the Methodist Church on these questions, but only enforcement of that law; and that the spirit, if not the law, of all Protestant denominations forbids what are known as "Popular Amusements" as much as does the Methodist Church. True recreation and pleasure are necessary and helpful, and are to be commended.—Virginian-Pilot.

The district stewards of the Richmond District of the Methodist Conference assessed the Fairmount Avenue church a total of \$360 for benevolent and missionary purposes. Yesterday Rev. J. O. Babcock, the pastor, preached on the subject. The people responded liberally, and in a short time the pastor had \$360 in cash and good subscriptions. This is exceedingly liberal, as this church has only recently paid a debt of long standing of nearly \$2,000 on the comfortable church building. The latter sum is not quite liquidated, but about all subscribed, and Mr. J. S. Brauer has that in hand, which means the last cent soon will be paid. Well done for the good people of Fairmount. The pastor is proud of his noble people, and worthily so.—Leader.

Rev. W. R. Proctor presided at the Methodist preachers' meeting yesterday morning. Prayer was offered by Rev. W. C. Vaden, presiding elder of the Portsmouth District.

The most important matter that claimed the attention of the body was the reading by Rev. R. H. Bennett of a paper prepared by him and intended for publication in the Methodist Recorder this week on the war claim of the Methodist Church, South, in which he reviewed at length the action of the Southern Methodist Publishing House and the Book Agents in their transaction in the matter with Attorney Stahlman. The paper took the ground that the whole action was a shame and blight upon the Church, and held to the opinion that in order to save the fair name of the Church every dollar of it ought to be returned to the United States government; also, that Stahlman ought to be required to disgorge

his ill-gotten gains, and if there was no way to make him do so, then the Church ought to do so, and thus place herself upon the highest pinnacle of purity and righteousness. After a brief discussion of certain points in the paper by Rev. H. C. Cheatham, Rev. W. Asbury Christian, Rev. George Wesley Jones, Rev. C. H. McGhee, and Rev. E. T. Dadmun, the paper was made the order of the day for next Monday.

The resolution presented at the last meeting favoring the continuation of the temperance question in the Sunday School Quarterly, which was to have been acted on at the meeting yesterday, was, by general consent, laid over until next Monday.

Rev. H. C. Cheatham preached at 11 A. M. Sunday at Huntersville church and attended an interesting meeting of the Epworth League in the afternoon. There was no service at night, owing to the electric lights going out.

Rev. J. B. Merritt had fine congregations to hear him at the Seamen's Bethel. His work is in fine condition.

Centenary—Rev. E. T. Dadmun reported large congregations and pleasant services. He said he was with the Rev. James Cannon at Blackstone last week, and reported a fine meeting in progress there. He talked to seventy-five pupils, who seemed deeply concerned on the subject of religion.

Rev. C. L. Bane attended the Sunday school at Cumberland Street church and preached at both morning and evening services, and preached the first of a series of sermons on "The Demand of the Lawbreaker to Keep Possession of the City."

Rev. Dr. J. P. Barrett preached morning and night at the Christian Memorial Temple, and in the afternoon at Providence church, Norfolk county.

Rev. W. P. Jordan reported a fine Sunday school at Park Place.

Central—Rev. W. T. Green reported a good Sunday school and fine congregations to hear him Sunday morning and night.

Rev. George H. McFaden attended Sunday school. He received one on profession of faith at the morning service, and preached to a crowded house at night, and began a protracted meeting. There was one conversion.

At Denby's church Rev. W. R. Crowder reported a good day and pleasant services morning and afternoon.

Rev. C. H. McGhee reported that the meeting at Lambert's Point Methodist church had resulted in good. There were four professions last week and many requests for prayer. The meetings will be continued this week.

Rev. J. N. Latham conducted his usual services at Park View.

Port Norfolk—Rev. Daniel T. Merritt had a fine Sunday school and received three new scholars. He addressed the Rosebud Society at Monumental church in the afternoon, and preached morning and night to good congregations at his own church.

The congregations at Trinity church Sunday were larger than usual, and the services of an exceedingly pleasant character. Rev. George Wesley Jones preached morning and night.

Epworth—Rev. R. H. Bennett preach-

ed at 11 A. M. and Rev. Dr. A. Coke Smith at 8 P. M. on "The Reign of the Bramble: A Plea for Civic Righteousness." One member was received on profession of faith.

Rev. Ernest Stevens had his usual congregations at Owens' Memorial. He reported the Sunday school in a growing condition.

Memorial—Rev. W. Asbury Christian preached twice Sunday. At night he had an overflow audience, when he preached on "The Modern Theatre and Its Effect on Character." He took up all of his Conference collections, and will realize the full amount.

Rev. Dr. A. Coke Smith preached at the Ohel Shalom Temple for the Second Presbyterian church Sunday morning and Rev. R. H. Bennett preached at night.

Rev. J. K. Jolliff reported a fine revival in progress at Queen Street Methodist church, and much interest manifested there. There were ten conversions last week.

Rev. D. J. Traynham, of Norfolk Circuit, preached at Oak Grove in the morning and at Jolliff's church in the afternoon.—Virginian-Pilot.

#### PREACHERS' MEETING.

The regular weekly meeting of the Methodist preachers of the city was held this morning. Rev. B. F. Lipscomb, president, presided. Two of our pastors were absent. The usual reports touching the services of yesterday were given. Rev. C. F. Comer is conducting revival services at Ettrick. The monthly session of the Methodist Sunday School Union held yesterday evening at Ettrick, from all accounts, was a most interesting one. Two of our pastors had funeral services to conduct on yesterday. At the Blandford Sunday school yesterday there were two Sunday school workers present as visitors in the person of two young men, who gave interesting and helpful talks to the school. This is a good idea. Let them do so again, and let others follow their example. The revival services have closed at Market Street, and the earnest pastor, Rev. Mr. Hatcher, can take needed rest. It is an open secret that his people will give him a trip in May to Dallas, Tex., to look in on the General Conference of the Methodist Episcopal Church, South, to convene there in a few weeks. This is very clever treatment of a worthy minister. Our president, Rev. Mr. Lipscomb, is making arrangements to leave before long for Dallas, Tex., to attend the General Conference as one of the delegates from the Virginia Conference. He has arranged to have his pulpit filled during his absence.—Progress.

#### STRONG SERMONS

By Dr. Smith and Rev. C. L. Bane for Better City Government.

One of the largest congregations that has ever attended the Cumberland Street Methodist church gathered there Sunday night. Many of those present were attracted by the announcement in Sunday's Virginian-Pilot that the pastor, Rev. C. L. Bane, would preach

(Continued on page 12.)



# Talmage's Sermon.

WASHINGTON. While this discourse of Dr. Talmage rebukes arrogance it encourages humanity and shows how the evening of life may be brightened. The text is I Kings xx, 11, "Let not him that girdeth on his harness boast himself as he that putteth it off."

Harness is the obsolete word for armor. It means harness for the man, not harness for the beast; harness for battle, not harness for the plow. The ancient armor consisted of helmet for the head, breastplate and shield for the heart, greaves for the feet. The text makes a comparison between a man enlisting for some war and a veteran returning, the one putting on his armor and the other putting it off.

Benhadad, the king of Syria, thought he could easily overcome the king of Israel. Indeed, the Syrian was so sure of the victory that he spread an ante-bellum banquet. With thirty-two kings he was celebrating what they were going to do. There were in all thirty-three kings at the carousal, and their condition is described in the Bible, not as convivial or stimulated exaltation, but drunk. Their gilded and bannered pavilions were surrounded by high mettled horses, neighing and champing and hitched to chariots such as kings rode in. Benhadad sends officers over to the king of Israel demanding the surrender of the city, saying, "Thou shalt deliver me thy silver and thy gold and thy wives and thy children," and afterward sends other officers, saying that the palace of the king will be searched and everything Benhadad wants he will take without asking. Then the king of Israel called a council of war, and word is sent back to Benhadad that his unreasonable demand will be resisted. Then Benhadad sends another message to the king of Israel, a message full of arrogance and bravado, practically saying: "We will destroy you utterly. I will grind Samaria into the dust, but there will not be dust enough to make a handful for each one of my troops." Then the king of Israel replied to Benhadad, practically saying: "Let me see you do what you say. You royal braggart, you might better have postponed your banquet until after the battle instead of spreading it before the battle. You huzza too soon. 'Let not him that girdeth on his harness boast himself as he that putteth it off.'"

## Too Much Boasting.

An avalanche of courage and righteousness, the Israelitish army came down on Benhadad and his host. It was a hand to hand fight, each Israelite hewing down a Syrian. Benhadad, on horseback, gets away with some of the cavalry, but is only saved for a worse defeat, in which 100,000 Syrian infantry were slaughtered in one day. Now we see the sarcasm and the epigrammatic power of the message of my text sent by the king of Israel to Benhadad, "Let not him that girdeth on his harness boast himself as he that putteth it off."

All up and down history we see such too early boasting. Sout, the marshal of France, was so certain that he would conquer that he had a proclamation printed announcing himself king

of Portugal and had a grand feast prepared for 4 o'clock that afternoon, but before that hour he fled in ignominious defeat, and Wellington of the conquering host sat down at 4 o'clock at the very banquet the marshal of France had ordered for himself. Charles V. invaded France and was so sure of conquest that he requested Paul Jovius, the historian, to gather together a large amount of paper on which to write the story of his many victories, but disease and famine seized upon his troopers, and he retreated in dismay. So Benhadad's behavior has been copied in all ages of the world. It will be my object, among other lessons, to show that he who puts off the armor, having finished the battle, is more to be congratulated than he who begins.

First, I find encouragement in this subject for the aged who have got through the work and struggle of earthly life. My venerable friends, if you had at twenty-five years of age full appreciation of what you would have to go through in the thirties and the forties and the fifties of your lifetime you would have been appalled. Fortunately the bereavements, the temptations, the persecutions, the hardships, were curtailed from your sight. With more or less fortitude you passed through the crises of pain and sadness and disappointment and fatigue and still live to recount the divine help that sustained you. At twenty or thirty years of your age at the tap of the drum you put on the harness. Now, at sixty or seventy or eighty, you are peacefully putting it off. You would not want to try the battle of life over again. So many of just your temperament and with as good a starting and as fine a parentage and seemingly with as much equipage of character as you had have made complete shipwreck that you would not want again to run the risks. Though you can look back and see many mistakes, the next time you might make worse mistakes. Instead of being depressed over the fact that you are being counted out or omitted in the great undertakings of the church and the world, rejoice that you have a right to hang up your helmet and sheathe your sword and free your hands from the gauntlets and your feet from the boots of mail.

At the Soldiers' home in the suburbs of this city I often admire the peaceful and contented looks of the venerable heroes as they sit under the trees or go in and out the fine abode that our government has appropriately provided for them. They are not longing for other Chapultepecs. They do not want to undertake another South Mountain. Their foot does not ache to get into the stirrup of the cavalryman. They are not longing for the hardtack of the soldiers' breakfast along the Chickahominy. They have no desire for another ride in the ambulance to the field hospital. When the Spanish war broke out, they sometimes wondered if their rheumatic knee would allow them to keep step in a march, and if their sight was good enough to see an advancing foe, and if their ear was alert enough to hear the command "Charge!" But for the most part they are glad that there is no more war for them. So let all of the aged in peace with God, through the blessed Christ, cultivate contentment and thank the Lord their Sedan has been fought and the war is over. "Let not him that girdeth on his harness boast himself as he that putteth it off."

There are old farmers who cannot do one more day's work. What harvests they raised in 1870! They knew the rotation of crops as well as they know the rotation of the seasons. Un-

der what blistering suns they swung the scythe and the cradle! Through what deep snows they drew the logs or cut their way to the foddering of the cattle! What droughts, what freshets, what insectile invasions, they remember! To clothe and feed and educate the household they went through toils and self sacrifices that the world knew but little about. Rest, aged man! Let the boys do the shoveling and thrashing and cutting and sweating. You have put the harness off, and do not try to put it on again.

There are old mechanics that can no more shove the plane or pound with the hammer or bore with the bit or run up the ladder to the scaffolding. Master mechanics they were or subordinates who wrought faithfully in the work of house or barn or ship building. You have a right to quit. You have finished your task. Be thankful that your work is done.

## Faithful Service Remembered.

Then there are aged physicians. What tragedies of pain and accident they have witnessed! How much suffering they have assuaged! How many brave battles they have fought with lancet and cataclysm! How many fevers they cooled! How many broken bones they set! How many paroxysms they quieted! How many anxious days they passed when they knew that human lives depended upon their skill and fidelity! They drove back death from many a cradle.

And there are the old ministers. Once they were foremost in general assemblies and conferences and associations. They have preached in Pentecosts. They have stood by Christian deathbeds and seen Elijahs go up in flaming chariots of glory. The gospel they preached for fifty or sixty years illumines their every feature. They have stopped preaching, for their breath is short, or their nerves are a-jangle, or they lose their thread of discourse or suffer from confusion of ideas. Cheer up, aged dominies and doctors. The Bible says God forgets our sins when we repent of them, but he never forgets faithful services rendered. He remembers that revival where you stood watching the souls that came "as clouds and as doves to the windows." He has indicated by your physical or mental condition that it is time for you to stop. Be content to stop. Your helmet bears the mark of many a battleax; your sword is bent from many a holy struggle; your shield is dented with the thrust of many a spear. Now hang up the armor with gladness.

## Unwise Braggadocio.

Again, I learn from Benhadad's behavior the un wisdom of boasting of what one is going to do. Two messages had he sent to the king of Israel, both messages full of insolence and braggadocio. With brimming beaker in hand he is talking with the royal group about what he will do with the spoils of the victory he is going to achieve that afternoon. He takes it for granted that Samaria will surrender. He gives command for the capture of some of the inhabitants of Samaria who are approaching, saying, "Whether they be come out for peace take them alive, or whether they be come out for war take them alive." But behold the fugitive king in frightened retreat before sundown! Better not tell boastfully what you are going to do. Wait until it is done. You do well to lay out your plans, but there are so many mistakes and disappointments in life that you may not be able to carry out your plans, and there is no need of invoking the world's derision and caricature. Napoleon was so sure of conquering England, Scotland and Ireland that he had a medal struck celebrating the conquest, which

he never made, and that medal was represented his own crowned head.

Dr. Pendleton and Mr. Saunders were talking in the time of persecution under Queen Mary. Saunders was trembling and afraid, but Pendleton said: "What! Man, there is much more cause for me to fear than you. You are small, and I have a large bodily frame, but you will see the last piece of this flesh consumed to ashes before I ever forsake Jesus Christ and his truth, which I have professed." Not long after Saunders, the faint hearted, gave up his life for Christ's sake, while Pendleton, who had talked so big, played coward and gave up religion when the test came. Wilberforce did not tell what he was going to do with the slave trade, but how much he accomplished is suggested by Lord Brougham's remark concerning Wilberforce after his decease, "He went to heaven with 800,000 broken fetters in his hand."

Do not boast of your moral strength. One of the most brilliant men of the nineteenth century, having temporarily reformed from inebriacy, stood on the platform of Broadway tabernacle, New York, and said, "Were this great globe one crystallite and I were offered the possession of it if I would drink one glass of brandy I would refuse with scorn, and I want no religion to help me." But that same man died at Poughkeepsie a drunken pauper. Better understate than overrate ourselves.

## Famous Sentiment Refuted.

My subject is also a refutation of the famous sentiment that God is on the side of the heaviest artillery. From all I can read about this struggle Benhadad spoke the truth when he said, "The gods do so unto me and more also if the dust of Samaria shall suffice for handfuls for all the people that follow me." He was so confident that with his superior numbers he could defeat the king of Israel and capture Samaria that he left the work for a short afternoon. He is at noon in wassail with his royal associates. The battle of Waterloo was not opened until twenty-five minutes of 12 o'clock at noon, but that was because the ground was too wet to move the artillery. Benhadad waits until afternoon because he is overconfident. God is not on the side of the most swords or the most war chariots or the most cannon if they be in the wrong, but on the side of the right. How such a preposterous sentiment as I have mentioned should have gained sway I know not when all history proclaims the opposite. Describing the very next battle in which Benhadad fought and was miserably defeated, the Bible says, "The children of Israel pitched before them like two little flocks of kids, but the Syrians filled the country." How insignificant were the unarmed Israelites, half starved and unorganized, compared with Pharaoh's host on foot, on horseback and charioted! But the waves of the Red sea took part in the conflict, parting to let the pursued pass, but coming together to destroy the pursuers. The Midianites and Amalekites were like grasshoppers for multitudes, but 300 men under Gideon came down, their only weapons pitchers and lamps and trumpets, and as they held up the lamps and threw down the pitchers and blew the trumpets the flash of the lights and the blare of the instruments and the crash of the crockery made their enemy fall back in wild terror.

Notice also that my text takes it for granted that you must put on the harness, else how can you take it off? Life is a battle—a thirty years', a forty years' or a sixty years' war. Helmet you must have, for the battleaxes of

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train with Sleeper Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Tourist Car service. Also, Pullman Dining Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)  
5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

2:25 P. M., from Durham, Charlotte, Danville and intermediate stations.  
LOCAL FREIGHT.  
Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.  
5:15 P. M., daily, except Sundays, from West Point and intermediate stations. Steamers leave West Point Mondays, Wednesdays and Fridays at 5:00 P. M., arriving Baltimore 8:30 A. M.

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Schedule in Effect February 24, 1901.

Route.	No. 27.	No. 31
Leave Richmond	12:23 noon	10:40 P M
Arrive Petersburg	1:08 P M	11:30 P M
Arrive Henderson	3:52 P M	2:27 A M
Arrive Durham daily exc. Sunday		8:30 A M
Arrive Raleigh	5:04 P M	3:41 A M
Arrive South'n Pine*	6:57 P M	5:37 A M
Arrive Pinehurst	7:17 P M	*6:10 A M
Arrive Hamlet	7:50 P M	6:30 A M
Arrive Charlotte	10:45 P M	9:51 A M
Arrive Wilmington		12:05 noon
Arrive Columbia	11:20 P M	9:40 A M
Arrive Savannah	2:20 A M	12:10 noon
Arrive Jacksonville	6:30 A M	3:50 P M
Arrive St. Augustine	8:50 A M	5:00 P M
Arrive Tampa	5:00 P M	5:00 P M
Arrive Athens	4:04 A M	2:19 P M
Arrive Atlanta Cen T.	5:30 A M	3:35 P M
Arrive Macon	11:10 A M	7:20 P M
Arrive Montgomery	11:40 A M	9:20 P M
Arrive Mobile	4:12 P M	2:55 A M
Arrive New Orleans	8:30 P M	7:30 A M
Arrive Chattanooga	1:00 P M	12:35 A M
Arrive Nashville	6:55 P M	5:35 A M

Train No. 35 leaves Richmond 9:30 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:40 P. M. and Raleigh 4:22 P. M. daily, and Durham 4:30 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily; No. 44 at 5:10 A. M. and No. 66 at 5:55 P. M.

\*Through Sleeping Car from Washington to Pinehurst, every Wednesday and Friday. Passengers from North of Washington can take this car by passing from the New York to the Washington sleeper.

\*\*Connection daily at Southern Pines with all trains for Pinehurst, N. C.—20 minutes by electric cars.

Connections at Jacksonville and Tampa for all Florida East Coast points, and Cuba and Porto Rico. At New Orleans for all points in Texas, Mexico, and California.

TRAINS ARRIVE RICHMOND DAILY:

4:45 A. M., No. 44, from all points South and Southwest.

5:35 P. M., No. 66, from all points South and Southwest.

6:13 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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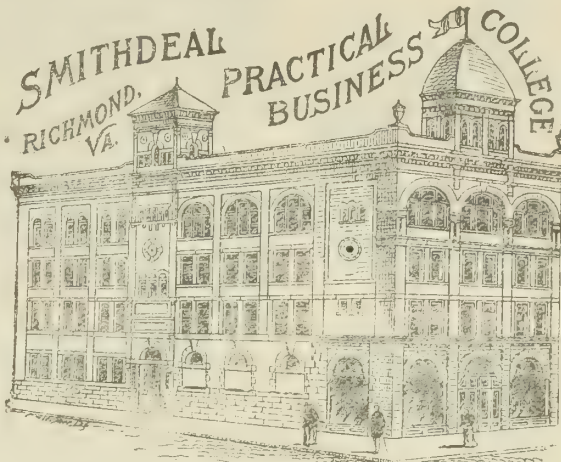
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address  
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## The Home Circle.

### MEMORY.

O the mem'ry, blessed mem'ry,  
Of the loved ones we have known,  
Who are gathered now forever  
'Round our Heavenly Father's  
throne.

When the storm cloud bursts about us,  
When the sunshine seems most sweet,  
Mem'ry brings those faces closer  
Whom we hope again to meet.

Just some little book they gave us,  
Or a word we've heard them say,  
All comes back again in mem'ry,  
Making light some darksome day.

O the mem'ry, blessed mem'ry,  
None can ever take away,  
Of the dear ones gone before us  
Down the bright and shining way.

Then, O Father, keep and guide us  
So that when we, too, shall die,  
We shall leave on earth behind us  
Some sweet blessed memory.

—Julia Graydon.

Harrisburg, Pa.

### AS A FATHER.

A gentleman of some wealth and high social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained bitterly to one of his brethren. This is how he was answered:

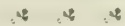
"When I leave you, I shall go to my home, and the first thing I expect to do is to call my baby. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is, she loves me little.

"If my heart were breaking, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play. If I were dead, she would be amused in watching my pale face and closed eyes. If any friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her father.

"Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it!" said the sick man, while the tears ran down his cheeks; "I see it clearly. It is not my love to God, but God's love to me I should be thinking about. And I do love Him now as I never loved Him before."

We think of our littleness, when we should remember our Father's almightiness. We bewail our weak love, when we should be grateful for our Father's great love. "Herein is love, not that we loved God, but that He loved us."



### WHEN THE BABY CRIES.

Very few mothers are able to correctly interpret the different sounds made by their little one. The baby

may cry because he is hungry. Instead of food he gets patted on the back or carried up and down the room. As this is exactly what the baby doesn't want, he cries harder still, and the nurse announces that he is simply cutting another tooth.

All this is very disappointing to the baby, who has to depend upon his cries to express his wants. It may possibly explain why some youngsters cry so hard and so long when the nurse is doing her very best to soothe him with baby talk and short walks up and down.

Dr. West, a British medical man, has spent many years studying baby cries, and has at last announced that he is able to tell just what each one means. He says that the baby has 50 different cries, and each one has a different meaning.

There are different cries for different ills. After listening for a few moments Dr. West is able to tell whether the pain is in the head, chest or stomach.

The cry of passion is a furious cry.

The cry of sleepiness is a drowsy cry.

The cry of grief is a sobbing cry.

The cry of an infant when roused from sleep is a shrill cry.

The cry of hunger is very characteristic—it is unaccompanied with tears and is a wailing cry.

The cry of teething is a fretful cry.

The cry of earache is short, sharp, piercing and decisive, the head being moved from side to side and the little hand being often put up to the affected side of the head.—Baltimore Sun.



### THE BLIND GIRL.

There is a pathetic story of a blind girl, told by Ian Maclaren in the January number of Frank Leslie's:

"If I dinna see"—and she spoke as if this was a matter of doubt, and she was making a concession for argument's sake—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose—and I judge that the oat-cake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been ill-treated by my God, for if He didna give me ae thing, He gave me mony things instead.

"And mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial, and my faith micht have failed. I've lost naething; my life has been all getting."

LIKE DAISIES BEFORE THE SCYTHE, baby lives are destroyed in summer by cholera infantum. The attack of the disease is sudden, its progress is sometimes terribly rapid. Mothers who have given their children Perry Davis' Painkiller in water with a few drops of brandy added can tell how this treatment has checked the diarrhoea and vomiting, and put the little patient out of danger. 25 and 50 cents.

### RELIGIOUS NEWS.

(Continued from Page 9.)

a special sermon on "The Evils in Norfolk." The popular divine took as his theme, "The Lawbreaker's Demand to Keep Possession of the City," and selected as the foundation of his discourse, "Let us alone, what have we to do with thee, Jesus of Nazareth," the words uttered by the "unclean spirit" ere he was cast out of the man by Christ. After dwelling upon the great mission of Christ to bring the world to righteousness and a true knowledge of God and His great purpose in man's creation, he turned his attention to the vicious element of the community, and he characterized their attitude as opposed to all that is good and moral, and as ever ready to give the city over to the worst forms of vice and immorality. He spoke of the terrible effects of gambling and of the liquor traffic, and said they were a menace to society, to our homes and to the best interests of the community. Mr. Bane cited several instances where young men who had been raised under the best religious training had been decoyed by the gambler into their places, which had resulted ultimately in their ruin by sending them to the State prison. Mr. Bane announced that he would continue the subject next Sunday night.

Dr. A. Coke Smith preached a powerful sermon to a large congregation at Epworth church Sunday night, taking as his theme "The Reign of the Bramble: A Plea for Civic Righteousness." He represented the "bramble" as the evil element that is now dominating the city for its ruin. He declared that it was the duty of all good citizens to rescue the affairs of the government from the hands of the "bramble"—the politician—and turn them over to the solid and trustworthy element of the community. The Doctor did not fail to point out many of the evils that arise from certain men of influence and good standing lending their aid to the purposes of the very worst politicians. He closed his discourse by urging a discontinuance of the reign of the "bramble."—Virginian-Pilot.



### WASHINGTON LETTER.

Easter in Washington was celebrated in all the churches with special services, in which flowers and music bore a prominent part. The day dawned warm and clear, and there was a consequent display of Easter finery on the streets before and after the morning services, though sudden showers in the afternoon must have spoiled many a new spring toilet. The President attended the services at the modest little Grace Reformed Church on Fifteenth street, where he has worshipped ever since he was elected to the Vice-Presidency. The interior of the edifice was profusely decorated with Easter lilies and other flowers symbolic of the day, many of them sent from the White House conservatories. All of the pews were filled and the aisles crowded, chiefly with out-of-town people, eager to catch a glimpse of Mr. Roosevelt. Mrs. Roosevelt, with Ethel, Kermit and Archibald, attended St. John's church, on Sixteenth street, just across Lafayette Square from the White House. After the heavy thunder shower of the

early afternoon, the President went alone for his usual long Sunday walk, and did not return until nearly sunset. He counts a great deal on these walks as "bracers" to carry him through the onerous duties of the week.

Dr. F. M. Bristol, of the Metropolitan M. E. church, who preached an Easter sermon, preceded his remarks by a touching reference to the late President McKinley, who attended the Easter services of last year, whom he spoke of as "the beloved, murdered, martyred President and Christian gentleman, whose life had been a constant guide to thousands, and a beacon light for all to follow." Dr. Bristol took his text from Revelation 1: 18: 'I am He that liveth and was dead, and behold I am alive forevermore, and have the keys of the grave and of death.' He said in part: "The universal joy of this Easter morning reveals to us what man is most seriously and profoundly thinking about. This mystery of death, which is but one of the many mysteries of our strange existence, excites the mind to its most intense inquiry and speculation. This fact and the doctrine of the resurrection of Jesus Christ awakens thought to its most exalted conceptions and illumines the imagination with the glory of heavenly visions. What other theme has ever so moved the universal heart of humanity as the resurrection of Jesus Christ. What other event in all this world's history has for the whole race a more glorious significance?"

Dr. R. H. McKim, whose Easter sermon was on "The Power of the Resurrection," said: "The resurrection is the keystone of the arch of Christian faith. Had it not been for the triumph of Christ over the grave the whole basis of Christianity would never have existed. That fact established the Messiahship of Christ. Take the life of Paul and see how the power of the resurrection influenced him. Paul turned from his hosts of friends and admirers, turned his back against a career that could lead only to immense earthly glory, and took up the great work of redeeming men, because he had felt the wonderful power of the Son of Man burning within him, a power that had been established by Christ's triumph over the grave. And the constant theme of Paul's ministry was the resurrection and what it meant to the world."

Bishop Satterlee's Easter discourse was on "The Power of Endless Life," his text from Hebrews 7: 16. After citing the case of Columbus and his discovery of the new world after many men had sailed across the Atlantic never to return, the Bishop said: "We turn to a higher being. The whole human race gazes on that most wondrous man. God told of the land beyond the sea of death; He told of the light to come as a certainty; he said to the wondering, scoffing multitudes that he would go to that land and return to them. They jeered. They nailed Him to the cross. They pierced His heart with a spear. They wanted to be sure He was dead. The multitude went to the Roman Governor and said that what Jesus had said could not be true. The tomb, where the body lay, was closed by a great stone. Extra precaution was



taken by sealing the entrance to the sepulchre with the great seal of the country. Guards were set to watch the stone. His disciples had forgotten His prophecy. How well His enemies remembered it. The moment arrived. The stone was rolled away, and Christ came out. At His shining figure the guards fled. The stone was rolled away by a power from within, and the whole world gazes on the form from the sepulchre—the one man of the whole earth who set sail on the sea of death and returned. The life to come was known. It is fixed by historical facts."

The Y. M. C. A. of Washington has been holding, during the winter, a series of meetings for men in one of the large theatres of the city, which have been addressed by eminent spiritual advisers from all over the world. That these services have been accomplishing a great good is shown by their popularity and by the rapid strides in membership made by the local organization. The Easter meeting was addressed by W. R. Moody, son of the famous evangelist, Dwight L. Moody. The son possesses a great deal of the magnetism of the father, and is at present engaged in fostering the many evangelical enterprises inaugurated by the latter during his busy lifetime. The address was brilliant and forceful, and the special music was appropriate to the day. At the conclusion of the services there was an earnest talk with those who cared to remain for it, and a number of the audience professed Christianity at that time.

Apropos of the famous evangelist is the following history of a world-wide famous hymn, as told in a recent sermon by Dr. W. W. Curry—the song of the Ninety and Nine: "One day while Mr. Moody and Mr. Sankey were travelling from England to Scotland, Mr. Sankey bought a newspaper, in which he discovered some verses that attracted his attention. He showed them to Mr. Moody, who did not pay much attention to them. He cut them out and pasted them in his note book. A few weeks later, Mr. Moody, at the close of a revival sermon in Scotland, asked Mr. Sankey to sing something appropriate. Mr. Sankey said he couldn't think of anything, and having sang the Twenty-third Psalm three times, he did not care to repeat it. Then he remembered the verses. He took out his note book. He did not have an idea of a tune, but made up his mind to go ahead and trust to the Lord for the air. He arose before the great audience, ignorant of how he would begin to sing the hymn. Without a second's hesitation, he started in the key of A, and went through the first verse. Here, again, he met a difficulty. Would he be able to do it again? He started the second verse, and through to the fifth. At the end of the fifth verse there were tears in Mr. Moody's eyes, and leaning over, he asked Mr. Sankey where he had discovered the hymn. "That is the hymn you would not listen to the other day on the train," replied Mr. Sankey. From that time on the hymn has grown in popularity. Mr. Sankey placed it immediately in his collection, and it is now sung by every Christian congregation in the world.

A most unique settlement of the Boer

war has been proposed by a Missouri correspondent of a Washington paper. I quote the following from his letter: "Here is one thing that we could do: Propose to England that the United States will at its own cost induce the Boers of the Orange Free State and Transvaal Republic to cease fighting, bring them to the United States, and settle them together in some one State or Territory, giving each head of a family 160 acres of land and a transferable warrant for 160 more, with free transportation to the place chosen for the people and their belongings. This shall include also all prisoners of war at St. Helena and elsewhere, with rations for and until they can get returns from their own labors. In consideration of this England shall cede and relinquish to the United States all rights of every kind whatsoever in Canada, the West Indies, and elsewhere in North and South America, the following provinces to enter the Union as States as soon as they prepare constitutions: Newfoundland, Nova Scotia, New Brunswick, Prince Edward's Island, Quebec, Ontario, Manitoba, and the part of British Colombia lying south of the lower point of Alaska."

The Methodists are preparing to make the centennial celebration of the establishment of that denomination in the District of Columbia a memorable one. The principal exercises are to be held in Trinity M. E. church, which is the direct successor, through years of eventful history, of the first Methodist church established at the national capital, in 1802.

Mr. H. B. Moulton, of this city, is the temporary chairman of the Federation of Men's Clubs, an organization that has been formed for the purpose of increasing the attendance of men at churches. Speaking of this organization, Mr. Moulton said: "Men's clubs are being organized in the various Protestant churches in all parts of the country, because there is a deplorable dearth of men to fill the various offices in the different churches, such as Sunday school teachers, class leaders, and other positions. A central organization has been formed, and members of this body go out among the other churches to organize clubs. By forming men's clubs in all parts of the country, and in all Protestant churches, we will endeavor to bring the men into the churches in greater numbers." The object of this organization is so good that it deserves to succeed.

Rev. S. M. Newman, of the First Congregational church, delivered an interesting illustrated lecture on the history of the Bible and its manuscripts and versions this week. He spoke of the Alexandrine manuscript of the Bible, which was written in the fifth century, which is kept in a glass case in the British Museum, London, and is seldom touched. He compared a page of it with a page of the Vatican manuscript, showing that where capital letters were used in the Alexandrine manuscript there were none in the Vatican manuscript. He said it was only about the middle of the fifth century that a tendency was shown to make some sort of a division by the use of capitals, while it was not until 1248 that chapters were used, and 1551, or after the

discovery of America, that a division was made by verses. The Alexandrine manuscript was presented to King Charles I. of England, and kept in the royal archives until 1753, when it was transferred to the British Museum, where it is now and is likely to remain.



Why worry about what you will do to-morrow or next year? God planned that all out for you from the beginning. You or I can't change it if we would. Never fear; as long as He sees best for you to dwell on this earth, just as surely will there be a place for you. So take heart of His love, and don't worry.

#### VERY LOW RATES TO THE NORTH-WEST MARCH 1ST TO APRIL 30, 1902.

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#### GENERAL CONFERENCE, M. E. CHURCH, DALLAS, TEXAS, MAY 7TH, JUNE 7TH, 1902.

For the above occasion the Southern Railway begs to announce one fare plus \$2 for the round trip from all points on its lines to Dallas and return. Tickets to be on sale May 3d, 4th, 5th, with return limit June 9th, except that by deposit of tickets with joint agent at Dallas on or before May 20th, and on payment of 50 cents, an extension to June 30th may be obtained.

The Southern Railway offers the choice of routes to Dallas, but the trip must be made in both directions over same route—through Asheville (Land of the Sky) and Memphis; through Atlanta, Birmingham and Shreveport; through Atlanta, Birmingham and Memphis, or through Atlanta, Montgomery and New Orleans.

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Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

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#### THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

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The Seaboard Air Line Railway offers special Colonists rates of \$47.50 from Richmond to San Francisco and all other California points. Tickets sold daily until April 30, 1902. The Seaboard offers choice of routes going either via Atlanta and New Orleans or via Atlanta, Chattanooga, Nashville and Memphis.

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The book sells at 25 cents, postpaid, or \$2.40 per dozen, by freight, express, or post, at expense of the seller. Order of R. N. Price, Morristown, Tenn.



(Continued from page 10.)

skepticism and agnosticism are aimed at your head. Every possible effort will be made to make you think wrong. The young man who gets his head filled with wrong notions about God, about Christ, about the soul, about the great beyond, is already captured. Put on the helmet, the helmet well adjusted under the chin. Think right, and you will act right. Yes, breastplate for heart. That is the most important part to be defended. That decides what you love and what you hate, what you hope for and what you despise. That decides earthly happiness and eternal destiny.

**Beware of Hidden Foes.**

Young man, see that you have on a complete armor. All looks bright now, and it seems as if you could march right on without opposition or attack, but be not deceived. There are hidden foes ready to halt you on your way. The same cup that Benhadad drank out of just before his defeat will be offered to effect your defeat. His intoxicated brain saw victory when there was nothing but rout and ruin. What work Benhadad's cup made for Benhadad's army! What shipwrecks on the sea, what disasters on the land, caused by inflaming liquids put upon the tongue to set seething the brain! How many kings of thought and influence, with crowns brighter than the one Benhadad wore, have by strong drink been put into flight as base as that in which Benhadad rode! "Give them to me," says the demon of inebriacy. "Give them to me; hand them down—the brightest legislators of the land. I will thicken their tongue; I will bloat their cheek; I will stagger their step; I will damn their soul. Hand them down to me—the physician out of his laboratory, the attorney from the courtroom, the minister of the gospel from the altars of God. Hand them down to me, the queens of the drawing room, and I will disgrace their names and blast their homes and throw them down farther than Jezebel fell to the dogs that crunched her carcass."

We hold our breath in horror as once in awhile we hear of some one, either by accident or suicide, going over Niagara falls, but the tides, the depths, the awful surges of intemperance are every hour of every day rushing scores of immortals down into unfathomed abyss. Suicides by the hundreds of thousands! Suicides by the million! Beware of the cup out of which Benhadad drank personal and national demolition!

Yes, you must have full armor. There are temptations to an impure life all the time multiplying and intensifying. Read in private and discussed afterward by the refined and elegant in parlors are books poisoned from lid to lid with impurities. Loose characters in the novel applauded by rhetorical pens and proprieties of life caricatured as prudery and infidelity of behavior put in a way to excite sympathy and half approval. My wonder is not that so many go astray, but my wonder is that ten times as many are not debauched. There are influences at work which, if unarrested, will turn our cities into Sodoms and Gomorrah ready for the hail and fire and brimstone of God's indignation.

Oh, yes, you need the harness on until God tells you to take it off. In olden time it was leathern armor or chain armor or ribbed armor, fashioned in ancient foundry, but no one can give you the outfit you need except God, who is master of this world and the infernal world, from which ascend the mightiest hostilities. Lay hold of God. Nothing but the arm of Omnipotence is strong enough for the tempted.

**Strength in the Gospel Armor.**

Young man, put on the entire gospel

outfit. If you have come from the country to live in the city, imitate the example of a young man who arrived in New York on Saturday night, intending the following Monday to enter his place of employment. On Sunday morning, carrying out the good advice before leaving his country home, he went to church. Standing at the door, he was abashed as the beauty and fashion and wealth swept through the doors of the sanctuary, and he dared not go in. As he was about turning to go away a gentleman said, "Have you a seat, young man?" "No, sir." "Do you belong to the city?" "No, sir." "Where is your home?" "In the country." "How long have you been in the city?" "I came in last night." "What are you going to do here?" "I hope to go into business tomorrow." "That is right. You have begun well, young man. Never forsake the God of your fathers. Come, I will give you a seat in my pew." The next morning the young man presented his letter in business circles. "What do you want, young man?" said the Scotch merchant. "I want to get credit on some leather, upper and sole." "Have you references?" "I think I can get references. My father has friends here." "Young man, did I not see you yesterday in Mr. Lenox's pew?" "I do not know, sir. I was at church, and a kind gentleman asked me to sit in his pew." "Yes, young man, that was Robert Lenox. I will trust any one that Mr. Lenox invites into his pew. You need not trouble yourself about references. When these goods are gone, come and get more." That young man became an eminent merchant and, more than that, a Christian merchant, and he attributed all his success to that first Sabbath in the city. Young man just arrived, put yourself under good influences your first day in town. There hangs your helmet. Take it down. There is your breastplate. Adjust it. There is all the harness for safety and triumph. Put it on.

Also see in my subject the folly of underestimating the enemy. That was Benhadad's fatal mistake. He could whip them before sundown. He wanted less than half a day to capture Samaria and make the king of Israel capitulate. But what he thought was so easy turned out to be the impossible. Better overestimate than underestimate the other side. We who are trying to make the world what it ought to be contend not with humunculi. We wrestle not with striplings. We have a whole army of antagonists trying to halt the King of God and overthrow the cause of righteousness. If we secure the victory, it will be a struggle as fierce as when Darius and Alexander grappled each other at Arbela, as when Joan of Arc rode triumphant at Orleans, as when the Russians met the Swedes at Poltava, as when Marlborough commanded the allied armies at Blenheim. Those were fights for earthly crowns and dominions, but the fight that now goes on between all the allied armies of heaven and all the allied armies of hell is to settle whether God or Satan is to have possession of this planet.

God accepts obedience without emotion, but cannot accept emotion without obedience.—Maltbie D. Babcock.

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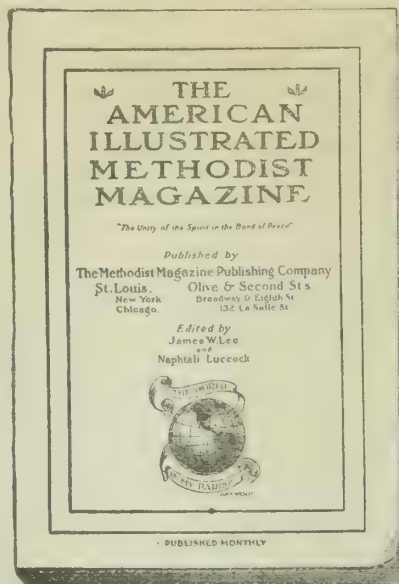
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ESTABLISHED 1893.

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VOL. 10. NO. 17.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MAY 1, 1902.

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## Editorial.

### POSTSCRIPT TO OPEN LETTER.

It has now been over two months since the Open Letter on the "War Claim" was published. I have received a great number of letters from prominent delegates to the General Conference, from brethren in my own Conference, and have read a great many articles discussing various phases of the question. I have purposely refrained from making any further statement until now. The General Conference convenes next week, and I desire to say a few things before the meeting.

I thought I expressed myself plainly, but it seems that I did not stress some points sufficiently. My opinion as to what is best to be done, and therefore what I would like to see done, has never changed. (1) I think the conduct of Stahlman and the conduct of the agents should be condemned and repudiated, and that both of the agents should be dismissed. (2) I think the Book Committee should be condemned for making such a contract, for failing to condemn Stahlman and the agents at the last General Conference, for failing to do so since the last General Conference, and for their attempt to defend their conduct in their letters to the Church. I think that none of them should be re-elected. (3) I think that every dollar ought to be paid back into the United States treasury. I cannot say that I am sure that the money would never have been paid but for the deceptive work of Stahlman and of Barbee and Smith. I believe that it was paid sooner because of that work, but I also believe that it would have been paid in the end, without any such work. But I believe that it would have been far better never to have gotten the money than to have gotten it under such circumstances, and that having obtained it under such circumstances, it should all be returned with a clear statement that the reputation and character of the Church is priceless, and that money is of no importance when honor is involved, in even the slightest degree. And I should desire it to be returned with the statement that we decline ever to receive it again, for I want the world to know that we are not giving it back expecting to have it returned to us again. To return it, and immediately to have the government to return it to us, will simply subject us to

the charge of hypocrisy in the eyes of the world, of going through the form of return, knowing that we would lose nothing, but would gain a short-lived separation for honesty. If it were given back by us, and was not returned to us, then we would be ridiculed as having been fooled and caught in a trap. If the money should be returned without a positive statement that we would not receive it again, I believe that we would be accused of "playing to the galleries," and that we would utterly fail to convey the great lesson which we have a chance to convey to the world. It has even been said by senators who desire us to pay it back, that it will be given back to us within a few days, and men will shrug their shoulders and say, "They knew that they would get it back. What a stir about nothing." If we expect to prove to the money-loving world that we mean anything by the return of the money, we must return it and refuse ever to touch it again. (4) Suit should be entered against Stahlman to secure the return of the money, and judgment should be obtained, if possible, even if we cannot recover a penny from his estate.

The four above-mentioned points represent the views I hold on the great question. They were all clearly stated in my "open letter," and I believe that such action is best for the Church. But I did not elaborate those points in my "open letter," because the reasons for such action had been given by others, as well as myself, a number of times. The fact, however, that I did not elaborate those points, but devoted the greater part of the "Open Letter" to another method of settling the question of the money, seems to have caused some to think that I had personally changed my opinion, and no longer thought the money ought to be given back to the government. This is a mistake. In that letter I said that I "felt obliged to stand for either one of two propositions in reference to the money: (1) Either all of the money—\$288,000—should be returned to the United States Government, etc. (2), or the Conference should take such action as will carry out the purpose of the Senate in the passage of the bill, and as will restore to the treasury of the House \$95,000, the amount paid to Stahlman contrary to the expressed intention of the Senate, and contrary to the statements of Stahlman, and of our agents, Barbee and Smith." I put as my first method the return of the money to the government. But I did not enter into a discussion of that, because it was a simple

proposition, which had been often discussed, and if it was decided to pay it back, the money lacking could be borrowed and bonds issued to be returned as the Conference might elect.

But some have been surprised that, holding the opinion expressed above, I should have presented and discussed at such length another method of disposing of the question of "What shall we do with the money?" Some have written to me, and some have said to me that I should not have presented the second proposition until it was clear that the first could not prevail. I thought that matter over with care, and I became convinced that both methods should be before the delegates and before the Church at the same time. I prefer the first method, and shall be greatly rejoiced if, after consultation, the Conference will agree to adopt it. I think it ought to adopt it, because I believe that it will teach a greater lesson to our people, to our children, and to the great money-loving world about us. But I have talked and read a great deal about this question, and with men whom I believe to be as conscientious as myself, and as anxious to do what is right. They condemn the agents and the Book Committee, but they do not think that it is right to give back the money, which, they say, belongs to us, and which would be returned to us at once by Congress if it were given back. They have heard all the arguments for giving back the money, and they are still unconvinced that we should follow that course, and many of them have declared that they will not vote for it, and some of them have declared that they will get out an injunction to prevent such action from being taken if the Conference should vote to do so. The delegates, therefore, who censure the conduct of the agents and of the Book Committee are not agreed as to the best course to be followed about the money. And this is not surprising. There is only one question as to the conduct of the agents and Book Committee: Was it right or wrong? That question must be answered "Yes" or "No." The moral issue is clearly defined, and there can be no compromise and no yielding on a clearly-defined moral issue. But "What shall be done with the money?" is a question which may be answered in several ways; the moral issue is not so clearly defined as to prevent the question of expediency from coming in. For example, I think the money should be returned, with a statement that we will never receive it again. I do not think it immoral to return the money

without that statement, but I do think it very inexpedient, and I think it would be likely to do harm. Another brother thinks that we should turn over to the government \$187,200, all that came into our hands. He thinks that we are not responsible for any except that over which we have control. Another brother thinks that the money is clearly ours; that the Senate intended to give it to us; that the Senate is sorry we did not get it all, and so are we, and that, having condemned the conduct which deprived us of part of the money, we should express to the Senate our regret that our agents prevented us from getting what they intended we should have.

These are simply illustrations. They show how much more involved this question is than is the question of the conduct of the agents, and how judgment comes in. These views and seeing how divided we were, and how unlikely it was that we would agree, I determined to see whether I could find a plan, different from those one my judgment and conscience both agreed upon, which plan would meet the demands of my conscience, even if it were not the best plan according to my judgment. I cannot support any plan which does not satisfy conscience, but I may yield my judgment to that of others in a matter of expediency. What does conscience demand for me was the issue. Is the demand made by conscience of such a nature that it can be presented as a basis for agreement among those whose judgment does not agree?

What damage was done by the conduct of our agents? (1) The cause of truth was injured and our reputation as a Christian Church was injured. This, the greatest wrong, must be repaired by condemnation of their conduct. (2) The purpose of the Senate in reference to the money was defeated, and the beneficiaries were deprived of their rights. How is this damage to be repaired? By finding out the purpose of the Senate, and by carrying that purpose out, at the same time seeing to it that the beneficiaries suffer no harm. How can the purpose of the Senate be discovered? This is not a question of morals, but it is a question of fact. The record shows what the apparent purpose of the Senate was. It was to appropriate \$288,000 to the Publishing House, especially for the benefit of the superannuated preachers and the widows and orphans of deceased preachers, and the Senate was

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"Mr. President," said the judge, with a good natured smile, "I have been a college boy myself. I don't intend to make a speech on this occasion."

"But you are," sung out the voice that had interrupted the first time.

"That's all of it," replied the chairman pleasantly. "The judges award the prize in this contest to John W. Wilson."

And then pandemonium broke loose among the students as the judge



"I forgot to tell you, Mr. Blake, that I promised to give up the Sunday study."

walked up to Wilson and handed him the envelope containing three crisp \$10 bills. Even Edward, in the first moment of disappointment, could not help thinking of how much he could do with \$30 in the way of new books or a suit of clothes that he needed very much.

He choked down his feelings and was among the first to shake hands with his rival as the audience noisily dispersed, the members of the two societies trying to tear down each other's flags and finally winding up the evening's excitement with a free for all flag contest at the foot of the chapel steps outside.

The president warmly congratulated both speakers.

"After all, Blake, you did splendidly. You are improving in your delivery."

"Do you think so?" Edward was a little pleased at the president's sincere praise.

"Of course you're more or less disappointed right now," added the president, keenly reading Edward's feelings, "but winning the prize isn't the main thing in a debate. The main thing is to say something that ought to be said and say it as if you meant it and wanted others to believe as you do."

Edward took it quickly; and afterward remembered the president's words. But he was really too much

disappointed to be helped much by it now. He was going off the platform by way of the rear exit when Freeda, who had come up to the edge of the platform with Miss Seton, called to him:

"Ned, won't you go over with us?"

Edward somewhat reluctantly turned and came down the platform steps and joined them.

"I think you did splendidly!" cried Miss Seton, who was an enthusiastic girl, with fine brown eyes and irregular features. "If I'd been the judges, I would have given the reward to you."

"So would I," added Freeda warmly. She was almost as impulsive as her roommate, although she had a good deal of the Blake family characteristic of reserve.

Somehow Edward began to feel a little better. When they went out, he awkwardly went along by Miss Seton, while Freeda, by the side of her roommate, continued to discuss the decision.

"I believe it was because you put in that quotation from Judge Brewer," she said decidedly.

"Why, I thought that was one of the best parts of my argument. It was the best written part, anyway," said Edward, with a short laugh.

"Well, but, Ned, it was a little too long, don't you think? And then it struck me"—Freeda spoke with less assurance—"that possibly the quotation did not exactly fit in with your argument as to the injustice of the war. If the question had been on expansion, it would have been more appropriate."

Edward felt surprised.

"What have you been doing? Reading up on politics?"

"He thinks we girls don't do anything but gossip about the boys and try to say smart things about one another," Freeda observed to Ida.

"We are not quite so frivolous as you imagine, Mr. Blake," said Miss Seton. "We have lately clubbed together and subscribed for a daily paper, and it is read by turn at mealtime. We're improving our minds seriously, thanks to Freeda and Miss Channing."

"I'm glad to hear it. Do you enjoy it?" asked Edward, somewhat solemnly.

"I don't relish it very much with my meals," she replied, laughing. "I'd rather talk about football any time."

"Would you?" Edward asked vaguely, and then, not thinking of anything else to say, he lapsed into his usual silence. Freeda and Miss Seton commented on the events of the evening until the ladies' hall was reached.

Edward had said good night and turned to go when Miss Seton called after him. He came back again. Freeda had started up the steps of the hall and was half way to the top.

"I forgot to tell you, Mr. Blake," said Ida in a low voice, "that I promised Freeda to give up the Sunday study after this. She said you would give it up if I would."

Edward was embarrassed. "Why, of course—I did promise. I'll give it up all right."

"That's all," Miss Seton said and then turned and ran up the steps.

Edward stood awkwardly looking at her until she vanished with Freeda into the hall. He slowly went back to his own room, and when there he went over all the events of the evening.

He could not conceal from himself that he was deeply disappointed at the decision of the judges. He had been very confident of success. He did not believe that he had been overconfident. Somehow he could not help feeling rather bitter toward the judges. The marking of the judges had been given him as he was going out, and he was rated five points below Wilson in delivery. But, even allowing a good deal to his opponent on account of his additional experience, still Edward stubbornly protested to himself that the judges were, even if unconsciously, prejudiced against him. He tried with some honesty to put this judgment out of his mind, but when he finally went to bed he was unable to do so, and it was the last thought he had that persisted in staying with him.

When he awoke, the same thought possessed him anew. He even said out loud as he walked the floor, according to his custom since Willis went away: "I'll never enter another contest. There's no justice in it. If the names were all written on slips and thrown into a hat and the first one drawn out was given first place, it would be fairer." He even took up the literary work of the paper during the week that followed with great reluctance and distaste. The judges' decision seemed to have disheartened him. How is this, Edward Blake, college student? Are you setting the standard for your mental effort by what you can win out of it in the way of rewards? Is that your final goal of development—the beating of some one else?

However, he was too well balanced naturally to make an altogether foolish judgment. The next day he felt somewhat ashamed of his feeling, and even went so far as to go out of his way to say something unusually pleasant to Wilson concerning the incidents of the debate. Wilson was good enough to say somewhat cordially: "Fact is, Blake, you deserved much higher marks. I don't feel as if it was anything but luck gave the decision to me." This remark did not comfort Edward much, seeing that it was not luck that he had been criticizing, but the failure of the judges to appreciate a really good thing when they heard it.

He began work again on his studies before the week was out, ambitious at least in that direction, and when another Saturday came he had almost recovered his equanimity.

It was his regular evening for calling at the hall to see Freeda, and he went over, taking with him a copy of the last college paper, which had come out the day before. He wanted to show her the article he had had reprinted, from the magazine that had accepted his first effort. He had secured permission to reprint it, and he knew Freeda would share in the pleasure of looking it over in the college paper.

When he went into the parlor, Freeda was already there, waiting for him. She seemed to be unusually excited over something; but she sat down and looked over the article in the college journal, and praised it highly, to Edward's great pleasure. They were still talking about it, when Miss Seton came in.

She at once went over to the corner where they were sitting, and joined in the conversation.

"Did you know we had started a literary club, here in the hall?" Miss Seton asked, as Freeda turned over

the leaves of the college paper and made some brief comment on its general appearance.

"Freeda told me you were thinking of something of the sort," replied Edward, politely enough, but with more condescension than Miss Seton liked.

"Thinking of it! We've organized one and it's been going a month. We have a paper of our own called The Inkstand."

"I should think The Typewriter would be more appropriate to these modern times," said Edward.

"We use pens over here. They are more literary than typewriters. See the ink on my fingers? Doesn't that look like an author?"

"Ida can write the most beautiful verses. Ned. You ought to see some of them."

"I'm not a professional writer, like Freeda," said Miss Seton, coloring. "She writes for the papers—the real papers, out in the world. I mean. You ought to see the article she sent away two months ago. It was as good as anything ever printed in Hope College Journal."

"What was it about, Freeda?" asked Edward politely. He was exceedingly skeptical of a girl's ability to do any literary work worth while.

"I'll go up stairs and bring it down—if you would like to see it?" asked Freeda, with a significant warning look at Ida.

She went out and Edward seized the opportunity to ask Miss Seton a word about the Sunday study.

"Did Freeda persuade you to give it up?" he asked, and it was unusual for him to ask such a question.

"Yes, Freeda and the president. Why?"

"Oh, nothing," replied Edward, somewhat confused. He had not expected to be asked why.

"Do a good many of the girls study on Sunday?" he ventured to ask.

"Oh, yes; Sunday is a hard day to get through. I always feel glad when it's over. Don't you?"

"Sometimes," replied Edward. He felt alarmed in the presence of this impulsive young woman, who always asked a question at the end of a statement.

"What do you do on Sunday?" He ventured another question because he did not know what else to say.

"Oh, I go to church in the morning, and then dinner and then a nap and then a little walk, perhaps, or I write a letter or read, and then the vesper service and then tea, and sometimes go down town, if Miss Channing feels like it and there is an unusual service anywhere. That's my regular routine on Sunday. What do you do?"

But just then Freeda entered, and Edward did not try to answer. She handed to Edward quietly, but with a sparkle in her eye, a paper containing an article marked in blue pencil.

"That's my article right there," she said as Edward stared at the paper.

"But this is printed," stammered Edward.

"Well, that's what I say. It's been accepted and paid for, Mr. High and Mighty, and I have the check to show for it," said Freeda, smiling, while Miss Seton looked much amused at Edward's bewilderment.

"Really?"

"Really. Want to see it?" Freeda took out of her purse a check for \$5 bearing the name of the firm that published the paper.

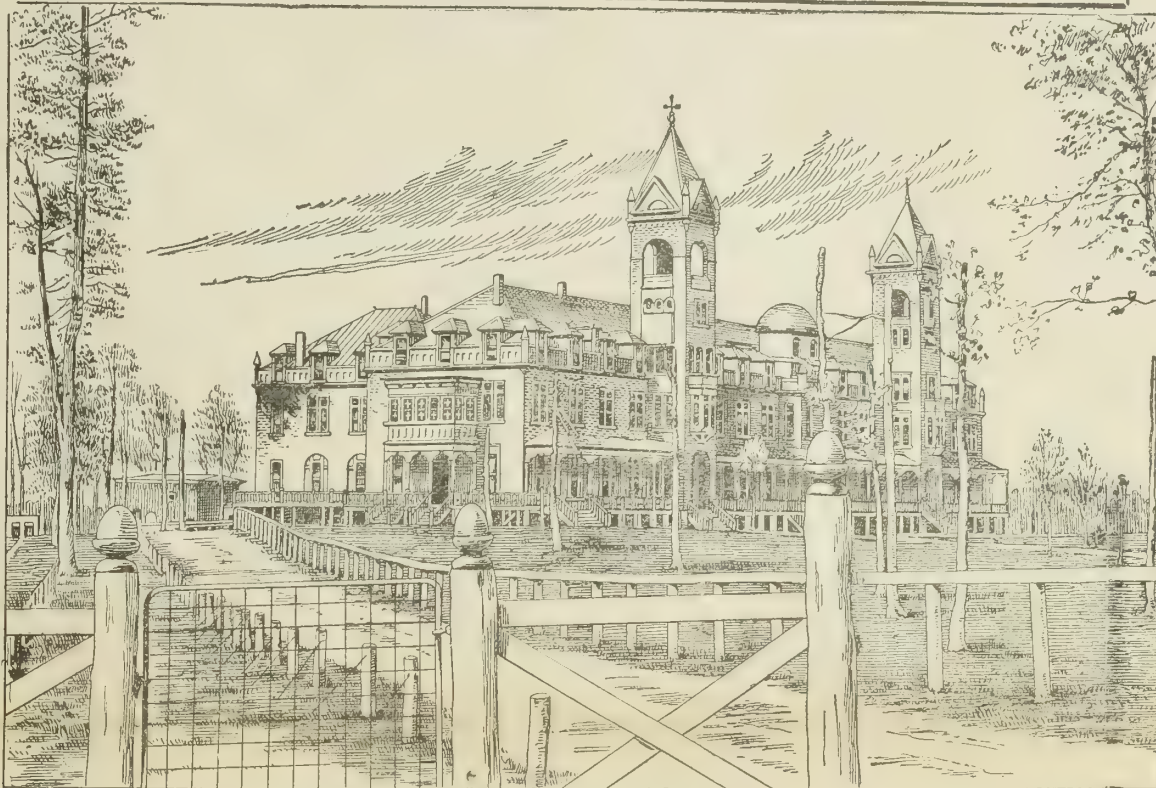
Edward took it and read it silently; then he turned a beaming face on his sister.

(To be continued.)

The glory is not in the task, but in the doing it for Him.—Jean Ingelow.



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## Communications.

### WHAT SHALL WE DO WITH THE WAR CLAIM SCANDAL?

The straw has been well threshed. It is time now to sift the grain. The question at least for us in Virginia is no longer what mistakes and wrongs have been committed, but how shall we best repair the damage that has been done to the Church of God?

Let us grant the contention of the Book Agents and the Book Committee—viz., that Barbee and Smith did not intend to deceive the Senate. We can afford to waive that point, and grant Dr. Barbee and Bro. Smith credit for intention to do right. But this does not alter the case. It stands, then, thus: The Senate was deceived and voted the money under a misapprehension. Can the Church of God afford to keep money (even a just debt) obtained through falsehood (Stahlman's) and evasion, disingenuousness, and statements made with mental reservation (Barbee and Smith's)? and does the Church believe it advisable to keep men in high position who have confessed to such peculiar and inadequate views of truth as have our Agents?

Some say let us officially, as a Church, lament and condemn the conduct of our officers and keep the money their crookedness has brought us. God forbid! What an attitude for the Church of God—to lament and condemn a sin and keep in its pocket the worldly profit of that sin!

Others say, "Whatever action is taken at Dallas, let us pray and work for peace above all things." We have not so learned Christ. As we see His will it is: Peace if possible to the very last limit of patient investigation and brotherly forbearance, but leagues and leagues above peace let us put purity and right. Our decision must not be, "Let us have peace at all hazards," but at all hazards even to the falling of the stars, let us do what is right. The error of Rome, with all its fearful results, has been peace within the Church at all hazards, a caring more for the organization of the Church than for the great immutable principles of truth and right. Sometimes peace and right coincide, and at other times they are the diameter of the poles apart. But where they regrettably conflict, let us say a lamented farewell to peace and do right at any cost.

Another solution, Mr. Editor, is that presented by you in your recent "Open Letter to the Delegates to the General Conference." Upon this you invite comment. The position of the "Open Letter" is confessedly a compromise position. It begins with a desire expressed to suggest some line of action upon which all who disapprove of the conduct of our Church authorities in this matter may unite. This would be legitimate ground if the issue involved was simply a question of policy. But many of us believe, and you among us, Mr. Editor, I know, consider this a question of highest equity.

Moreover, the estimate of the situation in the "Open Letter" is an incomplete view of the case, and the solution there suggested but a partial remedy.

In that letter you at first mention the

suggestion that the cure for our trouble is to return all the \$288,000 to the United States Senate and condemn and dismiss our officials who have so greatly erred. But you soon leave this, and take up another proposition—namely, to condemn and dismiss the errant officials and raise and pay to our superannuates' fund the \$95,000 of Stahlman's fee. And the burden of the "Open Letter" is to make good this position as advisable.

This solution is partial, because it is based upon the supposition that our Church is on trial only before the opinion of the United States Senate. But your solution does not even satisfy the Senate. You quote two Senators, Clay and Lodge, as accepting it. But since your "Open Letter" Senators Hoar and Vest declare it is an inadequate remedy, and that unless all the money is returned resolutions will be offered in the Senate asking the Church to return it. Alack a day when the United States Senate or any other secular organization has to exhort the Church of God to do right and live up to its high profession.

We do not know what will satisfy the Senate, for the expressions of the four Senators quoted above are personal opinions. The Senate has not said officially what will satisfy its idea of what is right.

But another bar before which we stand on trial is the opinion of the world. Our reputation as a Church is at stake. A great cloud is hanging over our good name. Only by a supreme effort and the strictest adherence to the highest principles, even at a cost to ourselves and pain to those involved in error, can we save our reputation. Our Lord, through His Apostle, commands us to "abstain from all appearance of evil," and the only effective way to rebuke a scoffing world and silence the gainsayers is to turn back the whole amount and wash our hands of the whole unclean transaction. Anything less is compromise and worldly wisdom, and not the highest moral ground for God's Church to stand upon.

The equities in this case are very nice, and it is easy to raise dust from several quarters and confuse the main issue. We must not go up these side streams or we will soon find ourselves stranded in the marsh of expediency or indecision. The only solution, when a soul finds itself entangled in the snare of evil, is to retrace its steps to the point of departure. This we must do as a Church. We are entangled in the snare. We cannot decide the nice points that arise in this case. But one thing we can do, and we must do, and that is to retrace our steps and put ourselves where we were before all this trouble came upon us. How can we do that? Only by turning back the whole \$288,000 to the United States Senate. Then our hands will be clean, and we can look the whole world in the face. And it may be added, if we do this, Southern Methodist stock will leap to the topmost figure, and all who scoff to-day will admire and sing our praises round the earth.

But far above reputation is character, just as far as equity is above policy. As a Church, we are on trial before the bar of God's eternal prin-

ple of right. Is it right to obtain money and keep it by a violation of the ethical code for which we as a Church stand? Does the fact that my neighbor owes me a just debt make it right for me to break into his house and steal that much money from him? Can it be right for the Church of God, the custodian of morality on earth, to obtain anything by deception or to hold on to it when the deception has come to light? Who believes for an instant that the Saviour, if on earth, would touch a penny of that \$288,000? Read Isaiah 5: 18-25.

You and I and many others have said this question will never be settled until it is settled right. So I say now again. Do not, then, I pray you, alter this and say now, "Let us settle it in the way that most delegates will vote for." Do not put forward an offer of compromise before the battle is joined.

Oh, for a leader in the General Conference to blow a bugle blast on the highest note and rally the Church of God to her duty in this her hour of supreme opportunity and supreme peril!

I cannot find words to express the aching pain that would fill my heart or the deep shame that would settle upon my soul, to hear that our Church, in representative body at Dallas, had failed to take the highest ground on this question. I will not believe she will fail in this crisis.

What is that highest ground? Severe as is all surgery and painful as are all divine cures of great errors, it is this: to put the honor of the Church of God above all personal feelings and sympathy and worldly gain.

(1) Reaffirm our belief in the justness of our claim against the United States Government.

(2) Deprecate and abhor the conduct of Stahlman.

(3) Lament and disown, as a Church, the conduct of Barbee and Smith.

(4) Lament and disown even more the conduct of the Book Committee, in so far as they departed from a recital of the bare facts in the case and went into an attempted palliation of the conduct of the Agents, and this deliberately and after much thought, when the Agents might have had their views of truth distorted under sudden and great pressure.

(5) Exhort Stahlman (you cannot compel him), poor creature, self-confessed liar that he is, that for the honor of the Church of God and for the sake of his own soul, he disgorge his ill-gotten gains. "He will not." Very well. Then let us pray for him, for he will have a fearful account to answer at the bar of God. And let us remember with alarm and shame and thankfulness at our escape that we, as a Church, through our officials, have been closely connected with his sin.

(6) Provide for the raising of the \$288,000, and tender the whole amount back to the United States Senate. "The Senate cannot receive it." Then we can at least follow Judas a little further than we have done already through the man who has acted for us, and cast the money down at their feet and come away. Then will our skirts be clean and the honor of God's Church saved. Do not re-elect either Book

Agents or any of the Book Committee who attempted to palliate the Book Agents' offence.

Then, after earnest prayer for all concerned, and with deep sympathy for all those who have erred in any way, either early or late in this affair and in all its history and discussion, let us with chastened hearts, rejoicing that grace much more abounds over sinning the doxology as we have never sang it before. "Praise God, from whom all blessings flow."

R. H. BENNETT.

### "HOME, SWEET HOME."

There is something in the very word "home," that thrills the heart with ecstasy. A young man, who was an exile far away from home in a great business city, was one day at his accustomed work in an office when he was aroused from the lethargy which had seized him by the sweet voice of a beggar child singing for a penny. One of the many songs she sung was "Home Sweet Home," and she sang it so pathetically and sweetly that every soul ceased work and became an earnest listener. He paid her a dime and resumed his work, and seemingly in him no change was wrought, but his whole soul had been shaken. The words of the song long lingered in his ears and caused him to think of by-gone days when he, too, had a home, which he had thoughtlessly left seeking a more profitable position in life. He could not work, his heart was as lead, and he thought an end of his mortal existence would be far more comforting than the life he was living. It was about 3:30 in the afternoon, but he quit work and went over to his boarding place. He ascended the steps, entered his room and threw himself in deep emotion upon his bed. His homesickness, grief and despair burst forth in passionate sobs. He remained in his room struggling with his emotions and thinking over the past, until thoroughly exhausted he fell asleep. In his dreams he was taken back to his old home, the home of his boyhood days. He played there as in infancy with his little brothers and sisters in the back pebbled yard the childish games in childish glee, which he played there many years ago. They played until the mother rang the dinner bell, and the all went noisily into the dining-room each striving to reach the table first. He saw his mother's care-worn face as she poured tea, and his father's as he tried to be jovial and joke with the little ones, but they thought not of the lines of care stamped so clearly on their parents' faces, but as soon as the meal is over all returned gleefully to their play. Soon this vision passed and another took its place. He was a man, and was at home on a visit. He visited once again the home of his childhood. He visited the meadow, the creek, the pond, the woods, and all places which were sacred with his childish presence. In walking through the woods his heart was touched by seeing a little pile of ill-shaped rocks childishly cemented together, which was formerly part of a saw mill which he had helped to build in his childhood. There, lying near the great dilapidated mill, was a rusty tin cu-



which he used in dipping water from a small mud hole, so-called well. The little iron bar, which served so faithfully to be a spade, was also lying near. To the left was a pile of sand, which, though sunk and settled, was just as he had left it many years ago. The entire scene was so natural that his heart throbbed, his eyes filled with tears, and he, pondering, slowly returned to the house.

The beams of the morning sun awoke him, and alas! he awoke to find it all a dream. He quickly arose and dressed himself, then went down to the office as usual, but he could not keep the words of the song and the dream from his mind. Now and then a tear would gather in his eyes and trickle down his manly cheeks as he thought of the old saw mill, the rusty tin cup, or perhaps of the decaying mill, which he dug so long ago with his own chubby hands. He could not work. He went to the lady with whom he lodged, and told her he would be off a few days, and the next morn he took for home. Good resolutions were made to be kept, and the words of the sacred song, "Home, Sweet Home," sung by a homeless waif, had saved an erring boy and made a man of a hopeless wretch.

SALLIE F. ZEHMER.



DR. J. M. BUCKLEY IN PETERSBURG.

Mr. Editor,—The lecture delivered in this city at the hall of the Y.M.C.A. last Tuesday night by Dr. J. M. Buckley, editor of the New York Advocate, fully met expectations, which were high, for the Doctor's reputation is known far and near. The theme of the lecture was "Peculiarities of Great Orators," and truly did the speaker handle it with the skill of a master. As I listened to the great amount of information the lecturer gave us concerning the characteristics, style, appearance, etc., of the masters of oratory, ancient and modern, I wondered where the gifted speaker obtained so much knowledge of his subject. From Demosthenes and Paul down to Webster, Clay, Choate and Spurgeon, Beecher, Talmage, Storrs and John P. Durbin, he traversed the centuries, giving in chaste, strong and eloquent language the peculiarities of the world's great orators. He made these masters stand before you as if in living, moving pantomime they ascended the rostrum and spoke their great thoughts and gave place to others. His tribute to Paul's oratorical powers, I believe, a just and well-deserved one. Martin Luther and Philip Melancthon, so different in temperament, in style and manners, yet so gifted in the pulpit, were the very opposites in peculiarities, we were told. A great many of the modern orators in England and the United States Dr. Buckley has heard. His allusions to English and French orators were very interesting and instructive. His remarks concerning Chas. H. Spurgeon gave a fine insight into the appearance of the man as well as into the characteristics of his wonderful preacher. I had read some of his sermons, and from a boy, of course, have been reading about him, but the lecturer gave me a better idea of him than ever I had before.

To tell Virginians about Patrick Henry was, it may be, as Dr. Buckley said, like carrying coal to New Castle, but he did tell us a great deal about this unrivalled orator, concerning whom the lecturer has studied a great deal. Lincoln, Douglas, Wendell Phillips, A. H. Stephens, Henry Clay, Daniel Webster, J. C. Calhoun, and others, under Dr. Buckley's graphic touches, seem to live again, and what is remarkable, as well known as they are in history, were presented in new light. Of course, with such a wide field to go over as the lecturer had, it was impossible to note the peculiarities of all the world's orators, but I was surprised that (if I remember correctly) no allusions were made to Whitefield or Punslow, Bascom, Olin and Summerfield. From Dr. Buckley's estimates in this grand lecture one would put down as the world's greatest orators Demosthenes, Paul, Spurgeon, Masillon and Patrick Henry.

In this matter, however, there is great diversity of opinion, and it is, of course, a matter that is hard to decide. The chaste, pure, wholesome humor with which the lecture abounded gave it a delightful flavor. It was a great treat to the audience, who listened to it with rapt attention. E. P. P.

Petersburg, Va., April 17, 1902.



#### FROM CHASE CITY.

Mr. Editor.—I know you are interested in all missionary work, and I want to write you about our auxiliary to the W. F. M. Society of Centenary church, Chase City charge. It was organized by Mrs. Bacon, October, 1900. We have an active auxiliary, the average attendance is excellent; there has been a gain of one to four new members at every monthly meeting since I got here. The dues are paid promptly, and it seems a joy and privilege to our women to give their time and means to this cause. The mite boxes were distributed in February, and opened April 7th, and they contained \$12, with more to follow. Every member present was happy over the result. This will be used for the "Virginia School" at Soochow, China, where "our own" Ella Coffey has charge. It was decided, by a unanimous vote, to hold district meeting for Farmville district here in July. We hope to have a meeting that will increase the good work already begun. All the interests of the church keep pace with woman's work. Our Sunday school is one of the best I have ever known. The grown people take such deep, cheerful part in it. These are high-toned Christian Methodists, prompt to do their duty, and take pleasure in giving to worthy enterprises. We are soon to have a new parsonage adjoining our new church, which was dedicated last year. The membership have a commendable pride to raise all necessary funds among themselves. They have shown us great kindness in many ways, especially during sickness in our family. Come to see us; we will be glad to have you in our home at any time. Sincerely,

MRS. R. A. COMPTON.



No duty is too small to embrace the sublimest principles.—Ran's Horn.

#### FROM BROTHER KILBY.

##### II.

While commenting on revivals, very naturally the question comes up, are revivals on the decline? If the question refers to revivals such as were held many years ago, I answer yes. Although I am not an old man, I can see very great changes in revivals since I was a boy, and have not seen one of the old fashioned kind for many a day; but if the question is asked are conversions on the decline, I answer no. It is quite certain that the number of additions to all the churches is and has been on the increase all the time. I have given considerable thought to the revival question, and am free to say that at first was disposed to take a pessimistic view of the subject, but have long since gotten over that feeling. Why is it that modern revivals, except occasionally here and there, are almost entirely devoid of demonstration and attended with meagre results? This is perhaps a big question, and one not easily answered, but the chief solution in my opinion is found in the temperament of the people. Humanity has been undergoing changes, and the conditions surrounding the present intensely practical business age is calculated to eradicate the emotional from our natures, hence I doubt if we will again see such manifestations as we have witnessed in the past, nor do I think that the establishment of Christ's kingdom depends on the return of the old-time revivals. It will be necessary in the future for our revival services to be conducted in a more business-like manner, and thereby meet the changed conditions. This statement may be somewhat surprising, but I think it can be shown that very business-like methods were pursued long before Methodism was ever dreamed of.

Suppose we go back to the days of Moses, and here we will find where the children of Israel were bitten by serpents, that Moses was commanded to make a brazen serpent and lift it upon a pole, so that those who were bitten had only to look at it and be healed. This was plain, simple and business-like. No command to bow down and weep or agonize for deliverance. Reduced to a nut shell, it was a "life for a look." This method is endorsed in the New Testament, "and as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Take another illustration from the New Testament, "Jesus was walking by the sea of Galilee, and He saw Simon and Andrew fishing with nets, and He said, 'Come ye after Me, and I will make you to become fishers of men,' and straightway they forsook their nets and followed Him." This is the whole simple story, and did you ever see anything plainer or more business-like? Christ used the very occupation of the men as an illustration, so they could not fail to understand and actually made a play on the word fishers by saying He would make them fishers of men. Christ went along a little farther and repeated the call to James and John, who were mending their nets, and they at once "went after

Him." There wasn't any to do about it, and Christ didn't require them to bow down and cry aloud or moan for acceptance, but simply said, follow Me. If a man will follow Jesus and obey His commands, he cannot fail to be a Christian. The Gospel plan has often been mystified, and as the people sit and listen to the many things told them they must do before they are saved, they are led to believe that a wonderful undefinable, superhuman something must take place within before making attempt to lead a new life, and as this indescribable thing don't take place they do not come at all. Suppose a man had a glorious scheme for making money and making people happy, and he was to bring it before business men for their acceptance in the manner in which the Gospel is usually presented, what would a sensible, practical man think of him? Practical men want a practical Gospel presented in a rational way, and when so presented I believe it will win. When I was a child I heard many invitations given, but somehow I did not feel moved to accept, because I did not understand, and was looking for something which I did not have. When I grew older, I took a common sense view of the matter, and deliberately did what I saw was my duty in the premises. It was my intention to offer a few suggestions, hoping that in some way they might help to meet the issue, but this letter is long enough, so Bro. Cannon, with your kind permission, I will come again.



#### A REPLY TO BROTHER L. C. KILBY.

Mr. Editor,—I cite you before the tribunal of the Church to answer to the charge of *violating* one the rules of the Church. I refer to that one which forbids all "Uncharitable or unprofitable conversation, particularly speaking evil of magistrates or ministers." And the specifications are:

1. You criticise their plan of co-operation in conducting revival services, by saying, "Swapping the ministers around is probably a good plan, but, as a whole, I do not see any advantage in the co-operative plan."

2. "By the way, the first prayer at all our Sunday services is much longer than necessary. Some of our preachers specify and particularize almost *ad infinitum*. Why not split some of these prayers in the middle and save half for next Sunday?"

3. In the revival services, you say: "One night the services that commenced at a quarter to 8 ended at half past 8, and at that hour the preacher arose and preached *fifty-five minutes*"—but you did not say who opened the services, leaving it to be understood that it was the work of the "preacher."

4. "On another occasion one of the preachers was called to pray, after the sermon, and he preached on his knees for fifteen minutes."

5. "On another occasion, at twenty-five minutes to 10 o'clock, when all the penitents at the altar had been converted, and all was done that could be accomplished for the evening, and the congregation should have been dismissed at once, a preacher arose and treated his hearers to a sixteen minute exhortation."

(Continued on page 18.)



# THE SUNDAY SCHOOL.

LESSON VI, SECOND QUARTER, INTERNATIONAL SERIES, MAY 11

**Text of the Lesson, Acts xii, 1-19.**  
**Memory Verses, 5-7—(Golden Text, Ps. cxlv, 7—Commentary Prepared by Rev. D. M. Stearns.**

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1, 2 Now, about that time Herod the king stretched forth his hands to vex certain of the church, and he killed James, the brother of John, with the sword.

From the time that the devil, the murderer and liar (John viii, 44), put it into the heart of Cain to kill Abel he has ever shown his hatred of God and the people of God by using his worst weapon, death (Heb. ii, 14), and that even against the Son of God Himself. It was a good day for James, for he was instantly with the Lord in the enjoyment of the very far better.

3-5. And because he saw it pleased the Jews he proceeded further to take Peter also.

Being Passover time, he kept Peter in prison under the care of four companies of soldiers, intending after that season to kill him also to still further please the Jews—some of the same Jews, no doubt, who were pleased to crucify the Lord Jesus and stone Stephen and all the while profess to be doing God service. Yet God lives, the only living and true God, and all power is His, and He permits these things to be, and He is not discouraged, and the kingdoms of this world shall yet be the kingdom of our Lord and of His Christ (Rev. xi, 15). We can do what the church did for Peter, earnestly and unceasingly cry unto God and be ready to lay down our lives for Christ.

6. Peter was sleeping between two soldiers bound with two chains.

A double guard, a strong prison, chains, gates, and, as far as human vision could see, death for Peter on the morrow, yet Peter slept, and doubtless quietly, for he was in Christ—and Christ in God. The wall of fire was round about him, and with him all was well whether he remained in the mortal body or not (Col. iii, 3; Zech. ii, 5, 8; Isa. iii, 10). It is grand to see God and not circumstances nor people; to see circumstances and people only through God and be still and know that He is God (Ps. xlv, 10; Rom. viii, 28, 29).

7-9. And, behold, the angel of the Lord came upon him, and a light shined in the prison.

Before Peter could realize it his chains were off, his sandals were on, his garment about him, and he was following the angel out of the prison, the soldiers still soundly sleeping, but Peter thought it was all a beautiful vision which God had granted him. How great and glorious is the ministry of angels who minister unto the heirs of salvation! (Heb. i, 14.)

10, 11. When Peter was come to himself, he said, Now I know of a surety that the Lord hath sent His angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews.

On they went past the first watch and the second, and the iron gate opened of its own accord—perhaps other angels swung it open at the approach of the angel followed by Peter—and still on they went through one street, well away from the prison, before the angel left Peter. Then, being left alone and finding himself in the night out on a street of the city, he began to realize that it was no dream, but that he was actually a free man by the mighty power of an angel of God.

12. He came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together.

or prayer.

This he did as soon as, having come to himself, he considered the matter. He knew just where to go, for on a previous occasion when he and John had been released from prison and from the power of the rulers, it is written that "being let go they went to their own company" (Acts iv, 23).

13-15. Thou art mad. It is his angel.

What strange words from a company of praying believers when they are told that their prayers are answered and Peter is at the door knocking for admission. Rhoda was so glad that she forgot to open the door for him, and they were so amazed that they could not believe her. We might not wonder to have the world count the believer mad (Isa. lix, 15, margin; Hos. ix, 7; John x, 20), but for believers, and such as these, to count each other mad is more strange. May we not be so slow to act upon Jer. xxxiii, 3, or to live in Ps. lxii, 5.

16, 17. Go shew these things unto James and to the brethren.

Peter continued knocking, the only thing he could do, for doors did not open to him as prison gates to the angel, and in due time they opened to him and were astonished to see him. He, quieting them, told them all that the Lord had done for him and bade them tell James and the others. This is the James of chapter xv, 13, who seems to have been president of the council at Jerusalem James the brother of John having been slain (verse 2). Every redeemed soul has been delivered from prison and death far worse than any Herod could afflict with, and how gladly we should tell of the deliverance God has wrought for us (Ps. xl, 1-3), but how few seem glad to tell it to His glory that He may be magnified.

18, 19. Herod's soldiers put to death, and Herod himself dying such an awful death (verse 23), while Peter was delivered from their hands, reminds us of that morning when Daniel came forth from the den of lions, but his enemies were put into the same den never to come forth. It makes us think of the glorious morning of our Lord's appearing (Ps. xlix, 14; xxx, 5; xlv, 5, margin; cxix, 6, etc.) for the deliverance of His people and of the unbelievers for whom there shall be no morning, but only the outer darkness forever (Isa. viii, 20, R. V.).

## EPWORTH LEAGUE.

**Topic For the Week Beginning May 4, "Prayer a Necessity"—Text, Matt. xxvi, 36-46.**

"He went a little farther and fell on His face and prayed."

It was in Gethsemane. The full moon rode high in the heavens, lighting the slopes of the Mount of Olives, with its villas, gardens and tents of pilgrims who had come to the great Passover feast. The temple on Mount Moriah, across the Kedron valley to the west, rose in terrace after terrace of sunny whiteness, with its towers and pinnacles glittering with gold in the moonlight, a dream of oriental splendor.

The Master had eaten with his disciples the last supper, in which He had instituted a new sacrament of holy communion in bread and wine.

Judas had left the company to seek the chief priests and complete the plot for the betrayal of his Master.

Jesus and the eleven after the supper had left the city by the eastern gate and sought a favorite place of retirement under the shade of trees in an olive grove on the western slopes of the Mount of Olives. He clearly saw that the end was near. All the malice

and hatred of Pharisees, Sadducees and Herodians were combining for His death. To one of ordinary sensibilities such a situation must have been full of inexpressible horror. How much greater anguish one of such tenderness of soul and spiritual delicacy as He had must have felt as the blackness of the whole situation rolled in upon Him!

Conscious of His Sonship with the Eternal Father and the full grasp of the spiritual truth of man's capability of sonship also to God, knowing all that rejection of their true relation to God must bring to men, yearning for them with fathomless love and earnestness and fully realizing that, in spite of all His works of mercy to the bodies of men, His appeals to their sense of duty, His demonstration of divine truth, those whom He had made every effort to win to righteousness were now with quenchless hatred conspiring for His death, all this burst over Him with power which unaided human nature could not withstand.

The soul was sorrowful, exceeding sorrowful, even to the point of deathly exhaustion.

The body has such intimate relations to the soul that the condition of one produces similar conditions in the other. The body was "very heavy."

Not sleep, but prayer, was His refuge. How many times in His life had He found in the night season on mountain tops, far from men, spiritual restoration by communion with the Father, which He needed for His work with men! Now He seeks His Father's aid. No other source of strength is to be found. This never fails. No one but Himself can ever know the full depth of the horror which filled His soul. He shrank from the bitter agony which racked soul and body and which hung over Him with deeper doom yet to come. "Father, let it pass if it can be Thy will." "Thy will be done." He conquers. He finds the rest of perfect confidence, the peace of trustful obedience. His submission is absolute acquiescence in the Father's will. No more fear, no faltering. The Father leads and holds His hand.

To every one for all time this is the lesson of supreme value. Here is prayer touching the depths of human need. Do you pray as Jesus did?

### What Religion Is.

Religion is spirit permeating and controlling the world about. When it fails to control, it ceases to be. We are all living for some one thing. What that one thing is determines the character of our lives. Profession is not so much what one pretends to do as what he does. By this standard God will judge mankind. The supreme purpose of every life is its real service. Jesus approaches every man along the line of his favorite pleasure—the student among his books, the merchant amid his goods, the farmer on his farm. "These," He says, "are yours, but lovest thou Me more than these?" We may love them and ought to. The accent is upon the word "more." Our answer to that question anticipates the judgment.—Presbyterian Journal.

### Broad Sympathy.

All the saints belong to the whole church of Christ, and that man robs himself of his inheritance who allows denominational jealousies or fears to govern the range of his sympathies. The streets of the city of God are exceedingly broad. On them is room for the reconciliation of ancient enmities.—John E. McFadyen in "The Divine Pursuit."

### Habit.

Habit is a mighty force and must ei-

ther tend toward that which is good or that which is evil. It rests with us whether it shall be one of our best friends or one of our worst enemies.—Christian Intelligencer.

### His Choosing.

If He had let me take the pleasant way  
 Whereto my steps were bent,  
 The path where birds sing in the boughs  
 all day  
 Shaded and well content,

I had not found beyond the leagues of  
 sand,  
 Toll worn, the mountain crest  
 From which mine eyes look over to the  
 land  
 Wherein shall be my rest.

If He had let me slumber as I craved,  
 Pillowed in grasses deep  
 Beside the stream whose murmuring wa-  
 ters lay  
 The silver coasts of sleep,

I had not heard His footsteps drawing  
 nigh  
 Across the lonely place;  
 Unknown, unloved, they would have pass-  
 ed me by  
 Nor I have seen His face.

—Christian Endeavor Story.

## EPWORTH LEAGUE.

**Topic For the Week Beginning May 11, "Annual Review"—Text, II Cor. xiii, 1, 2, 3; Zech. iv, 6.**

"Examine yourselves whether ye be in the faith. Prove your own selves."

The anniversary of the founding of the League naturally leads to a review of the progress made in these years since May 12, 1889, when in the little room in Cleveland, O., the Epworth League came into being. The gain in numbers has been beyond all expectation. Much was anticipated, but none could foresee the proportions to which the movement should attain. Who then could have believed the possibility of such great gatherings as the international conventions have been?

It is well to have a brief survey of the field and consider how far extended our forces are. Alaska and Hawaii, Japan, China and Korea, all have their chapters. The host in India is a great one. Africa in many places, South America, Mexico, all are mission fields. In Europe from Italy to Norway and Sweden and the islands of the West Indies are organized for work in the League.

But numbers are not the most important consideration in the service of Christ. The power lies in the indwelling of the Holy Spirit. Not wealth or talent is a matter of highest value. Our aim is to foster and develop intelligent piety among our young people. We do need scholarship. We need more knowledge of the Bible and all the good things which are open to human learning. Our people need to be growing more and more intelligent. There is no premium on ignorance, for "ignorance is not the mother of devotion," but of superstition. Bishop E. O. Haven used to say, "Christianity is learning and piety." We have got beyond the place where the two are supposed to be in opposition. But in all the getting of learning we must steadily hold in view the fact that it is valueless unless consecrated fully to the service of Jesus Christ. It may be very harmful indeed. If all the powers of soul and body are united in healthy devotion to God, if one honestly means to do and be what God desires, then the more knowledge he gets, up to the measure of his ability to use it well, the better it will be. The same is true of money. These things can be helps or hindrances, wings or weights, depending on the way they are attached to us. What we can use well it is well to have. Beyond that we are burdened and hindered. Our aim should



be the highest possible efficiency in God's service. This does not mean any more to one who is to be a minister or a deaconess than to one who is to be a laborer in shop, store, mill, mine or farm. Each of us is to be in league with the Holy Spirit. Our work every day is to do faithfully the task for that day in home, school, street and workshop. In the doing of the ordinary routine task we make character. We shape ourselves and mold our destinies. That is the way Jesus did His life work. Few can be prominently learned or rich in great degree. Very few ought to be. There is a place for us. Let us find it and fit into it and fill it. Let us know all we ought to know, and get all we ought to get, and be strong enough to stop then and not weaken ourselves with straining for things beyond us. Above all things and in all getting let us get the wisdom of complete union with Jesus in spirit. "What with them have we to do?"

#### One Day of Life.

Neither a blind scramble for what we can get for as long as we are able to stand it nor a snatched fleeting moment torn from its proper connection, but a calm adoption of the Creator's own natural selection of one day of life and after that another! Something of all life present each day; each day with a completeness which may fairly express the motive and method of life as a whole. The gently returning dawn bringing with its renewal of physical light renewal also of the deep streams of the light of inner life. Opening as all life does in wonder—a wonder that, as the mist upon the hills dissolves in ascending radiance, rises from the heart in aspirations of trust and hope. Every faculty and every highest aspiration and all one's best thoughts and noblest instincts will have a place to plant themselves in each such day. Gleams and peeps of the vast infinite world over and around and about us will reach us better through the medium of that one day than through years of disarranged, hurrying, nervous, scattered existence. Such a day will be worth living even in the rush and ceaseless turmoil of a superficial, restless age.—Christian Register.

#### The Christian Athlete.

The Christian athlete, "valiant for the truth upon the earth," is made such through faithfulness in inward conflicts with his soul's enemies, while fighting the good fight of faith; casting down not human antagonists, but "imaginations and every high thing that exalteth itself against the knowledge of God and bringing every thought into captivity to the obedience of Christ." So through inward strivings for masteries and striving lawfully he learns how to put on the whole armor of God, the hope of salvation for a helmet, truth for his girdle, righteousness for a breastplate, the spirit and word of God for his sword, faith for his shield, and then not always that he may fight, but (a still greater valor) that he may be equally strong to stand.—Friend.

#### Do Your Duty.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—J. R. Miller.

Whoever loves in us our beauty of soul loves us truly.—St. Ambrose.

Balsams from the Northern Wood are in Piny-Balsam, the certain cure for coughs.

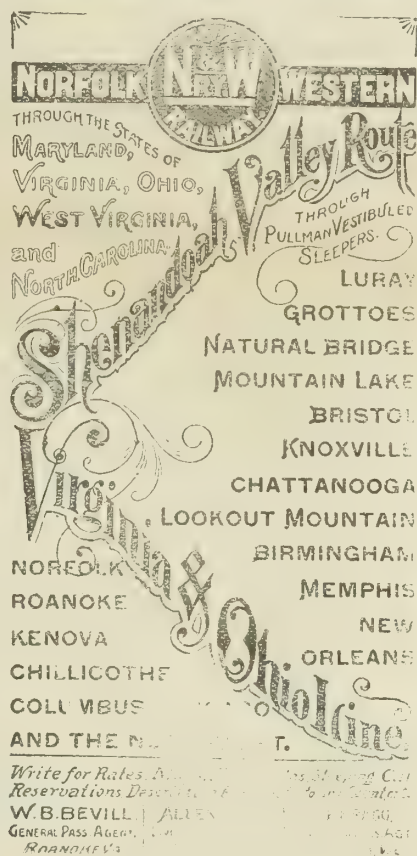
One secret of a sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years. We cannot carry this load until we are three-score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time.



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Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

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H. H. SEAY.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—SECOND ROUND.

Market Street, February 23d, morning.

Ettrick, February 23d, night.

Prince George, Mt. Sinai, March 1st, 2d, morning.

Blandford, March 2d, night.

Greensville, Forest chapel, March 8th, 9th, morning.

Sussex, Centenary, March 9th, evening; 10th, morning.

East Dinwiddie, Smith's Grove, March 15th, 16th, morning.

West Street, March 16th, night.

Surry, Carsley's, March 22d, 23d, morning.

Wakefield, Waverly, March 23d, night; 24th, morning.

North Mecklenburg, Zion, March 29th, 30th, morning.

South Hill, Pleasant Grove, March 30th, evening; 31st, morning.

West Lunenburg, Olive Branch, April 4th, morning (Friday).

Lunenburg, Providence, 5th, 6th, morning.

West Brunswick, Macedonia, April 6th, evening; 7th, morning.

Brunswick, Pleasant Grove, April 11th, morning (Friday).

South Brunswick, Bethany, April 12th, 13th, morning.

Mecklenburg, Canaan, April 13th, evening; 14th, morning.

Nottoway, April 19th, 20th, morning.

Blackstone Station, April 20th, night; 21st, morning.

West Dinwiddie, Trinity, April 26th, 27th, morning.

Matoacca, April 27th, 28th, night.

Dinwiddie, Ocran, May 3d, 4th, morning.

R. T. WILSON, P. E.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Stedd Memorial, May 11th, 11 A. M.

Cabell Street, May 11th, at night.

Mt. Vernon, May 18th, 11 A. M.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

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South Boston, May 25th, at night.  
Boydton, May 28th, at night.  
Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 7th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED,

Presiding Elder.

### POSTSCRIPT TO OPEN LETTER.

(Continued from 1st page.)

unwilling that more than \$5,000 of this amount should go for attorney's fees. Whether the Senate had a right to limit the fees is not the question for us here. I will mention that matter later on. The Senate has declared that but for the deception practiced by the Agents they would have amended the bill and limited the fees. There is no reason to doubt that declaration on their part. But to be doubly sure, I went to Washington to see Senators who knew the facts, and I saw them, not to find out from them what the Church should do on a great moral question, but to find out what they thought the Senate intended to do. I especially sought out Senator Lodge, because he offered the amendment limiting the fees, and he could say what he aimed to do by that amendment. I did not intend to submit any distinctly moral issues to the Senate for settlement, but the Senate alone knows what it meant to do. My investigation satisfied me as to the purpose of the Senate, and also that the deception did not cause the Senate to pass the bill, but that it caused the bill to be passed without an amendment limiting the fees to \$5,000. What ought we therefore to do? Why, we should assume the responsibility for the results of our Agents' conduct, and see that the purpose of the Senate is carried out. Suppose this bill had carried an appropriation for ten particular superannuated preachers, by name, and the conduct of our Agents deprived them of \$95,000, what would have been our duty? We would have been called upon to carry out the purpose of the Senate and get \$95,000 to pay to those men. Just so justice, equity demands that we get \$95,000 and make good the purpose of the Senate, that \$283,000 should go into the treasury of the House. If it can be gotten back from Stahlman, good and well. I favor a thorough investigation of that matter, and a suit, even if we get no money back. But we should not depend upon that. We should get positive pledges from reliable parties, covering the \$95,000, to be paid in case of failure of such a suit.

Bro. DeShazo thinks it a fatal objection to this plan that we seem to do a sort of penance to ourselves, and that there would be no merit in it. Were it proposed to take this money out of a fund of the House already in existence or to bond the House to raise the money and simply transfer money from one page on the ledger to another I could see some reason for this criticism and objection. But that is not proposed. The proposition is to ask for a vicarious offering by individual members of the Church to make good the fund lost by the conduct of the Agents. If this is objectionable on the ground of being penance to ourselves, then what is to be said of the Son of God, the second person in the Trinity, offering Himself up as a propitiation for our sins? If Bro. DeShazo gave \$10 to such a fund, would it not be \$10 more than he would give to the "House," and would it not be a vicarious offering for Barbee and Smith? The giving of \$95,000 by individual members of the Church would not be

called the Church giving to itself, but it would be regarded as a proof of our sincerity, and of our desire to meet our responsibility for the conduct of our Agents. I agree with Bro. Sawyer, that I should not like to help give this \$95,000 simply to go into the House treasury. I should want the whole fund definitely set apart as a fund for the benefit of our superannuates, widows and orphans. And I should want this because I believe that Congress thought it was to be used in that way. The great burden of the speeches was that it would help the poor preachers, and that had more effect than any other argument. But some one says, "They had nothing to do with that. Our claim was just, and it should have been paid upon its merits as a just claim." Well, we hold that, and the Southern Senators who pressed the bill held that position. But many of the Republican Senators, whose votes were absolutely necessary for the passage of the bill, voted for it with the distinct understanding that they did not think the claim had any standing in law, but they voted for it as a matter of comity. They held the position that the law of war is, that "enemy's country makes enemy's property," and that an invading army has a right to use any property of any kind in an enemy's country if it is needed by the army in carrying on the war. They agreed, however, that they would make an exception in the case of colleges, churches and benevolent or charitable institutions, when it was shown that the money was to be used to carry on religious or benevolent work. The following, taken from the report of the committee, gives the view of Senator Teller, the chairman of the committee, who has been in the Senate for about twenty-five years, and one of the leading representatives of the Northern and Western Senators:

Mr. Teller: Many of us who voted for the bill did not think that it was a claim at all against the Government, but we felt that we were doing a thing which we felt we could afford to do for a charitable institution. It was stated by some members of the committee when we voted to report the bill that they did not vote for the report on the ground that the claim was a legal one at all, but that inasmuch as we had adopted the rule of paying such claims in the case of colleges and schools we would apply the rule in this case to the book concern, which we considered (especially those of us who were brought up in the Methodist Church) to be a charity, inasmuch as the proceeds went to the support of supernumerary ministers.

Senator Pasco: So far as I am personally concerned, I agreed to the report because I believed in the justice of the claim, but I referred also to a class of Senators who would support it on other grounds, and we were very glad to get the support of those Senators. Without that support it would have been a difficult matter to pass the bill. They were influential and were strong and positive in their views, and we hailed the support which they gave us.

Mr. Teller: I do not know that I would have voted against the claim,



but I might have voted for some revision of the fee, inasmuch as I did not regard it as a legal claim, but a gratuity; and I voted to report the bill with the distinct understanding that it was a gratuity and not a legal claim. I stood upon the report made twenty years ago as a legal proposition, that the Church had no legal claim.

Now, as to whether we agree with this position of these Senators or not, the fact remains that they held that position, and the bill would not have been passed if they had opposed it. This being so, it is easy to see that these men felt that they had the right to see to it that the money they voted to the Church went directly, practically untouched, to the Church, and especially for the help of superannuates. The purpose of the Senate, then, is clear. They wanted all the money to go to the "House," and we should either see that that is done or we should return all of the money.

My position, therefore, is that we should meet together at the General Conference without any concealed or hidden plans on this subject. We should carefully discuss all the plans. I shall favor the return of all the money, accompanied with a statement that the Church will never receive it again. I believe that will be best for the Church and best for the cause of Christ throughout the world. No question can ever be raised if we do that. But if a majority of the delegates will not agree to that plan, then I shall advocate the second plan, and will vote for it, and after having done my best to carry the first plan, I will vote for the second plan with a clear conscience as a plan which is just and honorable, although not so well calculated in my judgment to relieve the Church of all criticism from those who will not investigate facts for themselves. I prefer to let my views be known on both plans in advance. I could not urge the adoption of the first plan with all my power, and then, if that were defeated, I bring out a second plan and advocate that with earnestness as a plan I had held in reserve. I want to be understood, in the beginning, as believing that either plan will satisfy my conscience, but that my judgment joins with my conscience in affirming the first to be the best plan the Church can adopt. I do not think that this is putting forth a compromise before the battle is joined, but I think it is a fair statement of two propositions, either of which I hold to be just and honorable, a statement of my own preference for the first, but an opinion that it will be difficult to get a majority to agree to that; and, in the event that does fail, a call to all who censure the Agents to join upon the second plan as an honorable basis. It may not be strategy or generalship to say that I want a certain plan adopted but in case I cannot get that I will take another. I am not a strategist, and in this matter I think it is better to say openly just what one thinks and what one will do. I believe more satisfactory results will be reached by a careful examination of all plans before the adoption of any, and therefore I have presented both.

In conclusion, let us remember that

it is of great importance that we do not allow ourselves to forget the logical order. The great question is, "Did the Agents deceive the United States Senate?" That must take precedence over all other questions. That question answered, and the Agents condemned and dismissed, *both of them*, we have a proper starting point from which we can proceed logically to correct conclusions in the other matters.

May the great Head of the Church lead us to a glorious issue out of all our trouble.

J. C., Jr.

#### PERSONAL AND OTHERWISE.

BY R. N. PRICE.

It would be a good thing if the General Conference would open with this prayer: "Lord, help us to be honest, if we lose money by it!" If it would kill the "giraffe" system by requiring transfers to be dismissed and received by Conference action. If it would repeal the law that causes the local preacher (who has no charge of his own) to feel that he is trespassing when he makes an appointment to preach in a vacant church, school-house, private residence, or on a vacant lot, unless he has a permit, either actual or tacit, from some Southern Methodist preacher who happens to have a charge in the vicinity; a law that does not allow a local preacher to call sinners to repentance though supposed to be in imminent danger of an endless hell, except by the grace of some little lord spiritual, even though he do it in a field, vacant lot, vacant house, or even private residence to which he may have been invited by the proprietor. He may attempt to preach in some neglected quarter where pastors seldom or never go, yet some preacher who preaches not far away can issue an injunction. The object of this law was to stop the mouths of holiness evangelists; but it should have been entitled a law to kill the local ministry. The pastoral ministry have work enough of their own to do, without going outside of their dioceses; and they cannot be wholly silenced by injunction. But the local preacher can preach nowhere except on pre-empted ground, and ground that may any hour be forbidden ground. If pastors should see fit to conspire to silence any particular local preacher, it can be effectually done by injunction, without any legal procedure—without judge or jury. The law gives a pastor jurisdiction not only over his church and church-house, but over other church-houses, of his own and of other denominations; over vacant lots, school-houses, court-houses, and the private dwellings of his own people, and even of people of other churches or no church. This law unnecessarily abridges the liberties of the local preacher, and robs him of his manhood. It might be made an instrument of tyranny. It augments the power of the travelling ministry, already too great, when compared with that of the local ministry.

It would be a good thing if the General Conference would enact a law giving the local ministry power to elect their own representatives in the Annual and General Conferences; and

the travelling ministry in the General Conference—the law-making body.

It would not be a bad thing if local preachers were made eligible to the various connectional offices of the Church; why not? What have they done to be disfranchised? Why, in the Commonwealth of Israel, should there be a large class of good citizens who are ineligible to the chief offices?

Would it not be a good thing if the General Conference should make the office of presiding elder elective by Conference action? Would it not be a good thing to limit the term of the office of Bishop to (say) eight years? Would it not be a good thing to make the Bishop's cabinet authoritative, and to consist of the presiding elders and an equal number of local preachers and laymen elected by the Conference? And would it not be a good thing to require a majority vote of the cabinet to make any appointment, the Bishop to have the casting vote in case of a tie?

Would it not be a good thing to make better provision for the support of worn-out preachers and the widows and orphans of those who have died in the work? Should not this collection have the preference over all other collections? The pinching poverty of our worn-out preachers and the widows and orphans of deceased preachers would make angels weep.

Would it not be a bad thing to elect a man to the bishopric who is not deeply pious? to elect a man who is impulsive, partisan, and lopsided? to elect a man of inferior mind and culture? to elect a man who is not a good judge of law? to elect a man simply because he seldom laughs, but has a large supply of mock dignity? to elect a man simply because he is wealthy or of an aristocratic family?

Would it not be a bad thing to elect a man to the bishopric or any other connectional office who is not in favor of returning to the government the money obtained under false pretenses?

Would it not be a bad thing to elect a man to the bishopric who seeks the office?

Would it not be a bad thing to elect a man to the bishopric who is un-Wesleyan and non-Methodistic in his ideas of Church government?

Some men (one at least) who put himself on record in the Publishing House claim by voting to censure the Midland Methodist for its stand on the method of securing the claim, and who has since become an editor of a Conference paper, has been known recently to argue very earnestly in private to show that the agents deceived the Senate, and that the money should be returned to the government. This man ought to be stopped; for he is not calculated to promote peace and harmony in the Church, and he ought to remember that a very wise man has said, "The Methodist Church intends to protect ministers against whom no just word of reproach can be uttered."

About this Publishing House matter, I find a variety of feeling: One man says the General Conference ought to do something to set the Church right in the eyes of the world; but what that something is that deponent saith not. Another says the agents did right; the

money is ours, and no action should be taken. Another says the General Conference will reverse all that bad action of the agents; and the matter will be adjusted honorably. Another (and his tribe is numerous) says, "I have no idea the General Conference is going to return one cent of that money. I have no confidence in the wisdom of the Bishops or of the General Conference; they will use some pretext for holding on to the lucre." Another says, "The money can't be returned. It belongs to the Conference claimants; and if an attempt is made to return it, an injunction will be asked for." This last suggestion is all buncombe. There's nothing in it. I do not agree with the man that has no confidence in the General Conference and in the Bishops. I shall expect them to act like gentlemen and Christians, till they surprise me by doing otherwise. Bear in mind that a legitimate discussion of the question of the claim and the manner of securing it does not bear *directly* on the personal character of Dr. Barbee and of Mr. Smith. Such discussion bears only on their *official* character. The General Conference has no jurisdiction over their moral character at all; it has only to do with their official action. Admit that their intentions were good, that they only made a mistake, that they are good men; that does not exonerate the Church. The Senate was deceived, and deceived by our agents; therefore deceived by the Church, unless she disavows the acts of her agents and undoes the whole thing. What the agents did, they may have done in haste and under peculiar pressure; if so, this fact goes far towards excusing them personally; but the Church has had four years to reflect; and if she endorses by action the hasty mistake, the unintentional deception (so to speak), she becomes a deliberate deceiver. If she retains the money, which are ill-gotten gains, she does so deliberately, and is accessory to the crime after the fact.

My suggestion is: Reverse the hasty action of the agents by the deliberate action of the General Conference; repudiate the methods by which the Senate was induced to vote for the appropriation; tender the money to the government—the last cent of it. That will set us right with ourselves, with our fellow-men, and with God.

God reigns.

#### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

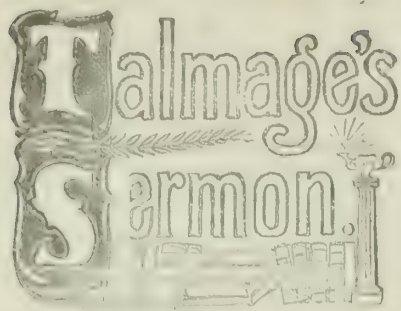
The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,  
Presiding Elder.

Danville, Va., March 13, 1902.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.—C. H. Spurgeon.





WASHINGTON. In this Dr. Talmage's first discourse for the new year he speaks words of encouragement to all the timid and doubting. The text is Exodus xii, 2, "This month shall be unto you the beginning of months; it shall be the first month of the year to you."

The last month of the old year has passed out of sight, and the first month of the new year has arrived. The midnight gate last Wednesday opened, and January entered. She deserves a better name, for she is called after Janus, the heathen deity who, they supposed, presided over doors and so might be expected to preside at the opening of the year. This month was of old called the wolf month because, through the severity of its weather, the hungry wolves came down seeking food and devouring human life. In the missals of the middle ages January was represented as attired in white, suggestive of the snow, and blowing the fingers, as though suffering from the cold, and having a bundle of wood under the arm, suggestive of the warmth that must be kindled.

Yes, January is the open door of the year, and through that door will come what long processions, some of them bearing palm leaves and some myrtle, others with garlands of wheat and others with cypress and mistletoe. They are coming, and nothing can keep them back—the events of a twelvemonth. It will, I think, be one of the greatest years of all time. It will abound with blessing and disaster. National and international controversies of momentous import will be settled. Year of coronation and dethronement, year that will settle Cuban and Porto Rican and Philippine and South African and Chinese destinies. The tamest year for many a decade past has dug its millions of graves and reared its millions of marriage altars.

We can expect greater events in this year than ever before, for the world's population has so vastly increased there are so many more than in any other year to laugh and weep and triumph and perish. The mightier wheels of mechanism have such wider sweep. The fires are kindled in furnaces not seven times but seventy times heated. The velocities whirling through the air and sailing the seas and tunneling the mountains will make unprecedented demonstration. Would to God that before the now opening year has closed the earth might cease to tremble with the last cannonade and the heavens cease to be lighted up with any more conflagration of homesteads and the foundries that make swords be turned into blacksmith shops for making plowshares.

#### Grasp Present Opportunities.

The front door of a stupendous year has opened. Before many of you there will be twelve months of opportunity for making the world better or worse, happier or more miserable. Let us pray that it may be a year that will indicate the speedy redemption of the hemisphere. Would to God that this might be the year in which the three great instruments now chiefly used for secular purposes might be put to their

mightiest use in the world's evangelization—the telegraph, the telephone, the phonograph! Electrically has such potent tongue, such strong arm, such swift wing, such lightning foot, that it occurs to me that it may be the angel that St. John saw and heard in apocalyptic vision when he started back and cried out, "I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people." They were tongues of fire that sat on the heads of the disciples at the Pentecost, and why not the world called to God by tongue of electric fire? Prepare your batteries and make ready to put upon the wires the world wide message of "whosoever will."

Furthermore, this month of January has the greatest height and depth of cold. The rivers are bound in crystal chains. The fountains that made highest leap in the summer parks now toss not one jet, for every drop would be a frozen tear. The sleds crunch through the hard snow. Warmest attire the wardrobe can afford is put on that we may defend ourselves against the fury of the elements. Hardest of all the months for the poor, let it be the season of greatest generosity on the part of the prosperous. How much a scuffle of coal or a pair of shoes or a coat or a shawl may do in assuagement of suffering between the 1st of January and the 1st of February God only knows. Seated by our warm registers or wrapped in furs which make us independent of the cutting January blast, let us not forget the fireless hearth and the thin garments and the hacking cough and the rheumatic twinge of those who through destitution find life in winter an agony. Suppose each one of us take under charge one poverty stricken household or one disabled man or one invalid woman. On our way home from such a charity, though the wind may be howling and the night tempestuous, I should not wonder if we could hear a voice that was heard on Galilee and at the gates of Nain and by the pool of Bethesda saying, "Inasmuch as ye did it to them, ye did it to me."

#### Victories of the Frost.

Oh, the might of the cold! The arctic and antarctic invading the temperate zone! The victories of the frost—as when the Thames in 1205 became firm as any bridge and the inhabitants crossed and recrossed on the ice and booths and places of temporary amusement were built on the hardened surface; as when many years ago New York harbor was paved with ice so that the people passed on foot to the adjoining islands. But the full story of the cold will never be known. The lips which would have told it were frozen and the fingers that would have written it were benumbed. Only here and there a fact appears. In 1691 the cold was so terrific that the wolves entered Vienna. In 1468 it was so cold that wine was cut with hatchets and distributed among the soldiers. In 1234 a whole forest was killed by the cold at Ravenna. In 763 the Black sea was frozen over. As we go further back the frosts are mightier, but as we come further down the frosts lessen. The worst severities have been halted, and the snows have lost their depths, and the thermometers announce less terrific falls of temperature, and the time will come when the year will be one long summer of foliage and bloom. While the world's moral condition will be reformed, the worst climates will be corrected. You could not have a millennium with a January blast possible.

Behold, also, as it is possible in no other month of the year, the wondrous anatomy of the trees in January, the leaves of the last year all gone and not so much as a bud of a new botanical wardrobe appearing, the trees standing with arms stretched toward heaven, one of the greatest evidences of the wisdom and the power of the Creator. The leaves appear only once and then die, but these great arms are stretched up toward heaven in silent prayer for scores of years, now mailed with ice, now robed in snow or bowing to the God of the tempests as he passes in the midnight hurricane. In July the trees stand glorifying the earth; in January they stand defying the winter. Under the same tree the child plays with his toy and, growing up to manhood, sits under it in sentimental or philosophic mood and, having passed on to old age, rests himself under its shade. In these January days the trees seem to say: "The leaves that rustled their music in the last summer are dead and gone, but the leaves that will adorn this uncovered brow and these bare arms shall have as much beauty and glory as their predecessors. Only wait. There are beautiful and lovely things to come in my tree life, as there are beautiful and lovely things to come in your life, O human spectator." Oh, the tree! Only the Almighty and the Infinite could have made one. Gothic architecture was suggested by it. But for the arch of its bough and the pointing of its branches the St. Chapelle of Paris and other specimens of Gothic arch would never have been lifted. No wonder the world has taken from it many styles of suggestiveness—the laurel for the victor, the willow for the sorrowing, the aspen for the trembling, the cypress for the burial! But, unlike ourselves, they cannot change their place and so stand watching all that passes. Some of them are solemn monuments of the centuries. Thank God for trees, their beauty, their shelter, their interlacing branches—not only for the trees in June time coronation, but in January privation of everything but graceful structure! Let the iconoclastic ax not be lifted against them. "Woodman, spare that tree."

#### The Increasing Daylight.

Behold also in this January month the increasing daylight. Last month the sun went down at 4:30, but in this month the days are getting longer. The sunrise and the sunset are farther apart. Sunlight instead of artificial light, and there is for our dear old battered earth growing light. "The day-spring from on high hath visited us." We shall have more light for the home, more light for the church, more light for the nation, more light for the world—light of intelligence, light of comfort, light of rescue, light of evangelization, light from the face of God, light from the throne. But, you say, the light increases so slowly, each day of this January only one minute longer than its predecessor, the sun setting the 1st day of January at 4 o'clock and 43 minutes, the sun setting the 2d day of January at 4 o'clock and 44 minutes, the 3d day of this month the sun setting at 4 o'clock and 45 minutes, the 4th day of January the sun setting at 4 o'clock and 46 minutes. This evening it will set at 4 o'clock and 47 minutes. The day enlarges very little, and the reign of sunlight is not much increased, but do not despise the minute of increasing light each day of this January, and do not despise the fact that more light is coming for the church and the world, though it come slowly. As we are now in this season gradually going toward the longest day of next summer, so our world is moving forward toward the long day of emancipation and Christly dominion. It may now in the state

and the church and the world be January cold, but we are on the way to July harvests and September orchards.

Do not read your almanac backward. Do not go out and ask the trees hung with icicles by January storm whether they will ever again blossom in May and leaf in June. We are moving toward the world's redemption. The frozen tears will melt, the river of gladness will resume its flow, the crocus will come up at the edge of the snowbank, the morning star will open the door for the day, and the armies of the world will "ground arms" all around the world. The January of frost will be abolished, and the balm and radiance of a divine atmosphere will fill the nations. If you do not see it and hear it for yourself, I think at the utmost your grandchildren will see and hear it. The heavens will take part in the conflict between righteousness and sin, and that will settle it and settle it aright, and settle it forever.

In this very month of January, 1642, two months after a great battle had been fought between the army of the king and the army of parliament, shepherds and travelers between 1 and 1 o'clock at night heard the battle repeated in the skies—the sound of drums, the clash of arms, the groans of dying men and then the withdrawal of the scene into complete silence. These shepherds and travelers repeated in the neighboring towns what they heard, and large numbers of people, expecting that all was a deception, went out on the following night and they heard the same uproar and tumult in the heavens—the two armies in battle. The king, hearing of this seeming combat in the heavens, sent ambassadors to inquire into the mystery. In the night they also heard the conflict and came back to the king and took solemn oath as to this mysterious occurrence.

Whether those shepherds and travelers and ambassadors of the king were in delusion I cannot say, but this I know—that the forces of God and the forces of Satan are now in combat, the heavens as well as the earth in struggle as to who shall win this world for blessedness or woe, and, as the armies of God are mightier than the armies of Satan, we know who will triumph, and we have a right to shout the victory through our Lord Jesus Christ. The King of Kings, the Lord of Hosts, the God of Joshua and Havelock, lead in the conflict. I have no fear about the tremendous issue. My only fear is that we will not be found in the ranks and fully armed to do our part in this campaign of the eternities.

Again, I remark that the month of January has seen many of the most stupendous events in the world's history and a rocking of cradles and the digging of graves that have affected nations. In this month American independence was declared, followed by Lexington and Bunker Hill and Monmouth and Valley Forge and Yorktown. January saw the proclamation that abolished American slavery. Though at the time there were two mighty opinions and they were exactly opposed—those who liked the document and those who disliked it—there is but one opinion now, and if it were put to vote in all the states of the south, "Shall slavery be reinstated?" there would be an overwhelming vote of "No!" The pen with which the document was signed and the inkstand that contained the ink are relics as sacred and valuable as the original Declaration of Independence, with all its erasures and interlineations. The institution which for seventy or eighty

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays, and Fridays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M.

Steamers call at Almonds, Claybank and Gloucester Point.

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SCHEDULE IN EFFECT MAR. 2, 1902.

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:30 P. M.	10:37 P. M.—Lv. Richmond.
3:00 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	3:34 A. M.—Lv. Raleigh.
10:25 P. M.	6:20 A. M.—Ar. Hamlet.
10:35 P. M.	6:40 A. M.—Lv. Hamlet.
8:50 A. M.	4:55 P. M.—Ar. Atlanta.
2:00 A. M.	9:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	8:40 A. M.—Lv. Columbia.
	(Central Time.)
4:40 A. M.	12:05 P. M.—Ar. Savannah.
7:52 A. M.	2:50 P. M.—Ar. Brunswick.
9:25 A. M.	3:40 P. M.—Ar. Fernandina.
9:05 A. M.	3:50 P. M.—Ar. Jacksonville.
10:50 A. M.	5:10 P. M.—Ar. St. Augustine.
3:15 P. M.	10:00 P. M.—Ar. Tallahassee.
1:48 P. M.	12:10 A. M.—Ar. Ocala.
5:10 P. M.	7:20 A. M.—Ar. Orlando.
5:40 P. M.	5:00 A. M.—Ar. Tampa.
7:15 P. M.	6:00 A. M.—Ar. Port Tampa.
10:50 P. M.	8:10 A. M.—Ar. Miami.

Train No. 25 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address

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Blackstone, Va.



## Religious News.

### A VERY SUCCESSFUL REVIVAL.

Every night last week large congregations attended the series of revival meetings in progress at Wright Memorial M. E. church, Rev. George H. McFaden, pastor, and at each service unusual interest was manifest, several professions of faith encouraging the pastor, Rev. Mr. McFaden, and the earnest ambassador of the Divine Master, the Rev. A. L. Franklin, who is preaching nightly the Gospel in its simplest and most effective form.

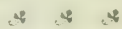
Sunday was the brightest day of all, from a point of view of religious fervor and the saving of souls, eight claiming the knowledge of the promise: "Come unto Me all ye that are weary and heavy laden and I will give you rest."

The Rev. A. L. Franklin talked to the Sunday school scholars in the morning, and as a result of the touching and impressive story of the cross five professions of faith in the Master, and at the service at 11 o'clock, when a large number heard him, there were several requests for the prayers of the pastor and other Christians.

At 3:30 o'clock "Excuses" was the subject the reverend gentleman used in an admirable address to men, which made a profound impression, and will yield abundantly in fruit.

The evening service, at 7:45, was one long to be remembered by those who were fortunate to gain admittance, the sacred edifice being filled to overflowing before the hour for service had arrived. As in other meetings, the sermon was a powerful one, bringing three to the throne of grace and causing several to ask for prayers.

Twenty professions is the work that has been done for the Lord in Wright Memorial church during the last week, and the meetings will go on all this week, the Rev. Mr. Franklin filling the pulpit each night.—Landmark.



### PREACHERS' MEETING.

The Methodist preachers' meeting of the city was held as usual this morning, with Rev. B. F. Lipscomb, president, in the chair, and Rev. S. C. Hatcher making the opening prayer.

The usual reports of the previous day's work in the churches were made by the pastors present.

Rev. L. C. Moore, the Matoaca pastor, failed to put in an appearance, and Rev. George E. Booker was absent on account of a lecture engagement in Dinwiddie county.

Rev. Mr. Comer, the Ettrick pastor, is conducting a revival service at his church this week, which has been in progress for some time. A number of the pastors will aid in the services this week.

We note that a number of children were reported as having been baptized and good collections for the Conference assessments taken in some of the churches. The pastors present were looking well, and the best of spirits prevailed. As usual, themes of interest to our church were discussed. In some minor things changes do not portend evil. Present-day surroundings demand

these changes sometimes in non-essentials, but the outlook is promising when wisdom and earnest piety have right of way. Pastors here have a grip on the blessed promises, and hearty optimism is the result. Through the pastor's glasses the best side of humanity is often seen. The weekly meeting brings us all in such close touch that the best elements of our nature are stirred. The exuberance of spirits, the merry laugh tells that the soul within is turned to higher, nobler endeavor. Youthful opportunities, practical Christianity, a living brotherhood among men are dominant thoughts as we look out on the spiritual horizon.—"Secretary," in Progress.



### MINISTERS MEET.

The regular weekly meeting of the Methodist preachers of this city and vicinity was held yesterday at Epworth church at the usual hour. The attendance was large, and the session unusually short.

The order of the day, the discussion of the Publishing House matter, that has caused such a stir in the Church, was laid on the table.

Some visiting ministers were present, among them Rev. A. L. Franklin, of Danville circuit, and Rev. W. J. Maybee, who has charge of an orphans' home in Richmond.

The session was presided over by the Rev. W. R. Proctor, the president, who called on the Rev. J. B. Merritt to make the opening prayer.

Reports of the work during the past week were made as follows:

The Rev. Ernest Stevens had a fairly good day at Owens' Memorial. The morning congregation was better than usual, and, conditions considered, was good at night. The Sunday school is improving.

The chaplain of the Seamen's Bethel, the Rev. J. B. Merritt, stated that he is getting along well.

The Rev. G. H. Lambeth had a large Sunday school at LeKies Memorial. He preached at two services.

The Rev. George Wesley Jones had a good day at Trinity.

The Rev. N. H. Smith reported a pleasant day at Oaklette and Bethel.

The Rev. J. W. Crider preached for the Rev. C. H. McGhee at Lambert's Point at night.

The Rev. D. B. Austin had good congregations and schools at Haygood Memorial and Lynnhaven.

The Rev. E. H. Rawlings conducted the usual services at Monumental. The Rev. W. P. Jordan conducted the mid-week meeting.

The Rev. C. L. Bane said that the Rev. Dr. W. J. Maybee preached at Cumberland Street at the morning hour and he conducted the services at night. The Sunday school was well attended, but at the Epworth League meeting the attendance was small.

The Rev. E. T. Dadmun preached at Centenary to the usual congregations.

The Rev. D. T. Merritt had a very large Sunday school at Port Norfolk. In five classes all were present. In one class all have been present for six consecutive Sundays. Several new scholars were enrolled. Mr. Merritt conducted the usual preaching services.

The Rev. H. C. Cheatham conducted all the services at Huntersville. The Sunday school was very fine.

The Rev. W. Asbury Christian reported a good day at Memorial. The presiding elder, the Rev. W. C. Vaden, preached in the morning and Mr. Christian at night. Mr. Christian preached at the First Presbyterian church in the morning. The bazaar recently conducted by the young ladies of the church netted \$743.

The Rev. Dr. J. P. Barrett held the usual services at the Christian Memorial Temple. There was one profession of faith and one was added to the church.

The Rev. J. P. Woodward reported that the Rev. Dr. A. Coke Smith preached morning and night to the usual fine congregations at Epworth.

The Rev. L. J. Phaup had a pleasant day at South Princess Anne charge, preaching at Charity church morning and night, and at Beech Grove in the afternoon.

The Rev. C. H. McGhee reported an excellent Sunday school at Lambert's Point, there being several additions. The congregations were good, there being two conversions at the morning service. The Rev. J. W. Crider preached at night. The revival services have closed, there being fourteen conversions.

The Rev. W. T. Green had a good school and good congregations at Central. He received one on profession of faith and one by certificate. He also preached at Cottage Place in the afternoon.

The Rev. J. K. Jolliff reported that the revival services continue at Queen Street, with encouraging results. The congregations have been very good.

The Rev. W. R. Proctor had a good day at McKendree, the services being held in the lecture-room. The auditorium is being decorated.

The Rev. G. H. McFaden is in the midst of a fine revival meeting at Wright Memorial, being assisted by the Rev. A. L. Franklin, of the Danville circuit. Mr. Franklin preached four times on Sunday, and will preach each night this week. There have been twenty professions of faith and many requests for prayer.

The Rev. A. L. Franklin said that the work on the Danville circuit is moving along.

The benediction was pronounced by the Rev. L. J. Phaup.—Landmark.



### CANADIAN STATISTICS OF RELIGION.

Recent census reports show that the religious population of the Dominion of Canada aggregates 5,371,051 souls, of whom 3,142,054 are Protestants and 2,228,997 are Catholics.

Canadian Protestants are subdivided into various denominational bodies as follows: Methodists, 916,862; Presbyterians, 842,301; Episcopalians, 680,316; and Baptists, 292,486, each being credited with large gains during the past decade. Universalists and Unitarians have steadily lost ground, while Congregationalists have gained only by the merest increment. Salvation Army statistics show heavy losses, having

dropped from 13,949 in 1891 to 10,307 in 1901.

This inventory of creeds shows that our brethren on the other side of the Great Lakes do not differ materially from us in religious affiliations and beliefs, but are essentially one with us.—Constitution.



### A HOPEFUL MOVEMENT.

WHAT GEORGIA COUNTIES ARE DOING TO IMPROVE THEIR SCHOOLS.

The Federation of Women's Clubs of Georgia some months ago offered to supplement the funds that were raised by any county in the State to establish model rural schools. Nearly twenty counties have already responded and the first of these schools has been opened in Madison county, with three well trained teachers.

In addition to the common school subjects, cooking, school gardening, and various handicrafts will be taught. and a school library, a mothers' club and a fortnightly institute will be organized.

President E. C. Branson, of the Georgia State Normal has recently organized one of these schools eight miles from the railroad. He states that the community of 200 people raised nearly \$1,000 for this school. "We have a three-roomed school house," he writes, "weather-boarded and equipped with modern furniture. We are building an adjunct for cooking and shop work. We opened the school yesterday with eighty-six pupils, and every father and mother in a radius of five miles was here."



There is hopeful progress in Palestine. The Missionary Review of the World says: "The railway from Joppa to Jerusalem, at first an experiment, has been put upon a paying basis, and other lines which will connect it with points of interest up and down the valley of the Jordan have been projected, or are actually in course of building. In Jerusalem, there are now electric lights, telephones, phonographs, sanitary plumbing, modern stores, houses built, and, in short, most of the comforts of civilized life. Trolley lines are talked of to connect Jerusalem with Bethany, Bethlehem, the Lake of Galilee, Samaria, Jericho, Nazareth, and other places made familiar through Bible history.—Ram's Horn.



Dr. Joseph Parker, who is now in his seventy-second year, continues to preach three times a week to large congregations at the City Temple, London but he declines all outside work, chiefly because he has been suffering from heart trouble. The symptoms at present are not serious, but he has received a warning that he cannot ignore. He has lost little of his freshness and nerve, and even daring. On January 2d, reviving an earlier practice, he sent out from the City Temple pulpit New Year messages to King Edward, President Roosevelt, and other notabilities.



The Buddhists are so impressed with the value of medical mission work that they have bought a piece of land in Hakodate, and are going to build a large hospital for the poor; they propose to make no charge for attendance.



A REPLY TO BROTHER L. C. KILBY.  
(Continued from page 5.)

6. "Another night, at a late hour, those who did not attend the meetings were lectured for not coming. Of course not a single one of them was present to hear it, but the faithful ones had to sit still and listen to it all the same."

Now, I do not intend to comment on these specifications—not at this time—and I hope it will not become necessary for me to do so at all. But some of us would like to know why a layman should rise up and publish these things to the outside world, and thereby bring the actions of our ministers into disrepute. You will please arise and explain yourself. You say that you have "another phase of this question which I wish to discuss." Please don't do it until you settle what you have already said. With kindly feelings toward you, I am as ever,

Yours truly JOHN OF KENT.  
N. B.—The Editor has my name.  
Norfolk, Va.

## ONLY A MODEST SUGGESTION.

Mr. Editor,—I see from last Recorder that you propose to give some attention to the "Mann Bill" in next issue. My deep interest in the matter led me to make direct inquiry of a member of the Legislature about the bill. His reply was, "It died in the committee room." Now, this strikes me as a very grave injustice somewhere, and excites the suspicion that somebody's rights were seriously disregarded. If the rights of all the parties concerned could thus be ignored by a committee, and the right of that fact go unchallenged, then where is the glory of living under a democratic government?

Fraternally, W. E. ALLEN.

## RESOLUTIONS.

Whereas our Heavenly Father, in His wise providence, has removed from our midst by death Sister M. J. West, the mother of the wives of our co-laborers, Bros. J. S. Wallace and J. T. Routten, therefore be it resolved by the "Methodist preachers of Danville":

1. That we extend to the bereaved families, especially to the daughters, our heartfelt sympathy, and commend them to the God of love, who doeth all things well, and who has promised to be a very present help in the time of trouble.

2. That a copy of these resolutions be spread upon our minutes, a copy be sent to the families, and a copy be sent to the Richmond Christian Advocate and the Methodist Recorder, and the Danville Methodist for publication.

Signed, S. J. BATTEN,  
Secretary.

Danville, Va., April 21, 1902.

The annual meeting of the Board of Trustees of the Virginia Conference Orphanage will be held at the residence of Col. John P. Branch, Richmond, Va., Tuesday, May 6th, at 10 A. M.

J. T. MASTIN,  
Secretary.

In this life there is but one sure happiness—to live for others.—Leo Tolstoi.

## EDUCATION IN THE PHILIPPINES.

The geography formerly used in the Filipino schools devoted one page out of two hundred to the United States, and described that country as "one of millionaires, advertisements and eccentricities." Just now one of the eccentricities consists in giving the Filipino children real education. The superintendent of public education in the Philippines, Mr. Fred. W. Atkinson, writes in the Outlook:

"The majority of the school children come from ignorant homes, where there are none of the accessories and means of culture. A small but important class of Filipinos, those who possess wealth and culture, while not opposing popular education, favor plans for higher education. On the other hand, the masses, for whom elementary education is intended, are ever in danger of misprizing its benefits. Fine words are heard from local presidents, but with many their deeds prove that their words serve only to conceal their thoughts.

"In spite of these and other difficulties, all the superintendents and the great majority of the American teachers are enthusiastic and optimistic as to the ultimate outcome. A progressive spirit is being aroused in a considerable number of Filipino teachers, who are given, wherever there is an American teacher, daily instruction in English and in methods of teaching; and vacation normal courses are also being conducted. Modern text-books and other school supplies, including furniture, are being distributed in large quantities. The American teachers are doing something to improve the appearance and hygienic conditions of schools and grounds, and by this means, and by inviting parents to the schools on days of public exercises, are arousing local pride and interest. While there are exceptions, yet local co-operation is forthcoming.

"Almost without exception, the teachers are satisfied, enthusiastic, and intensely interested in their work. They are willing to submit to minor discomforts, and are repaid by the satisfaction of feeling that they, in close contact, are the ones who exercise direct influence in enlightening the Filipino mind, hitherto untrained and groping in darkness. As a friend, prominent in Massachusetts educational circles, said: 'Teaching in the Philippines is the grandest kind of missionary work.'

According to reports from Commander Tilley, U. S. N., who is in charge at Tutuila, Samoa, the United States is still under the humiliating necessity of depending for all education and religious training among the natives on the London Missionary Society, which for seventy years has been maintaining missionary stations and schools at Pago-Pago and other points in the Samoan Archipelago. It is true that one of the religious societies in the United States might relieve the London Missionary Society of the responsibility, but it would scarcely be practicable to change the teachers, with whom the natives are well acquainted, and who understand the language and the character of their pupils. It would be much better, says Commander Tilley, for the Government of the United

States to pay the salaries of the present missionaries and retain them in the work which they have done so successfully. Commander Tilley commends the work of the London missionaries in the highest terms, saying that, "through long years of experience the missionaries have learned how to deal with the natives and understand their peculiar natures much better than strangers." The natives, old and young, have absolute confidence in them. Their system is inexpensive, and works well.



## THE VERSATILE KATE FIELD.

Even as a child, while living in Italy with her mother, Kate Field possessed a personality which drew attention, and for many years before her return to her native country she was referred to in the artistic circles of Boston and New York as a singularly gifted creature. As a matter of fact she was unquestionably handicapped through life by that most fascinating of intellectual perversities—versatility. A charming sketch of this brilliant and generally beloved woman, from the pen of Dr. S. R. Elliott, appears in the April Delineator, accompanied by some rare portraits.

"I STOOD IN A DRAUGHT with my coat off and caught this wretched cold," says the sufferer. He need not pay a heavy penalty if he follow his act of folly with an act of wisdom. Soak the feet in hot water with a few teaspoonsful of Perry Davis' Painkiller in it. Take a teaspoonful of Painkiller in hot sweetened water at bed time and be thankful for so simple and speedy a way to break up a cold. There is but one Painkiller, Perry Davis'.

## THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.

## GENERAL CONFERENCE, M. E. CHURCH, DALLAS, TEXAS, MAY 7TH, JUNE 7TH, 1902.

For the above occasion the Southern Railway begs to announce one fare plus \$2 for the round trip from all points on its lines to Dallas and return. Tickets to be on sale May 3d, 4th, 5th, with return limit June 9th, except that by deposit of tickets with joint agent at Dallas on or before May 20th, and on payment of 50 cents, an extension to June 30th may be obtained.

The Southern Railway offers the choice of routes to Dallas, but the trip must be made in both directions over same route—through Asheville (Land of the Sky) and Memphis; through Atlanta, Birmingham and Shreveport; through Atlanta, Birmingham and Memphis, or through Atlanta, Montgomery and New Orleans.

For detail information call on or write any agent of the Southern Railway, or to . C. W. WESTBURY,

D. P. A., Richmond, Va.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Federation Woman's Clubs, Los Angeles, Cal., May 1st to 8th.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.

## ANNUAL MEETING GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH, JACKSON, MISS., MAY 14-17, 1902.

One fare for the round trip from all points to Jackson and return. Tickets on sale May 12th 13th, and 14th, return limit May 30, 1902.

## "CO-FRACTIONS."

This little well-printed and well-bound book of forty-six pages, 16mo, contains and elaborates a new and valuable discovery in mathematics. It is an addition to science; it presents what was never before known or published; its methods are short and easy; in many problems the solution is briefer than the statement; a very large number of problems can be solved by these methods; it handles problems in percentage, arithmetical and geometrical progression, simple and compound interest, loss and gain, stocks and bonds, and a great variety of analytical questions. Teachers should teach it, students should study it, business men should use it, and mathematical text-makers should introduce its methods into their books.

We present the following testimonials:

Professor Edmund Longley, A. M., now retired, but for many years professor of mathematics in Emory and Henry College, Virginia, and a brilliant mathematician, writes: "This goes just to thank you for the copy sent me of your 'Co-Fractions,' with the attendant personal note. Pardon me for directly expressing my admiration of the vigorous and acute brain work that evolved the work."

Professor Charles E. Vawter, LL.D., for many years professor of mathematics in Emory and Henry College, and now president of the Miller School, Albemarle county, Va., says: "I have read with most pleasing interest the work on 'Co-Fractions,' by my old friend, Professor R. N. Price. Every one who teaches arithmetic should read it. It presents in a new, concise, skillful, and ingenious way, facts of arithmetic that all should know. It will widen the view and pull many a plodder out of the ruts."

The book sells at 25 cents, postpaid, or \$2.40 per dozen, by freight, express, or post, at expense of the seller. Order of R. N. Price, Morristown, Tenn.







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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10 NO. 18.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MAY 8, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

During the next few weeks the Editor expects to be absent at the General Conference. All communications should be addressed as usual to Blackstone. They will receive attention.

### NEXT ISSUE.

The next issue of the Recorder will be an orphanage number. Our readers will doubtless expect some news from the General Conference, but there is not much done on the floor of the Conference the first week, and so beyond an editorial letter on the General Conference, the whole number will be given up to the orphanage.

### "NO ADMITTANCE."

The Editor of the Recorder will not be surprised at any action which may be taken by the editor of the Nashville Advocate since one of his recent performances.

At the last session of the Virginia Conference, the Editor of the Recorder united with Bros. Christian and Young in a memorial on the subject of organizing a deaconess movement in the Church. As he was one of the signers of the memorial, and as the memorial was adopted, and as he was elected as a delegate to the General Conference, and as the Virginia Conference is one of the largest Conferences in the Church, he thought that an expression of views in the "Church" organ would be in place. So he wrote a short article of less than one column, and about March 6th sent it to Dr. Hoss, the editor of the Nashville Advocate. As he had not asked to use any of the space in the "Church" organ for some time, he thought that as a representative of certain views he was entitled to a hearing. Nothing was heard from Dr. Hoss, and the article did not appear. The latter part of March, however, Dr. Hoss took up three columns of the "Church" organ in giving forth his own views on the subject. Two or three weeks later on he published an article on the deaconess question, written evidently after his editorial was written, and consequently received by him several weeks after he received the article of the Editor of the Recorder. Seeing, therefore, that it was not for lack of space, but for lack of inclination, that Dr. Hoss had not published the article, the Editor of the Recorder wrote requesting the return of the article. After a few

days he received a letter from Mrs. E. E. Hoss, stating that the article had been misplaced, and therefore could not be returned. In the last issue of the Advocate there was an editorial note that owing to lack of space some articles on the deaconess question could not be published.

The above facts may be given whatever explanation Dr. Hoss desires, but the editor of the Recorder says the only explanation consistent with the facts is that there is "NO ADMITTANCE" to the Editor of the Recorder into the columns of the so-called "Church" organ, but in reality the "Hoss" organ. No exception could be taken to the tone and spirit of the article. It was short. If Dr. Hoss had written such an article for the Recorder it would have been published, if all the editorial had been omitted. Under all the circumstances, no consideration would have prevented the publication of such an article. It simply shows to what lengths prejudice will carry a man. "No admittance" is written over every column of the Nashville Advocate to any article bearing the signature of James Cannon, Jr. As the face and voice of the bearer of that name seemed to arouse his prejudice and destroy his judgment at the last session of the Virginia Conference, so the name signed to an article seems to produce the same effect. The editor of the Recorder has no anger in his heart to the editor of the Nashville Advocate—nothing but pity, that he should allow his prejudice to destroy his judgment. It is clear, however, that such a man as Dr. Hoss, notwithstanding his fine qualities in other respects, is not a proper man to hold any general office of the Church. His prejudices totally disqualify him.

That our readers may judge, the article rejected by Dr. Hoss is given here:

### THE DEACONESS QUESTION.

W. A. Christian, W. J. Young, and this writer, at the last session of the Virginia Conference, offered a memorial to the General Conference, asking that body "to take such steps as may be necessary to establish an order of deaconesses in our Church." A similar memorial was offered by some of the other Conferences, and it has provoked considerable discussion as to the methods to be employed. The most of this discussion seems to be on the question of setting apart to the office. Shall they be ordained, or set apart by any special formula?

The idea in the mind of this writer at the time he signed the memorial offered in our Conference was not to es-

tablish a new department of Church work among us. He believes that we have, at the present, departments enough; indeed, the pastors, who are expected to bear upon their hearts all these various causes, feel that there are too many divisions already. For the present, at least, it looks as if this work could be managed by the Missionary Societies of the women. By very slight changes in their constitution, both the Foreign and Home Missionary Societies could provide for the deaconess work in their respective fields. The Foreign Missionary Society does its work through the "agency of female missionaries, teachers, physicians, and Bible readers," and all of these are "subject to the appointing power of the Bishop." Simply add the word "deaconess" to the above agencies, and the work is authorized in the foreign field. The Home Missionary Society has a very broad platform in its second article. The latter part of the paragraph reads: "In providing religious instruction for the neglected and the destitute; and in otherwise aiding the cause of Christ." There will be no difficulty in amending this paragraph so as to include the work of the deaconess. All questions as to special dress, special methods, special fields, etc., could be left to these two societies to decide. No question of ordination need be agitated, but women can be secured to give their time to this special work.

JAMES CANNON, JR.

### PERSONAL AND OTHERWISE.

BY R. N. PRICE.

The following dispatch to the dailies is dated Chicago, April 25:

"If the clergy of the Methodist Episcopal Church expect to keep their young men and women in the fold they must do away with the old restrictions against card playing, dancing and attendance at the theatres. If they are not allowed to follow the dictates of their conscience, they will attend churches where they will be allowed to do so, or they will not attend church at all."

This, in substance, was the declaration set forth at a dinner at the Union League club, attended by sixty-five prominent Methodist ministers and laymen of Chicago. The proposition received general discussion, in which Bishop J. W. Hamilton, L. D. Condee and Robert Quale took leading parts.

The restrictions mentioned are seldom enforced anywhere North or South, least of all, I would suppose, in Chicago. If these restrictions have kept anybody out of the church or put

anybody out of the church for many long years I have not heard of it. Yet it must be conceded that the very existence of regulations on the statute books against worldliness has a tendency to restrain the more conscientious of the membership. Laws have a moral as well as a legal force. They have an educative influence. For this reason, if for no other, they should not be abolished. They furnish backing for sermons against worldliness. The act of abolishing these regulations would be construed into positive license. The flood gates would be opened, and worldliness would grow apace in the Church, until all demarkation between the Church and the world would be obliterated.

That coterie of preachers and laymen in Chicago are not true friends of the Church. They ought to know that revolutions never go backward: the friends of license are not going to stop at card playing, dancing and theatres; they will not be satisfied with license in regard to these things. Having conquered this ground, they will proceed to further conquests. They demand the right to have wine suppers, to take their drams regularly, to swear when angry—in a word, to do just like other sinners. The line has to be drawn somewhere, and for God's sake let us draw it on paper, if no where else.

If the General Conference had washed its dirty linen in the back yard four years ago, it would not have to wash it in the front yard now. But that is where the washing ought to be done now, to let the world know that it has been washed.

I have just read the articles in your paper from "Old Foggy" and the Rev. F. M. Edwards with approval. These men have a discerning conscience, and I trust they will find themselves among the honest majority. I am looking for something decent from the General Conference. The manipulation by which the matter was sloughed over at Baltimore was no credit to the Church.

It appears that the Rev. James Burrow, who was honored with the place from which I was ejected by the Stahlman influence, has claimed that in 1898 he introduced a resolution into Holstein Conference saying the Agents had made a mistake; that is true. Now he claims that the resolution was laid on the table because the Conference wanted no further agitation. Dr. Frank Richardson replies that he and others voted to table it because it was too weak; he was not willing to name the thing a mistake. The fact is, it was

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip, Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"Good for you!" he said heartily. "I never thought you could do it. Why, I know several of the fellows who have tried to get into this paper and have had everything rejected so far."

Freeda was delighted. Then she said demurely:

"You owe me a dollar besides."

"I owe you a dollar! How's that?"

"Why, do you forget you promised to print all the articles we had accepted in The College Journal and give us a dollar apiece for them?"

"Did I say I would do that?"

"You certainly did."

"Then, of course, I'll pay it. But I had no idea I would ever have to."

But it was Miss Seton's turn now.

"You owe me a dollar, too," she said, while both girls laughed at the look that came over Edward's face. "I had some verses printed in an eastern paper last week, and I belong to the girls' literary society."

"I'd like to see them," said Edward suspiciously. He had his doubts concerning Miss Seton's statement.

"Of course," she replied, still laughing, as she went out of the parlor.

While she was gone Edward looked over Freeda's article. He was surprised to note the interest that attached to it. There were no pretensions at fine writing, and probably that is the reason the editor accepted it. The article was an account of one winter's experience, when Freeda had paid all her personal expenses in the way of dress and books, etc., by a little experiment in poultry raising. The article happened to fit in exactly with a series that the corresponding editor had been running on "How Country Girls Can Profitably Spend a Winter." The amount paid for the article was nominal, and Freeda frankly said that she did not believe she could write anything else that would be accepted, but



"That's my article right there," she said nevertheless she did not conceal her satisfaction at her first success and Edward, among whose faults was not jealousy, was just as much pleased as she was.

"Did you know that Miss Seton had had any verses printed?" he asked cautiously.

"I knew she had sent on some verses to the Wayne Sentinel—that's her uncle's paper in New York. Yes; she showed me the verses last night."

Edward was silent, as Miss Seton suddenly appeared.

"There, Mr. Skeptic, are the verses! Look and believe!"

Edward took the paper and looked sharply at the place indicated. The paper was a local sheet, printed in a country town. The name of the editor was given as Mark Seton. The verses were printed in a corner, in the first column, and the name at the bottom of them was signed "I. Hope."

"Yes, that's my nom de plume. Isn't it a good one? 'I' for Ida and 'Hope' for the college. And every time I send in anything to an editor he can read my wish in my signature: 'I hope' you will accept and pay. Don't you think it ought to move editors and publishers, that mute, silent appeal?"

She laughed again, and Freeda joined in her statement.

"He sent me 50 cents in postage stamps," said Miss Seton, laughing. Edward looked incredulous.

"Indeed he did, Ned. I saw his letter," said Freeda, coming to Ida's rescue.

"Uncle is queer in many ways. But I'm sure he wouldn't print my verses just on account of relationship."

"Are you sure?" asked Edward, reading the verses. He began reciting them aloud, and Miss Seton interrupted the reading by suddenly snatching the paper away from him.

"It makes no difference, sir," she said, holding the paper behind her and still laughing at his apparent astonishment over the whole affair. "The promise you made Freeda was \$1 apiece to any of us who had an article accepted and paid for. There was nothing said about the kind of paper, or who owned it, or the price paid, was there, Freeda?"

"No, not a thing."

"I didn't say anything about verses, though," said Edward, trying to be bold.

"Fie, Ned! That isn't like you, trying to get out on a technicality!"

"Anyhow, it seems to me like imposing on me to make me pay \$1 for 50 cent poetry. Paid for in postage stamps at that!"

"Poetry has gone up since I wrote that. There's a trust been formed in Hope, and we're going to buy out all the little poets among the boys," said Miss Seton, smiling.

"I don't believe in trusts, and I shall fight this one," replied Edward, grinning. "I'll pay the dollar all right. It will serve you right to print the verses in The College Journal and make people read them."

"I'm sure it won't hurt them any more than the reading of your article in yesterday's issue. Miss Field had a sick headache after reading it, and I

heard of several other girls who were unable to attend afternoon classes on account of it," she retorted.

Edward did not reply to this thrust, which was in keeping with the conversational habits of many of the girls in the hall.

"I might as well pay now," he said soberly as he rose to go. He gave each of the girls a dollar, and they accepted with merry thanks.

When he had gone out, Miss Seton sobered down quite suddenly.

"Do you think I hurt his feelings by what I said about his article?" she asked rather slowly and eyed Freeda thoughtfully.

"Of course not. Ned understood your nonsense."

"I don't think he did," replied Miss Seton positively. "He takes most everything seriously."

"But he isn't slow in that sense," said Freeda, somewhat sharply for her.

"Maybe not, but he is very serious about most everything. When I told him the other night that I had given up the Sunday study, he looked as solemn as if something dreadful had happened. It would kill me to take everything as seriously as that."

"There's no danger of your dying suddenly, Ida," said Freeda as they went out of the parlor.

"And still," persisted Ida as if trying to defend her own lack of seriousness, "I don't object to it in other people. I like your brother a good deal better than the chattering, grinning kind, like Willis Preston. I think there is something very nice in your brother's sober face."

Freeda did not reply to this frank admission, and, after staying in the hall to chat with some newcomers a little while, she went up stairs. As she went into her room she wondered for the first time how she would feel if Ida and her brother should begin to like each other. It was only a momentary thought. The life of the students at Hope college was remarkably free from any foolish, sentimental or harmful lovemaking. The students had their social meetings frequently; they were constantly seeing one another in chapel, in the classroom and library and on the grounds, and, in general, there was a healthy, natural atmosphere about the relations that existed between them that was the best possible argument for the co-educational idea, so far as this particular part of it was concerned. Perhaps President Royce expressed the truth about it best when he said once, in answer to a question put to him by a visiting stranger who was unfamiliar with the student life of America: "The fact is, there is no more lovemaking among the boys and girls in our co-educational schools than there is among the same boys and girls as they meet in one another's home outside of college. And the fact is, also, that most of them are too busy with the regular work of the college course to contract engagements or to act in anyway so as to interfere seriously with the purpose for which they are here. The association of the students in the college is based upon healthy, natural, frank associations, exactly the same that exist in any circle of neighborhood families in a Christian community of the United States where boys and girls grow up together without restraint and in a freedom which is seldom abused."

While all this was emphatically true, so true that only once or twice in the history of the college had anything happened that even the enemies of a coeducational idea could quote against it, at the same time the president knew that, with several hundred students together in the institution, it would be

very remarkable if some of them did not occasionally find a warm friendship or acquaintance ripening into something more serious. But it is safe to say that he was thoroughly surprised that winter at an event which open-

ed his eyes to one side of the student life as he had never seen it before.

It was fully three months after the debate, and Edward was developing in many ways with a rapidity that he himself was not conscious of. His naturally slow, dogged, somewhat phlegmatic temperament was changing under the influences of his training. His mind was more alert, his faculties becoming more ripe in their powers, his acquisitive faculties growing in capacity as well as in active perception. With all this he had developed even further yet, if possible, the qualities of obstinate determination, and his real love for the truth was no less mingled with his consciousness of moral uprightness. He was apparently no nearer a positive decision as to the personal Christian life. His satisfaction with himself was as strong as ever. If the result of the debate had humbled his intellectual pride at the time, his moral pride had not been touched or lessened.

It was therefore an event to him of far-reaching seriousness when, late in the spring, he began slowly, but none



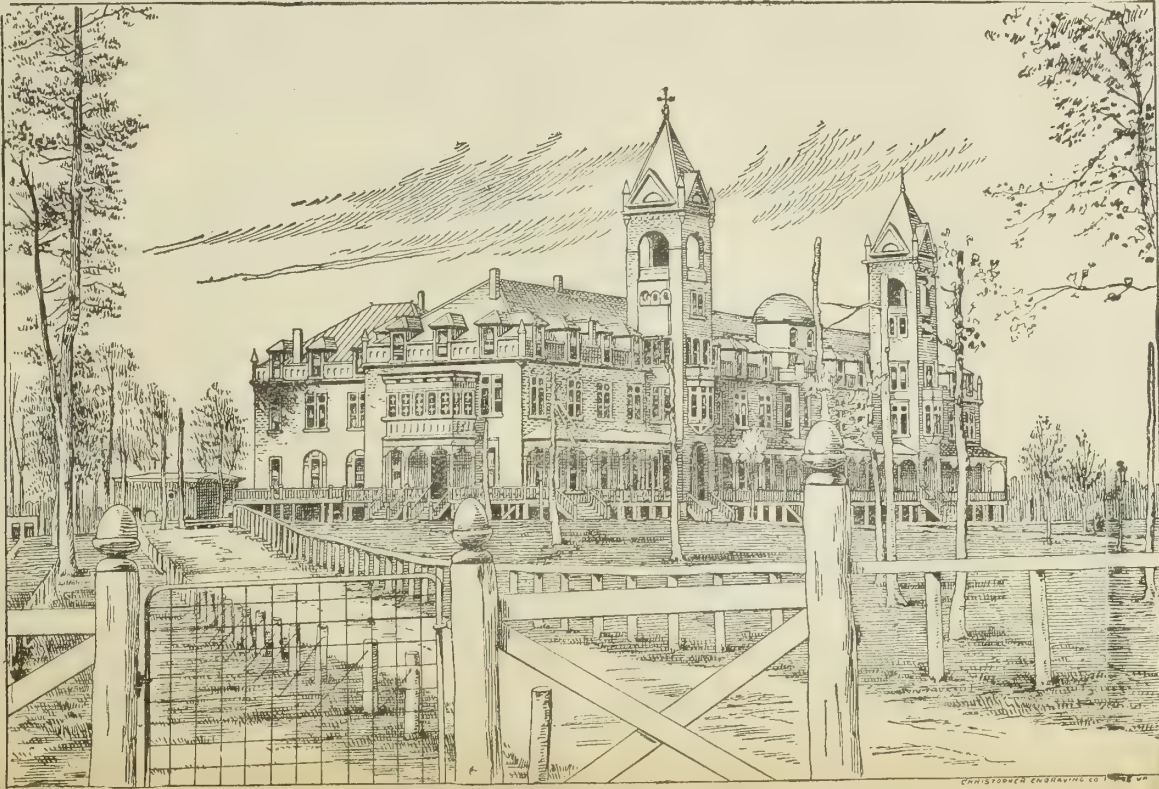
Edward greeted the visitor warmly.

the less surely, to realize that he was thinking a good deal more about Miss Seton than about his college work. He had never cared for girls, and now that he began to think of this one he was troubled about it. The change in him was gradual. He had met her with Freeda, naturally, oftener than he met the other girls. He liked her bright, almost impertinent, remarks even when they were directed against himself.  
(To be continued.)

Protestants have grown sufficiently strong in Cuba to hold the first General Conference. This Conference has just been held in Cienfuegos on February 18th, 19th, and 20th, and was attended by one or more representatives of general missionary societies from this country. Every Protestant interest on the island sent delegates. These are the Baptists, North and South, the Methodists, North and South, the Presbyterians, North, the Episcopalians, the Disciples of Christ, the Friends, the Congregationalists and the Lutherans. Matters of vital interest to all, as literature, comity, attitude toward Roman Catholics, education and missions, were on the programme for discussion.—Ram's Horn.



# Blackstone Female Institute.



NORTHEAST VIEW OF BUILDING.

**Motto:** THOROUGH INSTRUCTION, UNDER POSITIVE CHRISTIAN INFLUENCES, AT THE LOWEST POSSIBLE COST.

**A Christian Training School for Girls, opened in 1894. Is this School the School for Your Daughter?**

## PERTINENT FACTS.

### BUILDING AND GROUNDS.

The Grounds comprise twenty-five acres, well located, elevated, with fine natural drainage.

The Building is a handsome brick building, erected specially for school work from plans, the outcome of practical experience. There are three stories and basement—main building 260x40 feet, with wing 60x40 feet; wide verandas; large and airy study hall, class-rooms, music hall, gymnasium, and bed-rooms (only two girls in a room); electric lights; water on every floor, with fire-plugs every fifty feet; Peck-Hammond system of heating (fresh air taken from outside, driven by fan over hot furnaces to the various parts of the building); Peck-Hammond system of sanitation (fire and evaporation, instead of drainage and sewers); all parts of building so connected that no exposure of pupils to weather necessary at any time.

### CHARACTER.

**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

**II. THOROUGH.**—There are ten Randolph-Macon graduates in the Faculty. The Principal, Vice-Principal, and the heads of all departments are Randolph-Macon graduates, and have been specially commended by the Randolph-Macon faculty for the work. There is no vain pretence or show. "THOROUGH" is the first word and the last word in the work of the school.

**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH.**—Number of boarding pupils year by year for seven years—29, 58, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

## ✦ ✦ THREE COURSES. ✦ ✦

**REGULAR COURSE** leads to Diploma of Graduation at the Institute.

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**WOMAN'S COLLEGE COURSE** prepares directly for Randolph-Macon Woman's College. An extract from a letter written by President Smith, of the Woman's College, is to the point: "I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered college classes, and showed themselves qualified for them. This is no more than must reasonably be expected, seeing that your course has been so carefully adjusted to ours and ten of your faculty are Randolph-Macon graduates."

Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## Communications.

### GENERAL BOARD WOMAN'S HOME MISSION SOCIETY.

The proceedings of this Board, which met in Richmond April 18th-23d, have been detailed in the daily papers and in the Richmond Christian Advocate. An account of the routine of work will not be attempted here, but an effort will be made to treat of the departments and their enterprises.

#### CUBAN WORK—SCHOOLS.

Ruth Hargrove Seminary, Key West.—This has primary, intermediate grammar, and academic courses. A certificate of graduation from it will admit the student to Emory College. This year, for the first time, there will be a graduating class—six in number. Like all growing institutions, it has many needs. The superintendent asked for \$4,432 for the expenses of the coming year. The grade of work done by the pupils rises each year. In addition to the other class work, the teachers conduct two Sunday schools, an Epworth League, and a missionary society, and do a great deal of house-to-house visiting among the Cuban families.

Wolfe Mission School, Ybor City, established 1892.—During the past year this school has suffered by the strike of the Cuban cigarmakers. The manufacturers were determined to break the union, the Cubans vowed they would return to Cuba rather than yield, and thousands of them did return. Those who stay, suffered for food and shelter. Only Wolfe Mission held its own through the strike. Now the school is in once more. Two native Bible women are at work, and a weekly prayer-meeting is held in a Cuban home.

West Temple Mission, established 1892, Miss Emelina Valdez in charge.—This school also suffered from the prolonged strike. There is a missionary society and Epworth League, to each of which all the children belong.

Total number of teachers in the schools, 14; scholars, 403. Total appropriation needed, \$6,099.

#### PACIFIC COAST WORK—ORGANIZED 1897.

Japanese Schools at San Francisco, Alameda and Oakland, Cal.—The boys are employed all day, so the teaching is done at night. The pupils attend regularly and study faithfully. The Japanese merchants approve the enterprise. Of course every boy wishes to learn English. One superintendent says: "Our course is varied according to the needs and desire of pupils. Generally the demand is for English, ranging from first readers to Macaulay's Essays. Frequently, however, we have pupils who want help in arithmetic and grammar, and occasionally those who want help in some text-books bearing upon the special line of life-work for which the student is preparing."

There is always a Bible lesson, the Bible in Japanese being referred to if the student cannot understand the English. There is always a Sunday evening meeting, called Sunday school, to which the pupils often bring friends, who cannot attend the classes of the week. For this meeting, and for other work, a pastor speaking Japanese is needed.

The teaching of the classes is done by public school teachers, who give

their services for a small sum per month. Nine hundred and ten dollars were appropriated for salaries and rents, and \$1,000 per year for the pastor to the mission, if one can be found.

Chinese Mission School, Los Angeles.—During last summer so many Chinese were deported, so few came in, and those who were in the city were so disturbed, that the school almost failed for want of material to work upon. Since then an afternoon school has been opened, with good results. There is a mission society of twenty-seven members in the school. One educated Chinaman, converted to Christianity by the teaching in the mission, has returned to China to teach his new religion to his own people. One evening during the Chinese new year a student took the teacher out to "see the sights." In one house she saw eight gorgeously dressed little slave girls, in a corner awaiting the orders of their keeper. Two little girls of eight years old were exposed for sale at another time by their parents, and were bought by Christian people for \$40 each, and placed in school under the supervision of the missionary teacher. Three hundred and eighty dollars were appropriated to the school at Los Angeles.

#### MOUNTAIN WORK.

Sue Bennett Memorial School, London, Ky.—Enrollment to April 1st, 239. In attendance during fall term, 131; during winter term, 225; entered on scholarships, 7; assisted from student's loan fund, 5; received tuition in return for services, 5; received from fees and room rents, \$3,250. The pupilage is smaller than last year, but the income is larger because more of the students are in the academic department, in which the fees are higher.

An outbreak of small-pox in the town frightened away a number of students. The faculty consists of a principal and eight teachers. The school ranks with a good city high school. The teaching is thorough, and every effort is made to develop Christian character in the student. A large majority of the students are teachers of mountain schools, and the course at London fits them to stand well in county examinations. Two thousand dollars and fees were appropriated for the support of the London school this year.

Flat Top Coal Mines, W. Va.—Established November, 1901. The West Virginia coal mining district is very densely populated. The "operations" are close together, and the whole district is lighted by electricity. The miners work long hours and make good wages. When a boy can make money so rapidly the great temptation to his father is to take him from school and put him in the mines. The miners do not need material help, but they do need to learn to save their income and to be taught that there are other things at least as big as a dollar. Neither do they save the best there is in their children, allowing them to work early and late in the mines. It seems like the story of the western mines retold; life, physical, mental or spiritual, is held of little account, the dollar is paramount. The presiding elder of the district in which most of the operations are located is greatly interested in the effort to help the miners. The operators themselves have helped in

all ways that they could. A missionary is located at Eckman, and can also reach Keystone and Norwood. She visits the miners' families in their homes, gathers their children into Sunday schools, and has founded one or two night schools. The miners could afford to pay a fee for the teaching of their children at night, but it is very difficult to get the children to attend; those who work all day are tired, and only a few know that mental culture is worth striving for. They must be made to wish for knowledge before they will even come to school. The two young women missionaries are making headway slowly, and the managers of the enterprise are not at all discouraged.

#### RESCUE WORK.

Ann Browder Cunningham Mission Home and Training School, Dallas, Texas.—Established 1893. This is a home and school for girls rescued from infamous lives. They are taught the domestic arts, a hall especially designed for that purpose being now nearly finished. They learn cooking, laundry work and sewing, including a course in dressmaking for those adapted to it. The teacher of dressmaking prepared herself by a course of training at a ladies' tailoring school in St. Louis, and the work turned out by the girls under her direction is the best. The income last year from cooking, laundry and dressmaking was \$510. The girls are encouraged to read good literature, and there are afternoon classes for those who must have more scholastic training. An effort is made to develop the Christian life in each one. One hundred and one girls were inmates of the home during the year; only one was dismissed and returned to her evil ways. It is hoped that the industries may be so developed as to render the home largely self-supporting. The report says: "The girls are kept busy washing, ironing, quilting, cooking, general sewing, housework, sawing wood, and so on." There is not room for all the girls who would enter and learn a respectable means of support. Too much cannot be said in commendation of this common sense method of teaching the better way. Money appropriated to the home, \$3,976.

#### CITY MISSIONS.

The Board has missions in Nashville, Kansas City, Atlanta, Macon, New Orleans, Fort Worth, Portsmouth, Va., Houston, and in Norfolk. Nashville has a settlement house with two young women in it; they conduct a kindergarten and various clubs and classes in the evening for older children. The work is growing rapidly, because so many good women are ready to help the missionaries. Atlanta has a kindergarten and day nursery in seven rooms of a large building upon a factory lot. The missionary can be helpful to the people in many ways; here, too, the women of the city help in the work, and much more can be done than if they thought their service rendered when they had listened to the monthly report of the missionary. Macon, Ga., has a Door of Hope, in which girls are sheltered until a safe home can be found for them. New Orleans has a city mission in an old-fashioned dwelling on Tchoupitoulas street. It is not called a settlement, but it is such, for

the missionary makes it a daily lesson of cleanliness and peace to all come. She has sewing classes for little girls and there are frequent prayer-meetings in the chapel. In Fort Worth work is among the very poor of the river bottoms. It consists largely of friendly visiting, Bible reading and teaching. Portsmouth mission work chiefly in sewing schools and visiting. The sewing school organized by the missionary has been supplemented by one founded by the Home Mission Society of one of the churches. Norfolk has a small settlement, with sewing and basket classes, evening entertainments, and a weekly prayer-meeting. The missionary now lives near the mission, and finds her influence with the people greatly increased by being resident among them.

The form of the mission work varies with the needs of the field. It is always stronger and more helpful to the people concerned when the people of the local churches are willing to give something of themselves as well as their money to it.

The Board spent a large proportion of its time listening to reports from people in actual city mission service, and in considering methods of work.

It will be observed that there are schools in four departments—the urban, Pacific Coast, mountain, and rescue work; the idea is growing that some way or other these schools must be included in a department of education. No definite plan was proposed but the matter of putting them all under the general supervision of some man who should not be employed by any one of them was thoroughly considered, and there is little doubt that before many years have passed that will all be overlooked and systematized by a sort of chancellor. Almost every department of the work of the Board is in the condition of a strong and rapidly growing boy, goodly to look upon, promising and—awkward. The development has been so rapid that it could not be healthy and be otherwise. The membership has the good sense to give the enterprises room to grow, and not to hamper any of them by hard and fast rules.

A year ago a fund was begun to build a hall of domestic arts at the Institute, Atlanta. The \$5,000 needed is almost all in, and the building will be put up this summer. The Board appropriated \$1,000 for furnishings and \$1,000 for the salaries of teachers.

During last year the general treasurer received from all sources a total of \$50,383.39, and came to the annual meeting with a balance of over \$50,000 to the credit of the Board. More than \$31,000 was at the disposal of the finance committee; \$20,329.76 were received from the membership dues alone.

The Mission Board is a body of so many wise and cultured women, representing every Conference in the Methodist Church, South. Most of them, in so many capacities, have watched over the Home Mission work from its beginning until now. The Southern woman is not supposed to be independent in her thinking, least of all if she belongs to a church society; these are Church women and Southern women, too,



most independent in thought, and lady with pointed speech.

On Friday evening, in Broad-Street church, stereopticon pictures of the various enterprises, and the workers, were shown and explained by Mrs. MacDonald.

On Sunday evening Dr. Baldwin, of North Carolina, discussed some aspects of the factory problem in the South. He has studied the matter for some time, and has many interesting facts at his command. The factory questions came up for discussion in the board meetings, and received grave attention. All seemed to feel the need of a better understanding of present conditions.

On Monday evening Dr. Graham Taylor spoke on "The Social Incarnation." He explained how his attention had first been attracted to the degraded of Chicago, and how deeply he had thought upon their condition for two years, deciding at last that he ought to move to the river district, and help them by being their good neighbor. He gave a thrilling history of his experiences, from the day his little daughter saw a mother throw a brick at her child, to the day just past, when the men he and his friends have taught and helped up made an honest election possible in the ward. It is said that when Dr. Taylor rented the ramshackle, rat-haunted old building which housed the first Chicago Commons, his landlord, a nearby saloon keeper, asked him what he meant to do with it. "I mean to live in it with my family," replied this knight of the twentieth century. "I've heard of such things," the man said reverently, "but never expected to see them." Now there are eighteen people in residence, and a large waiting list. Wealthy people are glad to pay their own expenses for the privilege of living with and learning from this teacher of the Christ incarnate, whom some others, spiritually near-sighted, are pleased to call heretic.

Tuesday night was given up to a business meeting, and on Wednesday afternoon the Board adjourned.

"Too much cannot be said in praise of the generous hospitality of the ladies of Richmond; if they left unturned any one whose turnings would have given additional pleasure, we none of us knew it. The weather was also all that could be wished; the week's work was done without the slightest jar or unpleasantness. If the Richmond women are tired, they should also be happy, for they have given great pleasure to many people.

M. C. FAVILLE.

#### WOMAN'S HOME MISSIONS.

The twelfth annual meeting of the Woman's Home Mission Society of Virginia Conference convened at Blackstone on April 24th, closing 25th.

We were met at the depot by a committee of ladies and gentlemen, who kindly conducted us to our homes, where a most cordial greeting awaited us. We at once felt the influence of Christian hospitality, and realized that the annual meeting of the previous year had not made a mistake in coming at Blackstone.

The meeting was called to order at

10 A. M. by the president, Mrs. W. J. Young. After appropriate devotional exercises the roll was called. Five Conference officers, six district secretaries, and twenty-one delegates answered to their names. The body was welcomed to Blackstone by the pastor, Rev. George F. Green and Miss Blackwell, of the Institute. Miss Butcher, of Petersburg responded in a graceful and happy manner. Business was then taken up.

A communication from Rev. James Cannon was read, expressing regret at his unavoidable absence, which was much regretted by all, and a resolution to that effect was unanimously adopted by the body.

The corresponding secretary's report showed an increase of three new Auxiliaries and a net gain of 222 members. The treasurer reported upwards of \$1,000 gain over last year. Most of the Auxiliaries reported good work for the year. Some had done exceedingly well, which fact greatly encouraged us all. We are growing slowly, and we believe surely.

Rev. J. T. Mastin, financial agent of the Orphanage, spoke to us in the interest of that greatly needed work in our Conference. Our hearts go out after the fatherless and motherless in our midst. But, my sisters, we must not stop here; it is not the orphan only that needs your help. There are hundreds of boys and girls in the sound of our church bells who are growing up with no religious training whatever. How to reach these is the burden on our hearts. We must do something, as the next generation will be largely more Church going.

It was our pleasure to have with us Mrs. R. N. McDowell, of Nashville, who is our general secretary. Her timely advice and explanations greatly aided us. Dr. W. W. Lear, of Richmond, preached our annual sermon, taking Rom. 16: 1 as his text. His remarks were full of encouragement, showing from God's own word that woman was filling her rightful place in rescuing the perishing and otherwise aiding in the betterment of humanity.

Our Norfolk and Portsmouth City Mission Boards have been organized, and the work grows. Two city missionaries have been employed. Good reports were also given by the ladies connected with the Methodist Institute in Richmond.

Friday afternoon the twelfth annual meeting closed with a prayer offered by the president, and that sweet old hymn, "God Be With You Till We Meet Again."

We shall always carry with us tender and loving memories of the meeting at Blackstone.

CALLIE DERLANCY.

#### FROM BROTHER KILBY.

No. III.

In view of what has been said in my previous letters, some one might ask if I favored giving up revival services, I answer, no, never. Every preacher ought at least once a year hold a series of meetings, and whether there are any conversions or not, they can but result in good to the Church in many ways; but for the sake of the cause, let the meetings be conducted in the best and most attractive manner. First of all,

let the preacher arrange for the singing with a leader in charge, and let all the members of his choir, together with others from Sunday school and congregation who can sing be specially invited to take seats around the instrument, so that the singing may go with a snap. Poor singing will kill the meetings. Next, have a time to begin and a time to close, and don't, under any circumstances, wear the people out by allowing the meetings to drag. I know you cannot establish an iron-clad rule, so if there should be a great outpouring of the spirit and penitents continue to come, then keep the meeting up all night, if necessary, as there will be something to stay for, but I refer to the usual ordinary kind of meetings. Again, don't allow any one to talk the meetings to death; thirty minutes is long enough for the average revival sermons, perhaps twenty-five minutes would be better. Finish up the first part of the meeting in a reasonable time and extend the invitation at an early hour as possible, for then the real results are accomplished. What is the use of tiring the people before the best part of the meeting begins? If they are conducted somewhat as outlined above, the people will go away pleased and profited and will most likely tell some one the next day of the good time they had, and induce others to come; on the other hand, if they are bored, they will say nothing in its favor, and perhaps stay away themselves.

I shall never forget what occurred one night in the old Granby-Street M. E. church about twelve years ago while a series of meetings were being held. A fine looking, strange gentleman, past middle age, appeared one night at the meeting, and at the close he made himself known as Mr. Smith, being one of the Smith Bros., of Poughkeepsie, N. Y., manufacturers of a celebrated brand of cough drops. He proved to be a genial, warm-hearted Christian gentleman, and after having prayed on several occasions, the preacher in charge asked him to make a talk, which he did for about fifteen minutes. He took as his text "As Moses lifted up the rod in the wilderness," etc., and made the most practical, common sense talk it was ever my pleasure to hear, and at the close he extended a kind invitation. Immediately several middle aged business men went forward, followed by a number of other persons, and the meeting that night was a grand success. I have often thought if we could have more talks of that character, greater results would follow. So much for the meetings, but that is not all. Let the minister at least once a quarter ask the Sunday school teachers to furnish him with the names and addresses of every unconverted member of their classes. Then visit them at once, take a kindly interest in them, and in every way make himself agreeable; perhaps it would be best to say nothing on the first round about their salvation, but call again soon, ask them to join a class, train, indoctrinate, and gradually lead them into the church. It might be well to have two classes, one for adults and one for younger persons. Next, let him extend a warm and cordial invitation to all persons in his congregation who are not members of any church to come and shake hands with

him after service, making the invitation so pressing that no one can fail to see that he is in earnest. Be sure to have some one by him to take down the names and addresses as he shakes their hands. Perhaps some may not come; well, have some slips printed and distributed in the seats and ask all who do not care to come, to sign one of the slips and leave it with the ushers as they pass out. Repeat this as often as necessary. I throw out these suggestions, but perhaps there may be a better way to get at them; if so, adopt the better way by all means. Now, having obtained the names, proceed as he did with the Sunday school scholars.

I steadfastly believe that the minister who honestly and persistently carries out these simple suggestions will be able to show at the end of the Conference year a large number of members received on profession of faith, and they will be members who are likely to stick; besides, he will find that the people thus visited will be greatly pleased because of the attention shown them. If a plan something like this is adopted it will doubtless bring in more members than can be secured by revival efforts.

Now, in conclusion, let me say that these thoughts have been buzzing in my head for many days, and somehow I could not get rid of them until I decided to write them down, so I have followed this pressure that came upon me from somewhere, and give them for what they are worth, with the hope that some good may be the outcome, and with the kindest greeting for my brethren of the ministry, whom I hold in high esteem.

#### THE SUPPLY DEPARTMENT OF THE WOMAN'S HOME MISSION SOCIETY OF THE M. E. CHURCH, SOUTH.

In the Methodist Church there are more than a thousand charges where the salaries of the preachers range from one hundred dollars to three hundred dollars. Many of the pastors of these charges have families, and a knowledge of these inadequate conditions led the good women of the Woman's Home Mission Society to establish a "Supply Department," by which these meagre salaries might be supplemented. Through the wisely directed efforts of the superintendent, assisted by the presiding elders, the name of every man in each Conference needing help can be secured. A blank asking for specific information concerning the family, number of children, their sex and age, is sent to the mother. When this is returned the superintendent sends to some willing Auxiliary, and under the supervision of one or two wise-headed women the box is carefully and quietly made up and sent out. The value of supplies thus sent out since the creation of this department twelve years ago is \$44,921. Hundreds would have suffered and endured in silence but for this ministry of immediate relief. Mrs. J. H. Yarbrough, of Nashville, Tenn., has been the superintendent of this department since its creation. She is the youngest daughter of the late Dr. J. B. McFerrin, of sacred memory, and, like her father, is gifted in mind and heart.



## THE SUNDAY SCHOOL.

LESSON VII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 18.

Text of the Lesson. Acts xiii. 1-12.  
Memory Verses. 2, 3—Golden Text.  
Matt. xxviii. 19—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1902, by American Press Association.]

1. Now there were in the church that was at Antioch certain prophets and teachers.

Then follow the names of Barnabas and three others and Saul. Barnabas and Saul, having continued a whole year at Antioch teaching much people, were afterward sent to Jerusalem with the offering for the needy brethren in Judaea (xi. 26-30). In due time they returned, having fulfilled their mission and brought with them John Mark, son of Mary, Barnabas' sister, at whose house the prayer meeting had been held on behalf of Peter (chapter xii, 12, 25; Col. iv, 10).

2. As they ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

To stand before God and serve Him and minister unto Him (II Chron. xxix, 11) should be the attitude and daily life of every Christian, the most ordinary work of the daily routine done to His glory (I Cor. x, 31). As Barnabas and Saul lived this consecrated life, with fasting, giving more attention to the soul than the body, the Holy Spirit calls them to a special work which He has for them (Eph. ii, 10). There is

Wash. rest in allowing God to manage us night.

East Hal. when they had fasted and prayed 25th. their hands on them they sent

South Boston indulgence of the body in 12. not consistent with a holy

life. That which is sufficient for health God will bless. But the health of the soul—communion with God, a delight in His will and readiness to do it, filled with His Spirit for His service—if this is earnestly desired it will be ours (Ps. cxlv, 19), and we shall be channels whereby God reveals Himself.

4. So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence they sailed to Cyprus.

Like Moses leading Israel or building the tabernacle, or like David giving Solomon the plans for the temple, or like Noah building the ark, they have no say in the matter, but are wholly under the guidance and control of the Holy Spirit.

5. And when they were at Salamis they preached the word of God in the synagogues of the Jews.

Salamis was at the end of Cyprus nearest to Seleucia, while Paphos of the next verse was at the western end. Their mission was by the word of God in the power of the Spirit to proclaim the good news concerning Jesus Christ, and at once they set about it, their regular custom being to begin with the Jews (Rom. i, 16; Acts iii, 26; xiii, 46).

6. And when they had gone through the isle unto Paphos they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus.

The devil has his servants everywhere, and they are not idle. If the servants of Christ were as busy sowing the good seed as the devil's servants are busy sowing tares, how much more quickly the gospel might be given to every creature!

7. The deputy of the country called for Barnabas and Saul and desired to hear the word of God. It is restful to know that where God wants His message proclaimed He will give an open

door when no one can shut (Rev. iii, 8).

8. But Elymas the sorcerer withstood them, seeking to turn away the deputy from the faith.

A preacher should know that if there is no resistance to his preaching it may be because the devil fears no harm to his kingdom from it, and he should consider and see if he is preaching that which God bids him in the power of the Holy Spirit.

9. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him.

Here is a face to face encounter between a servant of Christ and a servant of Satan. Paul, filled with the Holy Ghost, reminds us that we are commanded to be filled with the Spirit (Eph. v, 18), and we should expect it to be always so with us, saying as Mary said, "Be it unto me according to Thy word" (Luke i, 38). This is the first time that Saul is called Paul, and it is interesting to notice that the deputy's name is Paulus.

10. O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

So Peter was enabled by the Spirit to read the hearts of Ananias and Sapphira (chapter v, 3, 9). Thus plainly Jesus spoke to the self righteous Jews, telling them that they were of their father the devil (John viii, 44). Some would say that this was not very liberal, but God gives no permission to be liberal with the devil or his doctrines.

11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season.

Immediately it came to pass as Paul by the Spirit said, and he sought for some one to lead him by the hand. His outward condition was now a sign of the condition of his soul; he was doubly blind.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

The sorcerer had probably surprised him by some wonderful things, but he had never seen anything like this. If we would commend Christ to others, it must be by such manifestation of His power in us as will make it clear that He is greater than Satan, that His joys are greater than those the world can give and that a life with Him is truly excellent.

## EPWORTH LEAGUE.

Topic For the Week Beginning May 18, "Practical Consecration."

Text, Rom. xii, 1-21.

"That ye may prove what is that good and acceptable and perfect will of God."

Practical consecration must be based on real confidence, and that confidence must be in God as knowing what is good for us and as willing and working the good for us. Such trust does not come by chance, but by continued thinking, a sort of reasoning with oneself. There is a great deal of actual distrust of God among those who profess to love and serve Him. There is hesitation to take up a specified work or do a certain duty. Sometimes this shrinking arises from timidity, self distrust, but often it is from disguised indolence and a preference for ease. The suggested course seems disagreeable, and this weighs more than the fact of duty. What is needed then is to resolutely face the thing and find out if it ought to be done. No need of disguising or sugar coating the disagreeable part. Let that be clearly viewed and estimated at its full value. Then balance all the matters and let

the value of right, duty, truth, have full weight.

Is there some cowardice in the matter? Is there preference of self before the approval of God?

Let the full force of God's love bear upon the heart. He knows what is good for us. He does guide safely. It is safe only to follow His guidance. We ought to commit all our ways to Him. As we hold our hearts close to His word and feel the power of the Holy Spirit as He applies it clearly to our needs we find the will to follow as He leads.

How full of practical suggestions is this Scripture lesson. It has meaning for every one.

First we need to learn that we are not all alike. Each differs from others, but all are needed to make the perfect body and perform the needed work. That fact realized will keep us from either pride or discouragement as we discover that we are unlike others and cannot do as they do. It will keep us from fault-finding and undue independence and aloofness from those with whom we should have companionship. We all are one body, so we all should work together or we will never get anywhere. And I must do my work well or I shall hinder all the rest. Do it not for their praise, but for the sake of Jesus, whether any one else appreciates it or not. In doing it I should love simply, transparently and not in make believe fashion. That never means that I am to love a wrong thing or be friendly toward a bad thing. Love means a deep detestation of all falsity and evil and a whole souled sticking to the true and good. It is wholesome and clean and has no fellowship with tricks and subterfuges.

Practical consecration will take a back seat for self in order to let another take the better place. It will push another into honor rather than crowd him out to put self in. It is hopeful when things look black. It hangs on even when it hurts to hang on and helps when it costs heavy. It feels kindly to others. It honestly feels genuine kindness when they act meanly and try to injure. It shares joy and sorrow and feels with others and is not afraid or ashamed of such feelings. It makes manhood and womanhood genuinely noble and beautiful.

## Tuned to Finer Issues.

Our spirits may always be tuned to finer issues. There is a kindly influence above and around us that always awaits the receptive soul. It has been felt in all ages by the rarest spirits. The poets have felt it; artists have felt it; the good have always felt it and named it with some angelic name. The heroic have been turned toward it. It has been known and recognized and has been unknown and unrecognized. It has always been breaking in upon the best order of souls and noble leaders of men with a more open and rare sensibility. It has been an inspiration and help to countless souls as they have struggled with the vicissitudes and have felt the burden of this unintelligible world. What shall we call it? What more significant name than that of the Divine Spirit, moving on the hearts of men to bring them into ultimate harmony with God, and thus to realize the great ends of a final and universal redemption?—Universalist Leader.

## Prayer.

We ask for peace, O God!  
Thy children ask Thy peace;  
Not what the world calls rest,  
That toil and care should cease.  
That through bright sunny hours  
Calm life should flee away  
And tranquil night should fade  
In shining day.  
It is not for such peace that we would

We ask for peace, O God!  
Yet not to stand secure,  
Girt round with iron pride,  
Contented to endure;  
Crushing the gentle strings  
That human hearts should know;  
Untouched by others' joys  
Or others' woe.  
Thou, O dear Lord, wilt never let us so!

We ask Thy peace, O God,  
Through storm and fear and strife  
To light and guide us on  
Through a long, struggling life,  
While no success or gain  
Shall cheer the desperate fight  
Or nerve what the world calls  
Our wasted might,  
Yet pressing through the darkness  
the light.

It is Thine own, O God,  
Who toil while others sleep;  
Who sow, with living care,  
What other hands shall reap;  
They lean on Thee, entranced  
In calm and perfect rest;  
Give us that peace, O Lord,  
Divine and blest,  
Thou keepest for those hearts  
love Thee best.  
—"The Changed Cross"

## DRINK AND BUSINESS

WORLD OF COMMERCE AROUSED  
HARMFUL EFFECTS OF ALCOHOL

So Declares the President of the  
National W. C. T. U. In Annual  
Report—Vast Revolution In  
Insurance Methods.

The report of the president of National Woman's Christian Temperance union, which was read at the cent annual convention at Fort Worth, Tex., contained many striking features. Among other things the report said:

The business world is aroused never before in regard to the harmful effects of drinking and smoking and the financial loss caused thereby. Increasing number of railroads are placing a ban upon these habits certainly encouraging to reformers now appears in the printed rules some of the great roads that the use of intoxicants by employees while duty is prohibited, their habitual or the frequenting of places where they are sold is sufficient cause for dismissal of employees and that use of tobacco by employees while duty in or about passenger station on passenger cars is prohibited.

The marked revolution in life insurance methods is worth noting. There was a time when special premiums were demanded of total abstainers the assumption that they were not healthy, were not as likely to live were drinkers. Now not only in country, but in Great Britain, there are companies which issue policies to total abstainers in separate sections that if they really do live longer temperance people claim, they will a larger share in the profits, and it already been proved that the risk of total abstainers are the superior large per cent.

The declarations of medical experts on alcohol also furnish great encouragement to the temperance reformer who has long and imploringly looked for co-operation and help from this influential source.

At the Vienna congress celebrated physicians, some of them connected with insane asylums and inebriate institutions, agreed that from a medical standpoint alcohol is not a stimulant, is not a food, is not even the best sort of a stimulant.

Plato's philosophy expressed in following declaration is true to-day, viz, "That the citizen cannot be happy without equitable legislation existing in the city, that the best



erned city, the one which furnishes the best home for men, is that city in which all the citizens rejoice or are made sad by the same things and that the sum of misery is attained when the same things work to the profit of some and to the misery of others."

We of the white ribbon army know there is nothing which produces so much misery for multitudes and so much profit for others—looking at the profit from the short sighted human standpoint—as does the manufacture and sale of alcoholic liquor, and we confidently believe the only way to overthrow the liquor traffic is through state and national prohibition.

#### QUAINT SIGNBOARDS.

##### Some Odd Inscriptions Relating to Temperance Public Houses.

In the course of his contributions on temperance topics to a London contemporary a leading temperance advocate quotes the following quaint descriptions on temperance signboards.

The signboard, he writes, has long played a prominent part in the trade of the publican. Temperance caterers have not done much in this direction. In the early days of the "public house without the drink" the following lines were frequently met with:

A public house without the drink,  
Where men may read and smoke and think,  
Then sober home return!

A temperance house in a Surrey village exhibits the following:

Wear traveler, step within;  
No temptation here to sin.  
Wholesome viands here are sold,  
Quite refreshing, hot and cold,  
Tea and coffee, water clear,  
Lemonade and ginger beer,  
Books and papers you will find  
To cheer and elevate the mind.

##### A Railroad Official's Wisdom.

Strictures on the drinking man, especially in the railroad business, are growing every year, and the man of convivial habits is having his field of usefulness narrowed very materially. All great railroad systems have stringent rules against employees, especially trainmen, drinking intoxicating liquors during working hours, and now one road has come to the front and declared against its employees using liquor at any time or any place. W. A. Edwards, superintendent of the eastern division of the Chicago Great Western railroad, with headquarters at Dubuque, Ia., has issued an order prohibiting the men under his charge from using liquor at any time or place.

##### What Beer Drinking Does.

In appearance, says The Scientific American, the beer drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold or a shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased.

##### Teaching Temperance to Children.

Every state in the Union but one has adopted scientific temperance instruction in the public schools, so that these great truths are taught to about 16,000,000 children.

##### Many Swiss Die From Drink.

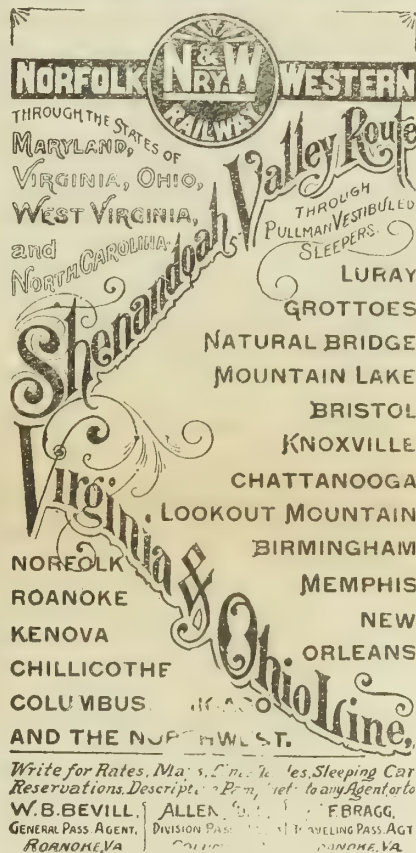
It is said that in Switzerland every tenth death is caused by excessive drinking.

Whoever loves in us our beauty of soul loves us truly.—St. Ambrose.

**I Know One Sure Remedy**  
for an obstinate cold. Its name is **Pyral-Balm**.



**On Jellies**  
preserves and pickles, spread  
a thin coating of  
**PURE REFINED  
PARAFFINE**  
Will keep them absolutely moisture and  
acid proof. Pure Refined Paraffine is also  
useful in a dozen other ways about the  
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SLEEPERS.  
LURAY  
GROTTOES  
NATURAL BRIDGE  
MOUNTAIN LAKE  
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J. M. HARRIS,  
Vice-President.  
JOS. M. HURT,  
Cashier.  
GEO. B. SEAY, AND  
F. H. HARDAWAY,  
Assistant Cashiers.  
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PHYSICIAN AND DRUGGIST.  
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rienced Druggists

## The Union Central LIFE INSURANCE CO., OF CINCINNATI, O.,

#### CONDENSED STATEMENT.

Total income over .....\$7,000,000 00  
Total outgo less than ..... 4,000,000 00  
Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON

My dividends in this Company are most satisfactory.  
policies with them.

H.

I don't believe there is any better insurance on the north side of the  
UNION CENTRAL. I carry \$10,000 with them.

HARRY L. WILLIAMS,  
Of Stokes, Williams & Co.

R. L. CLIBORNE, District Manager,  
R. S. TUCK, General Agent,  
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RICHMOND, VIRGINIA



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"First pure, then peaceable."  
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON JR., Editor.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Sledd Memorial, May 11th, 11 A. M.  
Cabell Street, May 11th, at night.  
Mt. Vernon, May 18th, 11 A. M.  
Kington Street, May 18th, at  
ifax, Concord, May 24th,

May 25th, at night.

Loydton, May 28th, at night.  
Clarksville, Rehoboth, May 31st,  
June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30  
P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June  
5th, 11 A. M.

Danville Circuit, Rock Spring, June  
7th, 8th.

Charlotte, Lebanon, June 15th, 16th.  
Prince Edward, Mt. Pleasant, June  
21st, 22d.

District Conference, Clarksville,  
June 24th-26th.

Henry, Pleasant Grove, June 28th,  
29th.

Martinsville, June 29th, at night.  
Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.  
Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.  
Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.  
Calvary, July 23d, at night.

West Franklin, Rock Spring, July  
26th, 27th.

J. C. REED,

Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

West-Street, May 4th, night.  
Washington-Street, May 11th, morn-  
ing.

Wesley, May 11th, night.  
Market-Street, May 18th, morning.

Ettrick, May 18th, night.  
High-Street, May 25th, morning.

Blanford, May 25th, night.  
Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th,  
morning.

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ligious weekly and a secular daily—  
both for \$3.00 for one year.

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Wakefield, Rocky Hock, June 14th-  
15th, morning.

Surry, Morning's, June 15th, after-  
noon; 16th, morning.

Sussex, Oak Grove, June 22d-23d,  
morning.

Prince George, Gary's, June 28th-  
29th, morning.

East Dinwiddie, Salem, June 29th,  
afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th,  
morning.

Blackstone Station, July 6th, night;  
7th, morning.

South Brunswick, Prospect, July  
12th-13th, morning.

Mecklenburg, Kingswood, July 13th,  
afternoon; 14th, morning.

South Hill, South Hill, July 14th,  
night; 15th, morning.

North Mecklenburg, Shiloh, July  
18th, afternoon.

West Lunenburg, Grace, July 19th-  
20th, morning.

Lunenburg, Antioch, July 20th, after-  
noon; 21st, morning.

Brunswick, Liberty, July 26th-27th,  
morning.

West Brunswick, Bethel, July 27th,  
afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-  
10th, morning.

West Dinwiddie, Mansen's, August  
10th, afternoon; 11th, morning.

R. T. WILSON, P. E.



Many of the misfits and failures in  
both the spiritual and the material of  
life are due to doing the right thing—  
but just a little too soon or a little too  
late.

### PERSONAL AND OTHERWISE.

(Continued from 1st page.)

tabled almost unanimously. I analyze  
the vote, as follows:

1. Numbers were not willing to con-  
demn the Agents at all, believing, with  
Dr. Lafferty, that Dr. Barbee was a  
minister "against whom no just word  
of reproach could be uttered."

2. Some said by vote you have con-  
demned the *Midland Methodist* for agi-  
tation, why then agitate?

3. Others said by vote the resolution  
is not strong enough; a spade should  
be called a spade. As to a number of  
side influences, it is not proper now to  
speak. Holstein Conference ought to  
have put itself on record as denouncing  
the methods that were used to keep the  
Senate from knowing that a game of  
champerly was being played; and that  
a lobbyist was to get the meagre little  
sum of \$100,800 for his pious services.

I have sufficient confidence in the  
piety of the Church and the honesty of  
the General Conference to cause me to  
believe that the fraud will be de-  
nounced and the money returned.

I have no axe to grind. I have  
everything to lose at present and noth-  
ing to gain by agitation, but I am ready  
to lose all, even life itself, in the cause  
of righteousness.

My handwriting is very bad, and  
the fewest printers can print a whole  
article of mine accurately. Permit me  
to reconstruct two of the "granules" of  
your issue of April 24th. They were  
intended to read:

"Men often indulge in a bad spirit  
in a good cause. This is burning  
strange incense to the Lord."

"Verily, the sycophant and truckling  
rascal has his reward; but his success  
is only bloat."

The immense attendance at the Con-  
federate reunion in Dallas, Texas., esti-  
mated at one hundred and twenty-five  
thousand delegates and visitors, is an  
indication of the spirit of the South.  
It means that we are not ashamed of  
the record we made in the war of the  
States; that we still honor the lost  
cause; that we are not ashamed of hav-  
ing fought for the principles of the  
Constitution—the compact under which  
the Union was formed, and without  
which it would not have been formed.

But that such a meeting could be  
held in the United States without mo-  
lestation is evidence that we live in a  
free country; such an assemblage  
would have been prohibited in Russia.  
I am proud of living in a country  
where the people are king.



### REV. LEROY M. LEE, D. D.—A SHORT SKETCH.

BY REV. CHAS. H. BOGGS.

Amongst the men "who wrought well  
and nobly for the upbuilding of Metho-  
dism in Virginia there was no more  
powerful factor than Rev. Leroy M.  
Lee D. D., who laid his life and splen-  
did talents upon the altar of Christ.  
As a preacher, he had few, if any,  
equals in the Virginia Conference.  
Bishop George F. Pierce said on one  
occasion he "thought Dr. Lee the great-  
est preacher in Southern Methodism."

His exposition of the Scriptures were  
beautiful and clear in their simplicity.  
Many souls, led to Christ through his  
instrumentality, have greeted him in  
heaven. Frequently souls were hap-  
pily converted in the congregation

while he was delivering his message.  
As the editor of the Richmond Chris-  
tian Advocate for many years, he was  
easily "primus inter pares," and ex-  
erted an influence greater than any  
weekly journal of the Church. He  
stood for the support and defence of  
"the faith once delivered to the saints,"  
as held by the M. E. Church, South, and  
woe to the man who dared assail his  
Church, either in its polity or doc-  
trines. As a controversialist, Dr. Lee  
was without a peer in the Virginia Con-  
ference, and perhaps in our entire  
Church.

He wrote several books—"Advice to  
Young Converts," "The Life and Times  
of Jepee Lee," "The Great Supper Not  
Calvinistic," etc. If his editorials  
could be properly compiled they would  
make an interesting volume. Although  
he might be termed a self-made man,  
his writing was correct and clear his  
style elevated and pure. He told me  
that he never rewrote nor corrected  
his manuscript; that the life of his  
uncle—Jepee Lee—when being printed,  
the proofs being submitted to him for  
correction, were returned to the printer  
without any change.

In private and social life he was  
genial and captivating. Many a home  
was gladdened and benefited by his  
visits. He loved children, and was the  
true friend of young preachers, their  
advocate and counsellor. "We never  
shall see his like again."



### THE CHILDREN CANNOT WAIT.

The children of to-day will be our  
men and women of to-morrow. Their  
opportunity for gaining knowledge is  
fast fleeting. Once it is gone, it will be  
gone forever. They can't wait. What  
we do for them must be done quickly.  
The hope of Virginia rests and must  
rest upon the education of her young  
people, says the Fredericksburg, Va.,  
Free Lance. Education is the only  
means of elevating and broadening the  
individual. The constant elevating of  
the individual through the process of  
education is the only means by which  
we can hope to elevate and expand the  
business and social interests of our  
State. The day has passed when to  
simply know something about the  
"three R's" will suffice. The world is  
moving rapidly. Times are constantly  
changing and with these changes come  
increasing demands for knowledge.  
Neglect the education of the young to-  
day, and we seriously handicap them  
for the life to-morrow.

The Southern Farm Magazine is en-  
tirely correct when it says: "Now and  
then an invention in education is offer-  
ed. It is at first supposed to be some-  
thing entirely new. Investigation,  
however, shows that it offers no chance  
of reform, which must begin by placing  
the best teachers, and, consequently,  
the most expensive teachers, in the  
primary grades."

There is no solution of the problem  
of right education except through com-  
petent teachers, men and women of  
good sense, strong characters, culture  
and refinement. And the best of these  
must be placed in the schools where the  
masses of children are—in the primary  
schools. Cost money? Of course it  
will. But what else is our money for  
except for the good of our children?



## Religious News.

### REVIVAL AT WRIGHT MEMORIAL.

Sunday was an eventful day in the history of Wright Memorial church. The revival fire which has been burning upon the altars of this church broke out afresh in the Sunday school, and eight scholars consecrated hearts and lives to Jesus Christ.

At the morning service the pastor, Rev. G. H. McFaden, baptized twenty-two and received into church membership thirty-two members.

There was one profession at this service, and many requests for the prayer of God's people.

At the evening service the church was taxed to its utmost seating capacity, many being unable to gain admittance. Nine new members were received during the day. At this service Rev. A. L. Franklin preached with great power, and as a result fourteen precious souls came forward and found peace in Jesus the Saviour. Many heads of families were converted. It was a touching scene when husband and wife and daughter knelt together at the altar.

The meeting will continue through the week. Rev. Mr. Franklin, who is assisting the pastor, is a gifted and eloquent divine, and has before him a bright future.—Landmark.



### LAID TO REST.

The funeral of Rev. H. C. Cheatham at Cumberland Street Methodist church Sunday afternoon was attended by a vast concourse of the friends of the deceased minister. Seventeen of the active ministers of the Virginia Conference in this city and section occupied seats in the pulpit and chancel.

The services at the church were conducted by Rev. C. L. Bane, Rev. W. R. Proctor, Rev. J. K. Jolliff, Rev. Ernest Stevens, and Rev. John W. Crider. Rev. Dr. S. S. Lambeth, a life-long friend of Mr. Cheatham, having entered the ministry with him, and Rev. C. L. Bane delivered beautiful and eloquent tributes on his life work and character. During the service the following selections were rendered by the choir: "How firm a foundation, ye saints of the Lord," "Servant of God, Well Done;" solo, "Some Sweet Day, Bye and Bye," and solo and chorus, "We'll Never Say Good-bye in Heaven," led by Mrs. Dr. Farmer. The casket was literally covered with the most beautiful flowers. The interment was in Elmwood Cemetery, the following members officiating at the grave: Rev. C. W. Cain, Rev. C. H. McGhee, Rev. J. B. Merritt, and Rev. C. L. Bane. Following were the pallbearers: Rev. R. H. Bennett, Rev. W. Asbury Christian, W. W. Vicar, Frank Dusch, William F. Gregory, James E. Whitehurst, L. L. Hodges, and Captain M. J. Vellines.—Virginian-Pilot.



### PREACHERS' MEETING.

In the absence of the president of the Methodist Preachers' meeting of the city, Rev. Mr. Lipscomb, who has gone to Dallas, Texas, as a delegate to the General Conference, Rev. Mr. Guyer, vice-president, presided, and the opening prayer was made by Rev. E. P. Parham.

Rev. Mr. Comer gave an interesting account of the revival in progress at his church in Ettrick. Up to date over thirty additions have been made to the church membership there. The services continue this week.

From the other churches represented the usual reports were made. The spirit of brotherly love and mutual helpfulness is conspicuous here among our pastors. Yesterday a number of the brethren aided each other in the different churches. The work here continues to be encouraging and the pastors are happy and cheerful at the outlook. The absence of Revs. B. F. Lipscomb and S. C. Hatcher this morning was marked. They will attend the General Conference in Dallas, Texas. Some interesting things were said touching preaching and texts, etc. It was remarked on that the present day style of preaching differs from that of olden days, but the Gospel has not lost its power over men. Plainness and simplicity in style and practical manner in presentation makes it win its way to men's hearts to-day.

A pleasant meeting and one that was helpful was held this morning.



### MEMORIAL SERVICES.

The president, Rev. W. R. Proctor, presided at the Methodist preachers' meeting yesterday morning. Prayer was made by Rev. A. F. Franklin, of the Danville district, preacher in charge of the Danville circuit.

The most interesting feature of the meeting was the memorial services held in honor of the late Rev. H. C. Cheatham, an honored member of the association.

This was preceded by the reading of the following preamble and resolutions by Rev. W. Asbury Christian, which were adopted by a rising vote:

"Again we have been called to stand by the open grave of a member of this body, and again do we come to honor the memory of our departed brother. Last Monday he was with us, to-day he is gone. But in the death of Henry Clay Cheatham we recognize the hand of God, for He touched and he slept. But we do not sorrow as those who have no hope; our hope is great, for we believe he is absent from the body, but present with the Lord. The Gospel of the Son of God gives us our assurance for the future. Our sorrow comes from the sundering of humanities; our comfort comes from the remembrance of the life that was lived among us. Brother Cheatham was a man of great faith, and from this emanated those strong traits of character that made his influence felt wherever he went. Unwavering in his faith in the 'Truth' and its final triumph, he was unwavering in his devotion to what he conceived to be true. In the departure of our brother, a brave man has left us, a devoted Christian has been transplanted, and a great preacher and faithful minister has finished his work. He wore the white flower of a blameless life through all this tract of years, but we cherish his memory and hold in honor his name.

"As a further expression of our appreciation and love, we present these resolutions:

"First. That we extend to the family

of our brother our heartfelt sympathies, and pray that grace of God in our Lord Jesus Christ will comfort and sustain them.

"Second. That we request the Norfolk papers and the Church papers to publish this paper, and that a copy be sent to the family of our deceased brother, and that it be recorded upon our records.

"Third. That we appoint 11 o'clock to-day as the time for this preachers' meeting to hold a memorial service in honor of Brother Cheatham."

The hymn, "Nearer, My God, to Thee," was sung, and prayer was offered by Rev. W. P. Jordan.

Rev. J. B. Merritt spoke feelingly of Mr. Cheatham, saying that no truer or better man had ever lived; that he served the Church and his calling faithfully.

Rev. W. Asbury Christian spoke of his long knowledge and early association with the deceased, and said that the preciousness of his memory will never fade or grow old with him. Mr. Christian here related a touching incident which occurred at the funeral of his mother when he was only twelve years old, which occurred at Centenary Methodist church, Lynchburg, at which Mr. Cheatham officiated. He said that he was a man of great faith, and he shaped his whole life upon that faith. Whatever he conceived to be right he stood courageously for, even if it were at a personal loss or discomfort to himself. He was a preacher of great ability, and his holy, consecrated life and triumphant death has left a lasting influence for good upon the Church.

Eulogistic remarks on the character and life work of Mr. Cheatham of a most touching character were made by Revs. Daniel T. Merritt, George H. McFaden, John W. Crider, E. H. Rawlings, R. H. Bennett, Ernest Stevens, C. H. McGhee, George Wesley Jones and E. T. Dadmun, all of whom bore testimony to his faithful life as a Christian and his great ability as an expounder of the Word of God. A number of appropriate hymns were rendered during the most impressive service.

At the regular business meeting the following churches submitted brief reports through their several pastors:

Rev. C. W. Cain assisted Rev. E. H. Rawlings in the communion service Sunday at Monumental church and worshipped at the Court Street Presbyterian church at night.

Rev. C. L. Bane preached to the usual large congregation at Cumberland Street church and administered the sacrament of the Lord's Supper to a large number of communicants, being assisted by Revs. J. W. Crider, C. W. Pettit, and Rev. Mr. Wray. He received two members by certificate and had one conversion at night.

Rev. J. W. Crider preached at Huntersville at night. He said that the church is deeply grieved on account of the death of their pastor and gave visible signs of their sorrow at the service. He said they were greatly endeared to Mr. Cheatham, and the members are desirous of getting a young man to serve the church for the remainder of the Conference year, so as to be able to divide a portion of the salary with the family of Mr. Cheatham.

At Owens' Memorial Rev. Ernest Stevens held the usual services morning and night.

Rev. A. W. Sharpe, of West End church, Hampton, was present. He reported a good year on his charge.

Rev. E. H. Rawlings received six new members at Monumental church.

Rev. N. R. Smith had a pleasant day at Oaklette. He received three new scholars in the Sunday school.

Rev. George W. Jones had very large congregations at Trinity and very pleasant services.

Rev. R. H. Bennett preached at Epworth morning and night Sunday and received three new members by certificate.

Rev. J. N. Latham, at Park Place, and Rev. W. Asbury Christian, at Memorial, had interesting services. The latter preached on "The Marriage Relations" at night.

Rev. W. T. Green reported a fine Sunday school at Central church. He preached to a large congregation in the morning, spoke at the Y. M. C. A. in the afternoon, and preached at Gilmer-ton at night. He received four members at Central church—two on profession of faith and two by certificate.

At Lambert's Point Rev. C. H. McGhee received six members on profession of faith, baptized two adults and one infant.

At Queen Street church Rev. J. K. Jolliff received three members on profession of faith and one by certificate.

McKendree—Rev. W. R. Proctor had large congregation to hear him and received four new members by certificate.



### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.



### THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

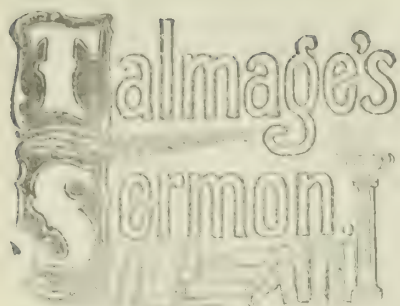
All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.



That prayer of an unhappy queen: "Oh, keep me innocent! Make others great!" that prayer of a great saint: "Give me, O Lord, a noble heart, which nothing earthly can drag down!" that prayer of a sinful yet saintly king: "Teach me to do the thing that pleaseth Thee, for Thou art my God. Let Thy loving spirit lead me into the land of righteousness"—those are among the best prayers I know.—Canon Farrar.





WASHINGTON. In this subject Dr. Talmage puts a glow of gladness and triumph upon passages of life that are usually thought to be somewhat gloomy; text, Zechariah xiv, 7, "At evening time it shall be light."

While "night" in all languages is the symbol for gloom and suffering, it is often really cheerful, bright and impressive. I speak not of such nights as come down with no star pouring light from above or silvered wave tossing up light from beneath—murky, hurrying, portentous, but such as you often see when the pomp and magnificence of heaven turn out on night parade, and it seems as though the song which the morning stars began so long ago were chiming yet among the constellations and the sons of God were shouting for joy. Such nights the sailor blesses from the fore-castle, and the trapper on vast prairie, and the belated traveler by the roadside, and the soldier from the tent, earthly hosts gazing upon heavenly and shepherds guarding their flocks afield, while angel hands above them set the silver bells a-ringing. "Glory to God in the highest and on earth peace; good will toward men."

What a solemn and glorious thing is night in the wilderness! Night among the mountains! Night on the ocean! Fragrant night among tropical groves! Flashing night amid arctic severities! Calm night on Roman campagna! Awful night among the cordilleras! Glorious night mid sea after a tempest! Thank God for the night! The moon and the stars which rule it are light-houses on the coast toward which I hope we are all sailing, and blind mariners are we if, with so many beaming, burning, flaming glories to guide us, we cannot find our way into the harbor.

My text may well suggest that, as the natural evening is often luminous, so it shall be light in the evening of our sorrows, of old age, of the world's history, of the Christian life. "At eventime it shall be light."

#### When the Sun Sets.

This prophecy will be fulfilled in the evening of Christian sorrow. For a long time it is broad daylight. The sun rides high. Innumerable activities go ahead with a thousand feet and work with a thousand arms, and the pickax struck a mine, and the battery made a discovery, and the investment yielded its 20 per cent, and the book came to its twentieth edition, and the farm quadrupled in value, and sudden fortune hoisted to high position, and children were praised, and friends without number swarmed into the family hive, and prosperity sang in the music and stepped in the dance and glowed in the wine and ate at the banquet, and all the gods of music and ease and gratification gathered around this Jupiter holding in his hands so many thunderbolts of power. But every sun must set, and the brightest day must have its twilight. Suddenly the sky was overcast. The fountain dried up. The song hushed. The wolf broke into the family fold and carried off the best lamb. A deep howl of woe came crashing down through the joyous symphonies. A one rough twang of

the hand or disaster the harpstrings all broke. Down went the strong business firm! Away went long established credit! Up flew a flock of calumnies! The new book would not sell! A patent could not be secured for the invention! Stocks sank like lead! The insurance company exploded! "How much," says the sheriff, "will you bid for this piano? How much for this library? How much for this family picture? How much? Will you let it go at less than half price? Going—going—gone!"

Will the grace of God hold one up in such circumstances? What has become of the great multitude of God's children who have been pounded of the flail and crushed under the wheel and trampled under the hoof? Did they lie down in the dust, weeping, wailing and gnashing their teeth? Did they when they were afflicted like Job curse God and want to die? When the rod of fatherly chastisement struck them, did they strike back? Because they found one bitter cup on the table of God's supply, did they upset the whole table? Did they kneel down at their empty money vault and say, "All my treasures are gone?" Did they stand by the grave of their dead, saying, "There never will be a resurrection?"

Did they bemoan their thwarted plans and say, "The stocks are down; would God I were dead?" Did the night of their disaster come upon them moonless, starless, dank and howling, smothering and choking their life out? No, no! At eventide it was light. The swift promises overtook them. The eternal constellations, from their circuit about God's throne, poured down an infinite luster. Under their shining the billows of trouble took on crests and plumes of gold and jasper and amethyst and flame. All the trees of life rustled in the midsummer of God's love. The night blooming assurances of Christ's sympathy filled all the atmosphere with heaven. The soul at every step seemed to start up from its feet bright winged joys, warbling heavenward. "It is good that I have been afflicted!" cried David. "The Lord gave, and the Lord hath taken away!" exclaims Job. "Sorrowful, yet always rejoicing," says St. Paul. "And God shall wipe away all tears from their eyes!" exclaims John in apocalyptic vision. At eventime it was light. Light from the cross! Light from the promises! Light from the throne! Streaming, joyous, outgushing, everlasting light!

#### The Glory of Old Age.

Again, the text shall find fulfillment in the time of old age. It is a grand thing to be young, to have the sight clear and the hearing acute and the step elastic and all our pulses marching on to the drumming of a stout heart. Midlife and old age will be denied many of us, but youth—we all know what that is. Those wrinkles were not always on your brow; that snow was not always on your head; that brawny muscle did not always bunch your arm; you have not always worn spectacles. Grave and dignified as you now are, you once went coasting down the hillside or threw off your hat for the race or sent the ball flying sky high. But youth will not always last. It stays only long enough to give us exuberant spirits and broad shoulders for burden carrying and an arm with which to battle our way through difficulties. Life's path, if you follow it long enough, will come under frowning crag and cross trembling causeway. Blessed old age, if you let it come naturally! You cannot hide it. You may try to cover the wrinkles, but you cannot cover the wrinkles. If the time has come for you to be old, be not ashamed to be

old. The grandest things in all the universe are old—old mountains, old rivers, old seas, old stars and an old eternity. Then do not be ashamed to be old unless you are older than the mountains and older than the stars.

How men and women will lie! They say they are forty, but they are sixty. They say they are twenty, but they are thirty. They say they are sixty, but they are eighty. Glorious old age if found in the way of righteousness! How beautiful the old age of Jacob, leaning on the top of his staff; of John Quincy Adams, falling with the harness on; of Washington Irving, sitting, pen in hand, amid the scenes himself had made classical; of John Angell James, to the last proclaiming the gospel to the masses of Birmingham; of Theodore Frelinghuysen, down to feebleness and emaciation devoting his illustrious faculties to the kingdom of God. At eventide it was light!

See that you do honor to the aged. A philosopher stood at the corner of the street day after day, saying to the passersby: "You will be an old man; you will be an old man. You will be an old woman; you will be an old woman." People thought that he was crazy. I do not think that he was. Smooth the way for that mother's feet; they have not many more steps to take. Steady those tottering limbs; they will soon be at rest. Plow not up that face with any more wrinkles; trouble and care have marked it full enough. Thrust no thorn into that old heart; it will soon cease to beat. "The eye that mocketh its father and refuseth to obey its mother the ravens of the valley shall pick it out, and the young eagles shall eat it." The bright morning and hot noonday of life have passed with many. It is 4 o'clock, 5 o'clock, 6 o'clock! The shadows fall longer and thicker and faster. Seven o'clock, 8 o'clock! The sun has dipped below the horizon; the warmth has gone out of the air. Nine o'clock, 10 o'clock! The heavy dews are falling; the activities of life's day are all hushed; it is time to go to bed. Eleven o'clock, 12 o'clock! The patriarch sleeps the blessed sleep, the cool sleep, the long sleep. Heaven's messengers of light have kindled bonfires of victory all over the heavens. At eventime it is light. Light.

#### The Latter Day of the Church.

Again, my text shall find fulfillment in the latter day of the church. Only a few missionaries, a few churches, a few good men, compared with the institutions leprous and putrified. It is early yet in the history of everything good. Civilization and Christianity are just getting out of the cradle. The light of martyr stakes, flashing up and down the sky, is but the flaming of the morning, but when the evening of the world shall come, glory to God's conquering truth, it shall be light. War's sword clanging back in the scabbard; intemperance buried under ten thousand broken decanters; the world's impurity turning its brow heavenward for the benediction, "Blessed are the pure in heart;" the last vestige of selfishness submerged in heaven descending charities and China worshipping Dr. Abee's Saviour; all India believing in Henry Martyn's Bible; aboriginal superstition acknowledging David Brainerd's piety; human bondage delivered through Thomas Clarkson's Christianity; vagrancy coming back from its pollution at the call of Elizabeth Fry's Redeemer; the mountains coming down; the valleys going up; "holiness" inscribed on horse's bell, and silkworm's thread, and brown thrasher's wing, and shell's tinge, and manufacturer's shuttle, and chemist's laboratory, and king's scepter, and nation's Magna Charta. Not a hospital, for there are no wounds; not

an asylum, for there are no criminals; not a prison, for there are no criminals; not an almshouse, for there are no paupers; not a tear, for there are no sorrows. The long dirge of earth's lamentation has ended in the triumphal march of redeemed empires, the forests harping it on vine strung branches, the water chanting it among the gorges, the thunders drumming it among the hills, the ocean giving forth with its organs, trade winds touching the keys and Euroclydon foot on the pedal.

I want to see John Howard when the last prisoner is reformed; I want to see Florence Nightingale when the last saber wound has stopped hurting; I want to see William Penn when the last Indian has been civilized; I want to see John Huss when the last flame of persecution has been extinguished. I want to see John Bunyan after the last pilgrim has come to the gate of the celestial city—above all, I want to see Jesus after the last saint has his throne and has begun to sing his triumph.

You have watched the calmness and the glory of the evening hour. The laborers have come from the field; the heavens are glowing with an indescribable effulgence, as though the sun in departing had forgotten to shut the gate after it. All the beauty of clouds and leaf swims in the lake. For a star in the sky, a star in the water; heaven above and heaven beneath. Not a leaf rustling or a bee humming or a grasshopper chirping. Silence in the meadow, silence among the hills. Thus bright and beautiful shall be the evening of the world. The heats of earthly conflict are cool; the glory of heaven fills all the scene with love, joy and peace. At eventime it is light—light!

#### Fulfillment at the End.

Finally, my text shall find fulfillment at the end of the Christian's life. You know how short a winter's day is and how little work you can do. Now, my friends, life is a short winter's day. The sun rises at 8 and sets at 4. The birth angel and the death angel fly only a little way apart. Baptism and burial are near together. With one hand the mother rocks the cradle and with the other she touches a grave.

I went into the house of one of my parishioners on Thanksgiving day. The little child of the household was bright and glad, and with it I bounded up and down the hall. Christmas day came, and the light of that household had perished. We stood, with black book, reading over the grave, "Ashes to ashes, dust to dust."

But I hurl away this darkness. I cannot have you weep. Thanks be unto God, who giveth us the victory at eventime it shall be light! I have seen many Christians die. I never saw any of them die in darkness. What if the billows of death do rise above our girdle, who does not love to bathe? What though other lights do go out in the blast, what do we want of them when all the gates of glory swing open before us and from a myriad voices, a myriad harps, a myriad thrones, a myriad palaces there dashes upon us "Hosanna! Hosanna!" Throw back the shutters and let the sun in," said dying Scoville McCullum, one of my Sabbath school boys. "Throw back the shutters and let the sun in." You can see Paul putting on robes and wings of ascension as he exclaims: "I have fought the good fight! I have finished my course. I have kept the faith!"

Hugh McKail went to one side of the scaffold of martyrdom and cried "Farewell sun, moon and stars! Farewell all earthly delights!" then went to the other side of the scaffold and cried

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 55. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)

5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

5:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays and Fridays, connecting at Lester Manor with stage for Walkerton and Tappahannock Tuesdays, Thursdays and Saturdays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

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SCHEDULE IN EFFECT MAR. 2, 1902.

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:20 P. M.	10:37 P. M.—Lv. Richmond.
3:00 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	3:34 A. M.—Lv. Raleigh.
10:25 P. M.	6:20 A. M.—Ar. Hamlet.
10:35 P. M.	6:40 A. M.—Lv. Hamlet.
8:50 A. M.	4:55 P. M.—Ar. Atlanta.
2:00 A. M.	9:35 A. M.—Ar. Columbia.
1:05 A. M.	8:40 A. M.—Lv. Columbia.
4:40 A. M.	12:05 P. M.—Ar. Savannah.
7:52 A. M.	2:50 P. M.—Ar. Brunswick.
9:25 A. M.	3:40 P. M.—Ar. Fernandina.
9:05 A. M.	3:50 P. M.—Ar. Jacksonville.
10:50 A. M.	5:10 P. M.—Ar. St. Augustine.
3:15 P. M.	10:00 P. M.—Ar. Tallahassee.
1:48 P. M.	12:10 A. M.—Ar. Ocala.
5:10 P. M.	7:20 A. M.—Ar. Orlando.
5:40 P. M.	5:00 A. M.—Ar. Tampa.
7:15 P. M.	6:0 A. M.—Ar. Port Tampa.
10:50 P. M.	8:10 A. M.—Ar. Miami.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:25 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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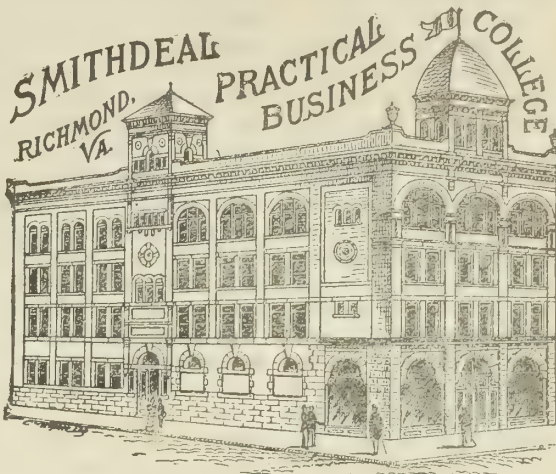
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## DR BRIGGS ON EPHRAIM AND DR. PALMORE.

Dr. C. H. Briggs, in the Nashville Advocate of February 27th, not being satisfied with wiping up the earth with Ephraim, the hen-pecked husband of a W. C. T. U., for giving his views of the W. C. T. U., and telling what he and his Sally Ann seen and heard at Conference, proceeds to demolish Dr. Palmore for publishing Ephraim's article, and for publishing the fact that his children by adoption, his New Century Knights, voted him second to Washington as their ideal of manhood. As to Dr. Briggs' charge against Dr. Palmore of infallibility, I find in the Minutes of the Southwest Missouri Conference of 1895, that the committee on books and periodicals adopted the report of the editorial committee, which is in part as follows: "After careful and prayerful investigation of the editorial management, and a full statement of the objections thereto, and Bro. Palmore's answer, we find ourselves in deeper sympathy with the editor in his efforts to meet the wants of this critical age, and we are well assured that it is utterly impossible to make a paper that would exactly suit every faction that may arise in the Church, but we do hereby express our confidence in the sincerity and integrity of Dr. Palmore in his effort to make the St. Louis Advocate the ideal religious paper."

As to the charge that the St. Louis Advocate is no longer a true exponent of missionary Methodism, the Minutes of 1899 show that the minority report of the committee on books and periodicals was substituted for the majority report, and adopted by a yea and nay vote of 81 to 54. This minority report recognizes the St. Louis Advocate as the organ of the Conference, and the principal medium through which the Church news is conveyed, and Dr. Briggs was the man who made the motion to lay the minority report on the table, which motion was lost. Furthermore, at our last annual Conference Dr. Palmore was the only clerical delegate to the General Conference that was elected on the first ballot. As to Dr. Briggs' so-called sneering screeds, I am personally acquainted with many of them, and the most of the others by reputation, and as far as I am informed they are the peers of Dr. Prichett and Judge Rich. The action of these three Conferences indicate very plainly that Dr. Briggs has made charges that he cannot prove. Admitting that free discussion is unknown in the columns of the St. Louis Advocate, and that the paper has degenerated into a personal organ of the editor, if I am correctly informed, Dr. Hoss is a close second to Dr. Palmore, if he is not actually and rightfully entitled to first honors, and Dr. Hoss does not owe his position as editor to the fact that he invested \$22,500 in the paper, but to the choice of his brethren—and, in fact, I have seen it stated that the Nashville Advocate had lost six (6,000) thousand subscribers since Dr. Hoss took possession of the editorial chair, and that this loss was largely, if not entirely, caused by the arbitrary position taken and the course pursued by Dr. Hoss in the cases of Drs. Kelley, Steel and Barbee. While Ephraim may possibly have had a diseased and depraved imagination,

and his article may not be impervious to criticisms, a careful reading of Ephraim's and Dr. Briggs' articles ought to convince and satisfy any unbiased and unprejudiced reader, that if Dr. Briggs did not possess a diseased and depraved imagination, there was a vicious, malicious, unchristian spirit and feeling indicated, if not actually expressed in Dr. Briggs' article that is not found in Ephraim's. My platform is, no more Bishops at present; give each presiding elder from 35 to 40 appointments; make presiding elders ineligible for more than four years' service in eight consecutive years; an unconditional tender of the money to Congress; elect new Book Agents, Book Committee, and editor of Nashville Advocate; against retiring Bishops on full salary; a thorough and exhaustive examination of the Publishing House business, books, properties, and interests in all of its branches and dependencies, giving the actual cash value of all assets. Such an examination and a report of the facts to General Conference is absolutely necessary to enable General Conference to act intelligently and advisedly in the premises.

WM. J. CATRON.

Neosho, Mo.

## WASHINGTON LETTER.

The Senate Committee on Post-Offices may be said to be sitting as a jury to determine whether a man that gets under the influence of intoxicants is fit to be a postmaster. The President has, in effect, recently decided both ways, in the case of the same man, whose case is now before the Senate committee. Several months ago the President re-appointed Mr. J. W. Mullen postmaster at Charlotte, N. C. Before the Senate acted upon his nomination Mr. Mullen came to Washington, and it was said, became intoxicated—he says he only took a few "social drinks." The matter was brought to the President's attention, and he withdrew the nomination from the Senate. Then a delegation of Mullen's friends came to Washington and succeeded in getting the President to again send the nomination to the Senate. That stirred up the temperance people of North Carolina, and they began to send protests to Washington against the confirmation of the nomination, and Senator Simmons, of that State, laid the protests before the President and the Senate committee. There the matter stands, but the verdict is looked forward to with interest.

Another Washington minister has attacked the growing practice of social entertainments on the Sabbath, and more must follow, unless they are willing to remain silent while the influence of the Church is being steadily undermined by these entertainments, which many who were at first shocked by are now regarding with tolerance, and in which the number of participants are all the time increasing. Dr. Alfred Harding, pastor of St. Paul's P. E. church, intends to be one of the active fighters of this insidious evil. In a sermon, the text from the words of Christ, "Ye shall be witnesses unto Me," he unsparingly denounced the hypocrisy that prevails among the society people of Washington and all our large cities, who pretend to be Christians, and said particularly of those of the

national capital: "There is no more beautiful witness for Christ than the example of a simple Christian life. What witness is there for Christ in the example set to-day by the fashionable set of the national capital, who claim to be followers of God, and yet hold their dinner parties and wine suppers on the Sabbath day? They utterly set at naught the commandments of God regarding the keeping sacred of His day, and make those in their employ perform unnecessary duties. They carry on their work and pleasures as though there were no Sunday. As the world looks at these people will it see in their lives anything that witnesses for Christ? Surely there is a swift condemnation and a terrible punishment in store for these people."

The Reform Bureau has filed a certificate of incorporation in the office of the Recorder of Deeds of the District of Columbia. The incorporators are Rev. F. D. Power, Rev. A. S. Fiske, and Rev. Wilbur T. Crafts. The bureau will be governed by a board of seven directors, who shall hold office for life, and the following are named as directors: L. T. Yoder, J. J. Porter, J. W. Houston, L. A. Connor, A. H. Ames, and the incorporators. The object of the bureau is to promote those Christian reforms on which the churches sociologically agree, while theologically differing, such as the defence of the Sabbath and of purity, the suppression of gambling, intemperance, political corruption, and the substitution of arbitration and conciliation for both industrial and international law.

Mr. E. G. Blodgett, of Atlanta, Ga., who is visiting Washington, thinks his city has a model law for the regulation of the liquor traffic. Speaking of it, he said: "Atlanta has the best regulated traffic in spirituous liquors of any city of its size, I should say, in the United States. In the first place, saloons are restricted to the business area of the city, and as the tax is \$1,000 a year, the places are in the hands of a set of men who are interested in maintaining orderly establishments. They cannot open their houses before 6 o'clock in the morning, and must close promptly at 10 at night. There is no such thing as selling drinks on Sunday. The saloon keepers obey the law to the letter because a second conviction means the sure revocation of their license."

Mr. D. J. Roberts, foreman of a division of the Government Printing Office, in the course of a conversation about the late Dr. Talmage, said: "There are some who have expressed a doubt as to the sincerity, the true Christian spirit, of the late Dr. T. De Witt Talmage, but some years ago I had ample proof of both. In 1890 I was chairman of the committee on entertainment of a teacher's institute being held at Osage City, Kan., and had secured the services of Dr. Talmage as a lecturer. It chanced that the night before the doctor's arrival there had been an attempted burglary in the little city, then consisting of 5,000 or 6,000 inhabitants, in which a dozen or more shots were exchanged between the burglar and the citizen whose house was being robbed. There was a lamp burning dimly in the room, and when the citizen's wife woke her husband, saying, 'There is a man in the house!' he began shooting. The first

shot extinguished the light. The only shot that took effect desperately wounded the burglar in the groin, though six bullets perforated the pillows of the bed. The wounded burglar was carried off to jail. Dr. Talmage arrived the evening before his lecture, and about 10 o'clock I asked him if he would like to go and see the wounded prisoner. He assented, and we went to the jail. The prisoner would give no name but 'Jim.' 'Here's Dr. Talmage, Jim,' said I, 'and he wants to know your name.' 'Jim,' said the prisoner; 'that's enough.' 'Would you like to have the Doctor pray for you?' I asked. 'Yes,' he said, and then turning to Dr. Talmage, he added, 'I know you, Doctor; I've heard you preach in Brooklyn often.' The Doctor knelt and prayed fervently for the prisoner for fifteen minutes or more, and later we returned to the hotel. The next morning I went again to the hotel about 8 o'clock and asked if Dr. Talmage had yet arisen. 'He has just retired,' said the hotel clerk. 'After you left last night he went back again to the jail and stayed with that burglar until 7 o'clock this morning.' I was satisfied that none but a true Christian who believed what he taught would thus sacrifice a night's rest to succor and console an unknown criminal. After his engagement with us the Doctor went on to Winfield, Kan., where he had another lecture engagement. On his return, as the train stopped at our little city, the Doctor leaned out of the car window and asked a youngster: 'My boy, did the burglar die?' 'Yes, sir,' answered the boy, and then added, 'Say, mister, was that your brother?'

Rev. George Buckler, of this city, told this story of his acquaintance with Dr. Talmage, which shows a characteristic side of the man: "A few months ago I held a series of interdenominational evangelistic services in two of our local theatres, and I wanted Dr. Talmage to preach the initial sermon. I had never met him then, and the stories I had heard of the big prices he demanded for his preaching recurred to me, and it was not without some misgiving that I went to see him. But the recent reception of Prince Henry of Prussia to our American shores was not more royal than that accorded the obscure local preacher in the palatial study of this ambassador of the King of kings. He was very kind. He was more than kind; he was pleased with my plan, and he agreed to preach the opening sermon. When I broached the subject of pay for his services his genial countenance assumed an expression, half of pain and half of amusement, and then followed a bit of colloquy I shall never forget. 'Why, my boy, I wouldn't accept a penny. I don't take money for preaching the Gospel.' And then I began to get a glimpse of this great heart. It was my turn now to become amused at the ridiculous stories I had heard concerning this man. He was so kind, so good, so genial and affable, and placed me so much at home with him that I asked: 'Well, Doctor, where do you get your money, then?' He laughed good-naturedly and said: 'I lecture, and I am paid for lecturing, and paid well. Then I have an income from my paper and from other sources. But I take no pay for preaching.'



Dr. Henry Van Dyke, professor of English literature at Princeton University, and for nearly twenty years pastor of the famous old Brick Presbyterian church, of New York city, who has been in Washington in connection with the work of the Revision Committee, preached this week at the Church of the Covenant to the largest congregation ever gathered in that edifice. His theme was Resurrection, and his text St. Paul's words to the Colossians: "If thou, then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God."

Representative Greene, of Massachusetts, thus spoke his sentiments recently to several acquaintances at the Capitol: "If two glasses were put before me, one holding champagne, the other holding poison, and I were forced to drink, I believe I should choose the latter; thus strongly do I feel on the drink question. When I was first elected mayor of Fall River I went to one of our prominent clubs. 'A cocktail for you, Mayor?' said one of my friends soon after I entered. 'No,' I answered. 'What, our mayor will not drink?' he retorted. 'No,' I reiterated. Ten years afterward I saw the same man again. His eyes were bloodshot, his nerves were unstrung, and his hand shook so badly that he could hardly have lifted a glass to his lips. It was one of the best temperance lectures I ever heard. I can't understand how men enjoy drinking at dinner. It disqualifies them for enjoyment of the feast and for the programme of intelligence that follows."

A bill has been introduced in the United States Senate to close all places of business on Sunday, except those of necessity. Under this classification every industry would come to a full stop excepting those of public utility, such as gas companies, electric lighting and power companies and street cars, and private enterprises, except eating houses, apothecaries for the sale of medicines, undertaking establishments, or places kept for charity or necessity in general would be closed. It would put a stop to the Sunday trade in flowers, candies, soda water, and to the early open hours of groceries and other places of domestic supply. There are arguments pro and con in regard to the new bill, but the general consensus of opinion is that such a law would make Washington a model Sabbath city and a good example to the rest of the country. At the present time it is better in respect to Sunday closing than other cities of its size, and almost as careful in this regard as the more strict of the Canadian cities, where Sunday observance has its best exemplifications.

The National Reform Bureau is doing its best to get the bill passed, and there are strong hopes of success. One of the arguments against it is that it will close up the small meat and grocery shops which keep open a few hours on Sunday morning to supply the wants of the wage earners who get their weekly pay on Saturday night; but if it does this there is apt to be a good result, for besides giving the trades people a rest it will probably result in a renewed effort on the part of the wives of the wage earners to see that the Sunday marketing is done on

Saturday night before the wage is spent for liquor, as is often the case, leaving but little for the Sunday morning store purchasers.

The proposed change has met with the heartiest approval among the labor element, and several of the local unions have endorsed the bill. The local cigar makers' union has unqualifiedly come out in favor of the legislation, and will do all in its power to make the law an assured fact, although it might be supposed that they would be opposed to it as it would cut off the Sunday sale of cigars—a large item to the trade. The street car men are in favor of a suggested change which will give them more rest on Sunday by a revision of the schedules so that there will not be so many cars in service.

There is much that might be said in regard to the enforcement of the law for Sunday closing as practiced in other cities as compared to Washington. In some cities the only law that is enforced is that relating to Sunday liquor, and in New York the work of the reformers is being stultified by the way the police, who are not in sympathy with the movement, are making the reform obnoxious. They take pains to close up all the small stores and to make the whole matter one of the greatest inconveniences to the poorer voter, while they are equally particular to let the rich man in his club have all the license that he wants on Sunday as on any other day. This results in a class prejudice, and the real voter of the city, when he gets a chance, will go against the reform element if only to get even with the upper class that has its own way, and which, when it comes to voting, does not control anything at all. Boston is also going through the same regime, and her Sunday "blue laws" are being enforced with a view to making them distasteful. For example, last Sunday no shaving was permitted, even in a man's hotel room, no cigar, candy or fruit could be secured, no dentistry work done, and no pictures taken, and in all of these cases it was the poor but earnest voter who was struck at, so that the inconvenience he suffers will make him vote to change it. The edict has already gone forth in Boston that next Sunday the liverymen will not be allowed to hire horses or vehicles for any purpose.

Washington, on the other hand, has no strictly voting class, as there is no suffrage here whatever, and the law will be tempered with justice and equity in its enforcement, making of the national capital the ideal Sunday city of the country.

Lady (scolding small boy who has been robbing a bird's nest): "O, you cruel boy, to take those eggs from the nest! Think of the poor little mother bird, and—"

Boy: "The mother bird's dead!"

Lady: "How do you know that?"

SIXTY YEARS OF POPULARITY is the record of Painkiller (Perry Davis'), but the shops are full of imitations made to sell upon the great reputation of the genuine; be cautious, therefore, when you ask for a bottle to see that you get the genuine. An unfailing remedy for coughs, colds, bronchitis.

If I ever feel like envying any one, it is not the world-famous author, but some serene, devout soul, who has made the life of Christ his own, and whose will is the divine will.—J. G. Whittier.

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United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

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The book sells at 25 cents, postpaid, or \$2.40 per dozen, by freight, express, or post, at expense of the seller. Order of R. N. Price, Morristown, Tenn.



(Continued from page 10.)

"Welcome, God and Father! Welcome, sweet Jesus Christ, the Mediator of the covenant! Welcome, death! Welcome, glory!" A minister of Christ in Philadelphia, dying, said in his last moments, "I move into the light!" They did not go down doubting and fearing and shivering, but their battlecry rang through all the caverns of the sepulcher and was echoed back from all the thrones of heaven. "O death, where is thy sting? O grave, where is thy victory?" Sing, my soul, of joys to come.

I saw a beautiful being wandering up and down the earth. She touched the aged, and they became young; she touched the poor, and they became rich. I said, "Who is this beautiful being wandering up and down the earth?" They told me that her name was Death. What a strange thrill of joy when the palsied Christian begins to use his arm again, when the blind Christian begins to see again, when the deaf Christian begins to hear again, when the poor pilgrim puts his feet on such pavement and joins in such company and has a free seat in such a great temple! Hungry men no more to hunger, thirsty men no more to thirst, weeping men no more to weep, dying men no more to die. Gather up all sweet words, all jubilant expressions, all rapturous exclamations; bring them to me, and I will pour upon them this stupendous theme of the soul's disenthralment! Oh, the joy of the spirit as it shall mount up toward the throne of God, shouting: "Free! Free!" Your eye has gazed upon the garniture of earth and heaven, but eye hath not seen it; your ear has caught harmonies uncounted and indescribable—caught them from harp's trill and bird's carol and waterfall's dash and ocean's doxology—but ear hath not heard it. How did those blessed ones get up into the light? What hammer knocked off their chains? What loom wove their robes of light? Who gave them wings? Ah, eternity is not long enough to tell it, seraphim have not capacity enough to realize it—the marvels of redeeming love! Let the palms wave; let the crowns glitter; let the anthems ascend; let the trees of Lebanon clap their hands—they cannot tell the half of it. Archangel before the throne, thou failest! Sing on, praise on, ye hosts of the glorified, and if with your scepters you cannot reach it and with your songs you cannot express it then let all the myriads of the saved unite in the exclamation: "Jesus! Jesus! Jesus!"

#### The Light of Eventide.

There will be a password at the gate of heaven. A great multitude come up and knock at the gate. The gatekeeper says, "The password." They say, "We have no password. We were great on earth, and now we come up to be great in heaven." A voice from within answers, "I never knew you." Another group come up to the gate of heaven and knock. The gatekeeper says, "The password." They say, "We have no password. We did a great many noble things on earth. We endowed colleges and took care of the poor." The voice from within says, "I never knew you." Another group come up to the gate of heaven and knock. The gatekeeper says, "The password." They answer, "We were wanderers from God and deserve to die, but we heard the voice of Jesus"—"Aye, aye," says the gatekeeper, "that is the password! Lift up your heads, ye everlasting gates, and let these people come in." They go in and surround the throne, jubilant forever!

Ah, do you wonder that the last hours of the Christian on earth are illuminated by thoughts of the coming glory? Light in the evening. The medicines

may be bitter. The pain may be sharp. The parting may be heartrending. Yet light in the evening. As all the stars of the night sink their anchors of pearl in lake and river and sea so the waves of Jordan shall be illuminated with the down flashing of the glory to come. The dying soul looks up at the constellations. "The Lord is my light and my salvation; whom shall I fear?" "The Lamb which is in the midst of the throne shall lead them to living fountains of water, and God shall wipe away all tears from their eyes."

Close the eyes of the departed one; earth would seem tame to its enchanted vision. Fold the hands; life's work is ended. Veil the face; it has been transfigured.

Mr. Toplady in his dying hour said, "Light." Coming nearer the expiring moment, he exclaimed with illuminated countenance, "Light!" In the last instant of his breathing he lifted up his hands and cried: "Light! Light!"

Thank God for light in the evening! [Copyright, 1902, Louis Klopsch, N. Y.]

#### Mrs. Cleveland's Democracy.

A lady who knew Mrs. Cleveland quite well met her at the Grand Central station in New York recently fairly laden down with parcels.

"You look like a real old fashioned Santa Claus," she said to Mrs. Cleveland.

"Oh, no, not quite that," was the reply, "for I have no toys in my parcels. They are filled with fruit that I am taking out to where I am staying, because they are very fond of these particular things, and they can't be had out there."

When Mrs. Cleveland left the train, her friend thought that she would give pleasure to the brakeman by telling him that he had "entertained an angel unawares."

So she said, "Did you see that lady on the platform with all those parcels?"

"Yes," said he. "What of her?"

"That's Mrs. Cleveland." The man refused to believe her. He could not believe that the wife of the ex-president, almost struggling with parcels, would be traveling alone in an ordinary day coach. Such simple democracy passed his belief.—Ladies' Home Journal.

#### The Story of a Fad.

A good fad story is told by himself of Louis Wain, the painter of cats. This artist says he doesn't care much for the talent which he exercises with so much ease. What he has been strongly attracted to at various times are music, science and gem collecting. Fortunately the last hobby, instead of ruining the artist, as it only too readily might have done, inspired him to greater efforts in the direction of his real work.

"It became necessary," he says, "to work very hard at them (drawing of cats) to make the money to get the gems I wanted to buy, for I saw a quick and ready fortune was to be made out of precious stones when well matched and paired, and week after week I speculated and carried home my treasures, and week after week my cats developed with more character and vim, and gradually I recovered all my interest in my drawing until at last a bad bargain in gems made me put them aside altogether as a bad gamble and throw myself into my cats for good and all, having well learned my life's lesson and realized the value of a hobby as an incentive to work only."

He who would contented be Little slights must never see; Putting self in second place Yields a wealth of gentle grace Nothing else can ever give.

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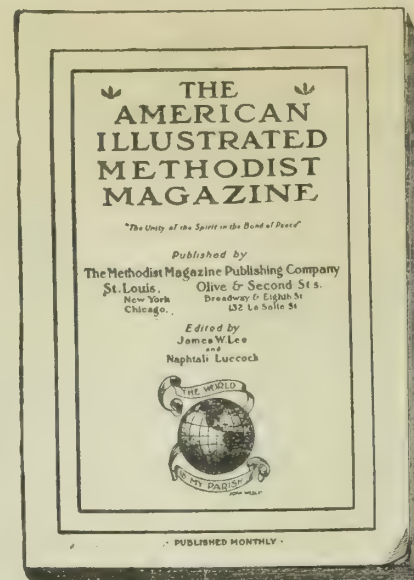
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Send price of renewal for one year, and date of your subscription to our paper will be extended, and the American Illustrated Methodist Magazine will be sent you for twelve months.

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ORGANIZED 183

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A VALUABLE REMEDY FOR LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE. STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

DR. DAVID'S LIVER PILLS are offered to the public as the best cure for a disordered liver known, and but one trial is needed to convince the most skeptical of this fact.

These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

The verdict of everybody that has taken Dr. David's Liver Pills is, "They are the best and most pleasant Pills I ever took." All sufferers should give them a trial. Price 25 cents a box; five boxes for \$1.00. For sale everywhere. Ask for Dr. David's Liver Pills, and have no other. Sent by mail on receipt of price.

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IF YOU SEND US A MAIL ORDER WE WILL

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# The Blackstone Guano Company

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MANUFACTURERS OF HIGH-GRADE FERTILIZERS.



  
BRANDS

... FOR TOBACCO. ...

**Bellefonte**

4 to 5—8 to 10—2 to

**Hard Cash**

2½ to 3½—8 to 10—2 to

**Standard**

2 to 3—8 to 10—2 to

**Alliance**

2 to 3—8 to 10—2 to

FOR CORN AND COTTON

**Highland**

1 to 2—10 to 12—2 to



The Blackstone Guano Company commenced the manufacture of their celebrated brands of Fertilizers in 1884.

Since that time the demand for them has steadily increased every year, and we believe that the reason for this increased demand for the goods is due to the fact that all of these Brands have every year exceeded their guaranteed analysis in commercial value. For instance, the guaranteed analysis on—

Blackstone Standard	is \$15.20,	but it actually runs \$16.54
Alliance	" 15.20,	" " " 17.71
Hard Cash	" 16.70,	" " " 18.96
Bellefonte	" 21.20,	" " " 23.59

This shows that the average excess on the above Brands is \$2.12½ per ton, which is not only greater than any other factory gives you, but is more than we have ever given before.

For prices, write to

**BLACKSTONE GUANO COMPANY,**

Blackstone, Virginia.

AGENTS WANTED AT EVERY DEPOT.



## SOUTHERN

## METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 10.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MAY 15, 1902.

ONE DOLLAR A YEAR.

For the information of brethren who may take subscriptions in their congregations for the Orphanage during the month of June, I give the instructions of the Executive Committee under which I prosecute my work:

## VIRGINIA CONFERENCE ORPHANAGE.

At a meeting of the Executive Committee of the Virginia Conference Orphanage, held in Richmond, the following was approved, with the recommendation that the plan herein suggested be adopted wherever practicable.

We wish it to be known that the Virginia Conference Orphanage is to be a great institution, in which little children that are friendless shall find a Christian home, be educated and taught some useful employment, so that at the age of eighteen years or earlier, they may go out into the world prepared for the battle of life.

There can be no worthier object of charity than to aid the homeless suffering children that cry out to us in their sorrow.

The Orphanage is to be located in the City of Richmond. Therefore, Richmond should lead the Methodists of Virginia in their contributions. People everywhere will measure the value of this Institution by what Richmond is willing to give. The Methodists of Virginia are waiting to do something great in this work of helping the helpless. The trustees have determined to undertake to raise \$200,000 for the Orphanage. Richmond must lead with a subscription of \$20,000. This should be exclusive of site. We suggest the following plan of work:

1. That the Financial Agent, Rev. J. T. Mastin, visit and present the claims of the Orphanage to, and organize societies in, every congregation in the Virginia Conference; that the officers of these societies be a president, a vice-president, if desired, a secretary and treasurer; that the object of these societies be (1) to look after the interests of the Orphanage in the community in which they work; (2) to keep a roll of the needy children in the community, and to report to the Executive Committee of the Orphanage any who need a home; that the membership of these societies be composed of all who contribute to the Orphanage.

2. That an effort be made to secure a contribution from every member and friend of the Methodist Church in the bounds of the Virginia Conference.

3. That we ask our subscribers to pay cash whenever convenient. This would

greatly aid the Trustees, as it is desired to begin building at once, and it has been determined not to go into debt. When this is not convenient, let all subscriptions of \$25 or more be closed by notes at, say, six, twelve, eighteen and twenty-four months, without interest, if agreeable to subscribers, and subscription of less than \$25 be paid in, say, monthly installments through envelopes, running through the period of two years.

4. That a central organization be formed in every city and county, com-

will make sacrifices in order that they may attend unto it. A canvass in the interest of the now lonely one rarely finds a deaf ear.

But does an eleemosynary institution appeal to the business man? The man of business activity is ever ready to listen to projects which promise present profit. But the man of affairs, moved by far-seeing sagacity, must find full assurance of a rich harvest for any investment he may make. In the establishment and maintenance of an orphanage he finds this assurance

strong arm of support, which will bear them over the quicksands to be found in all communiaies, and they soon grow to be consumers, and thus create demand for the varios products found in the stores of the proprietors of the warehouses, whose stock must be unloaded upon the people to reap a profit. Many of our best business men were orphans, left without fortune or relatives in whom was reliance. The wives of some of our best business men were trained in orphanages and live to testify to the Heaven-sent blessing which saved them from the bosom of destruction. Passing over the possibility of his own progeny being cast upon the charities of the humane, the business man cannot fail to foresee the grand possibilities which must result from such an organized effort as will be realized in the establishment and maintenance of the Virginia Conference Orphanage, thus converting from the destiny of vagrancy creatures who become not only ornaments to society, and who take an active part in making the wheels go round, but they bear upon their brows the imprint of the finger of the Almighty.

Business men, down with the dust, and thus lend unto the Lord.

AUGUSTUS WRIGHT.

Petersburg, Va.

## IN ONE YEAR WE SPEND

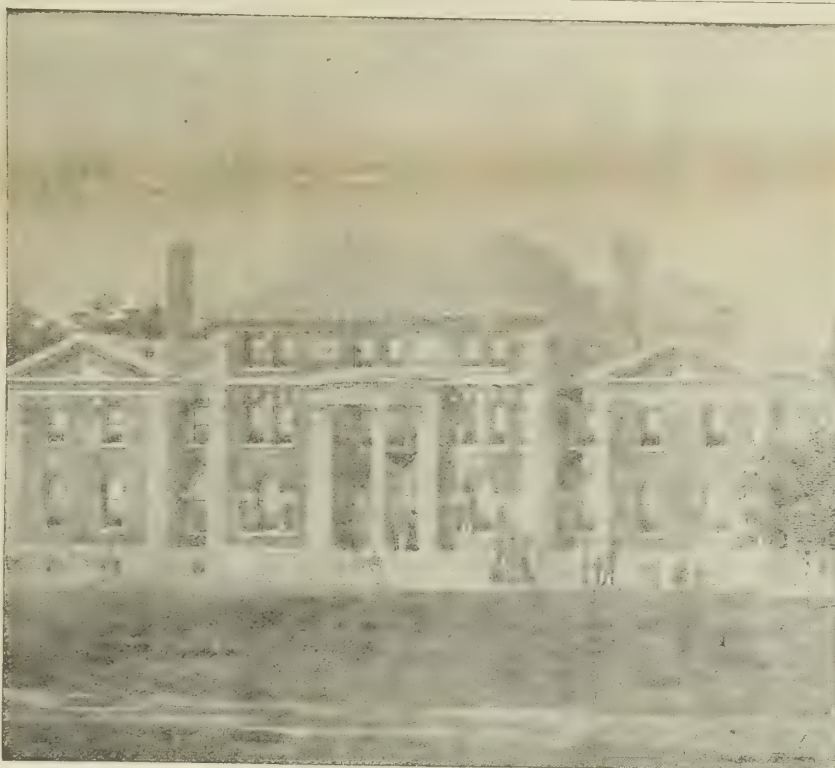
For Foreign Missions ...	\$ 5,000,000
For Church Work .....	100,000,000
For Amusements .....	400,000,000
For Jewelry and Plate ..	700,000,000
For Tobacco .....	800,000,000
For Liquor .....	1,400,000,000

—Epworth Era.

[Read that, and as one of the 90,000 Methodists of the Virginia Conference say I will give a part—just a small part—of what I spend each year for amusements or luxury to help the homeless children of Virginia. Stop! Determine now what the per cent. shall be.]

More dear in the sight of God and His angels than any other conquest is the conquest of self, which each man with the help of heaven can secure for himself.—A. P. Stanley.

“Oh, burdened with the weight of sin,  
And worn with many a care,  
Here drop thy load, the sunrise road  
Is open at thy prayer.  
Return, return to Bethlehem,  
The angels wait thee there!”



THE ADMINISTRATION BUILDING,

Which will be paid for by the Methodists of “The Cities by the Sea” and surrounding Counties - Cost, \$22,000.

posed of the officers of the several local organizations.

J. W. BLEDSOE.

Chairman Executive Committee, Virginia Conference Orphanage.

W. B. BEAUCHAMP, Secretary.

Please forward all subscriptions and money to me by July 1st. My address is Station B, Richmond, Va.

J. T. MASTIN, Financial Agent.

## THE VIRGINIA CONFERENCE ORPHANAGE FROM THE STAND-POINT OF A BUSINESS MAN.

As to the universal popularity of the claims of such a charity there can be but one opinion. The cry of the orphan is always heard and men and women

in the proposed amelioration of a condition which is always present in any community.

The man of means hesitates to embark his capital where there may be occasion to read the riot act. He finds his encouragement in making his bed where good order reigns, where the folks love their neighbors as themselves, and where they make men and women of worth and character out of the waifs who would otherwise float on the surface of the occasion until, in the very swim of unkempt destiny, they sink to the bottom of degradation, and utter despair. Extend to them the hand of friendship, lend to them the



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

There was a habit among the girls in Hope college that winter of saying smart things about one another and a fashion for epigrammatic flings at the teachers and things in general that was not commendable. A few girls, like Freeda, never indulged in the habit. "It is not wit; it is a kind of whiplash talk that stings afterward," she would say. And yet even Edward, who was the poorest kind of talker himself, found himself attempting the same style of repartee whenever he met Freeda's roommate. She answered him, but, more than that, interested him in her. She had a serious side to her character that appealed to him. She had a shelf next to his in the laboratory, being one of the few girls taking a full course in chemistry, and very often during their experiments on test problems Edward would find occasion to help her. He was an expert in laboratory work, having kept up his practice through the preceding summer. He was planning to be a doctor, and Miss Seton more than once declared her intention to study for the degree of M. D.

"I don't want to teach or go into music or any of those things," she used to say. "I want a profession that calls for nerve and has some discoveries possible in it."

Edward Blake did not reason very profoundly over the facts, as they became more and more facts, while the term drew to its close and commencement was near. But that is not saying that he did not know what the facts were. And it is true of him that, being of the character he was, he was disturbed more deeply than he cared to confess. For the first time in his life he experienced a feeling that threatened to interrupt his other ambitions. He had always sneered quietly, all to himself, at the few men in college who had danced attendance on the girls in such a way as to be noticeable. He began to realize that he was drifting along into, if not the same category, a position where he had never been before.

He was sitting at his table one evening thinking of the whole matter, with his books open around him and his mind restless over the fact of his increasing thought of another person who had silently grown thus to demand a place there, when he was startled by a knock at the door. He had not heard any one come up stairs, and he had been so occupied that he had not expected or been prepared for an interruption.

He went to the door and saw President Royce standing there with a lady. "Blake, this is Mrs. Preston, Willis' mother," said the president as they came in.

Edward greeted the visitor warmly. Mrs. Preston's face was serious as she returned the greeting. As she sat down Edward knew from her manner that she had some news of Willis that must be of grave importance. He wait-

ed for it with genuine interest, his own affairs for the time being forgotten at the sight of this sad faced woman, whose history was only partly known to him.

## CHAPTER IX.

"I am on my way to San Francisco to see Willis," Mrs. Preston began, looking at Edward earnestly, "and I could not resist the inclination to come to Raynor on the way and see you."

"On your way to see Willis?" Edward exclaimed in great surprise. "Why, I did not know he had come home."

"He was badly wounded in an engagement shortly after that one of which he wrote you. He may lose an arm. He is to be sent home on one of the hospital transports that is expected in San Francisco in about two weeks. The time of its arrival is uncertain. I am going on, so as to be with him as soon as he arrives."

Mrs. Preston looked earnestly at Edward, who returned her look gravely. Her face bore marks of severe suffering.

"When he wrote last, he confessed that he was sick of the campaign and would be glad to come back to Hope college again. That is partly what I came to see you for. I want you to continue to room with Willis. He said in his letter that he didn't think you would care to. It will relieve me of a great source of anxiety to know that you are together."

"I am sure I am willing to do what I can to serve you, Mrs. Preston," Edward said, in a low voice. He was troubled a little at the possibility of Willis' coming back, partly on Freeda's account and partly on his own.

"You will promise me to do all in your power to help Willis, won't you?" Mrs. Preston asked anxiously.

"Yes, madam, I"—Edward hesitated a little. "I am afraid you exaggerate my influence over him. I do not have much in some directions."

"I am sure you are more of a help to him than you realize," Mrs. Preston replied eagerly. "Willis thinks everything of you and thinks you are nearly perfect."

"Of course I will do all I can," replied Edward, looking at the president and remembering what had been said in the little talk about the Christian life compared with morality.

"I feel quite sure, Mrs. Preston," said the president cordially, "that Mr. Blake will help your son in every way possible."

Mrs. Preston looked and spoke her thanks, and in answer to several questions from Edward she described as well as she could the facts concerning Willis as they had been forwarded to her by the regiment.

"I don't think that even the loss of his arm will prevent his coming back here next fall. For one thing I am glad. I rejoice that he has had enough even of the fun and glory of war. Evidently his wound has sickened him of it."

Mrs. Preston remained a little longer and then rose to go. She wanted to call upon two of Willis' society friends to whom he had sent messages, and, as they roomed on the floor above, the president went up and introduced her to them and then came down to Edward's room again. Edward was surprised when he heard him say that there was a matter he would like to talk over with him.

He sat down a little way from Blake and looked at him earnestly, yet with a slight movement of uncertainty at first that was new to Edward. When it passed away, the president faced him with the strong, open look that was so characteristic of him. The first thing he said revealed to Edward the fact that the president more than guessed at the trouble he was having over the feeling he was beginning to experience for Miss Seton.

"Blake, I want to question you frankly about your studies. For the last two months I have noted a very serious falling off in your efforts. What is the matter? Are you working too hard at other things? What are you doing in addition to your paper route?"

Edward told him in a low voice and with an embarrassment that was so evident that even a stranger would have seen it.

"What are your plans for the summer?" the president asked abruptly. Edward was surprised.

"I haven't made any yet. I suppose I shall do as I did last year—remain here and carry my paper and do anything else I can get to add to my income."

The president was silent a moment, still looking at Edward keenly.

"It's a disappointment to me, Blake, that you have dropped down in your studies. You don't seem to be interested in them as you used to be. Tell me, my boy, honestly now, are you keeping something back from me that I have any right to know? I'm not a priest, and I'm not asking you to sit in confessional"—the president said it with a smile that made Edward feel easier—"but I am genuinely interested in your welfare, and I want to help you if you are in need, as perhaps you are, of a little wholesome, kindly counsel. Of course you needn't confide in me unless you want to, and then you won't do it anyway. I am 20 years older than you and have seen a little more of the world than you have. Are you willing that I should ask a few questions? I think I know about your present trouble, and I cannot help feeling that it is a part of my business to help you."

"No, sir; I don't mind if you ask the questions," replied Edward, feeling a little startled at the president's last sentence and at the same time experiencing a feeling almost of relief at what was coming.

"How old are you, Blake?"

"I'll be 21 next August."

"What are you planning to do in the world?"

"Well, sir, I have always thought I would be a doctor. My mother's father was a doctor, and mother has often expressed a wish that I go into the same profession."

"It's a noble profession. You are taking special chemistry this year with that in view?"

"Yes, sir."

"You have two more years in Hope college and then a three years' medical course?"

"Yes, sir, if I can go right on. I may have to do something one year to make my way."

"Of course you are figuring on all this in case you don't lose your health or break down or in case your mother does not need you on the farm?"

"Yes, sir; I've thought of that some," replied Edward, beginning to wonder some at the president's questions and still expecting something different.

"You've been ambitious to get on in your studies here, which are preparatory to your life work, haven't you?"

"Yes, sir; I've tried to do my best."

"But lately, my boy, you don't seem so interested. Aren't you well?"

"Yes, sir; I'm well enough," said Edward, in a low voice, anticipating the next question.

"Tell me now, Blake, frankly, are you beginning to think a good deal of one of the young ladies, a good deal more than you ever did before? Is that what's the trouble with you?"

"Would you call it 'trouble,' sir?" asked Edward, with an unexpected gleam of humor that surprised the president at first. But Edward was really relieved that at last the subject had been broached.

"That depends," replied the president gravely. "I do not know, of course, how far your feelings have gone. A feeling so strong as to render you unfit for the business that brings you to college would be trouble, would it not?"

"Yes, sir; I suppose it would," Edward answered again in a very low voice. There was not another man on earth that he would have confided in with such a matter except President Royce, and even with him it was embarrassing work.

"Are you willing to tell me, Blake, if your feelings—let us call it 'love'—for this girl are clear to you? Do you understand them?"

"I never was in love with anybody before," Edward answered slowly, and the president almost smiled at the way he said it.

"Does the young lady?"

The president stopped purposely, and Edward colored deeply.

"No, sir; I am sure she doesn't care anything in particular for me."

"Have you ever said anything to her?"

"No, sir, but I've looked it, I guess," replied Edward, with his usual straightforward desire to tell the whole truth and keep back nothing.

Again the president was tempted to smile, but he did not because he plainly saw that the affair was very serious for Edward.

"What do you think I ought to advise you, Blake?" the president asked after a pause.

Edward was plainly confused by the question and could not think of anything to answer.

"Do you think you ought to go on as you have begun and allow yourself to fall in love with this girl if it is going to embarrass your plans for your life work?"

"I don't know. Can I help it, sir? Do you advise me to keep away from her entirely?"

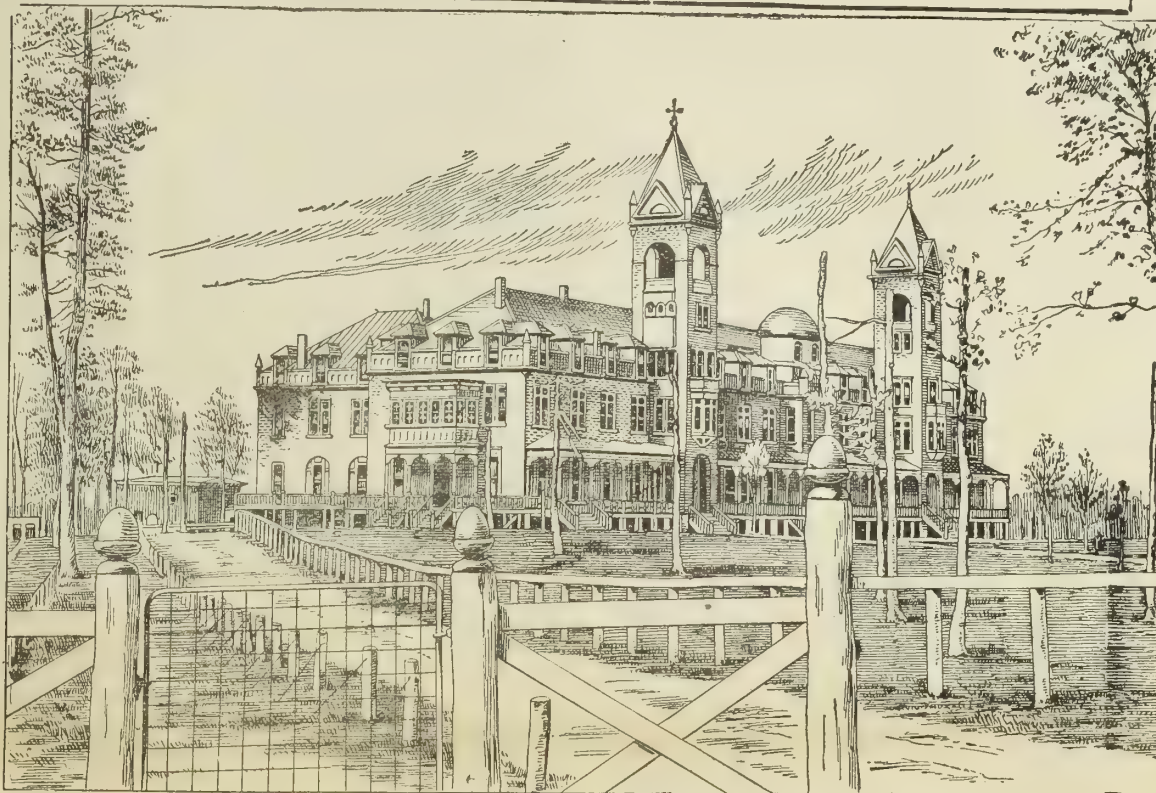
"No," replied the president very quietly. And the reply came as a great surprise to Edward. But the president understood human nature better than the student knew it, and he was face to face with a problem now that was a part of a young man's life, and a serious part of it. According to the way the problem was met and answered might depend the young man's whole career not only in college, but all through his life.

(To be continued.)

Be useful where thou livest, that they may both want and wish thy pleasing presence still. Kindness, good parts, great places are the way to compass this. Find out men's want and will and meet them there.—George Herbert.



# Blackstone Female Institute.



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**Motto:** THOROUGH INSTRUCTION, UNDER POSITIVE CHRISTIAN INFLUENCES, AT THE LOWEST POSSIBLE COST.

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The Building is a handsome brick building, erected specially for school work from plans, the outcome of practical experience. There are three stories and basement—main building 260x40 feet, with wing 60x40 feet; wide verandas; large and airy study hall, class-rooms, music hall, gymnasium, and bed-rooms (only two girls in a room); electric lights; water on every floor, with fire-plugs every fifty feet; Peck-Hammond system of heating (fresh air taken from outside, driven by fan over hot furnaces to the various parts of the building); Peck-Hammond system of sanitation (fire and evaporation, instead of drainage and sewers); all parts of building so connected that no exposure of pupils to weather necessary at any time.

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**WOMAN'S COLLEGE COURSE** prepares directly for Randolph-Macon Woman's College. An extract from a letter written by President Smith, of the Woman's College, is to the point: "I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered college classes, and showed themselves qualified for them. This is no more than must reasonably be expected, seeing that your course has been so carefully adjusted to ours and ten of your faculty are Randolph-Macon graduates."

Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

During the next few weeks the Editor expects to be absent at the General Conference. All communications should be addressed as usual to Blackstone. They will receive attention.

### NEAT SUM STARTS ENDOWMENT OF VIRGINIA METHODIST OR- PHANAGE.

A Friend, Whose Name is Withheld,  
Gives \$1,500 as the Foundation—  
Many Thousands Given for  
Building Purposes.

The foundation for the permanent endowment of the Methodist Orphanage has been laid.

The announcement comes that \$1,500 have been subscribed specifically for this fund, the income from which will be used exclusively for the maintenance of the institution.

Rev. J. T. Mastin, the financial secretary, who secured this neat sum, says he is bound over to secrecy as to the name of the donor.

Another announcement, coming, regarding the support of the institution, is to the effect that the Rosebud Societies of the State are contemplating raising \$1,000 a year. An active canvass of the entire State will be made during June especially for the building fund of the Orphanage, which promises to become the peculiar pet of the Methodist denomination.

#### ITS FUTURE ASSURED.

The future of the Virginia Methodist Conference Orphanage is assured. The annual meeting of the Board of Trustees in this city on Monday brought out that fact with great clearness. No one fears now that the great and humane undertaking will be other than a creditable and helpful success. Indeed, that has never been seriously doubted, but few hoped that so much would be accomplished in so short a time. Or few, even, of its most enthusiastic friends, had any idea that the response of the Methodist people of the State would be so prompt and generous.

The annual meeting of the trustees was for some reason not generally known and this is the first report of the meeting that has been printed.

The meeting was held at the handsome residence of Mr. John P. Branch, on west Franklin street. Those present were Messrs E. H. Rawlins, W. H. Vincent, J. T. Mastin, J. P. Branch, C. W. Hardwicke, John L. Roper, S. S. Lambeth, of Norfolk; P. T. Barrow, of Danville; Joseph W. Shackelford, of Bedford City; W. B. Beauchamp, J. Wiley Bledsoe, I. N. Vaughan, and J. W. Bradbury.

#### ANNUAL OFFICERS CHOSEN.

The following officers for the ensuing year were chosen. Dr. Bledsoe resigning the presidency of the board to accept the position of superintendent of the institution: President, E. H. Rawlins; vice-president, W. H. Vincent; secretary, J. T. Mastin; treasurer, J. P. Branch; auditor, C. W. Hardwicke; attorney, S. S. Lambert; execu-

tive committee, J. P. Branch, J. T. Mastin, L. B. Betty, W. H. Vincent, J. P. Pettyjohn, C. W. Hardwicke, and John L. Roper.

Miss Rosa Shepherd, of Buena Vista, was chosen teacher for the Orphanage, and Mrs. Betty Lee, of Danville, matron.

Miss Shepherd was for six years a teacher at the Miller School, of Albemarle, and is regarded as one of the best teachers of children in the State. She is a sister of Judge Shepherd, of Buena Vista. Mrs. Lee is also a lady of wide experience in her line. She was formerly Miss Fitzgerald, of Nashville, and her family is well known in this city.

#### MANY THOUSANDS GIVEN.

The most interesting features of the meeting were the reports of the treasurer, Mr. Branch, and the financial secretary, Rev. Mr. Mastin. These reports showed that for the building and support of the Orphanage \$36,000 had been collected, and \$22,000 more subscribed. Some of this amount, making \$58,000 altogether, can be used for erecting the buildings of the Orphanage, and some must be used for the support of the Orphanage. The first sum for the endowment of the Orphanage has already been subscribed. It is \$1,500. All the money promised the institution is due by January 1, 1903. The present plan of the institution is to have two cottages and the administration building. The cottages will be completed by July 1st. Each cottage is to cost \$7,500. One is given by Mr. John P. Branch, and the other by Mr. W. H. Vincent, of Capron, Va. The administration building is to cost about \$22,000, and will be completed as soon as the money for it can be gotten. The contractor is still at work on this structure. The roof is being put on. All matters regarding building are in the hands of a local committee, Mr. Hardwicke chairman.

It is expected that the Orphanage will become a real fact early in July. Already seven children have been actually received by the institution. They were found in actual and dire want by Mr. Mastin, and are now being kept at the following places against the opening of Humane Association, this city; one in the institution: Two in the Female Society of Salem, Va., and four in the City Orphanage of Danville.

Each cottage will accommodate thirty children, and more than enough applications have already been received to fill one cottage to overflowing.

They have come from almost every section of the State, partly as follows: Richmond, Manchester, Norfolk, Staunton, Salem, Orange, Southampton, Chesterfield and Norfolk county.

#### A PLAINTIVE APPEAL—READ IT.

The following letter was forwarded to the president of the Board of Directors of the Danville Orphanage, with request that the children be taken until the Virginia Conference Orphanage could provide a home for these homeless little ones. The doors of the Orphanage here were thrown open to four of these little ones. If there be any doubt in the mind of any one regarding the need of such an institution in our city or Conference, let them read

the letter below, which was *not* written for publication:

Salem, Va.

Rev. J. T. Mastin:

Dear Brother,—Your letter came in due time and was highly appreciated—perhaps more than is in my power to express—and unless you had passed through an experience similar to that which led to our writing to you, you would not understand all your letter means to us. First, it was hopeful, and made me feel that "He who had not where to lay His head" was not left without a witness on earth. Second, it breathed the spirit of the Master, and made us feel there was still hope for the hopeless and the homeless.

Now, let me define our position and purpose in writing to you:

We are only a little handful of women without large means; but God has wonderfully led us in our home mission work—as a minister in Oklahoma Territory expressed it when he received our Christmas box, "It looked rather as if it had been prayed down than gotten up." Yes, what has been done was done through the Spirit's leading and the power of prayer. So we come to you with this prayer, that God may give us wisdom so to lay this appeal before you that it may touch your heart and bring a response that shall be for His glory. About four weeks ago a poor though godly colored woman found at our depot five little helpless children, ranging in ages from a beautiful six months' baby boy to a girl aged eleven. They had come in on the midnight train and had been there about eighteen hours. It was time to close the depot, and this colored woman, with all the motherly instincts of her nature aroused, gathered the helpless babe to her bosom and took three of them to her humble cabin, and has cared for them ever since as a mother. A neighbor sheltered the two others. They were total strangers; had drifted here from the mining regions of Virginia; the mother had died of typhoid fever about two months ago; the father and several of the children had been ill for weeks with the disease, and as soon (and even before they were really able to travel) had drifted here. I think the father was almost crazed from illness, destitution and bereavement. Be it as it may, they are here; and the Father's eye, that marks even the sparrow, is upon them and upon us.

In such a case as this, my brother, "what will we do with Jesus"? How will we hold Him up to make Him real to these little motherless, helpless and destitute children?

Oh, how pitiful this case is in all its bearings is beyond my power to describe. They are nice-looking (even pretty) children. One of the number took the little three-year-old girl and was combing her hair, when, in the sweetest of baby accent, she said: "My hair hasn't been combed since my mamma died."

We are women, and our hearts are stirred beyond the power of words to express, and we, with our limited means, are doing for them what we can—to provide food and clothing for them (for their destitution was pitiful)—but they need more than it is in our power to do for them. They need a home and

home training, where they may be reared for the glory of Him who created them and by whose providence they have been brought to our doors.

It is touching to see their devotion to the good colored woman who is devoted to them, and who has washed their clothing and keeps them so clean and has given a mother's care and love to these homeless little waifs.

We wrote to the Sue Bennett Memorial School, London, Ky., regarding their helpless condition, and asked they could take them. Theirs was a school, and of course they could do nothing for them. We wrote to the Greenville Orphanage, Tenn. They could take none outside of Holston Conference. Then, almost in despair, I seemed to direct us to write to you, and He who put it into my heart to write to you gives me faith to believe you will not be unmoved by our plea. I put it on higher ground—*by His will*—"for their angels do always behold the face of my Father."

Brother Mastin, *we are only women* we cannot build a cottage (it is beyond our means), neither can we furnish one, but what we can do we will do willingly, so gladly and so prayerfully for we are a band of praying women and "hitherto God has wonderfully helped us." We can make bed quilts, clothing, can get up or "pray down" boxes of clothing and other articles we can from time to time send as much money as the Father prospers us, so far as we can be a blessing to and to them if you can take these homeless little ones under your protection and care and train them for time and eternity. It would give us an interest in you and the work which you represent which would be as sweet as bands of Divine love.

There was something, and is something, about the children even in their destitution that speaks well for dead mother and the helpless father.

And now that I have, though poorly tried to give you some idea of their pitiful condition—housed in the cabin of a poor colored woman (though she is of God's elect), and have made this appeal to you in their behalf—yet I would add one more with all the earnestness of my soul: Don't turn from them; don't refuse them a resting-place—"the inn." They are pilgrims of a hard and the way is rough for their feet. If you have children look at their faces; think of what home and shelter of your strong arms around them, then upon your knees talk to Father about these, whose only shelter is the cabin of a colored woman. Kneel till you get an answer, and the Spirit directs, do! Then write us, and bring that joy that is in the presence of the angels in heaven. Our kinship to the Son is demonstrated. Who knows but in the providence of the Father this may be an enticement that in due time may arouse the Baltimore Conference to the need of erecting an orphanage.

I will give you the children's names: Bessie, 11 years; Valley, 9; Claude (boy), 7; Alma, 3, and baby Mary, 6 months.

I close with this prayer, that the blessing of Israel's Keeper may



on you and your work. Let us hear from you. In Jesus' name

Mrs. A. B. H.



#### THE SUFFERING CHILDREN.

A little boy died last night in the Retreat for the Sick, and so friendless and homeless was he that the matron of the hospital did not know his name.

Beside the little white corpse lay a corpse of a girl, three years old. They took the body away in the night when she slept, for the little boy was all the world to her, and they were making a fight together against death by starvation.

They have told the child that her comrade has been taken away. This afternoon the boy will be buried—nobody as yet knows where for it seems hard and cruel to put his body in Potter's field.

An investigation by a reporter of the news to-day resulted in the unravelling of a story that is bitterly sad.

#### DEATH OF THE OLD SOLDIER.

The dead boy's name was Irvin Marshall, and the little girl's name is Apie Jay Samuels. The girl is an aunt of the boy, her oldest sister being his mother. They were picked up emaciated and sick from lack of food and clothes and warmth. They lived together in Charlottesville with the girl's father until a month ago, when he died. The mother gave up the struggle against poverty last winter.

The father of the girl was an old Confederate soldier, helpless in his old age, and absolutely poverty-stricken. The people of the city kept him alive with occasional gifts of food and money. The two children starved gradually.

The Rev. W. J. Maybie, who is at the head of the Children's Home Society, found them and brought them here. He put them immediately to the Retreat. His helping hand came too late for the boy. He lingered until last night.

#### FIGHT FOR LIFE.

The little girl is making a brave fight if she pulls through she will find a good home ready for her. A Presbyterian minister has asked for the child, and as soon as she has recovered strength he will adopt her.

"I think she will pull through," said Maybie this afternoon. "Her little mother has been a frightful one so far, now, with God's help, she will enter a new life, full of warmth, sunshine, good clothes, and with never the suffering again for want of food."

The poor little aunt is a pitiful picture now. Her arms are like those of an infant. She is but the shadow of a woman, but all that can be done for her is being done, and we hope to see her grow up into a fine woman. I don't think it will be a good scheme to tell her of the boy's death for several days.

Mr. Maybie found that the boy's mother was in trouble over a shooting and ran away from home. His mother could not take care of herself, the little fellow was left with the mother to starve.

The contributors to the Children's Home will defray the expense of burial, but it has not been settled yet where it will be.—Richmond News.

[Reader, pray for the blessing of the Lord upon this effort to save the homeless little ones of our State from death—physical and eternal.]



#### THE INIQUITY OF THE FATHERS UPON THE CHILDREN.

I have been going through the institutions where I have had the privilege of looking upon the insane people confined there, and I have found out the following:

Many people are insane because of the sins of their parents—results of crime on future generations. At the recent meeting of the Congress of Criminal Anthropology at Geneva, Switzerland, Dr. Legrain, physician-in-chief of the asylum of Ville-Evarard, gave the results of his investigation, which extended over a period of years, and showed how sin, like disease, is transmitted from drunken father to appetite-enslaved son; how in such soil the seeds of crime and madness develop and ripen in the last generation into sterile idiocy and the extinction of the race.

First Generation.—He traced the

tions, or families, gave him a total of 17 children; all were mentally unsound and physically stunted; 2 were insane, 4 subject to convulsions, 2 epilepsy, 2 hysteria, 1 meningitis, 3 scrofula.

Summing up the 814 cases found in the 215 families, he found 32.2 per cent. were alcoholics, 60.9 per cent. were degenerates, 13.9 per cent. morally irresponsible, 22.7 per cent. have convulsions, 19 per cent. are incurably insane; 174 disappeared from this world before or almost before having drawn their first breath; 93 cases of tuberculosis, which bring the total of those who died from hereditary alcoholism up to one-third.

There is no fifth generation, for the last line is a microcephalous idiot. Thus Moses was right, as proven by science, when he said, "God visits the iniquities of the parents unto the third and fourth generation of them that hate Him." There is no fifth.

Sin is an awful thing. If I could uncover it so that some of you could see it you would shrink back from it as you would shrink back from a man who is a leper.

## The Sunday Schools Will Help the Orphanage.

The children that have parents will help the children who have none.

Brother Mastin is planning for a great Orphanage campaign in the Sunday schools of the Conference during the month of June.

It is a happy thought; and June, the month of roses and rosy childhood, is a happy time for it.

And it will succeed. What else could appeal so strongly to the child heart?

course of four generations of drinkers in 215 families. One hundred and sixty-eight families showed unmistakable symptoms of degeneracy; 63 cases of mild insanity; 88 were mentally unsound; 45 at times dangerously insane; many of the children were weaklings and died at an early age, 6 out of 8 in one case, 10 out of 16 in another. These six latter who remained were all feeble-minded and had epileptic fits and were a prey to evil instincts. In 39 families were found convulsions; epilepsy in 52; hysteria in 16; meningitis in 5; 108 families out of the 215 counted one out of every 2 individuals victims of periodical alcoholic delirium; in 106 families of the 215, insanity had developed.

Second Generation.—Ninety-eight observations gave the following: 54 families had one or more members who were imbeciles or idiots; in 23 families there were those who were morally irresponsible, untimely births, extraordinary mortality and hereditary diseases caused the children to die in appalling numbers. At this stage the fathers and mothers had become common drunkards with but 8 exceptions. In 42 families he found chronic cases of convulsions, and epilepsy in 40. In 23 families insanity exists.

Third Generation.—Seven observa-

There are very many people who are insane from overwork. It is the tendency of the times. Permit me to read to you an editorial given in one of our recent papers.—Dr. Chapman.

[This movement to establish the Virginia Conference Orphanage is a movement to put the Church in position to save the children from sin and its awful consequences.]



#### JUNIOR LEAGUE CRADLE.

Every one is interested now in the success of our Orphanage. A beautiful building is going up near Richmond, with a \$4,000 brick cottage on either side of it. Brother Mastin's plan for raising current expenses is about to be tested throughout the Conference. I suppose that every pastoral charge is making great preparations for "Orphanage Day." The big folks will be asked to give their dollars, and they will give them right cheerily, because everybody loves to help the orphans. It is going to be a great pleasure for us grown folks to give some of our money to help those dear little orphan children.

Now, Brother Mastin says: "Our children ought to have a chance to help; because they are children, and they know how children feel." Suppose

Brother Mastin carries out his plan of establishing an infant department in the Vincent Cottage—a home for the dear little baby orphans—I wonder if our Junior League would undertake to support that department? Now, children and friends, what do you say? I think I can answer for our Junior League in Capron with both hands up.

We have one of the finest, if not the finest, Junior League in the Conference. Our Juniors have little heads, but big hearts, and they will do their part. Won't you do your part?

Would it not be well for each Junior League to write to Mrs. W. H. Vincent, Capron, Va., and say about how much each is willing to raise during the year to keep this great Orphanage cradle rocking?

Sister Vincent has charge of our Junior League here, and she is known far and near as Aunt Lizzie.

Now, children, write to Aunt Lizzie. You will delight her heart and help the good cause

V. W. BARGAMIN.



#### CHILD SAVING.

The following paper was written by the Superintendent of Public Charities of the city of Richmond. Mr. Davis, by appointment of the Governor, represented this State in the National Conference of Charities at its meeting in Topeka, Kansas, two years ago, and again in Washington, D. C., last year. He is a member of the Board of Trustees of Laurel Industrial School, and of the Children's Home Society of Virginia. He is in better touch with the destitution in our State than any man among us. He is up-to-date on all questions of charity and help.

#### CHILD SAVING.

Of the many sorrowful experiences that have come to me in my work, none are more pathetic than to see homes broken up prematurely by the sudden death of the bread-winner, or, what is worse than death, the parents immoral and addicted to strong drink, their families in abject poverty, sometimes as many as five or six children, ranging in age from five to twelve years, without any restraint or training.

Family ties are sacred, but in such cases the solidity of homes must be broken up for the unquestioned good of communities, because those children will constitute a part of the men and women of our State in a few years. Society must be protected. But the essential value of the child is its influence for weal or woe, and above all its soul's salvation. The lesson must be early learned that personal interest is best subserved by personal effort. It is the work of the Orphanage to establish or re-establish moral harmony in the soul. Hope is a more potent agent for good than fear, reward than punishment. Self-interest must be awakened, the living soul must be won, dependent and delinquent children must be entrusted to the great religious bodies that have some heart and take an interest in them, and will give some attention to their moral education. As regards dependent children, I do not think you will ever be able in the most scientific charity system to get as much heart in an institution managed by the

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON VIII, SECOND QUARTER, INTERNATIONAL SERIES, MAY 25.

**Text of the Lesson.** Acts xiii, 43-52.  
**Memory Verses.** 16, 17—Golden Text,  
 Acts xiii, 38—Commentary Prepared  
 by Rev. D. M. Stearns.

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13. Paul and Barnabas, speaking to them, persuaded them to continue in the grace of God.

Crossing from Cyprus to the mainland, they arrive at Perga, where John Mark left them and returned to Jerusalem. Thence they journey to Antioch, in Pisidia, and are found in the synagogue on the Sabbath day, and, being invited to speak, Paul begins at the exodus of Israel from Egypt and preaches unto them Jesus and the resurrection and through Him the forgiveness of sins. After the service many asked to hear those words again the next Sabbath, and as they followed Paul and Barnabas they urged them to continue in the grace of God.

44. And the next Sabbath day came almost the whole city together to hear the word of God.

The apostles had no doubt spoken to many through the week, and those who had heard the preceding Sabbath had not been quiet about the wondrous resurrection story and the consequent great redemption so fully and freely proclaimed. It became the talk of the town, and an immense congregation assembled not to hear the wisdom or the oratory of the apostles, but to hear the word of God.

45. But when the Jews saw the multitudes they were filled with envy and spake against those things.

Such manifest working of the Holy Spirit could not but provoke the adversary to envy and blasphemy. Compare Acts v, 33; vii, 54. If none of the religious people of a community is stirred to talk against the preaching, it is an evidence either that he is wonderfully in sympathy with Christ or that the preaching lacks salt (II Tim. iii, 12; Col. iv, 6). There are not many who are willing to endure sound doctrine (II Tim. iv, 3).

46. It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles.

To the Jew first, then to the gentiles, was the principle acted upon in all apostolic preaching (Acts iii, 26; Rom. i, 16). Man has the power of receiving or putting from him this great gift of everlasting life which God has provided at such infinite cost.

47. I have set thee to be a light of the gentiles that thou shouldst be for salvation unto the ends of the earth.

Paul's commission was to bear the name of the Lord not only before the children of Israel, but before the gentiles (Acts ix, 15), and he quotes from Isa. xlix, 6, concerning Israel's Messiah, called the Servant of the Lord. While the mystery of the church is not clearly revealed in the Old Testament (Eph. iii, 5, 6), the calling of the gentile nations after Israel shall have been converted is an oft repeated fact, and yet Paul gathers from this passage something concerning his mission to the gentiles.

48. And when the gentiles heard this they were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed.

The gentiles gave heed to the message, and by receiving the word of the Lord they glorified it and were made glad in Him whom they thus received. In this age not all are given to Christ, but all who are given shall come, and

whosoever will may come, with the assurance that none who come will be cast out (John vi, 37; Rev. xxii, 17). This is the time of salvation for the elect church, after which shall come the salvation of all Israel and then of all nations.

49. And the word of the Lord was published throughout all the region.

This is the work and the privilege of every redeemed one, for it is written, "Let him that heareth say come." And if we have received the gospel for ourselves it is not for ourselves only, but we have been intrusted with the message that others through us may hear it also, and to all who have not yet heard we are debtors and should say, "As much as in me is I am ready to give them the gospel" (Rev. xxii, 17; I Thess. ii, 4; Rom. i, 14, 15).

50. But the Jews stirred up the devout and honorable women and the chief men of the city and raised persecution against Paul and Barnabas and expelled them out of their coasts.

Was it for this the Spirit sent them forth? Did He know that they would be thus rejected and ill treated? Yes, perfectly did He know it all, and even our Lord Himself told them before He died that they would be put out of the synagogues and killed for His sake, and they must not be offended nor afraid (John xvi, 1, 2; Matt. x, 28).

51. But they shook off the dust of their feet against them and came unto Iconium.

Compare chapter xviii, 6, and see their instructions in Mark vi, 11; Luke ix, 5. It is our glorious privilege to proclaim the glad tidings, to make known the love of God, to offer to all in His name eternal redemption through the blood of Christ, knowing that as we go so in reliance upon the Holy Spirit His word will never return to Him void.

52. And the disciples were filled with joy and with the Holy Ghost.

All that we are called upon to bear for the sake of Christ and His truth should be borne cheerfully, for He has taught us to be exceeding glad and leap for joy under such circumstances (Matt. v, 10-12; Luke vi, 22, 23). We are told that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us; that our afflictions are light compared with His and but for a moment when compared with eternity.

## EPWORTH LEAGUE.

**Topic For the Week Beginning May 25.**  
 "Some Modern Missionary Achievements"—Text, Zech. iv, 6; II Chron. xvi, 9; Ps. cxviii, 23; Matt. xxi, 42—Read Matt. v.

"Blessed be he that cometh in the name of the Lord."

The last century saw more rapid and striking changes in the modes of life in many lands than any previous age with which we are acquainted. Methods of manufacture and distribution of goods were completely revolutionized. It has been thought that the church of Christ has not kept pace with the great advance in material interests. It is well to give some thought to the changes wrought in the religious aspects of the world by Christianity during the past century and see what advance has been made.

In the first place, the languages of the various sections of the earth have been learned, dictionaries made and the Christian Scriptures translated into them, printed and circulated by the millions of copies. The work of such men as William Carey should be recognized. The men who pioneered as missionaries and laid foundations for

our recent great ingathering of converts should never be forgotten, though their work may lack the thrilling interest and dramatic incidents connected with that in other departments. At one time Carey had in progress the translation of the Bible into twenty-six of the oriental languages. Similar labor on a less extensive scale has been done in all parts of the world. Such achievements have not been seen since the early missionary ages of Christianity, if ever before.

Another notable matter is the exploration by missionary effort of all lands of the globe. Geographical knowledge has been more enlarged in this way than in any other. To trace on the map of the world the progress of discovery in the past hundred years is to follow the route of the missionaries' campfires through the lands of darkness. Vast tracts have by these means been opened to civilization.

The emergence of various peoples in widely separated lands, coming from savagery and barbarism to culture and enlightenment, shows the influence of Christian missions. Hawaii owes all its prosperity to this source. Japan, Korea, Fiji and the south Pacific islands and great parts of Africa have felt the thrill of new life in response to evangelizing agencies.

What a change has passed over the spirit of the church in regard to financial matters! Not long since there was little or no interest in the welfare of any people beyond one's immediate vicinity. The salvation of the heathen had scarcely a thought bestowed upon it even in the most active Christian communities. Now the great mass of the followers of Jesus are fully committed to the evangelization of the world. Even the young people give of their means to this end, and Christendom counts her annual contributions for this purpose by the scores of millions of dollars.

The workers have multiplied amazingly. An army of consecrated volunteers, with health, education and consecration, are in training or waiting to go forth. No day of earth ever before looked on such a sight.

The appliances are increased. Everything for cure of bodies and enlightenment of mind and uplift of soul has been pressed into service with holy zeal.

A little while since and one could know the details of most of the mission work of the world. Now it is so multiplied and complex that he can scarcely master the outlines of work in his own denomination.

## The Motive Power.

I may not live a little, petty, self centered life, because the love of Christ constraineth me to reach out and realize in my being all that He calls me to be. I may not dwell at ease in my narrow tent, for the love of Christ constraineth me to care for all who feel the weight of sin, the power of temptation, the press of struggle, the pain and bitterness of losses. I may not seek to perfect my own soul just for the joys of timeless heaven, for the love of Christ constraineth me to find my joy in helping to bring the heavenly life into as many lives as possible. I may not wear a gloomy face or lose heart over the trials or evils of the present world, for the love of Christ constraineth me to enter into the joy of service, the victory of faith and the grandeur of life.—Rufus M. Jones.

## You Will Never Be Sorry—

For living a white life, for doing your level best, for your faith in humanity, for being kind to the poor, for looking before leaping, for hearing before judg-

ing, for being candid and frank, for thinking before speaking.

## No Abiding Blessing.

Without Christ and vital fellowship with Him there may be activity enough to churn an ocean and work that can be piled mountain high, and yet an abiding blessing would be with it all Moravian.

## An Ancient Inscription.

In the ancient cathedral of Lull, north Germany, there is an old slab bearing the admonitory inscription:

Thus speaketh Christ our Lord to us:  
 Ye call Me Master and obey Me not;  
 Ye call Me Light and see Me not;  
 Ye call Me Way and walk Me not;  
 Ye call Me Life and desire Me not;  
 Ye call Me Wise and follow Me not;  
 Ye call Me Fair and love Me not;  
 Ye call Me Itch and ask Me not;  
 Ye call Me Eternal and seek Me not;  
 Ye call Me Gracious and trust Me not;  
 Ye call Me Noble and serve Me not;  
 Ye call Me Mighty and honor Me not;  
 Ye call Me Just and fear Me not;  
 If I condemn you, blame Me not.

—Pennsylvania School Journal

## RUSSIAN LIQUOR "REFORM."

## Failure of an Attempt to Break the Saloon Habit.

The attempt made by the Russian government to break up the saloon habit and lessen the temptation to drink by forcing consumers to buy their vodka in sealed packages and take home instead of drinking it on premises must be regarded, I think, a failure, says George Kennan in Outlook. The peasants do not take the "mono-polka" home. They drink in the streets.

Official and unofficial reports from parts of European Russia agree in saying that the most noticeable result of the establishment of the government monopoly is the great and alarming increase of street drunkenness and disorder. A peasant now buys a bottle of vodka, carries it away and drinks himself into a state of helplessness or quarrelsome intoxication, perhaps in the street within a hundred yards of government shop.

Members of the Nizhni-Novgorod council, who have recently made study of this disquieting feature of reform, report that an overwhelming majority of consumers in that city drink their vodka in the open streets, fighting, the robbery of women and tempting of boys to drink by group, intoxicated peasants; that the police have to be withdrawn from other parts of the city in order to strengthen force in the vicinity of the government shops, and that the city hospitals are overcrowded as a result of taking peasants who have become ill from exposure to cold or rain while lying drunk out of doors.

Reports of a similar character have come from the provinces of Ufa, Moscow, Tambov, Pultava, Viatka, Saratov and Riazan.

## DRINK AMONG WOMEN

## Bishop Coleman of Delaware declares the Evil Still Grows.

The Right Rev. Leighton Coleman, Episcopal bishop of the diocese of Delaware, declared in a recent mission address in New Brunswick, N. J., that educated, cultured men are growing more temperate, but that drunkenness is making rapid strides among the women of the so called better classes.

Dr. Coleman made the statement at St. John's Episcopal church, and a profound sensation was occasioned among its aristocratic members. The bishop spoke on "Intemperance." He said: "Of late there has been an improvement as far as men are concerned,



I believe that there is today a growing amount of drunkenness among women in our land. A short while ago I addressed a meeting of leading society women in New York city and made the same statement. Investigation since then has proved it to be literally correct as far as New York city is concerned, and I venture to say it with less trepidation than before that there is an increase in the number of intemperate women.

"I am sorry to say that it appertains to mothers particularly, those who have the care and instruction of our future men and women. It is a sad outlook when mothers are not living in soberness."

### A BLOW TO RUM.

#### Drastic Action Taken by Several Western Railways.

The railroads are drawing total abstinence lines closer about their employees. Heretofore the stringent rule against the use of liquor while on duty has been confined chiefly to those operating trains. Now, says The Union Signal, a universal order has been issued by several of the large western railways prohibiting all intoxicants to all employees while on duty and declaring that the frequenting of liquor places when off duty is sufficient cause for dismissal. This includes the great army in the bridge and building departments, the depots and offices and all the multitudinous branches of the railway system.

If the other large commercial interests of the country would follow suit, we should soon have a temperance campaign of such majestic proportions that saloons would be practically swept from the face of the earth.

#### A Noteworthy Meeting.

Under the auspices of the ministerial association of Joliet, Ill., a notable temperance mass meeting was held recently. The speakers were bankers, judges, merchants, teachers, railway managers, editors and workingmen. All bore testimony to the need of total abstinence by the man who succeeds in life. Earnest, thoughtful appeals were made for a higher grade of citizenship, which will banish the saloon.

#### Going Down the Hill.

A year ago his eyes were clear,  
He had a cheerful way,  
But deep despair was in his air  
When I met him yesterday.  
He tried at first to smile and jest,  
To keep it from me, still  
His manner plainly showed that he  
Was going down the hill.

Through tears he told his bitter tale;  
The story's trite and old;  
A stumble, and the start was made;  
He'd lost his slender hold!  
"And, oh," he cried in bitterness,  
"It takes a mighty will  
To put the brake on when you've once  
Got started down the hill!"

"I see the ones I love distressed,  
I hear them cry for bread,  
And when she meets me at the door  
Her eyes are wet and red.  
I've tried to change the course of things,  
I've prayed for succor, still  
There seems to be no stopping when  
You've started down the hill!"

He shambled on, with head low bowed,  
He that a year ago  
Could overlook the surging crowd,  
Now piteous and low!  
I watch him stumble through a door—  
Alas, as weaklings will—  
And lean against a gilded bar  
That tilted down the hill.  
—S. E. Kiser in Locomotive Engineer.

It is a good deal easier to forget what we ought to know than it is to know what we ought to forget.

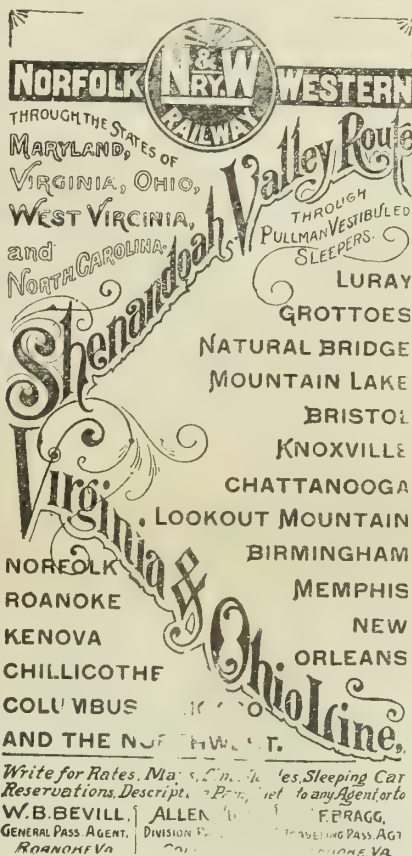
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### CONDENSED STATEMENT.

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Total outgo less than ..... 4,000,000 00  
Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

My dividends in this Company are most satisfactory. I have two policies with them.

H. H. SEAY.

I don't believe there is any better insurance on the market than the UNION CENTRAL. I carry \$10,000 with them.

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A Weekly newspaper devoted to the spread of Scriptural holiness.

"First pure, then peaceable."

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON, JR., Editor.

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Obituaries of fifty words or under, inserted free. Half a cent a word for all over fifty. Marriage notices not exceeding six lines, ten cents.

Sample copies to any desired address.

## THE VIRGINIA CONFERENCE ORPHANAGE.

Near Broad street, less than a mile beyond the western limits of Richmond city, is our Orphanage, destined to be one of the noblest charities of our beloved Church. As we contemplate the sacred purpose for which this institution has been undertaken, our hearts grow warm with hope, and our prayers go up for God's blessing upon it.

We need spend no time wondering why this thing has not been done before; we can best atone for past neglect by consecrated effort now and henceforth. Let none tell us that we are weak—unable to complete so difficult a task. Does it cost too much to save the little ones, fatherless, motherless, hopeless, drifting away to the shores of ruin? Is gold so dear or ease so sweet that the orphan's cry neither opens our purse nor moves our hand to help? Does not the pitiful appeal of helpless children call up the words of the Lord Jesus: "Inasmuch as ye did it not to

faith as this! No; we are not weak. It will not cost too much. The burden we have taken up will not be too heavy. It rests to-day upon a sure foundation. The Virginia Conference Orphanage is pillared upon four score and ten thousand brave, true hearts, whose latent fires of love, from the cloud-kissed summits of our mighty hills to the shores of the far blue sea, are kindling into flame. The story of this good work is being told through the land, and the people are making their contributions. The buildings are rapidly going up, and funds to complete them are urgently needed.

But the erection of buildings is not all. That is only preparatory to the accomplishment of the real object of the institution. The enterprise must be perpetuated and supported. It ought to be made an enduring monument of our sincere thanksgiving to Almighty God for His great blessings to Methodism in Virginia. Prompted by love, planted in faith, and fostered by the

observe one day in May and one in November of each year for making their regular semi-annual donations in money and in kind to the Orphanage, and that these contributions shall be under the care and management of the local societies, with the supervision of the pastors.

## THE ORPHANAGE GROUNDS AND BUILDINGS.

Shakespeare, that consummate master of expression and of human nature, well said:

"The evil that men do lives after them; The good is oft interred with their bones."

The evil nature is so dominant in us that we seem more prone to recall the bad than the good of the life of a man.

There are acts, however, that cannot be forgotten, good deeds that men do, which, being ever present with us in the shape of institutions for the amelioration of suffering and the relief of the distressed, serving as monuments,



THE ORPHANAGE BUILDINGS AS THEY

## THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.



"Anybody can tel whether a shoe is well made or not, but when it pinches, not everyone can tell where the trouble is.

one of the least of these, ye did it not to me?"

Had heaven hesitated at the cost of human redemption, the world must have perished. Thank God! "He spared not His own Son, but freely delivered Him up for us all; how shall He not with Him also freely give us all things?"

When great plans for good are laid upon our hearts, it is not the part of Christ's followers to falter. There is a faith so strong that it can grapple with the years ahead and bring future possibilities into present reality; this is "the substance of things hoped for, the evidence of things not seen." May God give our beloved Church such a

undying gratitude of tens of thousands of true hearts, it cannot, will not fail. And yet we must try to plan wisely and well. We shall need some *general, systematic and continued* plan of effort for support. The following suggestions, therefore, are respectfully offered to the Board of Trustees:

1. That steps be taken, as soon as possible, to establish an endowment fund.
2. That the financial agent be authorized to organize in Sunday schools, Epworth Leagues, and in churches societies for the support of the Orphanage, providing such constitution and by-laws for the same as may be needed.
3. That our people be requested to

testify to the good that is in man. Looking over the whole field of human benevolences, there seems to be nothing nobler, grander, and more Christ-like to do than is now being done by the Methodists of Virginia as an organized body in the founding and the maintaining of a great institution for the care of the fatherless and motherless and homeless and destitute children of the State.

Such a good deed cannot be buried, for it was conceived, projected and is to be supported by the Church of the Living God, which cannot die. There has nothing been done by the Methodist Church in my day, nor I believe during its history, besides the preach-



ing of the Word, which can be compared with the Orphanage for far-reaching and permanent good.

When we think of the resources of the Church, its ample ability to do the work, and that there are hundreds of waifs in our borders, growing up in ignorance and vice, suffering, many of them, even for the very necessities of life, it is absolutely amazing that the movement was not started decades ago.

One has only to talk with Brother Mastin of these dear little ones he is so much interested in, and then to think of one's own, who, alike helpless, have what they need, for his heart to be touched and his eyes to fill with sympathetic tears. Think of a child homeless, friendless, adrift, as a part of the flotsam and jetsam on the sea of life.

Many such Brother Mastin is already in touch with, ready to gather into their home, which is rapidly being prepared for them, a haven of rest, almost heaven to them, comparatively.

Professor Graham Taylor, who is do-

of red brick with granite trimmings.

They stand facing the main road, some two hundred yards distant, the Administration building in the centre, and the Branch and Vincent "cottages" on either side. These cottages will accommodate thirty children each, together with attendants. In the Administration building will be located the officers, assembly and school-rooms, etc., besides which there will remain room for lodging children; so that the capacity of the Orphanage, with the completion of these buildings, will be about 120. The rooms are to be large and well ventilated, and will be heated with steam. The land, which, mostly arable, is idle at present, will no doubt be made to produce in time by judicious management no little revenue. Being so near the city, it seems to me that if the right man can be secured, it might be made to pay well if put down in market gardening. This, of course, would require some outlay for labor, implements, etc., the success de-

ures in all these respects, the more enthused I become and the more thankful to God for bringing it about.

It is an important factor to be considered in the solution of the slum problem, which is confronting the larger cities at this time as never before. Worked conjointly and intelligently with the missions established in these localities, the good which will result can only be calculated by Omniscience.

Brethren all over the State, let us rally to the support of our Orphanage. We do not know that some day, through the vicissitudes of fortune, it may be helpful in a trying time to some of our offspring; even if not, there is nothing we can do, as before said, more Christ-like than to save "these little ones."

DR. F. W. STIFF,

Richmond, Va.

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"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

them out of mischief is a very small thing compared with the Leagues as a school for the development of those strong, noble traits of character that really go to make up the life of Christ in the human soul.

The proposition to give each League a special work to do is one full of inspiration and promise. I should feel my heart swell, could I go some day to the splendid building of our Orphanage and see on the door of a room the inscription "Martinsville League Room." And I feel sure there are thousands of our young people that feel as I do about this matter. Deeply as my heart yearns over the children of heathen lands, it cannot forget the wail of the little waifs of our own streets and lanes. Fatherless, motherless, they go down the road to ignorance, vice, and death. We must get our young people to feel for these little breaking hearts. I trust the response to dear "Aunt Liz-zie" (Mrs. Vincent) will be general from all the Conference. The "Stars



WILL APPEAR WHEN COMPLETED.

ing such a great work among the masses, the working people of Chicago, says, "A man is no more a Christian, perpendicularly, toward God than he is one, horizontally, toward his fellow-man." I believe that to be true. Let us never forget that Christ said, Love God and your neighbor.

What can be more neighborly than to succor the waifs of misfortune? I recently had the pleasure to visit with Brother Mastin the beautifully located seventy-five acre farm situated about a mile west of Richmond, on which is being erected, on a commanding elevation, the Orphanage buildings.

These buildings are of noble proportions and of enduring material, being

pending more on the management than anything else. It is proposed to erect at some time when the enterprise is well established an industrial plant for the training of the children, so that when they are ready to leave the home and make their way in the world, there will be no difficulty in securing work for them. It is expected that the cottages will be ready to occupy about the 1st of July.

It is a great and noble work, and the more I think of its possibilities for good in the building up of character and body, and the development of the mind of the unfortunate children around us, who, without such aid, would be so handicapped as to be fail-

#### THE LEAGUE AND THE ORPHANS.

The visit of Brother Mastin to our church was a pleasure and a blessing. He brought before our people the great cause in which he is engaged with a power that came from the presentation of eloquent facts from a warm heart. One thought he deeply impressed on my heart, and that was that the young people of our Leagues now have opened to them in the providence of God a door of usefulness into which they should press most earnestly. Unless the League work shall develop the piety and the liberality of our young people, it will be largely a failure. The League, merely as an institution for coddling our young people and keeping

of Bethlehem" will lead many to the Saviour. How many are there of the 72,000 children in the Sunday-school of the Conference that will not be glad to give one little dime a year for poor little homeless ones? It would be a beautiful plan to set a box on the breakfast table, and as we ask God to bless our food, to put in a penny for those that have none. We might then say "God bless the hungry" with new love and a clearer conscience.

What do you say, dears? Can't we all go to work for the little ones?

W. W. ROYALL.

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"Suffer little children to come unto Me, and forbid them not."



# Talmage Sermon

WASHINGTON. — In this discourse Dr. Talmage calls attention to causes of thanksgiving that are seldom recognized and shows how to cultivate a cheerful spirit; text, Psalms xxxiii, 2, "Sing unto him with a psaltery and an instrument of ten strings."

A musician as well as poet and conqueror and king was David, the author of my text. He first composed the sacred rhythm and then played it upon a harp, striking and plucking the strings with his fingers and thumbs. The harp is the oldest of musical instruments. Jubal invented it, and he was the seventh descendant from Adam. Its music was suggested by the twang of the bowstring. Homer refers to the harp in the "Iliad." It is the most consecrated of all instruments. The flute is more mellow, the bugle more martial, the cornet more incisive, the trumpet more resonant, the organ more mighty, but the harp has a tenderness and sweetness belonging to no other instrument that I know of. It enters into the richest symbolism of the Holy Scriptures. The captives in their sadness "hung their harps upon the willows." The raptures of heaven are represented under the figure of "harpers harping on their harps." We learn from coins and medals that in the Macabean age the harp had only three strings. In other ages it had eight strings. David's harp had ten strings, and when his great soul was afire with the theme his sympathetic voice, accompanied by exquisite vibration of the chords, must have been overpowering.

With as many things to complain about as any man ever had David wrote more anthems than any other man ever wrote. He puts even the frosts and hailstorms and tempests and creeping things and flying fowl and the mountains and the hills and day and night into a chorus. Absalom's plotting and Abithophel's treachery and hosts of antagonists and sleepless nights and a running sore could not hush his psalmody. Indeed, the more his troubles the mightier his sacred poems. The words "praise" and "song" are so often repeated in his psalms that one would think the typesetter's case containing the letters with which those words are spelled would be exhausted.

In my text David calls upon the people to praise the Lord with an instrument of ten strings, like that which he was accustomed to finger. The simple fact is that the most of us, if we praise the Lord at all, play upon one string or two strings or three strings when we ought to take a harp fully chorded and with glad fingers sweep all the strings. Instead of being grateful for here and there a blessing we happen to think of, we ought to rehearse all our blessings so far as we can recall them and obey the injunction of my text to sing unto him with an instrument of ten strings.

**Remember Daily Blessings.**

**Have you ever thanked God for de-**

lightsome food? What vast multitudes are a-hungered from day to day or are obliged to take food not toothsome or pleasant to the taste! What millions are in struggle for bread! A Confederate soldier went to the front, and his family were on the verge of starvation, but they were kept up by the faith of a child of that household, who, noticing that some supply was sure to come, exclaimed, "Mother, I think God hears when we scrape the bottom of the barrel."

Have you appreciated the fact that on most of your tables are luxuries that do not come to all? Have you realized what varieties of flavor often touch your tongue and how the saccharin and the acid have been afforded your palate? What fruits, what nuts, what meats regale your appetite, while many would be glad to get the crusts and rinds and peelings that fall from your table. For the fine flavors and the luxurious viands you have enjoyed for a lifetime perhaps you have never expressed to God a word of thanksgiving. That is one of the ten strings that you ought to have thrummed in praise to God, but you have never yet put it in vibration.

Have you thanked God for eyesight as originally given to you or, after it was dimmed by age, for the glass that brought the page of the book within the compass of the vision? Have you realized the privation those suffer to whom the day is as black as the night and who never see the face of father or mother or wife or child or friend? Through what painful surgery many have gone to get one glimpse of the light! The yes so delicate and beautiful and useful that one of them is invaluable! And most of us have two of these wonders of divine mechanism. The man of millions of dollars who recently went blind from atrophy of optic nerve would have been willing to give all his millions and become a day laborer if he could have kept off the blindness that gradually crept over his vision.

You may have noticed how Christ's sympathies were stirred for the blind. Ophthalmia has always been prevalent in Palestine, the custom of sleeping on the housetops, exposed to the dew and the flying dust of the dry season, inviting this dreadful disorder. A large percentage of the inhabitants could not tell the difference between 12 o'clock at noon and 12 o'clock at night. We are told of six of Christ's miracles for the cure of these sightless ones, but I suppose they were only specimens of hundreds of restored visions. What a pitiful spectacle Saul of Tarsus, the mighty man, three days led about in physical as well as spiritual darkness, he who afterward made Felix tremble by his eloquence and awed the Athenian philosophers on Mars hill and was the only cool headed man in the Alexandria cornship that went to pieces on the rocks of Miletus, once the mighty persecutor of Saul, afterward the glorious evangelist Paul, for three days not able to take a safe step without guidance!

## Two Strings of Gratitude.

Have you ever given thanks for two eyes—media between the soul inside and the world outside, media that no one but the infinite God could create? The eye, the window of our immortal nature, the gate through which all colors march, the picture gallery of the soul! Without the eye this world is a big dungeon. I fear that many of us have never given one hearty expression of gratitude for treasure of sight, the loss of which is the greatest disaster possible unless it be the loss of the mind. Those wondrous seven muscles that turn the eye up or down, to right or left or around. No one but God

could have created the retina. If we have ever appreciated what God did when he gave us two eyes, it was when we saw others with obliterated vision. Alas, that only through the privation of others we came to a realization of our own blessing! If you had harp in hand and swept all the strings of gratitude, you would have struck this, which is one of the most dulcet of the ten strings.

Further, notice how many pass through life in silence because the ear refuses to do its office. They never hear music, vocal or instrumental. The thunder that rolls its full diapason through the heavens does not startle the prolonged silence. The air that has for us so many melodies has no sweet sound for them. They live in a quietude that will not be broken until heaven breaks in upon them with its harmonies. The bird voices of the springtime, the chatter of the children, the sublime chant of the sea, the solo of the cantatrice and the melody of the great worshipping assemblies mean nothing to them. Have we devoutly thanked God for these two wonders of our hearing, with which we can now put ourselves under the charm of sweet sound and also carry in our memories the infantile song with which our mothers put us to sleep, and the voices of the great prima donnas like Lind and Patti and Neilson, and the sound of instruments like the violin of the Swedish performer, or the cornet of Arluckle, or the mightiest of all instruments, with the band of Morgan on the keys and his foot on the pedal, or some Sabbath tune like "Coronation," in the acclaim of which you could hear the crowns of heaven coming down at the feet of Jesus? Many of us have never thanked God for this hearing apparatus of the soul. That is one of the ten strings of gratitude that we ought always to thrum after hearing the voice of a loved one or the last strain of an oratorio or the clang of a cathedral tower.

Further, there are many who never recognize how much God gives them when he gives them sleep. Insomnia is a calamity wider known in our land than in any other. By midlife vast multitudes have their nerves so overwrought that slumber has to be coaxed, and many are the victims of chloral and morphine. Sleeplessness is an American disorder. If it has not touched you and you can rest for seven or eight hours without waking—if for that length of time in every twenty-four hours you can be free of all care and worryment and your nerves are retuned and your limbs escape from all fatigue and the rising sun finds you a new man, body, mind and soul—you have an advantage that ought to be put in prayer and song and congratulation. The French financier, almost wealthy enough to purchase a kingdom, but the victim of insomnia, wrote, "No slumber to be bought in any market." He was right. Sleep is a gratuity from him who never sleeps. Oh, the felicities of slumber! Let all who have this real benefaction celebrate it. That is one of the sweetest strings in all the instrument of ten strings.

Further, let us gratefully acknowledge the power of physical locomotion. To be able to go where we wish and all unaided—what a kindness! What multitudes have to call in the aid of cane and crutch and invalid's chair, and their whole life is a hindrance! How hard to get about with lack of strong and healthy and supple limbs! Congratulated ought you all to be if you have the usual physical endowment, and sympathized with ought all those to be who can neither walk nor climb nor enter upon any great activities. That is one of the thousands of reasons why

rate war with a complete nation. It takes off with bullet or shell or surgeon's knife the capacity of men to achieve their own livelihood or do the work for which they would otherwise be fully qualified. Brave men, self-sacrificing men, for the rest of their life are put on the limits and strangely suffer in stormy weather from limbs amputated.

## Give Thanks For Sound Limbs.

How much of the human family in every century has been cut up by shot to pieces and passed into mutilation! American manhood had hardly recovered from the lacerations of the war of the Revolution when it was called to be carved by the swords and stabbed with the bayonets and blackened with the gunpowder of 1812. Hardly recovered was our American manhood from that when the war with Mexico began its butchery. Hardly was American manhood recovered from that before the civil war took hold of it and dug its grave trench through the north and its grave trench through the south. Hardly was our American manhood recovered from that when the Spanish war came, with its malaria and crowded hospitals. Thank God that now four of the greatest nations are allied in good understanding—the United States, England, Germany and Russia—and if they will do the right thing they can forever stop national and international strife and put an end to wholesale amputation. There are enough accidents in time of peace to keep the race mutilated more than it ever ought to be, and the human family needs all its arms and hands and feet to do the work that God calls it to do.

Further, celebrate on the instrument of ten strings our illumined nights. They spread their tents over us, and some of us hardly go out to look at them. During the nights other worlds come in sight. The author of my text chimed the silver bells in the tower of the midnight heavens, saying, "When I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" We thank God for the day; we ought also to thank him for the night. Worlds on worlds in sight of the naked eye, but more worlds revealed by telescope. At least one night in his lifetime every man ought to go into astronomical observatory and see what has been done by the great World Builder. Thank God for lunar and stellar illumination!

Further, on the instrument of ten strings celebrate the possession of our reason. A severe stroke upon the head or a sudden calamity or any one of fifty kinds of accident might dethrone our reason and leave us worse off than the brute, for the brute has a substitute for reason in what is called instinct, but a man's brain shattered and he has neither mind nor instinct. The asylums for the insane, though all the time multiplying, are not enough to shelter the demented. Through the cramming system employed in many of the schools of this country there are tens of thousands of children having their brain depleted. Philosophers at ten years of age, astronomers at eleven years of age, geologists at twelve years of age. They will be first on examination day, but last in all matters of useful and successful life. It would be amusing to see how much children are expected to learn and know if they were not connected with the tragedies of damaged intellects which follow. Amid the increasing dementia of the world let us appreciate the goodness of God to us if our mental faculties are in

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays and Fridays, connecting at Lester Manor with stage for Walkerton and Tappahannock Tuesdays, Thursdays and Saturdays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays. 5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:50 P. M., arriving Baltimore 8:30 A. M. Steamers call at Almonds, Claybank and Gloucester Point.

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Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT MAR. 2, 1902.

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:20 P. M.	10:37 P. M.—Lv. Richmond.
3:00 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	3:34 A. M.—Lv. Raleigh.
10:25 P. M.	6:20 A. M.—Ar. Hamlet.
10:35 P. M.	6:40 A. M.—Lv. Hamlet.
8:50 A. M.	4:55 P. M.—Ar. Atlanta.
2:00 A. M.	9:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	8:40 A. M.—Lv. Columbia.
	(Central Time.)
4:40 A. M.	12:05 P. M.—Ar. Savannah.
7:52 A. M.	2:50 P. M.—Ar. Brunswick.
9:25 A. M.	3:40 P. M.—Ar. Fernandina.
9:05 A. M.	3:50 P. M.—Ar. Jacksonville.
10:50 A. M.	5:10 P. M.—Ar. St. Augustine.
3:15 P. M.	10:00 P. M.—Ar. Tallahassee.
1:48 P. M.	12:40 A. M.—Ar. Ocala.
5:10 P. M.	7:20 A. M.—Ar. Orlando.
5:40 P. M.	5:00 A. M.—Ar. Tampa.
7:15 P. M.	6:00 A. M.—Ar. Port Tampa.
10:50 P. M.	8:10 A. M.—Ar. Miami.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-Room, Observation and Compartment Sleeping Cars between New York and St. Augustine. Pullman Dining Cars between New York and Richmond and between Hamlet and St. Augustine. Vestibuled coaches between New York and Washington and between Richmond and St. Augustine. Pullman Sleeping Cars (tri-weekly) between Washington and Pinehurst. Pullman Sleeping Cars (daily) between Jacksonville and Tampa and between Jacksonville and Orlando. Also, through Drawing-Room Sleeping Cars between New York and Atlanta, and Cafe Cars between Hamlet and Atlanta.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-Room Buffet Sleeping Cars between New York and Jacksonville, connecting at Hamlet with Sleeping Car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor Cars between Jacksonville and Tampa. Finest Day Coaches.

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northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We Teach—  
Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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D. R. L. C. TUCKER,

SURGEON DENTIST.

Blacksburg, Va.



## CHILD SAVING.

(Continued from page 5.)

city as we have in the great religious institutions of our city and State. The avenues of reformation as found in the various child-saving societies are almost as diversified as the conditions, and no doubt are doing a great deal of good. But what would prove beneficial in one case would fail in another. I believe in many cases to place a child in a home by adoption would prove a failure notwithstanding experience and good judgment on the part of those interested, for it is one thing to place a child in a home, and another thing to have the child properly placed. Financial ability is the negative of the requisites. The moral and religious training is paramount to all. I think we lower the standard of an immortal soul when we preach economy in child saving. We should resolve ourselves into a kindergarten and not only adapt ourselves to the individual needs of the children, but seek to win their love for their betterment. I feel like shouting and do praise the Lord when I hear of a life-boat launching out into the great ocean of want and woe, seeking to ameliorate and to lift up the fallen, and especially to reclaim children. I am greatly pleased to know that the Methodist Orphanage will be built. I pray God it may be a permanent oasis in the lives of the children. Your proposed manual school will, I am sure, prove conducive to the success of the children in life, and what a sweet consolation to know that within its environments they will breathe the atmosphere of morality and Christianity, and be placed where the Child Jesus will pour out His Holy Spirit. Your noble Orphanage will mould the characters of men and women who will help to control the future of our glorious old State, and will largely help to precast its destiny. Who can estimate its value for good? Where will its influence end? It will be a great monument of Methodism. I am glad to know that the Orphanage will not be strictly denominational in the admission of children. May no impediments stand in its way, and my earnest prayer shall be that multiplied scores of children may be reclaimed and trained for usefulness through the medium of this Orphanage and Manual School, and fitted and qualified, not only for this life, but for that eternal home above, where life's battles will cease, and where no homeless children or orphans will ever want.

GEORGE B. DAVIS.



## DR. BARNARDO'S HOMES.

What one Consecrated Man Has Accomplished in Orphanage Work in Thirty-five Years.

ADDRESS BY REV. HUGH PRICE HUGHES.

At our last annual meeting the Rev. Hugh Price Hughes, M. A., said: Although everybody has heard of Dr. Barnardo's Homes very few have realized their very special claims upon us all. Let me in a few sentences mention these. In the first place it must be a matter for congratulation that within the last two years an incorporated Association has been formed, so that this great movement no longer de-

pends upon the life of one man. It is gratifying to think that this charity is now placed on a permanent national basis. Some years ago my friend—and the friend of all—children especially—Mr. Benjamin Waugh—who has specially studied child-life, told me that never in the history even of Christian civilization did any human being in any land establish such an institution, so vast and so many-sided, as Dr. Barnardo's Homes. Have you all realized that within the last year alone these beneficent institutions wholly maintained and educated 7,676 children?

To-day, as we have been reminded, there are in its various houses only 5,400 boys and girls. Blessed fact! It means that the rest have gone out to service, or have been emigrated, and the hundreds of young men and women who have just received prizes from Lord Roberts have been an ocular demonstration to us that after they leave the Homes Dr. Barnardo does not forget them or lose sight of them. He watches them with loving care, and they come back again to receive some acknowledgment of their good conduct. For my own part, as one who is proud of the British Empire, and very hopeful of its future, I especially delight in the emigration aspect of this work. During the last year alone they have sent out 1,013 trained boys and girls to our glorious colonies. However rich the British Empire is, it cannot continue unless we have sober, industrious and virtuous men and women; and the more there are of our own race, speaking our own tongue, in Canada, in Australia, and in South Africa, the better for the future of the British Empire. I believe that no one to-day is contributing so much to the better manhood and womanhood of our great colonies as Dr. Barnardo. Remember that his institutions have already successfully sent out to those colonies 12,604 picked youngsters of whom any nation would be proud. Then, turning to the home aspect of things, not less than 5,890 fresh cases of urgent need have been freely admitted to these Homes in two years. Does everybody realize that they are all admitted "without money and without price"? This is an absolute charity: no payment of any kind is made. They take children one day old, and they take boys and girls in their teens. They admit boys at the most dangerous period of all—from fifteen to nineteen years of age. How vast and how varied this grand charity is! And they also admit dying children. Further, it is still Dr. Barnardo's proud boast that they have never refused a single child since the charity began.

They do more than that—they receive not only those who apply, but they are always at work searching in common lodging-houses and in the vilest slums for destitute waifs. I greatly rejoice that this is a Christian charity. It was the love of Christ in the heart of the founder that started the enterprise. I remember some years ago attending a meeting with my sainted friend, Mr. Spurgeon, at his famous Orphanage, and, in his witty way, referring to those who rejected Chris-

tianity, he said: "The God that answereth by orphanages, let Him be God"! There are some persons who are very fond of criticising Christians, and especially poor unfortunate Christian ministers like myself. Where has infidelity or atheism ever produced such a charity as we have seen with our own eyes in the Albert Hall to-day? Thank God for a Christian charity like this! It could not live for a year without Christianity! But I rejoice also with the Bishop of Hereford that it is national in its Christian comprehensiveness. It respects the conscientious convictions of all its poor clients. A Churchman's children are brought up as their father would have brought them up had he lived and done his duty.

I am very grateful to be reminded that within the thirty-five years of its existence the public of this country have contributed toward its maintenance nearly two and a half millions sterling. I am very glad that last year more was contributed than in any previous year, notwithstanding the difficulties from which we have all suffered.

My Lord Duke, the modern conscience has been especially confronted by the modern slum, and I am thankful to say that the modern Christian conscience is troubling itself more and more about that accursed feature of our so-called civilization. Dr. Barnardo is teaching us how to deal with the slum children of our great city. Those of us who have had most to do with the slum-life of London—and I may tell you that some of the worst slums are in the West—are well aware that very little can be done with adult life—with men and women who are saturated with the influence of the slum. But take them early enough, begin with them when they are boys and girls, take them as Dr. Barnardo's Homes are taking them, mould and fashion and Christianize them while they are young, and we have had proof together this day that they may become the most sober, industrious and virtuous citizens of the Empire! So may God bless these National Homes.



## HOW DR. BARNARDO'S HOMES ARE SUPPORTED.

Personal Notes must necessarily be very brief this month. I can only, therefore, give a few examples, culled from the correspondence of the year, of the various sources from which splendid and most welcome aid has reached our treasure house. They are bricks which may be regarded as samples of a building erected by the hands of love from all over the world.

"I have been engaged in a business for some years which has not produced satisfactory results," writes a Godalming correspondent, "but, believing it to be the right thing, I have persevered, and now there is some good result." This is evidenced by a "first-fruits" of £39 13s. towards our Emigration fund. £10 from Fareham is described as "Unclaimed dividends, the rightful owner of which cannot, and, I imagine, now never will be found." "G. H. I." an anonymous Birmingham contributor, sends us the welcome gift of £50, "for

the furthering of Christ's kingdom amongst the poor children." And from Wales the handsome sum of £333 6s. 8d. represents the practical sympathy of another modest and most generous friend of needy childhood.

Many and varied, indeed, are the sources from which our income is derived. Here, for instance, is a contribution of £6 from the Superintendent of Police at Tadmecaster, accounted for as "proceeds of a cricket match played by my men in aid of your Homes." 8s. 6d. from a sympathizer in Herts was obtained in this novel manner: The sender explains, "Through the summer we had a few Sunday-school treats. I provided visitors with soap and water and towels, and let them come to my house and wash. I made no charge, but passed your box round"! Certainly an instance of how the "littles" can be made telling! On the same lines of multiplication, we have a donation from a Lieccester friend of £2 6s. 8d., no less than £1 12s. 2d. of which is described as having been "raised from one penny". And from Nailsea comes the really remarkable record of £6 16s. 4d., being the outcome of that old-established "Sunday Egg League," which has sent the children so many gifts in years that are by-gone. Perhaps some of our readers, living in the country, will make a note of what the collection of weekly eggs has run up to in the course of a twelve-month!

Our ingenious, clever-fingered friends are always to the fore in records of special efforts on behalf of my bairns. From Shrewsbury, for example, a faithful helper sends a donation of £32, the result of her annual sale of work, "in which," she explains, "the villagers of Cressage, and other kind friends, took such an interest." £30 from Walthamstow is the outcome of "another year's sale of work," on the part of a very practical sympathiser. And from a country village in Yorkshire, with a population of only 570, a gift of £17 is thus accounted for by the kindly sender: "We have a sale of work every two years, and divide the profits between Home and Foreign Missions. \* \* We look upon yours as a great Home Mission work, and I have therefore great pleasure in sending you the enclosed check." I am devoutly thankful that my readers are beginning to recognize not merely the many-sidedness of our work, but the great underlying fact that we are carrying on a true Christian Mission among our home heathen, and that our great aim is to lead our young people to Christ.

Just four years ago there appeared in *Night and Day* a notice of the splendid self-denying efforts of the late Mrs. Charlotte Fisher, of Burton-on-Trent, and now it is our privilege to record of this aged saint that she "being dead yet speaketh." For amongst our November gifts came a wonderful assortment of close upon 500 garments, together with a donation of £15 16s. in cash, being the results accomplished by the efforts of the "Charlotte Fisher Working Committee."

In the issue of *Night and Day* already referred to as containing a notice of the departure of Mrs. Fisher, there ap-



peared also an interesting description of a "basket" sent round to various houses during the season by a friend at Great Yarmouth. And it is indeed refreshing to find that in this quarter also there has been steady perseverance in well-doing. I have received a gift of £18 from the same indefatigable worker, making a total of no less than £177 obtained by means of this perennial "basket."

Apart from the special efforts of Self Denial Week, I have to record some touching items as to self-sacrifice on behalf of "the least of these, His brethren." From Wimbledon, a recent donation of £1 for "God's little ones" is the result of "denying myself a new coat for the winter." A correspondent at Hull accounts for 8s. 5½d. of his donation of £1 4s. as the difference between walking and coaching during a summer tour in Scotland. And here are two tender little notes respecting contributions that have reached us from those who, having known by practical experience the meaning of life's struggle, are anxious to do their part in helping to meet the needs of the largest family on earth. From Wales (how often the Principality figures in our records!) a gift of a guinea is from "a poor man and a widower with eight little children," and from New South Wales, a dear old lady of eighty-seven sends a "widow's mite" of £2, her interest in the children of Waifdom certainly not decreasing with advancing years.

One of my recent gifts was a sum of 2s. sent by a clergyman, who explains that it was given him the other day in the train by a working-man, presumably a navvy, "for any good cause I liked"; and accompanying an enclosure of 2s. 6d. from Bradwell, we read, "I wish I could do more to help in your good work, but I only earn 3s. a week, and so cannot afford much." Good, indeed, would it be for my boys and girls if the Church of Christ were to regulate its views of "much" and "little" according to the standard of those poor who give out of the depths of their own poverty! In this connection I may repeat what I have said in these pages before, that seven out of nine of our donations are received in individual sums of under £1 each! A great many such contributions are massed together in a gift of £10 from Sydenham, as to which the sender says: "Amongst the contributors (to the collecting box) were three poor women who work for their daily bread, each giving a penny a week, and extra pennies if they earn more than usual." Each penny is surely of special value in the eyes of our Lord, who still "stands over against the Treasury" weighing, as only He can do, in the balances of the Sanctuary, the gifts "cast in."

Garden produce we frequently find impressed into the service of our waifs and strays. In addition to the £30 already mentioned as coming from Walthamstow, we have a contribution from the same quarter of £1 12s. 6d., obtained chiefly by a boy sympathiser, "from the sale of garden produce from that allotments in the garden set apart for his sister and himself."

And from Bechuanaland comes a contribution of £2, "proceeds of the sale of flowers from our garden." We fully agree with the sender that this is a larger sum than might reasonably have been expected, "owing to the war and all the trials and worries incident to it." But then, as the writer goes on to explain, "Our garden was not damaged during the Boer occupation. The only injury it sustained was that one season's weeds were allowed to flourish while we were refugees from our homes."

#### SPECIAL RATES VIA SOUTHERN RAILWAY.

The following special rates will apply via Southern Railway for special occasions mentioned:

Meeting Grand Lodge Knights of Pythias (colored), Richmond, Va., May 20-22, 1902.—Tickets to be on sale May 18th, 19th, and 20th, with return limit May 25th. Very low rates will apply for the round trip from points within the State.

Annual Convention Virginia Funeral Directors' Association, Richmond, Va., May 21, 1902.—Tickets to be on sale May 19th, 20th, 21st, and 22d, with return limit May 26th. Very low rates will apply for the round trip from all points within the State.

Annual Session Grand Encampment of Virginia, I. O. O. F., Charlottesville, Va., June 10, 1902.—Tickets on sale June 8th, 9th, and 10th, with final limit June 13th. Very low rates will apply for the round trip from all points within Virginia.

Peabody College Summer School, Nashville, Tenn., June 16th-July 28th, 1902.—One fare for the round trip from all points on Southern Railway. Tickets on sale June 12th, 13th, 14th, 27th, 28th, 29th, July 3d, 4th, and 5th, with return limit July 31st, except that by deposit of tickets with joint agent at Nashville on or before July 31st, and upon payment of 50 cents, an extension until September 30th may be secured.

Virginia Conference Epworth League, Danville, Va., June 12-15, 1902.—Tickets to be on sale June 10th, 11th, and 12th, with return limit June 16th. Very low rates for the round trip will apply from points within the State.

Independent Order of Good Samaritans, Lynchburg, Va., June 10-14, 1902.—Tickets on sale June 8th, 9th, and 10th, with return limit June 16th. Very low rates for the round trip from points within the State will apply.

Meeting Daughters of Liberty, Roanoke, Va., May 27, 1902.—Tickets on sale May 26th and 27th, with return limit May 31, 1902. Four (4) cents per mile for the entire round trip will apply from all points within the State.

**MEN WILL BE BOYS.**—In the excitement of a lively exercise like boat-racing or ball-playing, they will strain their muscles and go home limping and sore. Then they are glad they have Perry Davis' Painkiller on hand to soothe the quivering nerves; to penetrate the muscles with warmth and healing power. It has relieved the pain of two generations of Americans. Large bottles, 25 and 50 cents.

Nothing would surprise some people more than to have their prayers answered.

#### DAILY SERVICE VIA THE POPULAR YORK RIVER ROUTE BETWEEN RICHMOND AND BALTIMORE, EFFECTIVE MAY 12, 1902.

Leave Richmond daily, except Sunday, 4:30 P. M.; West Point, 5:50 P. M. Arrive Baltimore 8:30 A. M. One night on the beautiful York river and Chesapeake bay. Refreshed by the bracing salt air, you arrive in Baltimore at a convenient hour in the morning. This route is famous for its good service, elegant meals, polite attention, etc. The morning train from Charlotte, Greensboro, Danville, Durham, Oxford, Clarksville, Chase City, etc., arriving Richmond 3:25 P. M., makes direct connection with this route in same station at Richmond, and at Baltimore connection is made for Philadelphia, New York, and all Eastern and Northern points, including Atlantic City and all Eastern resorts. Low rate excursion tickets are on sale daily at Richmond to Baltimore, Philadelphia and New York. This is the favorite of all short water trips.

**THE FINEST FABRIC** made by human skill is coarse compared with the lining of the bowels. When this tender membrane is irritated we have griping pains, diarrhoea and cholera morbus. Whatever be the cause of the trouble, take Perry Davis' Painkiller according to the directions with each bottle. Travellers in all climates carry Painkiller in their gripsacks. Large bottles, 25 and 50 cents.

#### SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

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One fare for the round trip from all points to Asheville, N. C., and return. Tickets on sale June 13th-14th, with return limit June 25th.

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One fare for the round trip from all points to Knoxville and return. Tickets on sale June 16th, 17th, and 18th, 28th, 29th, and 30th, and July 11th, 12th, and 13th, with return limit August 15th.

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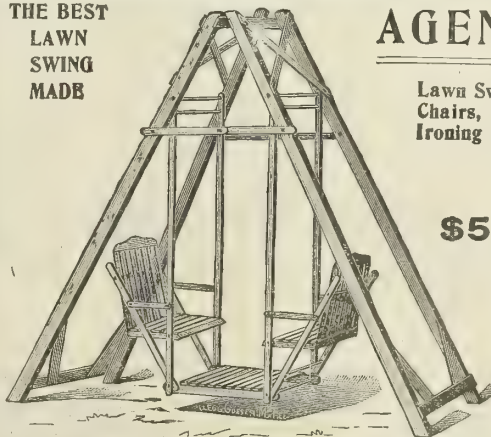
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(Continued from page 10.)

equipoise. Voyaging from New Zealand to Australia, a storm swooped upon us, and we saw all around us fragments of ships that had been caught in the same tempest. And how thankful we were, sailing into Sydney harbor, that we had escaped! So that man and that woman whose intellect goes safely through the storms of this life, in which so many have foundered, ought every day and every night employ one of the ten strings in gratitude for that particular mercy.

#### The Blessing of Friendship.

Another string of this instrument I now touch—friendships, deep and abiding, by which I refer to those people who, when good or bad motive may be ascribed to you, ascribe the good; those concerning whom you do not wonder which side they will take when you are under discussion; those who would more gladly serve you than serve themselves; those to whom you can tell everything without reserve; those who are first in your home by person or by telegram when you have trouble. Oh, what a blessing to have plenty of friends! Aye, if you have only one good friend, you are blessed in that glad possession. With one such friend you can defy the world. But he must be a tried friend. You cannot tell who are your real friends till disasters come. As long as you collect vast dividends and have health, joy and popularity unbounded you will have crowds of seeming friends, but let bankruptcy and invalidism and defamation come, and the number of your friends will be 95 per cent off. If you have been through some great crisis and you have one friend left, thank God and celebrate it on the sweetest harpstring.

"While all this is so," says some one, "there are so many things that others have which I have not." I reply, it is not what we get, but what we are, that decides our happiness. With the bare necessities of life many are unspeakably happy, while others with all the luxuries are impersonations of misery. In the Roman empire there was no man more wretched than the Nero who ruled it. The porticoes of his palace were a mile long. A statue of him in silver and gold 120 feet high stood in the vestibule. The walls of his palace were mother of pearl and ivory. The ceiling was arranged to shower flowers and pour perfumes upon the guests. His wardrobe was so large that he never wore a garment twice. His mules were shod in silver. He fished with hooks of gold. A thousand carriages accompanied him when he traveled. His crown was worth \$500,000. He had everything but happiness. That never came. Your heart right, all is right; your heart wrong, all is wrong.

#### The Gospel of Good Morals.

But we must tighten the cords of our harp and retune it while we celebrate gospel advantages. The highest style of civilization the world has ever seen is American civilization, and it is built out of the gospel of pardon and good morals. That gospel rocked our cradle, and it will epitaph our grave. It soothes our sorrows, brightens our hopes, inspires our courage, forgives our sins and saves our souls. It takes a man who is all wrong and makes him all right. What that gospel has done for you and me is a story that we can never fully tell. What it has done for the world and will yet do for the nations it will take the thousand years of the millennium to celebrate. The grandest churches are yet to be built. The mightiest anthems are yet to be hoisted. The greatest victories are yet to be gained. The most beautiful Madonnas are yet to be painted. The most triumphant processions are yet to march. Oh, what a world this will be

when it rotates in its orbit a redeemed planet, girdled with spontaneous harvests and enriched by orchards whose fruits are speckless and redundant, and the last pain will have been banished and the last tear wept and the last groan uttered, and there shall be nothing to hurt or destroy in all God's holy mountain! All that and more will come to pass, for "the mouth of the Lord hath spoken it."

So far I have mentioned nine of the ten strings of the instrument of gratitude. I now come to the tenth and the last. I mention it last that it may be the more memorable—heavenly anticipation. By the grace of God we are going to move into a place so much better than this that on arriving we will wonder that we were for so many years so loath to make the transfer. After we have seen Christ face to face and rejoiced over our departed kindred there are some mighty spirits we will want to meet soon after we pass through the gates. We want to see and will see David, a mightier king in heaven than he ever was on earth, and we will talk with him about psalmody and get from him exactly what he meant when he talked about the instrument of ten strings. We will confront Moses, who will tell of the law giving on rocky Sinai and of his mysterious burial, with no one but God present. We will see Joshua, and he will tell us of the coming down of the walls of Jericho at the blast of the ram's horn and explain to us that miracle—how the sun and moon could stand still without demolition of the planetary system. We will see Ruth and have her tell of the harvest field of Boaz, in which she gleaned for afflicted Naomi. We will see Vashti and hear from her own lips the story of her banishment from the Persian palace by infamous Ahasuerus.

#### Delights of the Future.

We will see and talk with Daniel, and he will tell us how he saw Belshazzar's banquet hall turned into a slaughter house and how the lions greeted him with loving fawn instead of stroke of cruel paw. We will see and talk with Solomon, whose palaces are gone, but whose inspired epigrams stand out stronger and stronger as the centuries pass. We will see Paul and hear from him how Felix trembled before him and the audience of skeptics on Mars hill were confounded by his sermon on the brotherhood of man, what he saw at Ephesus and Syracuse and Philippi and Rome and how dark was the Mamertine dungeon and how sharp the ax that beheaded him on the road to Ostia. Yea, we will see all the martyrs, the victims of ax and sword and fire and billow. What a thrill of excitement for us when we gaze upon the heroes and heroines who gave their lives for the truth. We will see the gospel proclaimers Chrysostom and Bourdaloue and Whitefield and the Wesleys and John Knox. We will see the great Christian poets Milton and Dante and Watts and Mrs. Hemans and Frances Havergal. Yea, all the departed Christian men and women of whatever age or nation.

Each of us may be sure that if God sends us on stony paths He will provide us with strong shoes, and will not send us out on any journey for which He does not equip us well.—Alexander Maclaren, D. D.

Christ did not have much to say about death, but He had a great deal to say about life. And very properly so; for when we are prepared to live, then we are also prepared to die.

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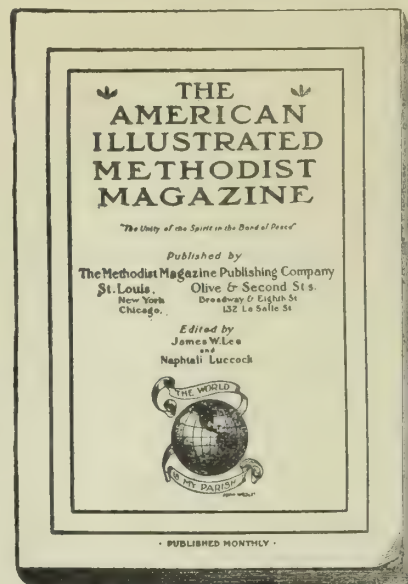
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 19.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MAY 22, 1902.

ONE DOLLAR A YEAR.

*Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.*

## BISHOPS ELECTED.

Dallas, Tex., May 22.—Dr. A. Coke Smith, of Virginia, and Dr. E. E. Hoss, of Nashville, Tenn., were to-day elected Bishops of the Methodist Episcopal Church, South. The election of Dr. Hoss came on the first ballot, while Dr. Smith was not a winner until the fourth.

The new Bishops will be ordained Saturday at 3:30 P. M. at the First Methodist church, in this city.

Dr. George B. Winston was elected editor of the Christian Advocate, the official organ of the Church, as successor to Dr. E. E. Hoss. Dr. J. J. Tigert was re-elected book editor of reviews.



## GENERAL CONFERENCE LETTER.

Dallas, Tex., May 19, 1902.

Dear Recorder,—By the generosity of the noble-hearted people of my church at Blackstone—and a better no man ever served—a trip to Dallas was made possible. A handsome purse was given me on Sunday, May 4th, and a vacation granted.

I give to the readers of the Recorder the following impressions made upon me by this great body of our great Church:

The personnel of the body is very striking. There are gathered from all parts of our Southern Methodism the leaders; and a finer looking body of men it would be hard to find anywhere.

Perhaps the conservatism of past years does not obtain, yet I dare make the assertion that in no former year was there ever a more loyal, earnest, devout set of men, as are here gathered; men more alert to every interest of the great Church which they represent. In no other body will you find greater strength, more kindness of feeling, and brotherly love. It is truly a benediction to look into the faces of these faithful and fearless men of God.

I miss some of the faces seen at Baltimore four years ago. Some have gone to their eternal reward, while others have been replaced by new faces.

Bishop Wilson, senior bishop, called the Conference to order. After religious services, the addresses of welcome were delivered by Governor Sayer, of Texas, followed by Mayor Benjamin E. Cabrell, Judge E. B. Perkins, and others.

The rules of the last General Conference were adopted, after which the episcopal address was read by Bishop

Duncan. This address consumed about an hour and a half in its reading, and then the Conference was fairly launched upon what is to be one of the most momentous sessions in its history.

One fact I have noticed—viz., that the laymen take quite as much interest in all of the discussions as the ministers. This is gratifying. Another fact is also very noticeable—the spirit and temper of all the speeches. They are exceedingly brotherly and kind, as they should be, free from sting or anything that would wound the feelings, the secular press to the contrary notwithstanding. I am out of patience with the manner and tone of the secular press in reporting these great religious gatherings; from a reading of the reports which appear from day to day, one would gather that this and other like bodies were a set of belligerent men, gathered together solely to fight each other, or speak ill of one another. I think the time has come to put a stop to this sort of thing, and to demand a respectful representation of the facts. Men differ even in religious bodies as to methods and means, and they do not hesitate sometimes with spirit to point out the merit or demerit of this or that plan; but while these differences occur, they never forget that they are brethren. And yet they are held up to the gaze of the world by these improper and incorrect reports as saying such and such things, in anger or in a malicious spirit.

I have attended every session of the Conference, and I have read reports as they have appeared in the daily papers, and I do not hesitate to say that none of those which I have read have given absolutely accurate statements. The public demand things sensational, these papers say, and they must satisfy this demand, and this they proceed to do by coloring the statements made, and our people at large are misled, and wrong impressions are made upon their minds.

The Fraternal Messengers' addresses were of a high order. The address of Rev. DeWitt C. Huntington, D. D., of the Methodist Episcopal Church, was a classic. It was warm with brotherly feeling. I quote the following sentence, with which he closed his speech: "It is sufficient for me to express the conviction that Methodism of this country, and especially of the two leading divisions of Methodism, have very weighty reasons prayerfully to watch the providential; generously to waive the technical; jealously to guard against the prejudicial; devoutly to cultivate the fraternal, and in the name of Jesus

Christ, trustfully to accept the inevitable."

Lieutenant-Governor Bates, of Massachusetts, co-representative of the M. E. Church with Dr. Huntington, made a magnificent address, which captivated the great audience.

The Fraternal Messenger from the African Methodist Episcopal Church, Dr. Park, made a fine speech, even though he made Demosthenes compel the Roman Senate to acknowledge his ability, and grouped together as the great leaders of Methodism Wesley, Knox, Latimer, etc.

The committees are beginning to bring in their reports, and we look for interesting and lively debates to follow.

The Committee on Itinerancy has reported; there is a majority and a minority report, but both reports recommend the four-year time limit for presiding elders.

The Committee on Episcopacy recommends the election of two (2) Bishops. Who they will be is not now an easy task to forecast.

The one burning question before the Conference is the settlement of the war claim. Like Banquo's ghost, it continually rises up. Two reports have been submitted, and Tuesday morning has been set apart as the order of the day to hear discussions on these reports. No doubt several days will be spent in the discussions before a vote will be taken.

Brother Cannon wrote the minority report, and it is said by competent judges to be one of the strongest papers read before a General Conference. It required more than an hour in its reading, and the Conference sat silent until the last word was uttered. It made a tremendous impression on the whole body. It embodied a history of the whole war claim matter from the very beginning to the present time, and in logical sequence, and by many said to be unanswerable. It has staggered even those who before disagreed with the minority, and has brought to light facts before unknown. It was a master-stroke of genius. But I must close this letter, as it will take up too much space. More anon.

Sincerely yours,

GEORGE F. GREENE.

P. S.—Major E. B. Stahlman is here.



## PERSONAL AND OTHERWISE.

BY REV. R. N. PRICE.

From the character of the telegrams that are flooding the dailies from Dallas, one would imagine that the "Milan lier" had transferred his headquarters

to that city. Somebody, no doubt, paid for his work by interested parties, has been busy sending news to the papers, evidently to manufacture public sentiment in favor of certain measures and of certain aspirants.

The first batch of news has created consternation in these parts. An awful fear has come down upon us, lest the great Sanhedrin should fail to take action—first, to repudiate the action of the Book Agents, and secondly, to return every dollar of the damage appropriation. But I hope this fear is premature; and that the Bishops and the General Conference will acquit themselves like men. I am more hopeful than some of my neighbors. I have not lost confidence in the Bishops and in the Church. Certainly, I have not lost confidence in God. The Lord reigns, and I will rejoice, whatever may happen. Justice cannot fail to be done in the long run. As Carlyle says, "It is all justice."

I learn that the episcopal message deplores the small increase in the membership of the Church during the quadrennium. I feel sure that one cause of this decreased increase is the displeasure of God on account of the conduct of our agents in securing the damage appropriation. A presiding elder of the North Georgia Conference said to me some time since, that the conduct of our agents has paralyzed the Church. We will find out, I think, that we cannot serve God and mammon. The question before the General Conference is now, conscience or money? I pray God that spirituality, not commercialism, may prevail; that they will prefer obedience to God to the golden wedge. May God also guide that body in the selection of Bishops and general officers! May every candidate be defeated, and may the offices be thrust upon those of modesty and unselfishness! In thus praying, I have no malice, nothing in my heart but the good of the Church and the glory of God.

The hesitation in the General Conference about appointing a day of fasting and prayer for Divine guidance in the Publishing House affair sounds strange to me. I imagine that the apologists for Barbee and Smith thought that a day of fasting and prayer would be making too serious a matter of it; that it would be equivalent to conceding that a serious wrong had been done, whereas, according to the Book Committee, the agents had acted honestly and honorably; and, according to Lafferty, were men against whom no just word of censure could be uttered.

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"No," repeated President Royce; "I don't advise you to try to crush out the feeling you have begun to have for this young woman, if it is genuine and you know it is genuine, for I believe that every feeling of love toward any one is always unselfish and ennobling. But if love is unselfish and ennobling it is also not wanting in wisdom. You would not be willing, in case your feeling toward the girl were perfectly right for you to have—you certainly would not be willing to allow it to harm instead of help you or her. Your main business in this college is to prepare yourself for the work of life. To do this you cannot form attachments in such a way as to render you unfit for the purpose that makes this college of any value to you. It is entirely possible for you or any other true, manly student to come to have a wholesome, manly affection for a young woman in the college, just the same as a young man in society outside of a college community, and still go on his way preparing for his life work, not hindered or embarrassed by the fact of his feelings, but rather helped by them. In all frankness, Blake, I myself feel as if, generally, in educational institutions like ours the less said and thought about serious lovmaking the better. The students are here to study, not to court one another, as a rule. But in case of an honest, sincere attachment that comes as naturally to a student as it might come to any other young man anywhere else in the world I do not feel as if my business was to advise him to crush it out. Let him be a man in this experience, as in any other. Now, I want to say honestly, Blake, you have not been a man so far in this matter. You have dropped your interest in your studies; you have let your feelings harm you instead of help you. Am I right about that?"

"Yes, sir; I'm afraid you are," replied Edward in a low tone again.

"Be a man about it, Blake. If your feeling is worth having, if it is not simply a sentimental fancy for a face or a manner, if it is something you ought not to be ashamed of, let it make a better man out of you; a better, not a worse, student; a better, not a worse, child of God."

The president rose as a step came down the stairs, and Mrs. Preston knocked at the door. "If there is anything I can do for you, my boy," said President Royce, going up to Edward and putting a hand on his arm, "you know I am at your service."

"Thank you, sir; you have helped me already," said Edward, and then he opened the door, and Mrs. Preston came in. She simply repeated her message concerning Willis and soon went out with the president.

When they were gone Edward Blake, college student, did some really serious thinking. The president's talk had cleared up the atmosphere a good deal. He was able to see some things more clearly. As he sat by his desk, going over the conversation he had just had

with the president, he felt the force of his argument. He was not so much in love, or rather he was not feeling toward Miss Seton in such a way, that he was insensible to any and every form of counsel from another person. He was somewhat surprised at some things the president had said, but he understood his position, on the whole, very clearly, and the more he thought of it the more he respected it.

As he sat by his desk he opened one of the drawers in it, and, after lifting off some papers that lay on the top, he took out a photograph of Miss Seton. It was, to tell the truth, a very poor picture, and, to tell the truth again, Edward had actually taken it out of a book that Ida had left in the parlor of the hall one night while Edward was calling on Freeda. Ida had charged one of the other boys present that evening with taking the picture, never dreaming that Edward Blake, the undemonstrative, had taken it. There was a scrap of Miss Seton's writing with the photograph, that Edward had found in the hall also, and he placed it alongside the photograph and looked gravely at them. Then he put them back in their places in the drawer and shut it up, and after a moment he rose and walked up and down through the room.

The boy was actually at one crisis of his life. There are more crises in every young man's life than he himself is always aware of. But Edward probably realized this one with more or less understanding of its gravity. It is not easy to state just what his final resolve was in so many terms. It is perhaps enough to say that he realized the foolishness of allowing a now and growing passion to spoil his college course, and, even more than that, possibly in the end render the life of another person unhappy, or at least throw an element into it that would hinder its free and natural development.

This much can truly be said for Edward, at this place in his college course. He went out the next day and began his work under different impulses from what he had felt for a long time. He had a conscious feeling of dread at the thought of meeting Miss Seton in the laboratory that afternoon, almost as if she had been present during the president's talk, or at least had been where she could hear it. But he was relieved to find that she was just the same, and he discovered that he was able to meet her and talk with her in a freedom from embarrassment that of late he had not been able to assume. It is not the place here to tell what Edward's whole experience was in the matter, nor how the interview with the president shaped it all for him as the year went on.

It is enough to say that he had the manliness to go on with his studies in his old time spirit of vigor, and if, as the days went on, he found no lessening of his feeling, but perhaps a deepening of it, he realized that the feeling was not spoiling his life. That much he was at least conscious of, and even

more in time.

The term had come to an end, and another summer vacation faced him. Freeda went home again, and, as the year before, Edward planned to stay in Raynor and carry his paper. He went home for a few days, just to see the folks, and then came back again to resume his work. The hall was again deserted, and it was lonesome business to keep up the same old life, with the boys gone. The president, too, had gone to Europe on a summer visit to Germany, and there was no secretary's work for Edward to do, as there had been the year before.

He had been back from the farm two weeks and had settled down to a regular routine of vacation work when he began to feel a physical weariness that was new to him. He had been taking his meals with a few of the boys at the club, but they had all left at the end of two weeks, except two or three who were carrying papers, and then Edward had begun to board himself. He bought a small oil stove and experimented more or less with cooking, but did not get on very well. He disliked the business of getting his own meals and only continued it on account of economy.

He woke up one morning with a strange feeling of lassitude, and with great difficulty he got up and cooked some oatmeal and made a cup of coffee. But when he went down to the laboratory, where he had secured permission to continue his chemistry, he dragged himself with difficulty through the forenoon, and when dinner time came he did not feel hungry and lay down on his bed.

He must have lain there two hours in a drowsy condition when some one knocked on his door, and when he called out "Come in!" who should come but Wheaton.

Wheaton roomed and boarded outside of the college buildings, but he carried a paper and was working his way through. Edward had taken a dislike to him and seldom met him and did not really know him. He put him down as pious and knew that he was active in the college Y. M. C. A.

"I was passing through the campus and thought I would just drop up and see you. Most of the fellows have gone from the hall, haven't they?"

"Yes," replied Edward shortly. He was irritated by Wheaton's presence. He had no respect for his scholarship and put him down as something of a goody goody fellow who was a crank on religious things and very narrow minded in his views. What about this, Edward Blake? Who are you, to judge others without knowing the facts?

"Are you sick, Blake?" asked Wheaton kindly as Edward made no move to get up from his recumbent position.

"No; I'm going down town," said Edward briefly as he made an effort to get up. He was somewhat bewildered to find what a tremendous effort it required for him to get on his feet.

"You really are not well?" exclaimed Wheaton, with evident concern.

"I am, too!" retorted Edward, with strange irritation of manner. "I feel a little tired, but I'm all right."

Wheaton looked up as if he thought something was not just right with Edward, but did not venture to speak again about it, and, as Edward continued to pick up his paper bag and get ready to go down town, he asked:

"Going down Main street my way?"

"No; I'm going over the hill," replied Edward briefly. He usually went straight down Main street, but a perverse spirit within him made him dislike the thought of Wheaton's company. "All right," replied Wheaton



"Are you sick, Blake?" asked Wheaton, good naturedly. "I'd go rather slow if I were you. It's pretty hot this afternoon."

Edward made no reply, and Wheaton went away. When Edward came out of the cooler recesses of the hall down stairs, it seemed as if the heat was overpowering to him. Still, with the dogged obstinacy that belonged to him, he went down town by the hill road because he said he was going to, although it was nearly a third farther.

When he reached the office, he could hardly stand up. Everything on the streets danced before him. He staggered along with his papers, half blind. How he ever made the rounds with his load he could not have told. Neither did he remember how he climbed the hill again and reeled into his room. He had a dim recollection afterward of dropping on his bed all in a heap, and then darkness fell on him.

When he came to himself again, some one was in the room, sitting by the bed and fanning him. It was very late in the afternoon, and he had a dim notion that perhaps it was another day.

He made a motion as if to rise, and the person sitting by the bed gently prevented him. He was faintly surprised to find how little strength he had.

"I must get up and carry my papers," he managed to say.

"That's all right, Blake. Don't worry about your papers. They're being carried all right."

Edward recognized Wheaton's voice and dimly saw him. Then his mind wandered off in a feverish delirium, and he lost all recollection of his surroundings.

When he came to himself again, a woman was sitting by the side of the bed fanning away the flies. It was afternoon again and very hot.

"Mother, is that you?" Edward whispered.

"Yes, Ned, dear boy," replied his mother, and she leaned over him and kissed his cheek. As she did so a tear fell on his face.

"How long have I been sick, mother?"

"Nearly five weeks, Ned. But don't talk. You are getting better, thank God!"

Then he lay still and gazed vaguely at his mother, a host of questions in his mind, but he was too weak to ask them and soon dozed off again.

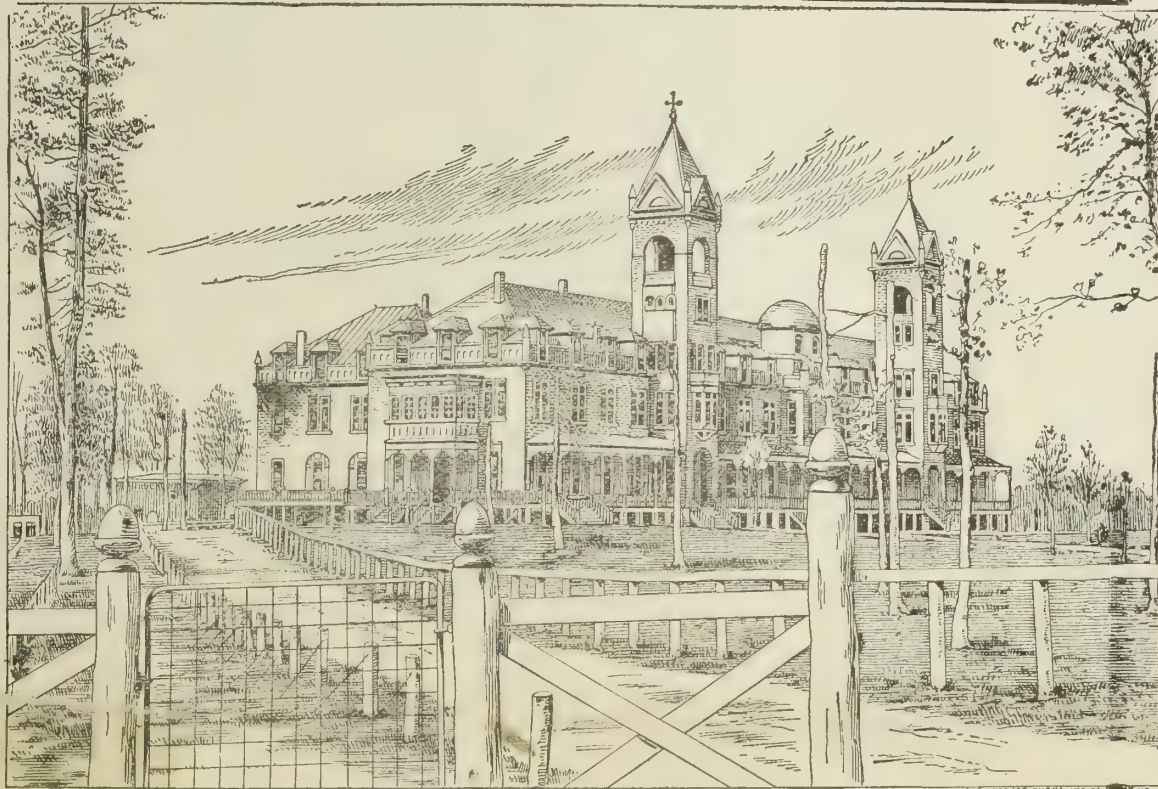
When he was at last able to sit up in bed and talked a little he learned by degrees the history of nearly two months. Parts of it affected him a good deal.

(To be continued.)

A purpose in the head and not in the heart does not last long.



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## THE WAR CLAIM.

## MAJORITY AND MINORITY REPORTS.

## MAJORITY REPORT.

To the Bishops and Members of the General Conference M. E. Church, South, in Session at Dallas, Texas, 1902:

Dear Fathers and Brethren,—Your Committee on Publishing Interests submit the following report:

Whereas, the Committee on Publishing Interests have had referred to them various and sundry memorials and papers setting forth the complaints and troubles growing out of the collection of our war claim against the United States Government, which claim was due the Church on account of the occupancy of our Publishing House property by the Federal army during the war between the States, and damage to the property resulting from said occupancy:

And, whereas, our Book Committee entered into a contract with an attorney to go to Washington city and prosecute said claim before the United States Congress, but especially stipulated in said contract, "That nothing should be done in the prosecution of the claim which would even in the slightest degree compromise the good name of the Church, and that rather than compromise the Church, the Book Committee preferred not to have the claim paid":

And, whereas, we have taken the papers and memorials above referred to under consideration and given to them such attention as we have had time and opportunity, we therefore submit the following touching these matters:

Resolved, 1. That we condemn any departure of the attorney of the Book Committee from the explicit instructions given to him by the Book Committee in regard to the collection of our claim against the government, from which instructions he did depart, according to his own statements made to the Senate committee appointed to investigate these matters.

2. That we disapprove any language used by our Book Agents in their telegrams to Senators Pasco and Bate, which, as these Senators state, misled them as to the amount of the fee the attorney was to receive for his services in collecting the claim.

3. That we approve the conditional proposition of our College of Bishops to "take the proper steps to have the entire amount returned to the Government if the Senate by affirmative action declares that the passage of the bill was due to misleading statements."

4. That, inasmuch as the Senate, after receiving the conditional proposition of the Bishops above referred to, by official action discouraged the return of the money, and since eighty of the present members of the Senate have recently signed a paper addressed to Bishop Candler further discouraging and advising against any effort upon the part of the Church to refund the money; and furthermore, since the Senate has officially declared that the Church is absolutely blameless in the whole transaction, we recommend that

this be and is hereby a final and definite settlement of the whole matter.

Respectfully submitted,

JAMES M. ROBERTSON,  
Chairman

## MINORITY REPORT.

We, the undersigned, members of the Committee on Publishing Interests, beg leave to submit the following minority report:

The committee had before it the report of the Book Committee, the report of the Senate Investigating Committee, the Congressional Record of the debate on the Lodge resolution of investigation, and the debate on the passage of the bill, appropriating \$288,000 to the Methodist Episcopal Church, South, the portion of the Episcopal address in reference in the War Claim, the letter of Bishop Candler to Senator Clay, and the reply thereto, and a number of memorials and resolutions. Dr. J. D. Barbee and Mr. E. B. Stahlman also appeared before the committee. After a careful consideration of all the facts brought before the committee, the undersigned respectfully submit the following minority report:

It appears that for more than twenty years preceding 1895 the officials of our Church had tried in vain to secure from Congress payment of the amount claimed to be due to the Church for use and abuse of our Publishing House property during the late civil war. It was not denied by Congress that our property had been used and damaged, and the testimony would seem to indicate that the amount of \$288,000 was justly due to the Church. It was not at that time a question of fact, but a question of legality. The facts were not denied by Congress, but the obligation to pay was denied. It was held by a majority of the Senators that the rule, "Enemies' country makes enemies' property," was a sufficient bar to the claim of the Church, and no amount of argument was sufficient to cause these Senators to admit the legality of the claim or to recognize any obligation to pay it. Until this kind of opposition was broken down, arguments as to the justice of the claim were useless. All the argument, therefore, of the Book Committee based upon the justice of the claim, does not touch the real issue involved, nor settle the right claimed by Senators to inquire into the question of the fees to be paid. However much the Book Committee or the Church, for that matter, may dislike to know it, the fact remains that the bill might not have been passed if those who denied the legality of the claim had not voted for it as a "gratuity." There is no doubt of this fact, as is shown by the following statements taken from the report of the Senate Investigating Committee. Senator Stewart said (page 7):

"You understand the considerations on which this bill was passed. The government was under no legal obligation to pay the claim. We made an exception to the rule for educational and charitable institutions, and agreed to pay damages or losses in these cases. We made that exception to the rule of 'enemy country makes enemy property.' In considering what the

United States ought to do under these circumstances in favor of the great Church, do you not think that Senators had a right to be informed where the money was going to—whether it was going to be used for church and charitable purposes, or whether it was going to be divided among claim agents."

Senator Teller said (page 62):

"Many of us who voted for the bill did not think that it was a claim at all against the government, but we felt that we were doing a thing which we felt we could afford to do for a charitable institution. It was stated by some members of the committee when we voted to report the bill that they did not vote for the report on the ground that the claim was a legal one at all, but that inasmuch as we had adopted the rule of paying such claims in the case of colleges and schools, we would apply the rule in this case to the Book Concern, which we considered (especially those of us who were brought up in the Methodist Church) to be a charity, inasmuch as the proceeds went to the support of supernumerary ministers."

Senator Pasco: "So far as I am personally concerned, I agreed to the report because I believed in the justice of the claim, but I referred also to a class of Senators who would support it on other grounds, and we were very glad to get the support of those Senators. Without that support it would have been a difficult matter to pass the bill. They were influential and were strong and positive in their views, and we had the support which they gave us."

Senator Teller: "I do not know that I would have voted against the claim, but I might have voted for some revision of the fee, inasmuch as I did not regard it as a legal claim, but a gratuity; and I voted to report the bill with the distinct understanding that it was a gratuity claim. I stood upon the report made twenty years ago as a legal proposition that the Church had no legal claim."

Senator Bacon said (page 146):

"But the point about this claim was this: There were a great many Senators who disputed the fact that it was a strictly legal claim, and who put their support of it only on the ground that it was a restitution to a great charitable institution, which possibly might not have been able to recover it in strict law, and I felt that these Senators were entitled to the utmost frankness."

No one can read these statements made by these Senators, especially the statement of Senators Pasco and Bacon, both of whom themselves voted and worked for the bill, because convinced of its justice, without seeing that a number of Senators voted for the bill in order that they might help to 'restore a great charity,' and that they felt that they had the right to inquire into the question of fees, and that if not satisfied on that point, they would have voted against the bill. Whether they would have had the moral right to have done so, is not the question, but they say they would have done so, and the question for the Church to decide is not the cor-

rectness of their attitude in this matter, but whether their votes were influenced by the statements, letters, telegrams of our representatives, Stahlman and Barbee & Smith.

This general statement as to the position of a number of Senators is made at this point because it has a general and very important bearing upon the whole question.

On July 29, 1895, the Book Committee of our Church made a contract with E. B. Stahlman in reference to the collection of this claim, which contract was as follows:

*Articles of Agreement Between Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, and E. B. Stahlman.*

Witness: First. That we, Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, do hereby give power of attorney to the said E. B. Stahlman to prosecute our claim before the Congress of the United States, for the use and abuse of the Publishing House of the Methodist Episcopal Church, South, by the army of the United States during the war between the States from A. D. 1861 to 1865.

Second. We, Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, do hereby agree that the said E. B. Stahlman shall receive as compensation for his services ten per cent. of whatever sum shall be collected from the United States for liquidation of the aforesaid claim.

Third. It is hereby agreed between Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, and E. B. Stahlman, party of the first part, and E. B. Stahlman, party of the second part, that should the Congress of the United States make no appropriation for the liquidation of the aforesaid claim, then, in that case, no compensation shall be paid to the said E. B. Stahlman for his services, from any source whatever, and he shall have no recourse upon us or our successors in office ever.

Fourth. We, Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, do hereby agree to covenant that this power of attorney herein and hereby conveyed to the aforesaid E. B. Stahlman shall continue in full force and effect until the final adjournment of the fifty-fifth Congress of the United States.

BARBEE & SMITH,  
Book Agents, M. E. Church, South,  
E. B. STAHLMAN.

July 29, 1895.

Concerning this contract, it is noted: (1) That it was made with a man who, according to Dr. Barbee's testimony before the Senate Investigating Committee, was "expert in matters," "who had been remarkably successful in managing great affairs of legislative bodies" (pages 67-80). It was his reputation as being successful in his work with legislative bodies which called Dr. Barbee's attention to him, and caused Dr. Barbee to see him and to ask him to see the Book Committee.

(2) The written contract did not include all the articles of agreement. There were two conditions not stated in the bond, but which were agreed



ally by the parties to the contract: (A) Secrecy. Dr. Barbee said before the Senate Investigating Committee (page 66):

"I do not know that there was any formal definite expression in the contract to the effect that we should keep it secret, but it was mentioned, of course, and it was understood and agreed upon that that was a matter between the Book Agents and the Book Committee and Mr. Stahlman."

(B) Mr. Stahlman was instructed that he was to use no improper means in obtaining the passage of a bill. Dr. Barbee said before the Senate Committee in reply to the following question of Senator Clay:

Senator Clay (page 69): "You did not expect any improper means to be used by him?"

Mr. Barbee: "We made it a condition that none should be used. He was charged by the committee and by all of us that we would rather lose the whole amount than that anything questionable should be done to get it."

Mr. Stahlman said (page 83): "They said to me in the most positive terms which I thought very proper and to which I gave ready consent) that whatever was done with reference to the aim was to be done in such a way as to avoid even a suspicion that anything unclean or unseemly was done to promote the passage of the bill or the attainment of their claim. I said to them, 'In that connection, 'Now, gentlemen, I agree with you. I think that that might by all means be done. Your aim has merit. There is no reason on earth why any improper methods could be resorted to.'"

Senator Fairbanks: "Or any deception?"

Mr. Stahlman: "Or any deception?" The Book Committee say in their report (page 21): "Mr. Stahlman was specially instructed that nothing should be done in the prosecution of the claim which would even in the slightest degree compromise the good name of the Church, and that rather than compromise the Church, the Book Committee preferred not to have the aim paid."

It is difficult to understand how the present and Book Committee could employ any man to act as their agent, who insisted upon keeping the contract a secret, and furthermore the question arose, Why did the Book Committee feel it necessary to make it part of the contract that "no improper means should be used"? Did the contract or arrangement with Dr. R. Abbey include such an agreement? If not, why not? Because there was no probability that any improper means would be used by Dr. Abbey. But we are informed by the Book Committee that they gave the "most explicit instructions that nothing which would compromise the Church in the 'slightest degree' must be done. It is hard to escape the conclusion, that at this point, right in the beginning, the Book Committee and the agents realized the reputation of the man with whom they were dealing, and made the great blunder—to call it nothing worse—of dealing with a man recognized as expert in handling great matters before legislative bodies and of such reputation as

to cause them to strive to bind him with the most stringent instructions that he should do nothing to damage the Church. With such conditions written and oral, is the final result of the contract a matter of surprise?

From that time Mr. Stahlman became the duly authorized agent and attorney for our Church, and the Church became responsible for the methods employed by him so far as his methods affected the passage of the bill, until the repudiation of the methods by the Church. The conduct and character of Mr. Stahlman were not in any sense a proper subject for investigation by the committee, except as they affected his contract with the Church, and in so far as being the acts of our agent, who affected the passage of the bill. Did he violate his contract, and did he use improper methods to secure the passage of the bill? After the most careful investigation we are constrained to state that in our opinion he did violate his contract, and did use improper methods to secure the passage of the bill, and that he deliberately misled members of Congress, both in the House and in the Senate. The instances of this in the report of the Senate Investigating Committee are so numerous that reference is simply made to them by name and by page in the Senate Investigating Report: Representatives Gaines (page 118), Sims (page 125), Richardson (page 148), Senators Bacon (page 144), Clay (page 56), Lindsay (page 57), Turley (pages 59-120), Bate (page 133), entire Committee on Claims (page 134), Colonel Baker (pages 89-90). Examples to show the character of his conduct are taken from his own testimony as given in the report before the Senate Investigating Committee. He said to Senator Clay (see page 56):

Mr. Stahlman: "I do not undertake to say that what I said to you was not sufficient to cause you to believe that no fee was to be paid. But I was very guarded in what I said. If I said anything, it was that there was no contract with the Book Agents, and that the money was all to go into the treasury."

Senator Clay: "I cannot give you the exact language, but the inference that I drew from what you said was that there was no contract."

Mr. Stahlman: "I am free to confess that you had a right to draw that inference."

He said to Senator Bacon (page 54): "You can say I have no contract with the Book Agents; and that every dollar of the claim goes into the treasury."

Senator Fairbanks: "Was that statement true?"

Mr. Stahlman: "Yes; it was. My contract was with the Book Committee, although I have since understood that for legal considerations the Book Agents found it necessary to sign the contract themselves. I made the statement for this reason: I did not believe that the Senate of the United States at that juncture could have considered the case upon its merits. I told no falsehood. I concealed some facts. I am free to say that Senator Bacon had a right to assume that there was no contract of any kind. While I was guarded, I was exact in what I said,

and I knew that I told no falsehood in saying it. I admit that I concealed some facts."

He said in regard to Senator Turley (page 59):

Mr. Stahlman: "He asked me in regard to it, and I said, 'All I can tell you is, the money is all going to the Church.'"

(To be Continued next week.)



#### DEW DROPS.

BY G. D. WATSON.

"My speech shall distill as the dew."  
—Deut. 32:2.

Hard arguments need soft words.

The darker your trial the brighter you will be after it.

Heresy begins in self-conceit, and not having a teachable spirit.

The Anglo-Saxon word devil is an abbreviation of "do-evil."

Adversity is a rough nurse, but she raises strong and healthy children.

A passion for leadership destroys the fine qualities that make a true leader.

If you look at your own shine you will go into darkness and cease to shine.

The fewer the friends you have the more you will cling to the friendship of God.

The momentum of a word or act is measured by the amount of purpose there is in it.

You can trust the orthodoxy of a man's prayers even though he may preach heresy.

Perfect humility lies at the bottom of much mortification; this is why it is the most costly of all the graces.

We should ask our Father to give us the right prayers as truly as we ask Him to give us our daily bread.

If you are in trouble, give some money to some poor needy servant of God, and see how quick you will get delivered.

Interior holiness in the few, and exterior sin in the many, are both culminating in the closing days of this age.

Many have sorrow, but only a few have sorrow deep enough to break them into boundless humility and charity.

God's work is hindered more by the wrong secret dispositions of his people than by the open wickedness of His enemies.

The very people who do not like for us to testify to the great things God does for us, are always testifying to the great things they do themselves.

There is not a single passage in the New Testament on preparing to meet death, but a great many on preparing for the coming of the Lord.

If you believe God's word about the condition of things you are called a pessimist, but if you believe the devil's lie you are called an optimist.

As a rule the people who deny everlasting punishment for the wicked, have some crookedness in their lives that they are not willing to make right.

Those who serve God in the flesh depend on times and seasons and places, but those who serve Him in the spirit find Him everywhere and in any circumstance.

When the operatic choir and reading a dead ritual are allowed 45 minutes, and the gospel sermon is allowed only

25 minutes, the Holy Spirit takes the insult and stays out doors.

When worldlings and cold professors keep their distance from you because of your entire devotion to Jesus, it is tacit confession of your superiority, just as dogs keep their distance from the lions.

If the new fangled churches that are having arrangements for billiard tables would make arrangements for mourners' benches, they would be more like churches instead of club-houses.

If you have a private religious fad that you think contributes to your holiness, all right, but when you want to impose that fad as a yoke on all other Christians you become a pope, and lose the cream out of your holiness.—*Living Words*.



These are the words of Wesley, the founder of Methodism, on the liquor traffic:

"All who sell liquors are poisoners-general. They murder His Majesty's subjects by wholesale. Neither do they ever pity or spare. They drive them all to hell like sheep. And what is their gain? Is it not the blood of these men?" etc.

To the honor of the Methodist Church it can be truthfully said that she has never been characterized by "divergent views" on this great question, but has, from Wesley's day to the present time, stood in opposition to the liquor traffic. In her official policy on this question she has been courageous and uncompromising without exception.

True, we now and then find an official layman who—for some reason best known to himself—is touchy, and up in arms, the moment anything is mooted against the liquor traffic. Surely, one must be ready to assume a great deal, when he ventures to condemn the whole past history and action of his own church—the combined wisdom of both her ministry and her laity. Is it not the fact that, instead of being a power for good in the church that bears with them, such men are rather a stumbling block and a hindrance? Certainly, it would be much better for such men to help to lead the way along the time-honored lines of Methodism in anything whatever that will curtail and finally abolish the liquor traffic, than to stand up to oppose those who desire to do so, thus shaking the confidence of their fellow-members in their loyalty to the Methodist Church and to the great principles of the kingdom of Jesus Christ.

\* \* \* \* \*

God's prophet says, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also," the very thing advocated by means of the licensed saloons and bars, giving his neighbor drink according to law, and making him drunken also. If it be wrong for the individual to do this, it is wrong for a government to sanction it.—Alex Mills in *Christian Guardian*.



Good habits are not made on birth-days, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—*Matthie D. Babcock*.



# THE SUNDAY SCHOOL.

LESSON IX, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 1.

Text of the Lesson, Acts xiv, 8-22.  
Memory Verses, 8-10—Golden Text,  
1 Tim. ii, 3—Commentary Prepared  
by Rev. D. M. Stearns.

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8-10. A man lame from his birth, having never walked, hears Paul preach the gospel, and, having faith to be healed, Paul commands him to stand upright, which he immediately does, leaping and walking. Such is briefly the story of these three verses. Being expelled from Antioch, in Pisidia, the apostles came to Iconium and, notwithstanding opposition, abode there a long time, speaking boldly in the Lord, who granted signs and wonders to be done by them. They so spake that a great multitude, both of Jews and Greeks, believed, but the opposition became so great that they finally fled to Lystra, where we now find them preaching and healing. They not only preached the gospel, but they lived it in their daily life (1 Thess. ii, 10), and this is always the great need (II Cor. iv, 10, 11).

11, 12. The gods are come down to us in the likeness of men, and they called Barnabas Jupiter and Paul Mercurius.

God had truly come to earth in the likeness of man, for God was in Christ, and Jesus Christ was God manifest in the flesh (II Cor. v, 19; I Tim. iii, 16). But these blind heathen knew nothing of the true God and worshiped many fanciful gods which had no existence. They gave to the servants of God these heathen names, just as the heathen did to Daniel and his friends in Babylon. We must not be offended if people give us false names, for they called Jesus Beelzebub, glutton, wine bibber and told Him he had a devil.

13. Then the priest of Jupiter which was before their city brought oxen and garlands unto the gates and would have done sacrifice with the people.

They were about to worship Paul and Barnabas, believing them to be more than men. It suggests the question as to whether in the lives of most Christians there is anything to cause people to say: "That is not natural. There is something supernatural about that person. That meekness or patience or wisdom or power is of God."

14. They rent their clothes.

Are we as horrified to hear given to us the praise which ought to be given to God only, or are we apt to covet this very thing and love to have it given out that we ourselves are some great people? (Chapter viii, 9.) The Lord Jesus sought neither His own will nor His own glory, but always glorified the Father (John vi, 38; viii, 50; xvii, 4).

15. Turn from these vanities unto the living God which made heaven and earth and the sea and all things that are therein.

With great earnestness did the apostles seek to turn the people's thoughts from themselves to God, as when the angel said to John, "See thou do it not; worship God" (Rev. xxii, 9). The tendency today is to think more of man than of God, and the great trouble is that many men do not feel troubled about it, but love to have it so.

16, 17. Who in times past suffered all nations to walk in their own ways.

Since God placed man on earth He has been trying him in every possible way—in Eden and out of Eden, without law and under law, under grace and the special ministry of the Spirit—and he shall have one trial more under the personal reign of the Lord Jesus.

in due time it shall be fully proved that man apart from God is only failure. In Rom. i, 20, 21, it is made plain that in all ages all are without excuse.

18. With these sayings scarce restrained they the people that they had not done sacrifice to them.

Having seen the impotent man healed through Paul and Barnabas, it was hard to convince them that the work was not done by these men, but by one unseen whom these men represented. The natural man walks by sight, and it is difficult to persuade him that anything is different from what his eyes see. Consider II Cor. iv, 18; v, 7; Heb. xi, 27.

19. Having stoned Paul, they drew him out of the city, supposing he had been dead.

How fickle is man! The servants of the devil had followed Paul and Barnabas from the other cities and were so successful that these people who were ready to worship Paul are now just as ready to stone him, and they did stone him and left him for dead.

20. He rose up and came into the city.

While the disciples, helpless to protect him, stood around his apparently dead body God gave him back to them to their great surprise and joy, for his work was not yet accomplished. It may be that while his enemies were bruising and so ill treating his poor body he was enjoying that of which he tells in II Cor. xii, 1-4, and, having seen the glory, was strengthened for future service.

21. The day after the stoning Paul and Barnabas set forth to Derbe, where they also preached the gospel and made many disciples, and then instead of going on to Paul's home at Tarsus, to which they were now quite near, they turn about, retrace their steps and visit again the very places where they had been so persecuted.

22. Here are great words for us. By His word and Spirit we must be established and continue (Luke viii, 15; John viii, 31; II Chron. xx, 20) and learn to endure patiently for His sake (Jas. i, 12; Rev. ii, 10; John xvi, 33). May the grace of God and the word of God and the kingdom of God be to us what it was to these apostles, and may we be Spirit filled and Christ occupied people, manifestly set apart for Himself, a people for His own possession (Ps. iv, 3; Tit. ii, 14; R. V.).

## EPWORTH LEAGUE.

Prayer For the Week Beginning June 1, "The Purpose of His Coming."  
Text, Matt. xviii, 11; John x, 10.

"I am come that they might have life and that they might have it more abundantly."

The Scriptures ever represent man as lost. The purpose of Jesus in coming to earth was to seek and save the lost.

Our experience shows the correctness of the Bible view of the condition of men. None is exempt from sin. Everywhere men have been seeking escape by every possible device. Bodies are diseased. Truth is unknown. Evil and enmity rule the soul. Life is strife and torment. Where is the power to deliver? Who shall show us the way out? Hope of a deliverer in human form has never been entirely lost.

Whoever he be, whenever and wherever he appears his task must be appalling. He can expect little or no co-operation from those he comes to help. Because they have lost the true idea and direction of life and all impulse and relish for the pure and gentle and are diseased in all their nature they will oppose him and resist his efforts to save them. Only as he can make the saved life more attractive than the lost one can there be any expectation that he can reach and lift them.

lost one can there be any expectation that he can reach and lift them.

This is just what Jesus does. His miracles of healing were not intended merely to relieve for the time being the bodily sufferings of those whose diseases He cured. They were signs of His life giving power and purpose. Real health, abounding life, even of the physical nature, lies in the close contact and harmonious working of natural powers under the divine guidance. Disease is always a sign of a break in the circuit, an imperfection which is unnecessary, a derangement of the machinery. It points to wrong in the man's position as related to God and His world. Healing calls attention to the intended condition of man in God's universe and of God's power to secure him and save him and restore him to that right position.

The teaching of Jesus restores the right direction to men's thoughts. His sayings are the miracle ideas of all ages. They are signs of the true philosophy of human and divine life and co-operation. They give the clew to the mystery of existence and reveal the true nature of man. God is more than maker of body and soul, more than preserver and judge and benefactor. He is Father. We are His offspring, hence like Him. Lost because we have willfully denied our origin and nature by preferring the lower elements in our composition, lost because we have made spirit slave to the flesh! Jesus shows us the truth. He not only announces and teaches it, but becomes Truth, and we see in Him its full meaning. He is Son of Man really because He is Son of God, the first and only begotten and the first among many brethren.

More than healer of bodies and restorer of truth Jesus is to us. He saves by reaching the citadel of the soul. Men in slavery to sin can be saved only as they are set free in will to do the right. He shows obedience to the Father's will and law. He learned obedience by the things He suffered and was saved in that He feared. To every one who receives Him He gives the same power to become a son of God. He attracts to Himself as the most admirable of all men. He gives power to all who receive Him and makes them into His image.

## Fishing In Many Waters.

Few successful fishermen stay in one place waiting for the fish to come to them. They move about, trying different places. Patience is not all of fishing, by any means. When Jesus said, "I will make you fishers of men," He meant more than "still fishers." He Himself "went about doing good." We lack spiritual enterprise. We wait for people to blunder upon us, and then, if we are not preoccupied or asleep, we try to be of service to them. Does not that account for empty baskets, for fruitless lives? Why not "go about" more, asking: "Whom can I help? Who needs sympathy, encouragement? Whom can I try to catch for my Master? Lord, where wilt Thou have me to go?" So in many an unpromising day shall we count for the kingdom and catch fish in unlikely places.—Maltbie D. Babcock.

## Faith That Is Worth the Name.

Faith that is worth being called by the name can turn its prayers into promises. The Lord in His promises of answer to prayer has taught us to expect the thing for which we ask. While our weakness leads us to offer many improper petitions and we do not always get the answer we expect, there should not be a failure to expect an answer when we take up the petitions our Lord has taught us to offer. It

should not take the mighty arm of Paul to turn "deliver us from evil" into "the Lord shall deliver me from every evil work."—United Presbyterian.

## Christianity.

Christianity is not merely a collection of propositions whether ethical, religious, but, rather, the revelation of a Saviour in Jesus of Nazareth. Power and value reside in Him, what He was and is and in what He did and said and in what He is still doing. We can detach the platonic philosophy from Plato without harm to it, but we cannot detach Christianity from Christ, since He Himself is substance and essence of the whole system.—Independent.

## As God Sees.

God sees everything as now. Nothing is past, nothing is future to Him. He sees things that are not as though they were and things that shall be though they had been.—Spurgeon.

## RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

God gives to us as we grow to wisdom. —Rev. A. M. Campbell, Presbyterian, St. Louis.

## The Test of Love For God.

You can tell how much you love God by the way you love your brethren. —Rev. Dr. Israel Lee, Methodist, Washington.

## The Standard of Worth.

Measure your worth by the standard of duty well done, not by the opinion of others. —Rev. George H. Hepworth, Congregationalist, New York.

## Heaven on Earth.

Men need not necessarily die to go to heaven. Some saints live today in the outskirts of heaven. —Alonzo Monk, Methodist, Atlanta, Ga.

## Doors Closed Against Jesus.

The doors of many a church where elaborate ritual and beautiful ceremonial have often been slammed in the face of Jesus. —Rev. Dr. Robert S. M. Arthur, Baptist, New York.

## Live In the Present.

The man or the church that lives the past lives to no purpose in the intense days of activity in every department of human life. —Rev. Dr. J. H. Ker, Presbyterian, Philadelphia.

## Manhood Before Money.

Business is carried on as if there were no other interest. While business success is necessary, yet manhood is before money and righteousness higher than gain. —Rev. P. Pinch, Congregationalist, Chicago.

## More Education Needed.

What we need more imperative than anything else to offset the influences that work against the maintenance of a deep personal religious interest is education. —Rev. Nicholas Walsh, Catholic, Boston.

## Effect of Good Books.

Good books and good papers leave their impress upon the mind and heart like the river upon the land through which it runs. They furnish mental and spiritual pabulum. —Rev. Dr. H. H. Rees, Methodist, Pittsburg.

## Representing Jesus Christ.

To stand before the world, before those with whom you associate, as the representative of Jesus is surely a privilege, and to fully represent him you must be as nearly like him as possible. —John D. Rockefeller, Jr., Baptist, New York.

## Sin of Parental Ignorance.

Oh, the sin of parental ignorance! It has ruined more homes, slaughtered more lives, bred more diseases, and



into life more selfishness and tyranny, more vice and crime than all other causes combined.—Rabbi Joseph Krauskopf, D. D., Philadelphia.

#### Not as a Theory, but as a Fact.

It is not in theology we are to find out how to be Christians, but it is in God's own word and in the words of Jesus and his interpreters in the Bible. If we study, we find that we must not receive Jesus as a theory, but as a fact.—Rev. Stowell L. Bryant, Methodist, Chicago.

#### Standing on Firm Foundation.

Lifted up by the spirit out of the world's troubled sea and set securely on the Rock of Ages, the believer cannot be thrown into confusion or be made to feel that the foundations of his life are falling from under.—Rev. Dr. W. S. Fulton, Presbyterian, Pittsburgh.

#### Teaching the Conscience.

The conscience needs constantly power of revelation, the vision of God. Every man must follow conscience, but every man must see that his conscience is taught of God and is the soul's window opening out on God.—Rev. Dr. M. Burnham, Congregationalist, St. Louis.

#### Christ the Only Way.

For me the present contains a large possibility of happiness for the frugal, honest poor, and the future holds forth hope for more. Neither rich nor poor can be happy. Each must take his woe to Bethlehem. The Christ is the only way. He says, "Come," and in him alone is there peace.—Archbishop Corrigan, Catholic, New York.

#### Only Source of Hope.

Have faith—faith in yourselves, faith in your fellow men, faith in God and the Providence that governs the world. In the midst of the changing scenes of life faith in God is the only source of assured hope, the only secret of a true and worthy life, the only key to happiness, the only strength that is secure.—Rev. C. J. Hull, People's Tabernacle, Denver.

#### Weakness of Spirit.

The evolution of 1,900 years has just begun to teach men the value of gentleness and kindness, to show them that more is to be gained in the long run by the employment of these agencies which make up, I take it, weakness of spirit than by the use or employment of any other force whatsoever.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

#### The Spirit of the Age.

In spite of all adverse tides, surely, but steadily, the commercial spirit has risen until it has become the dominating material force in the world's life of today. The gravest danger of the twentieth century lies in this fact: If these great forces are the servants of men, they will prove a great blessing, but if they dominate every phase of life they will be a curse.—Rev. Robert Bagnall, Independent, New York.

#### Evil of White Lies.

The great evil of falsifying lies in the small things—in slightly modifying the details to interest or amuse others or to gratify personal vanity. \* \* \* Not only is there untruthfulness in society and in business, but there is more or less of it in religion. There is a good deal of lying in our public prayers. We have all heard preachers and others tell the Lord things we knew were not so.—Rev. Dr. J. L. Jackson, Baptist, Chicago.

While we are passing through the world we have no right to make other people unhappy.

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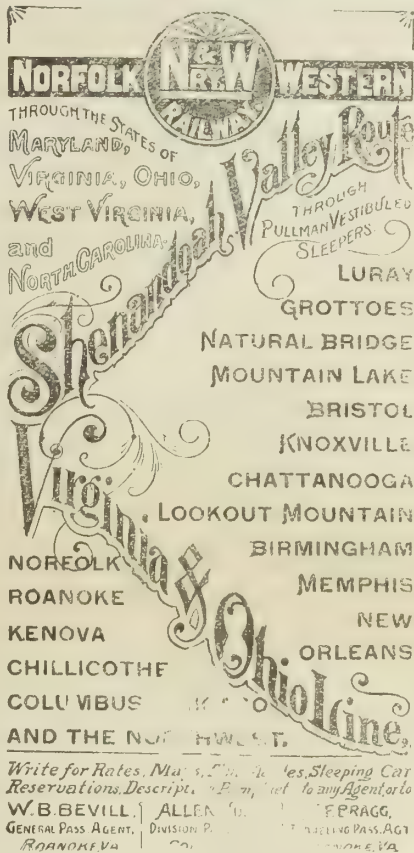


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### QUARTERLY CONFERENCES.

### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

South Boston, May 25th, at night.  
Boydton, May 28th, at night.

Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 5th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED,

Presiding Elder.

### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.

Ettrick, May 18th, night.

High-Street, May 25th, morning.

Blandford, May 25th, night.

Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th, morning.

Wakefield, Rocky Hook, June 14th-15th, morning.

Surry, Morning's, June 15th, afternoon; 16th, morning.

Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.

East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th, morning.

Blackstone Station, July 6th, night; 7th, morning.

South Brunswick, Prospect, July 12th-13th, morning.

Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.

South Hill, South Hill, July 14th, night; 15th, morning.

North Mecklenburg, Shiloh, July 18th, afternoon.

West Lunenburg, Grace, July 19th-20th, morning.

Lunenburg, Antioch, July 20th, afternoon; 21st, morning.

Brunswick, Liberty, July 26th-27th, morning.

West Brunswick, Bethel, July 27th, afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-10th, morning.

West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.

R. T. WILSON, P. E.

FROM HOT TO COLD.—Dysentery is prevalent everywhere in summer, and is due to miasmatic poisons, and begins abruptly with inflammation of the mucous lining of the large bowel. In America the disease is common, but properly treated does not result as seriously as in the tropics. Perry Davis' Painkiller is the best known remedy and the most efficacious in the treatment of dysentery.

### PERSONAL AND OTHERWISE.

(Continued from 1st page.)

The day of fasting and prayer gives me hope. For if they inquire of the Lord and follow His directions, I am sure they will not keep money secured as that was. A mischievous fellow of the M. E. Church remarked a day or so since that he supposed the Lord would tell them to keep the money. I would call this irony.

Bishop Morrison did the candid thing when he arose in the Conference and declared that certain congressional letters had been annexed to the episcopal message without consulting him. That was a sad development. Morrison is an honest, brave man, and abundantly merits the honors lavished upon him by the Church. I can't say that there was any crookedness in the annexation; I presume not, for the majority of the Episcopal College are men that are incapable of doing a mean thing, although they are not infallible.

It now appears that the Conference will condemn the methods by which the claim was put through the Senate, elect new agents, and a new Book Committee, but hold on to the money. That will not give satisfaction to the better element of the Church. It is not right to condemn the robbers and hold on to the plunder. It has been predicted again and again that some pretext would be trumped up for holding on to the stamps. I am for returning every cent of the money, if we have to sell the Publishing House to do it, and saying we will not receive it again on any terms. That is the only satisfactory atonement that can be made.

The passing of Rear Admiral Sampson leads me to say that he goes down under a cloud. No doubt, his chagrin at the comparative estimate placed upon himself and Admiral Schley in connection with the Santiago sea-fight, hastened his end. In this matter the Administration was for Sampson, but the people were and are for Schley. The ovations which the latter is receiving throughout the sunny South are nothing but the ebullitions of a sense of justice and indignation at the partiality and villainous injustice of the administration. After all, the people are king. But for Sampson, let us drop a tear; and let us remember with gratitude his many valuable services rendered to his country. Peace to his ashes!

The centralizing tendency of the railway systems of the land go to remind us that our people are being crushed by the anaconda of wealth. We are literally in irons. Concentration is power; power is tyranny; and tyranny is death. Nothing will free the people but the horrors of another French revolution. May it not come in our day!

The manner in which the war in the Philippines has been conducted is a disgrace to Republicanism, a disgrace to Protestant Christianity. That war was wholly unnecessary. If we at the start had promised that people independence, as we did the Cubans, there would have been no trouble. The very manhood which causes the Filipinos to struggle for independence shows that they are worthy of it.

Yesterday I performed the funeral rites at Jefferson City, Tenn., of a Confederate soldier—Mr. Musser—originally of Wythe county, Va., who lost an arm in the battle of Drewry's Bluff. The Confederates charged the Federals in their breastworks, took them and all the Federals had there, although at that point the Federals were six to one to the Confederates. Mr. Musser was drawing a pension of eight dollars per month from the State of Tennessee. His lieutenant, who was present, said that there was not a better soldier in the Confederate army; that he obeyed all orders and never complained. He was a soldier of Jesus Christ, and now bivouacs in the immediate presence of his great Captain.

It is to be hoped that when all the facts are known, it will be ascertained that the matter of the destruction of St. Pierre has been exaggerated; but so far the rumors have modified very little.

I have copied from a daily the following disasters in the world's history, showing date, place, and number of lives lost:

February 24, 1879—Pompeii destroyed by eruption of Vesuvius, 2,000.

1137—Catania, in Sicily, overturned by earthquake, 15,000.

1268—Cicilia destroyed by earthquake, 60,000.

December 5, 1456—Earthquake at Naples, 40,000.

February 26, 1531—Earthquake at Lisbon, 30,000.

September, 1693—Earthquake in Sicily buried fifty-four cities and towns and 300 villages; of Catania and its 18,000 inhabitants not a trace remained, 100,000.

February 2, 1703—Jeddo, Japan, destroyed, 200,000.

November 30, 1731—Earthquake at Peking, 100,000.

October 28, 1746—Lima and Callao demolished, 18,000.

September, 1751—Grand Cairo destroyed, 40,000.

June 7, 1755—Kascham, Persia, swallowed up, 40,000.

November 1, 1755—Great earthquake in Spain and Portugal; in eight minutes 50,000 inhabitants in Lisbon perished; cities of Coimbra, Oporto, Braga and St. Ubes wholly overturned.

Spain, Malaga reduced to ruins. One half of Fez, Morocco, destroyed, more than 12,000 Arabs killed; 2,000 houses in Island of Maderi destroyed, 100,000.

February 4, 1797—Whole country between Santa Fe and Panama destroyed, including city of Quito, 40,000.

August 10, 1822—Aleppo destroyed, 20,000.

May 26, 1830—Canton, China, shaken, 6,000.

May 7, 1842—Cape Haytien destroyed, 5,000.

March 2, 1836—Earthquake in Molucca Islands, 3,000.

December 16, 1857—Calabria, Naples destroyed, 10,000.

July 2, 1863—Earthquake partly destroyed Manila, 1,000.

August 13, 1868—Earthquake in Peru and Ecuador, 25,000.

The list could be increased.

The stupendous eruption, May 23, 1883, of the volcano on the island of Krakatoa, in the Straits of Sunda, be-



tween Sumatra and Java, is well remembered. Dust and mud were distributed over an enormous area. Nearly the whole island was blown away, and the resulting tidal waves 50 to 60 feet high, swept to death 30,000 people on the shores of neighboring islands, and rolled on, diminishing in height to the North Atlantic and around most of the border of the Pacific. Remarkable solar phenomena resulted. In the United States and in Europe gloriously colored skies before sunrise and after sunset months after the eruption were regarded as due to the dust floating in the atmosphere from the volcanic eruption.

We often speak of *terra firma*, but it is not very *firma* after all. Land is regarded in law as *real estate*, but it is not very *real* after all. Volcanoes seem to bear out the theory that the body of the earth is a molten mass, with a thin crust on the outside—in other words, the nebular theory, that originally the planets were a thin vapor condensed into worlds; the condensation evolved enormous heat; and, at first, the planets were bodies of liquid fire, incandescent masses, globular lava; that they here gradually cooled down into habitable worlds.

The theory that the earth will eventually be destroyed by fire is not an unreasonable one. A general disturbance of the sea of fire under the earth's crust would break that crust and cause the broken fragments to fall in, and every combustible substance would be reduced to ashes in a few minutes, and all the rocks would be changed to lava. Also the theory that the earth will go on cooling, the crust getting thicker and thicker till all animal and vegetable life is frozen out is plausible.

Worlds have their birth, infancy, youth, maturity, age and decay, and death. This world will die, and probably like the moon be a floating cinder in the solar system; but it will likely be peopled again, but, I hope, by a better race.

Morristown, Tenn., April 14, 1902.



#### MARY LYON'S DEVOTION.

A beautiful example of Christlikeness and consecration is portrayed in the life of Mary Lyon, of Mount Holyoke Seminary.

How fittingly was it said of her that "She seemed to stand between her pupils and God to assist them in learning His will." "Is it according to the law of love?" was a question she often pressed home to her pupils in the settlement of their difficulties. The Bible had the first place among her textbooks. She said at one time, "Education, property, time, influence, friends, children, brothers, and sisters, all should be devoted to the great object of the advancement of the Redeemer's kingdom and the salvation of men."

A few days before her death she said, "There is nothing in the universe I fear but that I shall not know all my duty, or fail to do it."



If God calls a man to work He will be with him in that work, and he will succeed, no matter what the obstacles may be.—Moody.

## Religious News.

The regular weekly meeting of the Methodist preachers was held at Epworth church yesterday morning and was called to order by the president, Rev. W. R. Proctor. Prayer was made by Rev. Dr. W. E. Judkins.

A letter was read by the president from Rev. George Wesley Jones, who has organized a Methodist mission Sunday-school at Park Place, calling the attention of the members of the body to the importance and need of a church being erected in that place and to the fact that two lots have been purchased on which there is a balance of \$800 due, and asking that steps be taken by the churches in Norfolk to aid in paying off this indebtedness so that the Methodists of Park Place can be in a position to erect a house of worship that will be a credit to the denomination.

The matter was discussed by Rev. Dr. Judkins and Rev. Daniel F. Merritt, showing the needs of expansion along Methodist lines in this new and rapidly growing section of Norfolk and the importance of building a church there at an early day. Dr. Judkins in his remarks cited the rapid growth of Methodism in Brambleton and Atlantic City, where there are large and self-sustaining churches, as an incentive to the church to begin a forward movement in this line in Park Place.

On motion, the president appointed a committee consisting of Rev. Dr. Judkins, Rev. R. H. Bennett, Rev. C. L. Bane, Rev. J. K. Jolliff, and Rev. George Wesley Jones to take up the matter and thoroughly discuss the situation and bring in a report at the next meeting of the body.

Rev. Dr. W. J. Maybee, superintendent of the Children's Home Society, of Virginia, being present, addressed the meeting in the interest of the society, calling attention to the movement now on foot to establish a branch of the society in Norfolk and the general favor it is meeting with here.

#### CALL OF CHURCHES.

The call of the churches was taken up and reports were heard from the following:

Rev. George H. McFaden reported a full Sunday school at Wright Memorial church, 343 scholars being present. He preached to large congregations, and received six new members on profession of faith, and one by certificate. He also reported seventy-two accessions to the church as a part of the fruits of the recent revival.

Rev. Ernest Stevens preached to the usual congregations at Owens' Memorial church Sunday, and had a good meeting last week, with several conversions.

Rev. C. W. Cain worshipped at Central Sunday morning.

At Park View the pastor, Rev. J. N. Latham, had a good day and received six new scholars in the Sunday school.

Rev. E. H. Rawlins preached morning and night at Monumental and received eight new scholars in the Sunday-school.

Rev. Daniel T. Merritt received several new scholars in the Sunday-school at Port Norfolk and conducted his usual services morning and night.

At Centenary Rev. E. T. Dadmun

held Children's Day exercises at 11 A. M. Sunday, which were largely attended. He reported the services to be of a most interesting and profitable character.

Rev. C. L. Bane preached to his usual large congregations at Cumberland street. Rev. Dr. Starr was present at the morning services, but took no part in the exercises. He said the doctor desired to be remembered by the preachers.

At Central church Rev. W. T. Green had a good Sunday-school; conducted the service at 11 A. M., spoke to the Sunbeam Society at South-Street Baptist church in the afternoon and held the annual Children's Day at the evening service at Central.

Rev. W. C. Vaden, presiding elder of the Portsmouth district, preached at Denby's Sunday morning and at Bethel in the afternoon.

Rev. W. Asbury Christian preached morning and night at Memorial, Berkeley.

Rev. C. M. Howard, of the Presbyterian church, preached at Lambert's Point Sunday morning, and the pastor Rev. C. H. McGhee, preached at night. He received one new member by certificate and admitted several new scholars in the Sunday-school.

Rev. W. J. Maybee preached at Epworth Sunday morning and the Rev. R. H. Bennett preached at night to a very large congregation on "The Attitude of Society to the Outcast Woman."

Rev. W. E. Judkins preached at Huntersville Sunday morning and at McKendree at night. He stated that he had appointed Rev. E. K. Odell to take charge of the church at Huntersville until conference.

Rev. J. E. Shenk, of Woodstock, Va., a farmer pastor of the Lutheran church, Norfolk, sent greetings to the body, which were warmly received.

Rev. J. P. Barrett, of the Christian Memorial Temple, had a good Sunday school and good congregations to hear him Sunday.

At McKendree Rev. W. R. Proctor preached at night and received one new member by certificate.—Virginian-Pilot.



#### METHODIST PREACHERS' MEETING

The attendance at the Methodist Preachers' Meeting this morning was not large. It was interesting, however, and the best of humor prevailed. Presiding Elder Wilson occupied the chair. The opening prayer was made by Rev. Mr. Comer, of Ettrick. From reports a good day's work was done in the churches yesterday. Revival services in progress at Ettrick and Mataoca. At Ettrick the conversions have been considerable and the good work still goes on. The presence and talk of the presiding elder added to the interest of the meeting. Rev. Mr. Booker, owing to an affection of the throat, did not fill his pulpit last night. The coming of the heated term will, it is thought, be seen and felt in attendance upon public worship. The work, however, as planned will go on. Rev. Mr. Thomas at Wesley especially is busy with the building of the new church on hand. Pleasant references were made to the annual meeting of the Methodist Sun-

day-school Association held yesterday afternoon at Washington-Street church. Familiar faces and forms were missed in our meeting this morning, but Providence permitting we shall greet them again ere long.—Secretary in Index.



The Christian Thought Club was called to order by Rev. E. H. Rawlings, the vice-president. Rev. W. Asbury Christian led in prayer. Rev. J. K. Jolliff was elected secretary. The call for books developed the fact that the members had been reading some choice literature.

Dr. J. C. C. Newton was appointed to read a paper on "The Old Testament as Interpreted by Jesus."

The order of the day was entered into and Rev. R. H. Bennett read a strong and well written and humorous paper on "Evolution and Current Theology."—Virginian-Pilot.



#### THE HYMNS WE SING.

BY ARTHUR LEWIS TUBBS.

We sing "Blest be the tie that binds our hearts in Christian love,"  
Then flee, as if we feared to test the blessedness thereof.  
We scarcely wait the last "Amen" to hurry down the aisle,  
Our hearts unloving and our lips but strangers to a smile;  
Then, as we pass the portals of the church's sheltering fold,  
We sigh, "Alas, it is a shame that Christians are so cold."

We listen to the sermon and admit that it was "fine,"  
But leave its truths behind us and hasten home to dine;  
We criticise the choir, for we think we have a right;  
They're paid to make our music and they ought to give delight.  
We feel it is intrusion, often frowns are not a few,  
If the usher shows a stranger into our exclusive pew.

Then once again we join to sing "My faith looks up to Thee,"  
(And wish our neighbor wouldn't get to wandering from the key;)  
Or lift our voices to declare "I love Thy kingdom, Lord,"  
(And think it strange some people sing who cannot even "chord.")  
For O! how oft the hymns we sing rise not above the roof  
Because our thoughts are all below, from love held far aloof.  
Come, let us sing the songs we love, and

singing, let us pray  
That hearts and voices may unite and soar to heaven away.  
O! may we firmly grasp the hand, as friend to friend, and feel  
That Christianity is true and charity is real.  
Then shall we learn the lesson sweet and sing with thoughts of love:  
"The fellowship of kindred hearts is like to that above."

—Ram's Horn.



Envy nobody, covet nothing worldly, go quietly about your work, and believe that a man may work at an anvil and be as religious as if it were his office to stand at the altar.—William Mountford.



# Talmage Sermon

WASHINGTON. From an unusual standpoint Dr. Talmage in this discourse looks at the duties and trials which belong to the different decades of human life; text, Psalm xc, 10, "The days of our years are threescore years and ten."

The seventieth milestone of life is here planted as at the end of the journey. A few go beyond it. Multitudes never reach it. The oldest person of modern times expired at 169 years. A Greek of the name of Stravaside lived to 132 years. An Englishman of the name of Thomas Parr lived 152 years. Before the time of Moses people lived 150 years, and if you go far enough back they lived 900 years. Well, that was necessary, because the story of the world must come down by tradition, and it needed long life safely to transmit the news of the past. If the generations had been short lived, the story would so often have changed lips that it might have got all astray. But after Moses began to write it down and parchment told it from century to century it was not necessary that people live so long in order to authenticate the events of the past. If in our time people lived only twenty-five years, that would not affect history, since it is put in print and is no longer dependent on tradition. Whatever your age, I will today directly address you, and I shall speak to those who are in the twenties, the thirties, the forties, the fifties, the sixties, and to those who are in the seventies and beyond.

First, then, I accost those of you who are in the twenties. You are full of expectation. You are ambitious—that is, if you amount to anything—for some kind of success, commercial or mechanical or professional or literary or agricultural or social or moral. If I find some one in the twenties without any sort of ambition, I feel like saying: "My friend, you have got on the wrong planet. This is not the world for you. You are going to be in the way. Have you made your choice of poorhouses? You will never be able to pay for your cradle. Who is going to settle for your board? There is a mistake about the fact that you were born at all."

## Advice to the Twenties.

But, supposing you have ambition, let me say to all the twenties, expect everything through divine manipulation, and then you will get all you want and something better. Are you looking for wealth? Well, remember that God controls the money markets, the harvests, the droughts, the caterpillars, the locusts, the sunshine, the storm, the land, the sea, and you will get wealth. Perhaps not that which is stored up in the banks, in safe deposits, in United States securities, in houses and lands, but your clothing and board and shelter, and that is about all you can appropriate anyhow. You cost the Lord a great deal. To feed and clothe and shelter you for a lifetime requires a big sum of money, and if you get nothing more than the absolute necessities you get an enormous amount of supply.

expect as much as you wish of any kind of success, if you expect it from the Lord you are safe. Depend on any other resource, and you may be badly chagrined, but depend on God and all will be well. It is a good thing in the crisis of life to have a man of large means back you up. It is a great thing to have a moneyed institution stand behind you in your undertaking. But it is a mightier thing to have the God of heaven and earth your coadjutor, and you may have him. I am so glad that I met you while you are in the twenties. You are laying out your plans, and all your life in this world and the next for five hundred million years of your existence will be affected by those plans. It is about 8 o'clock in the morning of your life, and you are just starting out. Which way are you going to start? Oh, the twenties!

"Twenty" is a great word in the Bible. Joseph was sold for twenty pieces of silver; Samson judged Israel twenty years; Solomon gave Hiram twenty cities; the flying roll that Zechariah saw was twenty cubits; when the sailors of the ship on which Paul sailed sounded the Mediterranean sea, it was twenty fathoms. What mighty things have been done in the twenties! Romulus founded Rome when he was twenty; Keats finished life at twenty-five; Lafayette was a world renowned soldier at twenty-three; Oberlin accomplished his chief work at twenty-seven; Bonaparte was victor over Italy at twenty-six; Pitt was prime minister of England at twenty-two; Calvin had completed his immortal "Institutes" by the time he was twenty-six; Grotius was attorney general at twenty-four. Some of the mightiest things for God and eternity have been done in the twenties. As long as you can put the figure 2 before the other figure that helps describe your age I have high hopes about you. Look out for that figure 2. Watch its continuance with as much earnestness as you ever watched anything that promised you salvation or threatened you demolition. What a critical time—the twenties! While they continue you decide your occupation and the principles by which you will be guided; you make your most abiding friendships; you arrange your home life; you fix your habits. Lord God Almighty, for Jesus Christ's sake, have mercy on all the men and women in the twenties!

## The Waiting Age.

Next I accost those in the thirties. You are at an age when you find what a tough thing it is to get recognized and established in your occupation or profession. Ten years ago you thought all that was necessary for success was to put on your shutter the sign of physician or dentist or attorney or broker or agent and you would have plenty of business. How many hours you sat and waited for business, and waited in vain, three persons only know—God, your wife and yourself. In commercial life you have not had the promotion and the increase in salary you anticipated, or the place you expected to occupy in the firm has not been vacated. The produce of the farm with which you expected to support yourself and those depending on you and to pay the interest on the mortgage has been far less than you anticipated, or the prices were down, or special expenses for sickness made drafts on your resources that you could not have expected. In some respects the hardest decade of life is the thirties, because the results are generally so far behind the anticipations. It is very rare indeed that a young man does as did the young man one Sunday night when he came to me and said, "I have

been so marvelously prospered since I came to this country that I feel as a matter of gratitude that I ought to dedicate myself to God." Nine-tenths of the poetry of life has been knocked out of you since you came into the thirties. Men in the different professions and occupations saw that you were rising, and they must put an estoppel on you or you might somehow stand in the way. They think you must be suppressed. From thirty to forty is an especially hard time for young doctors, young lawyers, young merchants, young farmers, young mechanics, young ministers. The struggle of the thirties is for honest and helpful and remunerative recognition. But few old people know how to treat young people with out patronizing them on the one hand or snubbing them on the other. Oh, the thirties! Joseph stood before Pharaoh at thirty; David was thirty years old when he began to reign; the height of Solomon's temple was thirty cubits; Christ entered upon his active ministry at thirty years of age; Judas sold him for thirty pieces of silver. Oh, the thirties! What a word suggestive of triumph or disaster!

Your decade is the one that will probably afford the greatest opportunity for victory because there is the greatest necessity for struggle. Read the world's history and know what are the thirties for good or bad. Alexander the Great closed his career at thirty-two; Frederick the Great made Europe tremble with his armies at thirty-five; Cortes conquered Mexico at thirty; Grant fought Shiloh and Donelson when thirty-eight; Raphael died at thirty-seven; Luther was the hero of the reformation at thirty-five; Sir Philip Sidney got through by thirty-two. The greatest deeds for God and against him were done within the thirties, and your greatest battles are now and between the time when you cease expressing your age by putting first a figure 2 and the time when you will cease expressing it by putting first a figure 3. As it is the greatest time of the struggle, I adjure you, in God's name and by God's grace, make it the greatest achievement. My prayer is for all those in the tremendous crisis of the thirties. The fact is that by the way you decide the present decade of your history you decide all the following decades.

## The Decade of Discovery.

Next I accost the forties. Yours is the decade of discovery. I do not mean the discovery of the outside, but the discovery of yourself. No man knows himself until he is forty. He overestimates or underestimates himself. By that time he has learned what he can do or what he cannot do. He thought he had commercial genius enough to become a millionaire, but now he is satisfied to make a comfortable living. He thought he had rhetorical power that would bring him into the United States senate; now he is content if he can successfully argue a common case before a petit jury. He thought he had medical skill that would make him a Mott or a Grosse or a Willard Parker of a Sims; now he finds his sphere is that of a family physician, prescribing for the ordinary ailments that afflict our race. He was sailing on in a fog and could not take a reckoning, but now it clears up enough to allow him to find out his real latitude and longitude. He has been climbing, but now he has got to the top of the hill, and he takes a long breath. He is half way through the journey at least, and he is in a position to look backward or forward. He has more good sense than he ever had. He knows human nature, for he has been cheated often enough to see the bad side of it and

he has met so many gracious and kindly and splendid souls he also knows the good side of it. Now, calm you self. Thank God for the past and liberally set your compass for another voyage. You have chased enough thistledown; you have blown enough soap bubbles; you have seen the unsatisfying nature of all earthly things. Open a new chapter with God and the world. This decade of the forti ought to eclipse all its predecessors in worship, in usefulness and in happiness.

## The Reaping Age.

My sermon next accosts the fifties. How queer it looks when in writing your age you make the first of the two figures a 5. This is the decade which shows what the other decades have been. If a young man has sown wheat and he has lived to this time, he reaps the harvest of it in the fifties. If by necessity he was compelled to toil in honest directions he is called to settle up with exacting nature some time during the fifties. Many have so hard in early life that they reaper genarians at fifty. Sciaticas and rheumatism and neuralgias and vertigo and insomnias have their playground in the fifties. A man's hair begins to whiten and, although he may have worn spectacles before, now he needs the optician for No. 14 or No. 12 or No. 10. When he gets a cough and is most cured, he hacks and clears his throat a good while afterward. O, who are in the fifties, think of it! A half century of blessing to be thankful for and a half century subtracted from an existence which, in the most marked cases of longevity, hardly ever reaches a whole century. By this time you ought to be eminent for piety. You have been in so many battles you ought to be a brave soldier. You have made so many voyages you ought to be a good sailor. So long protected and blessed, you ought to have a soul full of doxology. In Bible times in Canaan every fifty years was by God's command a year of jubilee. The people did not work that year. If property had by misfortune gone out of one's possession, on the fiftieth year it came back to him. If he had fooled it away it was returned without a farthing pay. If a man had been enslaved, was in that year emancipated. A trumpet was sounded loud and clear a long, and it was the trumpet of jubilee. They shook hands, they laughed, they congratulated. What a time it was that fiftieth year! And if under the dispensation it was such a glad time under our new and more glorious dispensation let all who have come to the fifties hear the trumpet of jubilee that I now blow. That was the allusion made by Mr. Toplady, the great hymnologist, when he wrote:

Blow ye the trumpet, blow  
The gladly solemn sound;  
Let all the nations know,  
To earth's remotest bound,  
The year of jubilee is come;  
Return, ye ransomed sinners, home.

Ye who have sold for nought  
Your heritage above  
Shall have it back unbought,  
The gift of Jesus' love.  
The year of jubilee has come;  
Return, ye ransomed sinners, home.

## At Threescore.

My sermon next accosts the sixties. The beginning of that decade is most startling than any other. In his chronological journey the man rides rather smoothly over the figures 2 and 3 and 4 and 5, but the figure 6 gives him a jolt. He says: "It cannot be that I am sixty. Let me examine the old family record. I guess they made a mistake. They got my name down wrong in the roll of births." But, no, the old

(Continued on page 11.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Durham with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 85, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

1:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York River landings, Mondays, Wednesdays and Fridays, connecting at Lester Manor with stage for Walkerton and Tappahannock Tuesdays, Thursdays and Saturdays.

2:15 P. M., No. 10, Mondays, Wednesdays and Fridays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND:

9:15 A. M., daily from West Point, with connection from Baltimore Wednesdays, Fridays, and Sundays.

10:45 A. M., No. 9, Wednesdays and Fridays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Steamers leave West Point Mondays, Wednesdays and Fridays at 5:30 P. M., arriving Baltimore 8:30 A. M.

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SCHEDULE IN EFFECT MAR. 2, 1902.

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:20 P. M.	10:37 P. M.—Lv. Richmond.
3:00 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	3:34 A. M.—Lv. Raleigh.
10:25 P. M.	6:20 A. M.—Ar. Hamlet.
10:35 P. M.	6:40 A. M.—Lv. Hamlet.
8:50 A. M.	4:55 P. M.—Ar. Atlanta.
2:00 A. M.	9:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	8:40 A. M.—Lv. Columbia.
	(Central Time.)
4:40 A. M.	12:05 P. M.—Ar. Savannah.
7:52 A. M.	2:50 P. M.—Ar. Brunswick.
9:25 A. M.	3:40 P. M.—Ar. Fernandina.
9:05 A. M.	3:50 P. M.—Ar. Jacksonville.
10:50 A. M.	5:10 P. M.—Ar. St. Augustine.
3:15 P. M.	10:00 P. M.—Ar. Tallahassee.
1:48 P. M.	12:40 A. M.—Ar. Ocala.
5:10 P. M.	7:20 A. M.—Ar. Orlando.
5:40 P. M.	5:00 A. M.—Ar. Tampa.
7:15 P. M.	6:40 A. M.—Ar. Port Tampa.
10:50 P. M.	8:10 A. M.—Ar. Miami.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

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5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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D. R. L. C. TUCKER,

DENTIST.



## CONFERENCE TALK.

Dallas, Texas, May 15.—On Tuesday night last the ladies of Dallas gave a reception to the members of, and visitors to the General Conference in Carnegie Hall. The hall is very large and brilliantly lighted. The Bishops and their wives and a large number of the leading Methodist ladies of the city received. Your correspondent is unable to give any description of the elegant costumes of the ladies. They were elegant indeed, and one could not help thinking what changes have come in Methodist usage in the matter of dress, since the days of the fathers. No doubt some of the old men present—for there are a number of men in the General Conference who have seen more than fifty years of service in the ministry of the church—no doubt some of them may have looked upon this brilliant array as a sign of degeneracy. Yet is it a sign of such?

There is danger "along this line," to use a hackneyed pulpit phrase, but it is not an infallible sign. The facts of history must speak and one must read the full page and not judge by sentences or phrases taken out of their conviction. The amount of money given to the cause for which Christianity stands; the increasing numbers of educational and eleemosynary institutions and their growing endowments; the multitudes who are going as missionaries to heathen lands, prompted by love for Christ and their fellowmen; the heroic conduct of those who have gone to the lands of darkness and given fortune and life for the cause they love; all these things go to show that this is no degenerate age.

Yesterday the fraternal delegates from the Methodist Episcopal Church, Dr. Huntington and Lieutenant-Governor Bates, took their leave of the Conference. This they did in a very happy manner. It will be well to repeat now that these gentlemen have come and gone, that at no former General Conference have the messengers from this church made a more favorable impression. Not only in their public capacity, but in all their private intercourse they captured our people. Your correspondent speaks advisedly as he was made by the Conference Chairman of the Committee on Fraternal Correspondence and had as such to be, as it were, the host of these visitors.

It seems a great pity that we should have such delightful quadrennial minglings, one with another, and between these short occasions be, as the two churches are in many places, in such bitter competition. Neither church has taken any steps looking to organic union, and I think such a proposition now would be premature, but both have Committees on Federation. These committees have arranged to have a common hymnal, a common catechism, a common order of service, and to have transfers of ministers from one body to the other. Arrangements are on foot to have a great common publishing house in Shanghai, China, and a petition, or memorial, is before this General Conference looking to the union of all the Methodist bodies in Japan into one common Conference. When hostilities had ceased between

the United States and Spain the two churches came to an agreement whereby the Methodist Episcopal Church entered Porto Rico and the Methodist Episcopal Church, South, went into Cuba. These are steps in the right direction, and if some rules of comity could be agreed upon as to the work here in our own land, that would prevent competition and waste of funds, it would be in the interest of our common Christianity.

The absorbing question before the Conference still is the Publishing House war claim. No report from the Committee on Publishing Interests has come into the hands of the Conference yet. Major E. B. Stahlman, of Nashville, Tenn., who was the agent of the Book Committee, and who received the 35 per cent. fee for securing the settlement of the claim by the United States Congress, is here and asked a hearing at the hands of the Committee on Publishing Interests. Some, it is understood, opposed his being heard, but one of the members who was, and is most outspoken against Major Stahlman and the measures he used in prosecuting the claim, moved that he be heard, which motion was carried. It is understood that he has not yet completed his speech, and until he does the committee is not likely to bring in a report. It will be Saturday before the matter is before the Conference. It seems to be the general opinion that a majority and a minority report will be brought in. It may be assumed that neither report will fully satisfy the members of the Conference, and a protracted debate, with amendments, substitutes, etc., may be looked for.

The weather in Dallas is very warm and we have had quite a good deal of rain. The water of the city is impregnated with soda, and a large proportion of the delegates have been made very sick by it. Some have ceased drinking it and are buying mineral waters from the drug stores. The proprietors of some Virginia waters could have made a "ten strike" advertisement by sending on here some barrels of good water.

It is yet too early to predict when the Conference will adjourn.—A. C. S., in Norfolk Landmark.

Norfolk, Va., May 16, 1902.

Dear Sir,—Owing to several circumstances, it has been thought best to postpone the meeting of the Virginia Epworth League Conference, which was to have been held at Danville next June. I will, therefore, ask you to withhold the bulletin of announcement which I mailed you a few days ago, and publish the following in its place:

The Executive Committee of the Virginia Epworth League Conference, which was to have been held at Danville June 12th to 15th next, announces that it has been found necessary to postpone the Conference to a later date, notice of which will be given. It is with keen regret that they make this announcement, but owing to the approaching Richmond District Conference, the interest in our General Conference now in session, the sickness of some upon whom the success of the Conference partially depended, and other causes, this action has been thought the proper one to take.

E. T. DADMON, President.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

A new note was struck in reference to the conduct of charity bazaars this week in Washington, when the Rev. Alexander Kent, of the People's church, publicly rebuked the management of the great Masonic fair which had been in progress here for several weeks. He makes the point that all schemes for making money by selling chances, no matter how worthy the object, are essentially wrong, being in one way or another forms of gambling and lottery. His words have caused some consternation and a great deal of earnest thought and consideration, and have also been quoted and commented on all over the country. Some time ago he spoke to me about the plan of the local Young Men's Christian Association for raising the membership of the organization, in which the old members were divided into two camps of friendly rivalry to see which could gain the most members in a given time, the losers to pay by banqueting the winners. He did not find fault with the scheme, but he characterized the public advertising that was used in street cars and newspapers as being a departure from the ideal Christianity, "which vaunteth not itself." He is opposed to having a church or any of its organizations countenance procedures which deviate from the spirit of the Gospels, and maintains that when an act, ethically wrong, receives the sanction of the church, it is apt to be far less rationally dealt with than when it is regarded as being unworthy of adoption by ecclesiastical authority. In his published statement concerning the Masonic fair, Dr. Kent says:

"When churches indulge in fishponds, grab-bags and raffles; when great and influential organizations, such as the Masonic body, composed largely of the legal and commercial talent of the country, organize great gambling enterprises and run them for weeks at a time, offering people 'chances' on building lots, automobiles, carriages, and a host of other things having a value of hundreds of dollars, each at ten to fifty cents a 'chance,' and when the great mass of church-going people flock to such places and spend thousands of dollars in efforts to secure these articles at a thousandth part of their value and when persons disposing of them receive many times their cost, how is it possible to develop any public sentiment against gambling *per se*?"

"Strictly speaking, no form of business is ethical in which gains on the one side represent losses on the other. When a man's gains are the result of his own productive or creative activity, they enrich his neighbor as well as himself. When they are drawn from the earnings of his neighbors, and no equivalent given, they impoverish both, for they make lean the purse of the one and the soul of the other.

"Of all things considered unethical, there is nothing more radically at variance with the ethics of Jesus than the practice of gambling. It sets the principle of reciprocity and altruism at utter defiance, and treats the royal law with open contempt."

Admiral Dewey recently wrote a letter from Washington that will have a

direct bearing on the teaching of temperance among the younger generation. The average small boy looks to the Admiral as the embodiment of all that is heroic, and anything that Dewey does immediately gains his sanction and approval, and awakens in him a desire to "go and do likewise." The pupils of a Sunday school class at Canton, Ohio, took exception to some parts of the temperance lesson by their teacher because, as they said, Dewey and his men had taken liquor while in the famous battle of Manila Bay. The teacher wrote to Admiral Dewey about this, as a large part of her lesson hinged on the use of liquor by the world's leaders, and most of its effect would be lost if the boys carried their point. She received the following reply direct from the Admiral:

"Dear Madam,—I am very glad to have the opportunity of correcting the impression which you say prevails among your Sunday school scholars that the men on my fleet were given liquor every twenty minutes during the battle of Manila Bay.

"As a matter of fact, every participant, from myself down, fought the battle of Manila Bay on coffee alone. The United States laws forbid the taking of liquor aboard ship, except for medicinal uses, and we had no liquor that we could have given the men, even had it been desired to do so.

"Very truly yours,

"GEORGE DEWEY.

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## METHODIST INSTITUTE.

An Ever-Increasing Good Work Going On at the Building.

Though not so much is being written about the Methodist Institute as when it was more novel, there is an ever-increasing good work going on in the large mission building at the corner of Nineteenth and Main streets, of which Rev. George H. Wiley is superintendent.

One of the important additions to the work this winter is the dispensary, where three days in each week for one hour there is a doctor present to treat the sick, and another at hand to prepare the medicines. It is a most praiseworthy thing in the Church Hill Medical Association to take up this work. Mr. J. Thompson Brown is at the head of this movement. Another new and excellent feature is the Mother's Club, Mrs. W. J. Maybee, president. This organization has done much to relieve and carry brightness to the burdened women of that section.

It is not meant to discount anything else, but unquestionably true that beyond all else, the most important and helpful of all the efforts started this winter is the Board of Visitors, a band of forty ladies from a dozen churches, who go in pairs to visit and counsel the people for many blocks about the mission. Mr. Wiley says that nothing else has helped him so much.

On account of the interest of hundreds of well-to-do men and women of the city of all denominations, the building is being furnished in a manner in keeping with all of its needs. A trip through the building reveals that a wonderful work is being carried on by Mr. Wiley and his assistants.

Beginning on the top floor, one finds



much of interest. Leaving the ground floor, we will not take the elevator, as it has not begun running yet, but go up four flights of broad stairways, often trod by the first men and women of Virginia, for it was the Jefferson of Richmond sixty years ago. When it was built it was intended to take the place of the first hotel in Richmond. Mr. Wiley insists that "it was intended for its present use, and that the position of the house, the varied sizes in rooms, etc., even to the ball-room, where religious service is now held, is exactly what is needed for his work."

On the top floor, in cool, clean, well-ventilated rooms, are found lodging-rooms, severely plain, but quite enough for those who use them. On the next floor, at the foot of the stairs, is Mrs. Creer's sewing school room, with about two dozen little chairs for the children. The next room is for the boys' military company, where on hooks hang the uniforms and caps of the boys. The guns, swords, drums, etc., are in the corner. The next room is the wardrobe, where articles of all kinds ever worn are kept for the use of the Board of Visitors to distribute to the worthy poor. Across the passage is Mr. Lewis Judkins' night school, with chart and other materials for kindergarten work. Then comes the magazine store-room, where several thousand magazines and papers, given by many friends, are kept to use in the reading-room. Last on this floor is the superintendent's office, with the unique sign at the door: "Life is short; leave when you are through."

On the next floor there are more bedrooms, and a large and very attractive room now being fixed up for a young woman's club for committee meetings.

On the ground floor are the lunch-room, kitchen, chapel-room, reading-room, and dispensary.

Some of the warmest admirers and friends of the mission are outside of its own denomination. The work is not intended to be, nor could it be, in any strict sense, for a particular set.

In the cellar is the place for baths and gymnasium, and nothing is more needed than a set of baths for the hundreds of men who stop at the mission. —Dispatch.

### THE WOMAN'S HOME MISSION SOCIETY OF THE M. E. CHURCH, SOUTH, IN ITS EDUCATIONAL ASPECT.

The Woman's Home Mission Society not alone renders that service of love which cares for the poor or rescues the criminal. She has night schools on the Pacific slope for the Chinese and Japanese, and from three hundred to four hundred students have been brought under the supervision of earnest, Christian women who study their needs and meet them as best they can.

For the Cuban children of Florida two day schools are maintained at Tampa, and one large boarding school at Key West. At these schools from four to five hundred children are brought under influences which will make them good citizens when grown.

In London, one of the mountain towns of Southwestern Kentucky, a high-grade training school for teachers and the youth of that section has been in successful operation for six years.

From two to three hundred students are annually enrolled, and of these, from fifty to seventy are normal students, district school teachers, who in their day schools and the Sabbath schools which they organize and conduct, reach a student body of more than three thousand. The majority of this student body are children from the cabin homes and the coal mines that are reached by the Church in no other way.

For the destitute and orphaned children in the mountainous section of East Tennessee, the Home Mission women of Holston Conference have established at Greenville, Tenn., an industrial school and orphanage. In these schools character building is the first aim, and better, truer citizens are being trained for our country and for God.

### MRS. DELA H. ROSE.

Editor Recorder,—The following resolutions were adopted by the Hawkins Sunday school, Dinwiddie Circuit, with the request that they be sent to the Southern Methodist Recorder for publication:

Whereas, our Heavenly Father, in His wisdom, has taken from us to Himself our sister, Delia H. Rose, one of our most faithful and exemplary members:

Resolved, 1. That we, members of Hawkins church and Sunday school, bow in submission to His will, believing that our loss is her eternal gain; that absent from the body, she is present with our Lord.

2. That we will pray for her sorrowing loved one, and especially for the little ones left without a mother's care and a mother's love.

3. That these resolutions be sent to the Southern Methodist Recorder for publication. MRS. INDIANA VAUGHAN, MRS. W. F. DOYLE, MRS. G. A. BOESSEAU.

Editor Recorder,—I enclose statement of amount received to date for the home of Sister R. F. Beadles. Please allow space in your columns: Previously acknowledged .....\$266 00

W. P. Wright .....	5 00
L. B. Betty .....	5 00
E. H. Rawlings .....	10 00
F. M. Edwards .....	5 00
J. C. Reed .....	5 00
D. B. Austin and wife .....	10 00

\$306 00

Very sincerely, W. H. VINCENT.

"Take me, make me what Thou wilt; empty me and fill me; crucify and quicken; prepare me for Thy perfect will, and fit me to receive the indwelling Christ, and to be filled with all the fullness of God."

SELF-PROTECTION demands that you be on the alert to see that you get Painkiller (Perry Davis') when you ask for it; some dealers will try and persuade you to take something else, claimed to be just as good; insist upon getting Painkiller, the remedy which has been the world's family doctor for sixty years; it never fails to stop diarrhea, griping pains in the stomach or bowels, dysentery, etc. Large bottles, 25 and 50 cents.

### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session. J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.

### DAILY SERVICE VIA THE POPULAR YORK RIVER ROUTE BETWEEN RICHMOND AND BALTIMORE, EFFECTIVE MAY 12, 1902.

Leave Richmond daily, except Sunday, 4:30 P. M.; West Point, 5:50 P. M. Arrive Baltimore 8:30 A. M. One night on the beautiful York river and Chesapeake bay. Refreshed by the bracing salt air, you arrive in Baltimore at a convenient hour in the morning. This route is famous for its good service, elegant meals, polite attention, etc. The morning train from Charlotte, Greensboro, Danville, Durham, Oxford, Clarksville, Chase City, etc., arriving Richmond 3:25 P. M., makes direct connection with this route in same station at Richmond, and at Baltimore connection is made for Philadelphia, New York, and all Eastern and Northern points, including Atlantic City and all Eastern resorts. Low rate excursion tickets are on sale daily at Richmond to Baltimore, Philadelphia and New York. This is the favorite of all short water trips.

### SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.

### SOUTHERN STUDENT CONFERENCE OF Y. M. C. A., JUNE 14-23; ANNUAL CONFERENCE OF Y. W. C. A., JUNE 13-23, 1902, ASHEVILLE, N. C.

One fare for the round trip from all points to Asheville, N. C., and return. Tickets on sale June 13th-14th, with return limit June 25th.

### SUMMER SCHOOL, KNOXVILLE, TENN., JUNE 19TH-JULY 30TH, 1902.

One fare for the round trip from all points to Knoxville and return. Tickets on sale June 16th, 17th, and 18th, 28th, 29th, and 30th, and July 11th, 12th, and 13th, with return limit August 15th.

### ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION, CHATTANOOGA, TENN., JULY 1-4, 1902.

One fare for the round trip, plus \$2 membership fee. Tickets on sale June 27th to July 1st, inclusive, with return limit July 6, 1902, except by depositing tickets and upon payment of 50 cents an extension to September 10th may be obtained.

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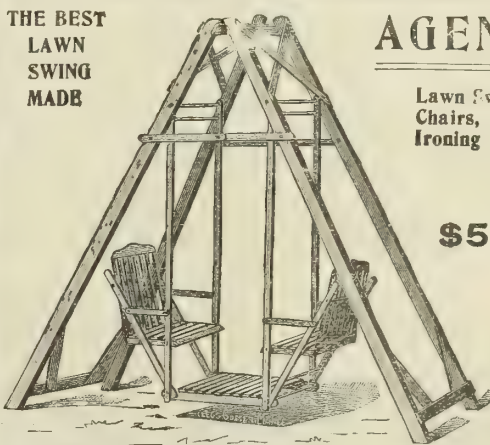
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SWING  
MADE





(Continued from page 10.)

brothers or sisters remember the time of his advent, and there is a relative a year older and another relative a year younger, and, sure enough, the fact is established beyond all dispute. Sixty! Now your great-grandfather is the temptation to fold up your memories and quit. You will feel a tendency to reminiscence. If you do not look out, you will begin almost everything with the words, "When I was a boy." But you ought to make these times more memorable for God and the truth than the fifties or the forties or the thirties. You ought to do more during the next ten years than you did in any thirty years of your life because of all the experience you have had. You have committed enough mistakes in life to make you wise above your juniors. Now, under the accumulated light of your past experimenting, go to work for God as never before. When a man in the sixties folds up his energy and feels he has done enough, it is the devil of indolence to which he is surrendering, and God generally takes the man at his word and lets him die right away. His brain, that under the tension of hard work is active, now suddenly shrivels. Men, whether they retire from secular or religious work, generally retire to the grave. No well man has a right to retire. The world was made to work. There remaineth a rest for the people of God, but it is in a sphere beyond the reach of telescopes. The military charge that decided one of the greatest battles of the ages—the battle of Waterloo—was not made until 8 o'clock in the evening, but some of you propose to go into camp at 2 o'clock in the afternoon.

#### At the Harbor Mouth.

My subject next accosts those in the seventies and beyond. My word to them is congratulation. You have got nearly if not quite through. You have safely crossed the sea of life and are about to enter the harbor. You have fought at Gettysburg, and the war is over—here and there a skirmish with the remaining sin of your own heart and the sin of the world, but I guess you are about done. There may be some work for you yet on a small or large scale. Bismarck of Germany vigorous in the eighties. The prime minister of England strong at seventy-two. Haydn composing his oratorio, "The Creation," at seventy years of age. Isocrates doing some of his best work at seventy-four. Plato busy thinking for all succeeding centuries at eighty-one. Noah Webster, after making his world renowned dictionary, hard at work until eighty-five years old. Rev. Daniel Waldo praying in my pulpit at one hundred years of age. Humboldt producing the immortal "Cosmos" at seventy-six years. William Blake at sixty-seven learning Italian so as to read Dante in the original. Lord Cockburn at eighty-seven writing his best treatise. John Wesley stirring great audiences at eighty-five. William C. Bryant, without spectacles, reading in my house "Thanatopsis" at eighty-three years of age. Christian men and women in all departments serving God after becoming septuagenarians and octogenarians and nonagenarians prove that there are possibilities of work for the aged, but I think you who are passed the seventies are near being through.

How do you feel about it? You ought to be jubilant, because life is a tremendous struggle, and if you have got

through respectably and usefully you ought to feel like people toward the close of a summer day seated on the rocks watching the sunset at Bar Harbor or Cape May or Lookout mountain. I am glad to say that most old Christians are cheerful. Daniel Webster visited John Adams a short time before

his death and found him in very infirm health. He said to Mr. Adams: "I am glad to see you. I hope you are getting along pretty well." The reply was: "Ah, sir, quite the contrary. I find I am a poor tenant, occupying a house much shattered by time. It sways and trembles with every wind, and what is worse, sir, the landlord, as near as I can make out, does not intend to make any repairs."

An aged woman sent to her physician and told him of her ailments, and the doctor said: "What would you have me do, madam? I cannot make you young again." She replied: "I know that, doctor. What I want you to do is to help me to grow old a little longer." The young have their troubles before them; the old have their troubles behind them. You have got about all out of this earth that there is in it. Be glad that you, an aged servant of God, are going to try another life and amid better surroundings. Stop looking back and look ahead. O ye in the seventies and the eighties and the nineties, your best days are yet to come, your grandest associations are yet to be formed, your best eyesight is yet to be kindled, your best hearing is yet to be awakened, your greatest speed is yet to be traveled, your gladdest song is yet to be sung. The most of your friends have gone over the border, and you are going to join them very soon. They are waiting for you; they are watching the golden shore to see you land; they are watching the shining gate to see you come through; they are standing by the throne to see you mount. What a glad hour when you drop the staff and take the scepter, when you quit the stiffened joints and become an immortal athlete! But hear, hear; a remark pertinent to all people, whether in the twenties, the thirties, the forties, the fifties, the sixties, the seventies or beyond.

#### The Need of All Ages.

What we all need is to take the supernatural into our lives. Do not let us depend on brain and muscle and nerve. We want a mighty supply of the supernatural. We want with us a divine force mightier than the waters and the tempests, and when the Lord took two steps on bestormed Galilee, putting one foot on the winds and the other on the waves, he proved himself mightier than hurricane and billow. We want with us a divine force greater than the fires, and when the Lord cooled Nebuchadnezzar's furnace until Shadrach, Meshach and Abednego did not even have to fan themselves he proved himself mightier than the fire. We want a divine force stronger than wild beast, and when the Lord made Daniel a lion tamer he proved himself stronger than the wrath of the jungles. There are so many diseases in the world we want with us a divine Physician capable of combating ailments, and our Lord when on earth showed what he could do with catalepsy and paralysis and ophthalmia and dementia. Oh, take this supernatural into all your lives! How to get it? Just as you get anything you want—by application.

If life is a day-dream death will be a terrible night of reality.

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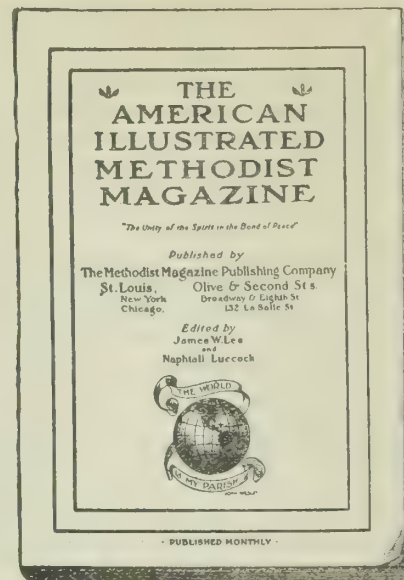
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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

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Blackstone Standard	is	\$15.20,	but it actually runs	\$16.54
Alliance	"	15.20,	" " "	17.71
Hard Cash	"	16.70,	" " "	18.96
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This shows that the average excess on the above Brands is \$2.12½ per ton, which is not only greater than any other factory gives you, but is more than we have ever given before.

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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 20.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., MAY 29, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

Bishop Duncan will preside for the  
first time successively over the Vir-  
ginia Conference.

The editor begs pardon of the brethren  
who have sent articles during his  
absence. They will appear later. Bro.  
By sent a reply some time ago to  
John of Kent, which should have ap-  
peared already.

## THE GENERAL CONFERENCE.

The editor had intended to give  
the General Conference matters in  
this issue, but on his return found that  
through a misunderstanding of his dis-  
cussion the minority report was not  
printed in the last issue of the Re-  
corder, and so the full report is print-  
ed in this issue. We also print the  
action of the Conference on the  
War Claim. The elections resulted  
in the choice of Dr. James Atkins as  
day school editor; Dr. H. M. Du-  
cane as Epworth League secretary;  
R. J. Bigham as senior Book Agent,  
D. M. Smith as junior Book Agent,  
J. D. Hammond as Secretary of  
Education, Dr. P. H. Whisner as Secre-  
tary of Church Extension, Dr. W. R.  
Beth as Missionary Secretary, and  
the Mission Board elected Dr. Seth  
as Assistant Missionary and Sec-  
retary.

## A PERSONAL STATEMENT.

I regret exceedingly that it is neces-  
sary for me to say anything about the  
irregularity at the close of the General  
Conference. I declined to say anything  
to the reporter there, and I understood  
young Mr. Hoss and Dr. Hoss did  
the same. But as reports have been  
sent to the papers, and as these reports  
are inaccurate, I make the following  
statement of the facts as they occurred  
to the best of my knowledge and be-

Immediately after the benediction  
was announced, and just as I was  
about to pick up my papers from the  
table, I felt some one at my right hand,  
turning, saw the young man,  
whom I had understood to be Dr. Hoss'  
standing by me. He held out to  
me the front page of the Southern  
Methodist Recorder, dated May 8th,  
and said that he wanted an explanation  
of the article. I said to him: "Young  
man, I have no explanation to make to

you of that article." He said: "You  
have printed my mother's name in  
your paper, and I demand an explana-  
tion." I said: "Yes, your mother's  
name is in the paper, but it is used in  
an entirely proper and respectful way."  
He said: "You accuse my father of  
falsehood." I said: "I shall not dis-  
cuss these matters with you." He said:  
"I have been watching you for some  
time, and you have been writing about  
my father and must stop it." I said:  
"Young man, I have no idea of dis-  
cussing such matters with you. If  
there are any matters of disagreement  
between your father and myself, I will  
talk them over with him, but I shall  
not do so with a young man like you."  
I then turned to pick up my papers.  
He grasped me by the arm, and said  
that if I wrote any more such articles he  
would hold me personally responsible,  
and at the same time he struck at me,  
but merely grazed my face. I was so  
astonished at his action that I had not  
time to straighten up before Messrs.  
E. G. Moseley, of Danville; W. W.  
Vicar, of Norfolk; W. R. Webb, of  
Tennessee, and E. C. Reeves, of Ten-  
nessee, all of whom were standing  
close by, pressed in, just as he struck  
at me again. This second attempt  
would probably have reached me fully,  
but for the diversion of the aim by  
the other gentlemen. As it was it  
reached the side of my cheek, but with-  
out force, and was not felt thirty sec-  
onds afterward. I turned to my chair,  
picked up my papers, and left the hall,  
as if nothing had happened. The young  
man, so I understood, went at once  
from the hall by another door.

I am entirely willing to bear the  
responsibility for anything I write, but  
not for what I do not write. If I  
know the meaning of words, there was  
nothing in the Recorder that reflected  
in any way upon Mrs. Hoss, and as the  
reports in the papers do not give the  
words of the article, I give the para-  
graph in which her name occurs.

On March 6th I sent a short article  
on the Deaconess question to Dr. Hoss.  
Although the subject was discussed  
after that time by Dr. Hoss, and other  
articles written after mine were pub-  
lished, mine was not published, and so,  
about April 20th I wrote requesting the  
return of the article. (I now quote  
from the article of March 8th):

"After a few days he received a  
letter from Mrs. E. E. Hoss, stating  
that the article had been misplaced,  
and therefore could not be returned.  
In the last issue of the Advocate there  
was an editorial note, that, owing to  
lack of space, some articles on the

Deaconess question could not be pub-  
lished."

This is the only reference to Mrs.  
Hoss in the article, and her name is  
simply used in a statement of fact  
that I had received a letter that the  
article had been misplaced. If Dr.  
Hoss, or his son, or his secretary had  
written the letter, the statement of fact  
would have been made as to who wrote  
the letter. But there has never been  
any question raised as to the loss of  
the article. I never doubted that, nor  
did the article intimate any doubt as  
to its loss. I wrote the article to show  
that I had sent an article on the Dea-  
coness question to Dr. Hoss, and that  
it was not published, and that it looked  
as if "no admittance" was written over  
the columns of the Nashville Advocate  
to any article, no matter how short, or  
on what subject, if the name of  
James Cannon, Jr., was signed  
to the article. I deny that there  
was any reference to Mrs. Hoss  
in the article that was not entirely re-  
spectful, or which involved anything  
more than a simple statement of un-  
disputed fact.

I myself attributed the conduct of  
the young man, in view of his other  
language at the time, to his general  
excitement and dissatisfaction at the  
sharp issues which had arisen between  
his father and myself during the last  
four years, and I regarded his action  
as that of an immature person so over-  
come by his feelings as to be unable  
to rightly appreciate the full signifi-  
cance of his act. I did not hold the  
father responsible for the act of his  
son.

The above is of a strictly personal  
nature, but in view of the fact that  
reports were sent to various papers  
that the minority report of the Com-  
mittee on Publishing Interests was a  
document of such a character as to sub-  
ject those who wrote it, and any who  
might print it to a suit for libel, and in  
view of the fact that the undersigned  
wrote the greater part of that report,  
and supported it and voted for it, and  
as eight out of twelve of the Virginia  
Conference delegation supported and  
voted for it, I believe your readers  
would welcome a statement of the facts  
in that case also.

The report was presented on Satur-  
day morning, and was read by the un-  
dersigned. It required somewhat over  
an hour to read it. There was no in-  
terruption during the reading, as there  
surely would have been, if any unpar-  
liamentary language had been used in

(Continued on page 3.)

## THE WAR CLAIM.

### MINORITY REPORT.

We, the undersigned, members of the  
Committee on Publishing Interests, beg  
leave to submit the following minority  
report:

The committee had before it the re-  
port of the Book Committee, the re-  
port of the Senate Investigating Com-  
mittee, the Congressional Record of the  
debate on the Lodge resolution of in-  
vestigation, and the debate on the pas-  
sage of the bill, appropriating \$288,-  
000 to the Methodist Episcopal Church,  
South, the portion of the Episcopal ad-  
dress in reference in the War Claim,  
the letter of Bishop Candler to Senator  
Clay, and the reply thereto, and a num-  
ber of memorials and resolutions. Dr.  
J. D. Barbee and Mr. E. B. Stahlman  
also appeared before the committee.  
After a careful consideration of all the  
facts brought before the committee, the  
undersigned respectfully submit the  
following minority report:

It appears that for more than twenty  
years preceding 1895 the officials  
of our Church had tried in vain to se-  
cure from Congress payment of the  
amount claimed to be due to the  
Church for use and abuse of our Pub-  
lishing House property during the late  
civil war. It was not denied by Con-  
gress that our property had been used  
and damaged, and the testimony would  
seem to indicate that the amount of  
\$288,000 was justly due to the Church.  
It was not at that time a question of  
fact, but a question of legality. The  
facts were not denied by Congress, but  
the obligation to pay was denied. It  
was held by a majority of the Sena-  
tors that the rule, "Enemies' country  
makes enemies' property," was a suffi-  
cient bar to the claim of the Church,  
and no amount of argument was suffi-  
cient to cause these Senators to admit  
the legality of the claim or to recog-  
nize any obligation to pay it. Until  
this kind of opposition was broken  
down, arguments as to the justice of  
the claim were useless. All the argu-  
ment, therefore, of the Book Committee  
based upon the justice of the claim,  
does not touch the real issue involved,  
nor settle the right claimed by Sena-  
tors to inquire into the question of the  
fees to be paid. However much the  
Book Committee or the Church, for  
that matter, may dislike to know it,  
the fact remains that the bill might  
not have been passed if those who de-  
nied the legality of the claim had not  
voted for it as a "gratuity." There is  
no doubt of this fact, as is shown by

(Continued on page 4.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"Mr. Wheaton has been like a son to me," Mrs. Blake said when Edward was able to hear. "He sent for me as soon as the doctor declared your case dangerous. You have had typhoid, Ned, and have been very sick. At one time we feared."

"Was it so bad as that?"

"It certainly was. I don't know what I should have done if Mr. Wheaton."

"Has Wheaton been carrying my papers?"

"Yes. He said your route was convenient for him to handle, and he has been doing that and his own too. He has collected every Monday and given me the money each week. And, besides that, Ned, he has sat here with you forenoons and insisted on relieving me a good many nights. He's a splendid Christian boy, and I feel proud to think you have won such a college friend," said Mrs. Blake innocently.

Edward did some hard thinking. His dislike for Wheaton had been caused by two things mainly. One was Wheaton's habit of going around with a Bible under his arm and talking religion so much; the other was his poor scholarship, which seemed to Edward inexcusable. And yet, he now asked himself, is it any worse to carry a Bible around under one's arm than to puff cigarette smoke into people's faces, as half the smart boys in Hope were in the habit of doing? And when it came to scholarship was Wheaton

to blame if his mental ability was of a second rate order?

"Mr. Wheaton told me," continued Mrs. Blake timidly, "that he has been praying for your recovery and hopes you will become a professing Christian."

Edward felt uneasy. He wished that his mother had not said anything about that. Of course, he said to himself, he felt grateful to Wheaton for the way he had acted. It had been an unselfish, noble thing for him to do. But he disliked Wheaton's praying over him and talking about his Christian life. And yet why not, Edward Blake, moral stickler for truth and righteousness? Is it so common a thing that one man should have an earnest solicitude for another man's eternal welfare that it can be carelessly or even impatiently treated, as you seem to treat this feeling of another soul for your soul?

There was a long silence in the room. Mrs. Blake did not know anything about Edward's thoughts or experiences along the line of a personal Christian life. He had never written her anything about it, and the two had seldom talked about it. Edward had always avoided the matter.

"How are the folks at home?" Edward asked as Mrs. Blake rose to arrange some medicine.

"They are all well. Freeda has managed matters beautifully in my absence. She wanted to come on here and help, but it was not necessary. Miss Seton has spent a part of the summer at the home, and Freeda has

enjoyed her company. She has taken hold and helped Freeda and Aunt Sarah wonderfully. You would think she was born on a farm instead of in a city. Freeda wrote you several letters to read when you were able. I was to give them to you one at a time, one a day, as you grew stronger.

"Give me one of them now, mother."

"I don't know. You have talked a good deal. Aren't you tired?"

Edward protested that he was not, and his mother let him have the first letter. During that week he enjoyed reading the letters one a day. They were written in Freeda's brightest style and gave accounts of the happenings on the farm. In several of the later letters Ida joined with Freeda in hoping that Edward would speedily recover and sent her regards to him.

It was during the week of his recovery that Edward had a little interview with Wheaton which was not altogether satisfactory to either of them.

Wheaton came in one forenoon, and Mrs. Blake went into the little bedroom to lie down awhile.

"I'm awfully thankful to you, Wheaton, for your kindness during my sickness, about the paper route and all that. Mother has told me. I won't forget it."

Wheaton looked somewhat haggard; but he was naturally thin and somewhat consumptive in general appearance.

"That's all right, Blake. I was right here and haven't had much to do this summer. You would have done the same for me."

"Do you think so?"

"Of course I do. Why not?" asked Wheaton, who was not one of the thin skinned students and complacently took any quantity of snubbing and scorn from the smart set in college. Or perhaps his real anxiety for the souls of other men made him indifferent to their slights. Edward could never quite make up his mind which of the two was more probable.

"Mother says I've been really very ill," said Edward, just to say something. Wheaton was a poor talker when it came to general topics of everyday interest.

"Yes," said Wheaton gravely, "you came very near going into the other world." He paused, and then added solemnly: "I wondered a good many times, Blake, if you were ready to go. I wondered if you had accepted Christ as a Saviour."

Edward shut his lips, and kept still. Wheaton went on.

"Were you ready to go before the judgment seat of Christ, Blake?"

Edward felt an unreasonable wave of anger go over him. And yet this other man had perhaps saved his life.

"I try to live a good life. I don't feel afraid of dying," he said shortly.

"But the personal acceptance of Christ as a Saviour is a different thing from that," persisted Wheaton, who sometimes unwisely argued in the face of apparent opposition. And yet is even a little unwise zeal as bad as a

good deal of proud indifference?

"I don't feel able to talk about it to day," said Edward, as he closed his eyes and pretended to be in need of rest.

"Pardon me," said Wheaton quickly. "Let me pray for you, Blake. I want to see you a Christian."

Edward did not reply to him, and he sat quietly reading the rest of the time, until Mrs. Blake came in again, and then went away. Edward had a little twinge of remorse afterward as he went over the interview. He had been unnecessarily short in his replies to Wheaton. At the same time his moral standard seemed sufficient to him. His thought of Wheaton, however, was necessarily more just, and there was a respect for him that might on better acquaintance possibly deepen into friendship of a certain kind. The only difficulty in that was the strong prejudice that Edward still held toward Wheaton's habit of speaking so often about his Christian faith. And yet, why not, Edward Blake? Is it a thing to rouse your anger or the scorn of half the smart set in college when a student talks as much about his Christian faith and life as you talk about football and war and amusements? Are these things more important as conversation than the subjects Mr. Wheaton finds worth while? May it not be possible that the judgment of eternity will reverse your judgment of the man who wanted to talk so much about the other world?

When college opened again in the fall, Edward had fairly recovered, although he was still weak and wholly unable to go on the football team. This was a great disappointment to him, because matters were getting into better shape from an athletic point of view, and he was, in spite of all drawbacks, a great lover of the sport, and had planned to enter into it under new conditions.

His enforced withdrawal from the football practice and play started his mind in another direction, and he began to ask himself if there was not some plan of general athletic training that would include practically the whole college.

The president stopped one day as he was passing through the hall and had a little chat with Edward. That was a few days after the fall term opened, and Edward was feeling rather blue over the prospect and still somewhat depressed owing to his physical weakness.

"Well, you're getting on all right, Blake, now? Sorry I was away all summer. You had a severe illness?"

"Yes, sir. I'm getting on as fast as I could expect. I am not able to do much in athletics this year."

"Tell you what, Blake. There is a chance for some good, honest work to be done along the line of general revival of athletics for the average student. Now, football does not engage more than two dozen men for a small part of the year, and they are the ruggedest, stockiest men of all. Baseball takes a few more, perhaps, but after we have counted out the football and baseball men the great majority of the students have no regular incentive to do average athletic work. Why can't you and a few others in the junior class organize something to give the whole college an interest in physical sports? Arrange a field day and get every man in college to take some part. Have foot races and jumping and pole vaulting and things that any average man can enter into with some enthusiasm. What the college needs is a general shaking up on athletics. The average student who cannot play either football or baseball has got into the habit of simply looking on at those who do play, and

consequently he is not developing own physical powers as he ought."

"I'll think of it, sir," replied Edward with some interest. And as the term went on he became more interested and finally, with the help of other members of the association, he actually organized a plan of athletics to fitted the needs of the average student rather than the capacities of the professional athlete. The whole plan as it worked out, was a relief to his own personal disappointment in the matter of football and worked excellent results for the student body.

Meanwhile he was anticipating Willis' return with some uneasiness. During the summer he had been at home with his mother. Her prediction concerning the loss of Willis' arm came true, and he was wearing an empty sleeve. The arm had been amputated on board the hospital ship. His illness had kept him in San Francisco awhile, and from there his mother had written Edward. It was one of several other letters written during the summer that Edward had not been able to answer on account of his own illness.

"Willis fully plans to come back to college next fall," Mrs. Preston wrote. "and, of course, I cannot bear to think of his going in with any one else in the room. Your influence over him has always been good. There is no telling what you can do for him. I am sure you will do your best. The army has not helped Willis any. If anything, he is more reckless than before. Of course he has lost a whole year of college and will have to drop out of his old class, for he can never make the studies. Help him all you can. I will not cease to pray for you."

Edward read the letter gravely, to tell the truth, he was rather surprised that Willis was coming back, so much on Freeda's account as on his own. He had come to have a liking for a room all by himself. The thought of sharing it with some one else was distasteful to him. He could not



A woman was sitting by the side of a bed, fanning away the flies. She got Willis' generosity, however. Mrs. Preston's appeal touched him closely. So, on the whole, he was ready to welcome Willis and do his best with him.

(To be continued.)

## THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, Mecklenburg Circuit, Wednesday, 16th, at 9:30 A. M. Rev. S. C. Hays will preach the opening sermon.

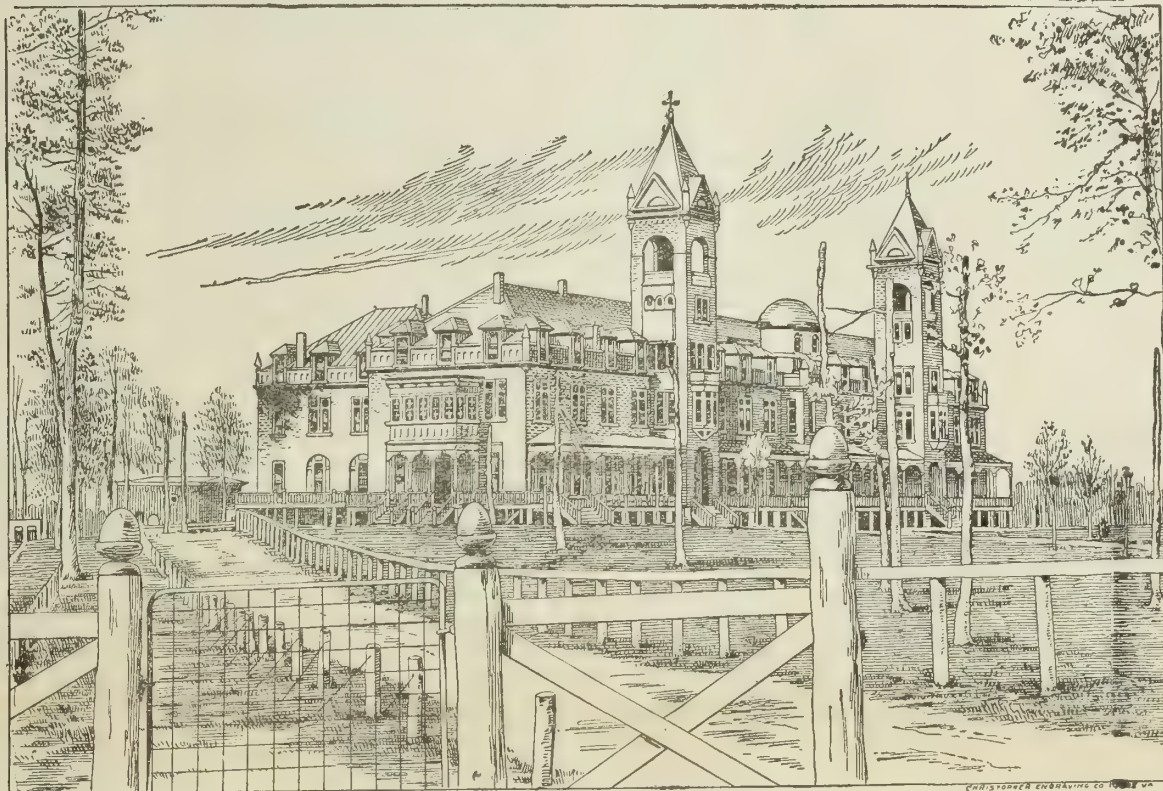
Committee to examine candidates: Revs. J. R. Sturgis, J. B. DeBerry, W. G. Boggs.

All necessary information will be furnished in due time by Rev. S. C. Hays, the Conference host.

R. T. WILSON, P.



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**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

**II. THOROUGH.**—There are ten Randolph-Macon graduates in the Faculty. The Principal, Vice-Principal, and the heads of all departments are Randolph-Macon graduates, and have been specially commended by the Randolph-Macon faculty for the work. There is no vain pretence or show. "THOROUGH" is the first word and the last word in the work of the school.

**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH.**—Number of boarding pupils year by year for seven years—29, 58, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

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**WOMAN'S COLLEGE COURSE** prepares directly for Randolph-Macon Woman's College. An extract from a letter written by President Smith, of the Woman's College, is to the point: "I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered college classes, and showed themselves qualified for them. This is no more than must reasonably be expected, seeing that your course has been so carefully adjusted to ours and ten of your faculty are Randolph-Macon graduates."

Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## MINORITY REPORT

(Continued from 1st page.)

the following statements taken from the report of the Senate Investigating Committee. Senator Stewart said (page 7):

"You understand the considerations on which this bill was passed. The government was under no legal obligation to pay the claim. We made an exception to the rule for educational and charitable institutions, and agreed to pay damages or losses in those cases. We made that exception to the rule of 'enemy country makes enemy property.' In considering what the United States ought to do under these circumstances in favor of the great Church, do you not think that Senators had a right to be informed where the money was going to—whether it was going to be used for church and charitable purposes, or whether it was going to be divided among claim agents."

Senator Teller said (page 62):

"Many of us who voted for the bill did not think that it was a claim at all against the government, but we felt that we were doing a thing which we felt we could afford to do for a charitable institution. It was stated by some members of the committee when we voted to report the bill that they did not vote for the report on the ground that the claim was a legal one at all, but that inasmuch as we had by the rule of paying such ~~When~~ case of colleges and a Bible would apply the rule in ~~ligion~~ the Book Concern, which poor ~~at~~ (especially those of us who were brought up in the Methodist Church) to be a charity, inasmuch as the proceeds went to the support of supernumerary ministers."

Senator Pasco: "So far as I am personally concerned, I agreed to the report because I believed in the justice of the claim, but I referred also to a class of Senators who would support it on other grounds, and we were very glad to get the support of those Senators. Without that support it would have been a difficult matter to pass the bill. They were influential and were strong and positive in their views, and we hailed the support which they gave us."

Senator Teller: "I do not know that I would have voted against the claim, but I might have voted for some revision of the fee, inasmuch as I did not regard it as a legal claim, but a gratuity; and I voted to report the bill with the distinct understanding that it was a gratuity claim. I stood upon the report made twenty years ago as a legal proposition that the Church had no legal claim."

Senator Bacon said (page 146):

"But the point about this claim was this: There were a great many Senators who disputed the fact that it was a strictly legal claim, and who put their support of it only on the ground that it was a restitution to a great charitable institution, which possibly might not have been able to recover it in strict law, and I felt that these Senators were entitled to the utmost frankness."

No one can read these statements made by these Senators, especially the

statement of Senators Pasco and Bacon, both of whom themselves voted and worked for the bill, because convinced of its justice, without seeing that a number of Senators voted for the bill in order that they might help to 'restore a great charity,' and that they felt that they had the right to inquire into the question of fees, and that if not satisfied on that point, they would have voted against the bill. Whether they would have had the moral right to have done so, is not the question, but they say they would have done so, and the question for the Church to decide is not the correctness of their attitude in this matter, but whether their votes were influenced by the statements, letters and telegrams of our representatives, Mr. Stahlman and Barbee & Smith.

This general statement as to the position of a number of Senators is made at this point because it has a general and very important bearing upon the whole question.

On July 29, 1895, the Book Committee of our Church made a contract with E. B. Stahlman in reference to the collection of this claim, which contract was as follows:

*Articles of Agreement Between Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, and E. B. Stahlman.*

Witness: First. That we, Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, do hereby give power of attorney to the said E. B. Stahlman to prosecute our claim before the Congress of the United States, for the use and abuse of the Publishing House of the Methodist Episcopal Church, South, by the armies of the United States during the war between the States from A. D. 1861 to 1865.

Second. We, Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, do hereby agree that the said E. B. Stahlman shall receive as compensation for his services 25 per cent. of whatever sum shall be collected from the United States for the liquidation of the aforesaid claim.

Third. It is hereby agreed between Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, party of the first part, and E. B. Stahlman, party of the second part, that should the Congress of the United States make no appropriation for the liquidation of the aforesaid claim, then, in that case, no compensation shall be paid to the said E. B. Stahlman for his services, from any source whatever, and he shall have no recourse upon us or our successors in office forever.

Fourth. We, Barbee & Smith, Book Agents of the Methodist Episcopal Church, South, do hereby agree and covenant that this power of attorney herein and hereby conveyed to the aforesaid E. B. Stahlman shall continue in full force and effect until the final adjournment of the fifty-fifth Congress of the United States.

BARBEE & SMITH.

Book Agents, M. E. Church, South.

E. B. STAHLMAN.

July 29, 1895.

Concerning this contract it is to be noted: (1) That it was made with a

man who, according to Dr. Barbee's testimony before the Senate Investigating Committee, was "expert in such matters," "who had been remarkably successful in managing great affairs in legislative bodies" (pages 67-80). It was his reputation as being successful in his work with legislative bodies, which called Dr. Barbee's attention to him, and caused Dr. Barbee to seek an interview with him and to ask him to see the Book Committee.

(2) The written contract did not include all the articles of agreement. There were two conditions not stated in the bond, but which were agreed to morally by the parties to the contract:

(A) Secrecy. Dr. Barbee said before the Senate Investigating Committee (page 66):

"I do not know that there was any formal definite expression in the contract to the effect that we should keep it secret, but it was mentioned, of course, and it was understood and agreed upon that that was a matter between the Book Agents and the Book Committee and Mr. Stahlman."

(B) Mr. Stahlman was instructed that he was to use no improper means in obtaining the passage of a bill. Dr. Barbee said before the Senate Committee in reply to the following question of Senator Clay:

Senator Clay (page 69): "You did not expect any improper means to be used by him?"

Mr. Barbee: "We made it a condition that none should be used. He was charged by the committee and by all of us that we would rather lose the whole amount than that anything questionable should be done to get it."

Mr. Stahlman said (page 83): "They said to me in the most positive terms (which I thought very proper and to which I gave ready consent) that whatever was done with reference to the claim was to be done in such a way as to avoid even a suspicion that anything unclean or unseemly was done to promote the passage of the bill or the payment of their claim. I said to them in that connection, 'Now, gentlemen, I agree with you. I think that that ought by all means to be done. Your claim has merit. There is no reason on earth why any improper methods should be resorted to.'"

Senator Fairbanks: "Or any deception?"

Mr. Stahlman: "Or any deception"

The Book Committee say in their report (page 21): "Mr. Stahlman was especially instructed that nothing should be done in the prosecution of the claim which would even in the slightest degree compromise the good name of the Church, and that rather than compromise the Church, the Book Committee preferred not to have the claim paid."

It is difficult to understand how the agent and Book Committee could employ any man to act as their agent, who insisted upon keeping the contract a secret, and furthermore the question arose, Why did the Book Committee feel it necessary to make it part of the contract that "no improper means should be used"? Did the contract or arrangement with Dr. R. Abbey include such an agreement? If not, why not? Because there was no proba-

bility that any improper means would be used by Dr. Abbey. But we are informed by the Book Committee that they gave the "most explicit instructions that nothing which would compromise the Church in the 'slightest degree' must be done. It is hard to escape the conclusion, that at this point, right in the beginning, the Book Committee and the agents realized the reputation of the man with whom they were dealing, and made the great blunder—to call it nothing worse—of dealing with a man recognized as expert in handling great matters before legislative bodies and of such reputation as to cause them to strive to bind him with the most stringent instructions that he should do nothing to damage the Church. With such conditions written and oral, is the final result of the contract a matter of surprise?"

From that time Mr. Stahlman became the duly authorized agent and attorney for our Church, and the Church became responsible for the methods employed by him so far as his methods affected the passage of the bill, until the repudiation of the methods by the Church. The conduct and character of Mr. Stahlman were not in any sense a proper subject for investigation by the committee, except as they affected his contract with the Church, and in so far as being the acts of our agent, they affected the passage of the bill. Did he violate his contract, and did he use improper methods to secure the passage of the bill? After the most careful investigation we are constrained to state that in our opinion he did violate his contract, and did use improper methods to secure the passage of the bill, and that he deliberately misled members of Congress, both in the House and in the Senate. The instances of this in the report of the Senate Investigating Committee are so numerous that reference is simply made to them by name and by page in the Senate Investigating Report: Representatives Gaines (page 118), Sims (page 125), Richardson (page 148), Senators Bacon (page 144), Clay (page 56), Lindsay (page 57), Turley (pages 59-120), Bate (page 133), entire Committee on Claims (page 134), Colonel Baker (pages 89-90). Examples to show the character of his conduct are taken from his own testimony as given in the report before the Senate Investigating Committee. He said to Senator Clay (see page 56):

Mr. Stahlman: "I do not undertake to say that what I said to you was not sufficient to cause you to believe that no fee was to be paid. But I was very guarded in what I said. If I said anything, it was that there was no contract with the Book Agents, and that the money was all to go into the treasury."

Senator Clay: "I cannot give you the exact language, but the inference that I drew from what you said was that there was no contract."

Mr. Stahlman: "I am free to confess that you had a right to draw that inference."

He said to Senator Bacon (page 54): "You can say I have no contract with the Book Agents; and that every dollar of the claim goes into the treasury."



Senator Fairbanks: "Was that statement true?"

Mr. Stahlman: "Yes; it was. My contract was with the Book Committee, although I have since understood that for legal considerations the Book Agents found it necessary to sign the contract themselves. I made the statement for this reason: I did not believe that the Senate of the United States at that juncture could have considered the case upon its merits. I told no falsehood. I concealed some facts. I am free to say that Senator Bacon had a right to assume that there was no contract of any kind. While I was guarded, I was exact in what I said, and I knew that I told no falsehood in saying it. I admit that I concealed some facts."

He said in regard to Senator Turley (page 59):

Mr. Stahlman: "He asked me in regard to it, and I said, 'All I can tell you is, the money is all going to the Church.'"

Senator Fairbanks: "Then you misrepresented the matter to Senator Turley?"

Mr. Stahlman: "Senator Turley had a right to assume that there were no attorney's fees to me. I kept the fact from him because I did not think it was any of his business."

He said in regard to Senator Lindsay (page 57):

Mr. Stahlman: "Senator Lindsay had a perfect right to assume that there were no attorney's fees to be paid, except possibly the fee of an attorney in Washington. I think I said that an attorney had been employed in Washington."

Senator Fairbanks: "But that no fee was coming to you."

Mr. Stahlman: "He had a perfect right to assume that. I said to him substantially what I said to Senator Bacon."

These examples are all taken from his own testimony as given in the Senate report, and convict him of repeated violation of his contract. Nor did his improper methods stop there, but he also prepared and suggested letters and telegrams for Barbee & Smith, which were calculated to mislead and did mislead, and so grossly violated his contract with the Book Committee. Having considered the contract of our secret agent, Mr. Stahlman, it is necessary to take up the conduct of our known and avowed agents, Barbee & Smith.

Officially, the Agents are not as responsible as the Book Committee for the contract employing Mr. Stahlman, but morally they are, and whatever blame attached for the making of the contract, they must share with the Book Committee. The testimony in reference to them is cumulative, and must be taken up step by step to show their progress to the culmination, in the sending of the telegrams on March 7th. It appears to us that the explanation of the conduct of the Book Agents lies in the fact that they allowed Mr. Stahlman to give entire direction to their course. They placed themselves in his hands to be used by him to aid in carrying out his plans. He prepared documents. They signed them. He not only concealed the fact of his contract,

but he represented himself as a friend and member of the Church, and as being animated by no pecuniary consideration, but solely by his love for the welfare of Zion. He called upon the Book Agents to help him to produce this false impression, and consciously or unconsciously they did so. In all of the letters of which we have any record, he was not referred to as an agent or attorney, the term which would ordinarily be used, but he was referred to in such language as to lead the person seeking information to the conclusion that he did not bear any pecuniary relation to the collection of the claim. From this standpoint let us view the letters and telegrams of the Agents throughout the case.

On December 31st, 1895, a circular letter was sent to the Bishops. In this letter the following sentence appears in reference to Mr. Stahlman. "The foregoing methods are suggested by a brother who is rendering valuable aid in connection with this claim." This sentence produces a very different impression upon the mind of the readers from the impression which would have been produced had the word "Agent" or "Attorney" been used instead of the words "a brother who is rendering valuable aid in connection with this claim."

On March 13th, 1897, a letter was written to Hon. John Wesley Gaines, a member of Congress for Nashville, Tenn., in which Mr. Stahlman was spoken of in the following language: "Mr. Stahlman, who in connection with a large number of other matters, has been giving our matters some attention, will be in Washington again within the next few days, and he will be glad to talk with you about the matter."

There is nothing in the letter to produce the impression that Mr. Stahlman was making our claim his special work as our agent, but on the contrary, he is set forth in the light of a man who is very busy about other things, but nevertheless he will be glad to talk with Mr. Gaines and to give the matter some attention. This letter produced a strong impression on Mr. Gaines, and he actually loaned it to Mr. Stahlman to use to defend himself against the charge that he had a contract for fees in the event of a passage of the bill. Here indeed we strike a strange result. Mr. Stahlman writes a letter and sends it to Barbee & Smith to sign and send to Mr. Gaines and Mr. Gaines brings it to Mr. Stahlman to use as a testimonial from Barbee & Smith, that Mr. Stahlman had no special interest in the passage of the bill. This was a vicious circle indeed.

Mr. Gaines also testified that he had personal interviews with Dr. Barbee and Mr. Smith in Nashville, and one with Mr. Smith at Old Point Va., in the spring and summer of 1897, and that in all these interviews they said that they had made no contract; that they did not owe anybody a cent, and that they were not going to spend any money. Mr. Gaines testifies that so firmly was he impressed by this letter and these conversations, that he was very active in denying the report that Stahlman had a contract, and during the progress of the debate in the Sen-

ate he told Senators Bate and Hoar that he had it directly from Barbee & Smith that there was no contract for payment of fees, and his statement was repeated by Senator Hoar on the floor of the Senate, in reply to Senator Lodge.

On January 1st, 1898, representative James D. Richardson, of Tennessee, wrote to Barbee & Smith, and in the letter used the following language: "Please write me what interest he, Stahlman, has in the claim. What is his share in it?" On January 10th, a reply was sent to him, as from Barbee & Smith (pp. 94-5):

"With reference to the share or interest, if any, Mr. Stahlman may have in this claim, I beg you to talk with him. He is in Washington and can give you all the information you desire on the subject. Surely, whether he has a pecuniary interest in the matter ought not to have any bearing on the merits of our claim, which is admittedly just, and which, as we understand it, you have on all occasions without qualification signified your willingness to support.

"The laborer is worthy of his hire, and if in the final adjustment it shall be deemed proper to pay Mr. Stahlman a reasonable compensation for his services, and this compensation shall be given with the consent of the proper authorities of the Church, you, I am sure, will agree that that will not be an improper thing to do. The claim was placed by us originally in the hands of a Washington attorney. For reasons satisfactory to us, and entirely satisfactory to our friends then in the Senate and House, we refused to renew the arrangement when it expired. Surely we ought not to be made to suffer at the hands of our Tennessee Representatives because we declined to renew an arrangement with this Washington attorney and instead accepted the proffered assistance of a resident of Tennessee and a friend and member of the Church, one who, even as early as 1891, and before the agreement with the Washington attorney had expired, rendered valuable assistance in our endeavor to pass the bill. Mr. Stahlman was as earnest in his endeavor to help us then as he is now, the only difference being that formerly much of his time was occupied in other pursuits, while now he has time which he can call his own, and a good part of which during his sojourn in Washington he has seen fit to devote largely to our interests.

"I will take the liberty of sending Mr. Stahlman your letter that he may talk with you on the subject. Yours truly."

Of this letter Mr. Stahlman said in his testimony before the Senate Committee (page 99):

"Barbee & Smith wrote it. Barbee & Smith advised me practically about everything. They had confidence in me. They were a thousand miles away, and I think, therefore, they conferred with me and I advised them what they ought to say to Mr. Richardson. I talked to Mr. Richardson, and there was nothing said about the matter after that in the House at all that I am aware of."

For this remarkable composition,

therefore, Mr. Stahlman claims to be responsible, but for the impression made upon Mr. Richardson, Barbee & Smith are responsible. Had Mr. Richardson known that this letter had been inspired by Mr. Stahlman, he would have considered it a breach of confidence on the part of Barbee & Smith, to send him the letter as coming from them.

The force and value of the statements of this letter came from the impression made upon the mind of Mr. Richardson that he was receiving a direct statement from Barbee & Smith in reply to his question. The entire letter is in this sense misleading. But the letter contains in it specific statements that produced a false impression upon the mind of Mr. Richardson as to Mr. Stahlman's "interest in the claim." That this is true is seen from Mr. Stahlman's own statement, given above. He said, "Mr. Richardson seemed to be perfectly satisfied, and there was nothing said about the matter after that in the House at all, that I am aware of." The necessary effect of the letter was to convince Mr. Richardson that there was no contract. Now, was there anything in the letter that required that interpretation? Undoubtedly there was in several places:

(1) "With reference to the share or interest, if any, Mr. Stahlman may have in this claim, I beg you to talk with him." Here the words "if any," are intended to suggest a doubt. But the Agents knew there was no doubt. Mr. Stahlman had a large and definite interest of 35 per cent.

(2) "If in the final adjustment it shall be deemed proper to pay Mr. Stahlman a reasonable compensation for his services, and this compensation shall be given with the consent of the proper authorities, you, I am sure, will agree that it will not be an improper thing to do." These words are such as would deceive anybody who had confidence in the persons signing the letter. The whole thought of the sentence carries the reader into the future, after the passage of the bill, and the thought that there is a present existing arrangement is virtually banished from the mind by this sentence. It effectually leads the mind of the reader away from the truth, and is misleading and deceptive in its character, whether intentionally or otherwise.

(3) The letter designated the person with whom there had previously been a percentage contract as a "Washington attorney," but designated Mr. Stahlman, with whom there was then a percentage contract, as a "friend and member of the Church," thus producing the impression that the Washington attorney and Mr. Stahlman occupied an entirely different relation, when, as a matter of fact, they occupied exactly the same relation, the only difference being that the Washington attorney was to receive 25 per cent., while Mr. Stahlman was to receive 35 per cent.

(4) It is said that Mr. Stahlman, "even as early as 1891, and before the agreement with the Washington attorney had expired, rendered valuable assistance in our endeavor to pass the bill. Mr. Stahlman was as ear-

(Continued on page 9.)



## THE SUNDAY SCHOOL.

LESSON X, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 8.

**Text of the Lesson, Acts xv, 22-33.**  
**Memory Verses, 30-32—Golden Text,**  
**Gal. v, 1.—Commentary Prepared by**  
**Rev. D. M. Stearns.**

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22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas.

Paul and Barnabas, having returned to Antioch after their first missionary tour, continued there a long time with the disciples, teaching the word (xiv, 28). While there teachers came from Judea, who said that the gentiles could not be saved by faith in Christ unless they were also circumcised. There was so much dissension and disputation about it that the church at Antioch sent Paul and Barnabas and others to Jerusalem to the apostles and elders to lay the matter before them. The council, having heard the whole story and discussed it, came to a decision which they now send to Antioch with these brethren.

23, 24. Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls.

Behold the grace of our Lord Jesus Christ and the love of God and the fellowship of the Spirit in this greeting from the believing Jews at Jerusalem, the apostles, the rulers in the church, to the gentile believers, the uncircumcised at Antioch. Notice that the Jewish brethren send greeting unto the gentile brethren. They are all brethren in Christ and acknowledge it.

25, 26. Men that have hazarded their lives for the name of our Lord Jesus Christ.

Thus honorably do they mention "our beloved Barnabas and Paul" because of their sufferings for Christ's sake, some of which were mentioned in last lesson, but for a fuller list of Paul's sufferings see II Cor. xi, 23-28. And yet hear Paul say, "None of these things move me," and "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and "our light affliction which is but for a moment," etc. (Acts xx, 24; Rom. viii, 18; II Cor. iv, 17), because he believed God.

27, 28. It seemed good to the Holy Ghost and to us.

Observe the partnership of the Holy Spirit and the church and compare chapter xiii, 2. Every one who receives Jesus Christ receives also the Holy Spirit, and the body becomes His temple, every whit of which He jealously desireth for the glory of God (I Cor. vi, 19, 20; Jas. iv, 5, R. V., margin). The Lord Jesus said to His apostles when He sent them forth, "It is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. x, 20). See also Acts v, 32; xvi, 6, 7.

29. Abstain from meats offered to idols and from blood and from things strangled and from fornication, from which if ye keep yourselves ye shall do well. Fare ye well.

These the council considered necessary things, but did not say necessary for salvation, rather necessary as an evidence of salvation. There is no salvation by works revealed in the word of God, but only salvation by the great and finished work of the Lord Jesus, which the sinner must receive as God's free gift, purchased for him by the precious blood of Christ (Acts iv, 12; xiii, 38, 39; Rom. iv, 5; v, 1; Eph. ii, 8, 9; Tit. iii, 5), but being saved by faith in Christ—that is, by accepting Christ, receiving Him (John i, 12: I

John v, 11, 12) then the good works are necessary as an evidence to men that we are new creatures in Christ (Eph. ii, 10; Tit. iii, 8; Matt. v, 16; Gal. vi, 15). The believer is expected to be an epistle known and read of all men to the glory of God (II Cor. iii, 2, 3). There is nothing burdensome in the service of Christ. His commandments are not grievous. His yoke is easy, and His burden is light (I John v, 3; Matt. xi, 30).

30, 31. They delivered the epistle which when they had read, they rejoiced for the consolation.

These were words of comfort instead of the words which had troubled them (verse 24). The Holy Spirit is a Comforter, and when He speaks He brings comfort to the people of God. "Comfort ye, comfort ye, My people, saith your God." "O thou that tellest good tidings to Zion, \* \* \* O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up. Be not afraid. Say unto the cities of Judah, Behold your God!" (Isa. xl, 1, 9, margin.) All God's thoughts to His people are thoughts of peace, and He does not want His obedient people troubled or sad. His words are intended to make us glad and give us peace (Jer. xxix, 11; John xiv, 1, 27; Ps. lxxxv, 9).

32. Judas and Silas, being prophets also themselves, exhorted the brethren with many words and confirmed them.

A true prophet is one who is a spokesman for God. Compare Ex. vii, 1, and iv, 16. God is the Father of Mercies and the God of all comfort, and He comforts us in all our tribulation that we may comfort others in their troubles by the comfort where-with we ourselves are comforted of God (II Cor. i, 3, 4).

33. And after they had tarried there a space they were let go in peace from the brethren unto the apostles.

It is our privilege to live in peace, the peace of God; to come and go in peace; to have peace always by all means, even perfect peace (Phil. iv, 6, 7; II Thess. iii, 16; Isa. xxvi, 3). Our God and Father is the God of peace, the Lord Jesus is the Prince of Peace, and if we are not enjoying the peace of God it must be because we are not in fellowship or in some sense unbelieving, for the God of hope loves to fill His children with all joy and peace in believing (Rom. xv, 13).

## EPWORTH LEAGUE.

**Topic for the Week Beginning June 8, "How the Weak Become Strong"—Text, II Cor. ix, 10; Isa. xli, 10; Ixviii, 11.**

"The Lord shall guide thee continually."

Weakness is often the result of undue strength in some faculty or organ. Overdevelopment in any part destroys the harmonious balance of all parts and hence makes weakness or inefficiency in the whole combination. Strength lies in proportionate development of all parts into a unity, as in "The One Hoss Shay."

Fer, says the deacon, "'tis mighty plain The weakest part must stand the strain."

A will accustomed to act in the direction of what gives most pleasure rather than as what is most reasonable makes one selfish and willful and weak to resist the calls of bodily desires.

A sensitive regard for honor and strong self consciousness may make one quick in resenting an injury or a slight and lead to a strong, quick temper and lack of self poise. Anger becomes strong and a ruling characteristic, and self control grows weak.

Cultivation of taste for articles of comfort and the material advantages of life weakens the force of imagination

tion and spiritual faculties until one finds more satisfaction in eating, personal adornment, recreations of society, press of business, than in soul piety, helpfulness of others, conversation with God and men or righteousness and truth.

How shall we cultivate strength, which lies in well rounded and harmonious development of all powers?

It can best be done by recognition of the worth and relation of all faculties. To starve any part of our nature to nourish more fully some other is a serious error.

We need first of all to obtain a deep seated confidence in God as our Father. In this we recognize gladly His place as our Ruler and yield Him quick and joyful obedience in all things. Our first impulse becomes an inquiry as to what He would have us do and be. This trustfulness never doubts that His will concerning us is always what is best and in the end the most joy giving course possible for us. It also believes unquestioningly that He is able to keep us unharmed in any path He calls us to tread, and so we are not afraid. We have no doubts and no fears to weaken us and spend neither time nor strength in fighting them. We overcome all these in one pitched battle when we devote all of self to God and believe Him to be our Father God.

We grow strong in the second place when we come to look upon our brother man not as a rival in anything or any sense. Whatever he may be to us, we are not to have any sense of rivalry toward him. We are to be his friend and helper. We study his needs as we study our own. We scan his peculiarities so as to find the best line of approach. We learn his opinions and desires that we may put ourselves in position to help him. When we see any chance, we do for him as we would like some one to do toward us. If we know a good thing we should like some one to try upon us, we don't wait for him to do it, but just go and do it to some one else. We in this way keep selfishness under and develop strong love to God and man.

## Chaplains in the Navy.

The Rev. E. G. Strobridge of Stamford, Conn., made the following statements concerning the treatment of chaplains in the United States navy at the recent meeting of the New York Methodist preachers:

"The neglect of the chaplains in the United States navy and the wrongs practiced on them have continued with monotonous uniformity for well nigh half a century. In their interest there has been no legislation since 1842. With the passage of the personnel bill all other seagoing corps were advanced in rank, with a considerable increase in pay. In this distribution of favors the chaplains were passed by. The only recognition given to them was that the seven lowest on the list were classified as lieutenants. Not only in their support, but also in their dress, the chaplains are oppressed by an odious distinction. Their coat and the mess jacket of the naval cadets are identically the same, and to add yet a keener edge to the humiliation the white service coat for the chaplains and the jacket of the mess attendants—i. e., the waiters—are so nearly alike that only an expert can distinguish them.

"No captain in the service would allow a chaplain as at present attired to go ashore and march as part of his official staff, though he is entitled to do so by every other consideration, and his presence would be appreciated by the bluejackets themselves. At one time a captain was going off his ship to return some calls at a foreign port, and his chaplain was detailed along

with other officers to accompany him, but when the chaplain presented himself dressed in his unbecoming uniform the captain told him as politely as he could to remain behind, while the captain of the marines was selected to go in his place. It is the all but unanimous sentiment of the chaplains that they should be permitted to wear the full uniform of their rank as commissioned officers, complete in all its details, with the single exception of the sword. This is both just and reasonable, for if their commissions fix a grade their attire should indicate it. Either allow the chaplains to dress as they choose, or if a certain style is prescribed let it be in keeping with their rank. Otherwise it is not a uniform, but, as at present, a ridiculous nondescript."

## Always.

God is no nearer when an hour of gloom  
 Fills thy weak heart with question and  
 With fe  
 Or grief sits shrouded in thy narrow room  
 Than in thy joy, but He is just as near  
 (Christian Endeavor World.)

## RELIGIOUS THOUGHT.

## Dems Gleaned From the Teachings of All Denominations.

The voice of God is clear and strong, though still and quiet.—Rev. C. Brent, Episcopalian, Boston.

## Sign of an Ignoble Mind.

Slander, whether of friend or foe, is the sign of an ignoble mind.—Rev. J. L. Quinn, Catholic, Pittsburg.

## Salvation a Gift.

Salvation is a gift. It is not merited nor given as a reward for works.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta.

## Deeper Social Sympathy.

The crying need of the hour is a deeper social sympathy.—Rev. Henry Frank, Church of the Higher Thought, New York.

## The Time Too Short.

The time is too short for bickerings, too short for harsh words, too short for dishonesty, too short for anything but God and good and love and righteousness.—Rev. Dr. F. W. Gunsaulus, Chicago.

## The Question of the Centuries.

The question which he asked nineteen centuries ago is still sounding in our ears, "Why call ye me Lord and do not the things which I say?"—Rev. Charles E. Jefferson, Presbyterian, New York.

## Pure Joy of Christianity.

Christianity brings the pure joy of worthy occupation. Worthy work gives one of life's greatest incomes of happiness. Leisure tires and pleasure grows stale and insipid.—Rev. Dr. Sims, Methodist, Syracuse, N. Y.

## Mission of the Church.

The Christian church in its inner life and nature is the same as that of Jesus. Its mission in the world is the same as his, to save the world through wisdom and power of love.—Rev. A. B. Church, Universalist, Akron, O.

## Susceptible to Influence.

We are all susceptible to external influences, to impressions made upon our minds and hearts by forces working upon them from without—what in scientific language we call our environment.—Rev. Dr. Dewey, Reformed, Brooklyn.

## Satisfies Every Need.

Every point in the ever widening circle of human wants and needs and inspirations is a place where a more perfect apprehension of the inexhaustible and satisfying sufficiency of God becomes possible.—Rev. Charles Watson, Presbyterian, St. Louis.

## The Joy of Giving.

Love is always manifested and measured by gifts. Justice requites reas



compensates, conscience commands, and love gives. God "so" loved that he gave and man may "so" love that giving becomes his greatest joy.—Rev. Bruce Brown, Christian, Denver.

**Religion a Thing of Activity.**  
Worship is the fragrance of religion, at religion itself is the human will rung into line, with the divine will and our struggling hands and feet battling forward under the marching orders of our Saviour.—Rev. Dr. W. J. McKittrick, Presbyterian, St. Louis.

**The Gospel in Political Life.**  
The gospel of Christ is the true elevator. Let the hearts and lives of men be molded by it and you will have a constituency from which you may choose officers who will be a credit and not a disgrace to the community.—Rev. Dr. William B. Wood, Methodist, Philadelphia.

**The Influence of Literature.**  
If you want your children to be sailors, hang pictures of ships on the walls; if farmers, get them interested in agricultural papers; if electricians, put them the life of Edison; if Christians, put healthful, practical Christian literature before them.—Rev. Dr. M. Cobern, Methodist, Chicago.

**Abuse of Freedom of Press.**  
Freedom of the press is a splendid thing, but not when it sows broadcast the dragon's teeth of anarchy and discord, not when it seeks to instill hatred into ignorant and undiscriminating minds, not when it attempts to array the poor against the rich or the workman against his employer.—Rev. Dr. Clair Hester, Episcopal, Brooklyn.

**The Heroism of Suffering.**  
The heroism of battle is not to be mentioned the same day with the heroism of suffering. The supreme hero of history was Jesus Christ, who was reatest not in what he could achieve, but in what he could bear, and who conquers the world not by what he is able to do, but by what he is able to suffer.—Rev. Dr. Parkhurst, Presbyterian, New York.

**Happy Christians.**  
Oh, that we all may have that consecration in our lives, that obedience to the Lord, love for the Lord and for service and work, that we may be joyful, glad servants and people might say: "What a happy Christian! What a happy church that is! That is the kind of people I want to associate with!"—Rev. J. Wesley Sullivan, Baptist, Philadelphia.

**Knowledge of the Creator.**  
The more wondrous, fair and lovely his world and its life grows to look to is the more they desire to know of him who is its heart and life. The science which has seemed to obliterate men from God is really giving them a deeper thirst for him. As we get closer to the facts, as we master more of the truth, we are more eager to see and know God.—Rev. Dr. John Coleman Adams, Universalist, Hartford, Conn.

**The First Drink.**  
The career of every inebriate begins with but one drink. Will you incur the responsibility of being the one to proffer that drink? The dreadful end of every inebriate is surely hastened by one drink more. Will you become the means of precipitating the irremediable catastrophe? Remember that in every glass there is possible ruin for the one to whom you give it.—Dr. W. Callaferro Thompson, Congregationalist, Washington.

When we love the Lord in earnest some of our neighbors will be sure to find it out.

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Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

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The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

South Boston, May 25th, at night.

Boydton, May 28th, at night.

Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 5th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED.

Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.

Ettrick, May 18th, night.

High-Street, May 25th, morning.

Blandford, May 25th, night.

Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th, morning.

Wakefield, Rocky Hock, June 14th-15th, morning.

Surry, Morning's, June 15th, afternoon; 16th, morning.

Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.

East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th, morning.

Blackstone Station, July 6th, night; 7th, morning.

South Brunswick, Prospect, July 12th-13th, morning.

Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.

South Hill, South Hill, July 14th, night; 15th, morning.

North Mecklenburg, Shiloh, July 18th, afternoon.

West Lunenburg, Grace, July 19th-20th, morning.

Lunenburg, Antioch, July 20th, afternoon; 21st, morning.

Brunswick, Liberty, July 26th-27th, morning.

West Brunswick, Bethel, July 27th, afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-10th, morning.

West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.

R. T. WILSON, P. E.

IS GOLF CATCHING on to popular favor? It seems to be. A noticeable increase in sales of Painkiller come from golf districts. The reason for this is clear, as Perry Davis' Painkiller is the oldest and best remedy extant for sprains, strains, bruises and soreness, all of which are of common occurrence, either in vigorous play or through accident. Everywhere the standard liniment and balm,

### A PERSONAL STATEMENT.

(Continued from 1st page.)

the report. At the close of the reading, the Conference passed a resolution that the minority be allowed to print the report in pamphlet form, or in the Daily Advocate, as they might prefer. Shortly afterward, Dr. E. E. Hoss, the editor of the Daily Advocate, arose and said that he had been informed by a good lawyer that the publication of the minority report in the Daily Advocate might lead to legal complications, and he desired to announce that on the day on which the report was published he would not be the editor of the Daily Advocate.

This remarkable statement was the foundation for all the talk that followed. It was reinforced by a statement of Dr. Rankin, the editor of the Texas Christian Advocate, published in Dallas, to the effect that he had been in Texas long enough to know just what one could afford to put in public print, and that he hardly thought it possible that a solvent printing establishment could be found in Texas that would publish the document.

The minority was not swerved from its purpose by these very remarkable utterances, but Saturday afternoon sent the report to Dr. Hoss for publication. Nothing was heard from him. The report was not returned, but on Monday morning, when the Daily Advocate appeared, the report was not in it. When inquiry was made Dr. Hoss was absent, but the publisher was present, and he said that he had presented the report to his attorney, and was directed under no circumstances to undertake the publication of the document in the Daily Advocate or in pamphlet form, that he would lay himself liable to a suit for damages. The publisher admitted that he suggested to his attorney that he feared a suit.

In the face of all this talk, immediately upon the adjournment of the Conference, the writer was approached by the most prominent Methodist lawyer in the city, who said he had heard the report read, that the idea that it was libelous was ridiculous, and that if there was any difficulty in getting it printed, he would lease the machines and the material and do it himself. There was no difficulty, however, for on going to the leading type-setters in the city, they undertook the job at once, putting three machines at work on it. One member of the firm said he was present when the report was read, and heard every word of it, and had no fear whatever of a suit. He also stated that the publishers of the Daily Advocate had telephoned to him and urged him not to handle the report, but that he believed in "fair play," and was very glad to set the type. The writer then went to a press-room and had no difficulty in having the report printed. In both cases the first man approached was not only willing, but seemed eager to do the work. On Tuesday morning, the reports were distributed in the Conference room, and nothing further was heard of libel, and thus the remarks of Drs. Hoss and Rankin made on Saturday, and the remarks of the publisher of the Advocate made on Monday were met by the actual fact of publication on Tuesday.

with no libel suit filed up to the present time.

There is not one word or one line in the report which is unparliamentary or unduly severe, unless the facts stated are severe. That our Virginian people may fully understand how unjust are the criticisms which have been made on the report, the fact should be remembered that 112 members of the Conference voted for that report; and that this number of 112 included a great number of the most prominent men in the Conference, some of whom I mention for the information of our readers: Dr. Gross Alexander, Professor of New Testament Exegesis, Vanderbilt University; Dr. C. E. Dowman, president of Emory College, Georgia; Dr. W. F. Glenn, late editor of Wesleyan Advocate; Dr. J. D. Hammond, General Secretary of the Board of Education; Dr. T. N. Ivey, editor of Raleigh Christian Advocate; Dr. C. Lovett, editor of Wesleyan Advocate; Dr. W. B. Palmore, editor of St. Louis Christian Advocate; Dr. W. Richardson, editor of Southern Christian Advocate; Dr. John J. Tigert, editor of Quarterly Review; Dr. W. Tillet, professor of Systematic Theology in Vanderbilt University; J. H. Pritchett, Missionary Secretary; Drs. Richardson and Neighbors, leading men of Holston Conference, and all the missionaries from China, Japan and Brazil. Among the laymen were Hon. M. E. Benton, member of Congress from Missouri; Judge S. B. Aams, of Savannah; Judge Stokes, Nashville; Ex-Governor Hindman, Kentucky; H. W. Palmer, a leading lawyer of Atlanta; Judge Shackelford of Missouri; Professor Clinkscale, Wofford College; President Craighead of Missouri State Normal College; J. Age Critz, of Mississippi; Prof. W. Jones, of University of Mississippi; Judge Strother, of California; Prof. W. R. Webb, of Tennessee, and C. Tillet, a leading lawyer of Charlotte, N. C. Eight of our Virginia delegates voted for it—namely, Revs. B. F. Lynchcomb, J. C. Reed, James Cannon, J. Dr. W. W. Smith, and Messrs. E. Moseley, of Danville; W. W. Vicar, Norfolk; F. T. West, of Louisa, and Judge T. J. Barham, of Newport News.

I think that the above facts should be sufficient to convince any one that there is nothing libelous or unchristian in the minority report. I am glad to have my name recorded on the General Conference Journal in such noble company.

JAMES CANNON, JR.

"I tread the path; the end thereof I cannot see; but then my Guide Has taught me that thy name is loved So evermore at thy dear side I walk content; and though my feet Are sometimes weary and my eyes Strain through the dark I find it sweet Know the pathway homeward lies."

WATER MELON and Cholera are easily associated. This dreaded and grave trouble of the bowels causes much suffering, painful cramps, profuse sweating and intense thirst, with vomiting, purging and evacuation. Treat vigorously with Perry Davis' Painkiller. It is efficient and safe. It is a standard remedy, Druggists, and 50 cents.



## MINORITY REPORT.

(Continued from page five.)

nest in his endeavor to help us then, as he is now, the only difference being that formerly much of his time was occupied in other pursuits, while now he has time which he can call his own, and a good part of which during his sojourn in Washington he has seen fit to devote largely to our interests." It is difficult to see how any statement could be more misleading than this. The impression is produced that the relation of Mr. Stahlman to the claim was exactly the same in 1898 that it was in 1891, at which time Mr. Richardson knew that the case was in the hands of a Washington attorney, the only difference being the amount of time at his disposal to help Barbee & Smith with the claim. But was that the only difference? Certainly not. In 1891 he had no contract for pay for his help; in 1898 he had a contract to be paid 35 per cent. Is not that a very great and controlling difference?

We have made this careful analysis of this letter for two reasons: (1) To show that our Agents signed and became responsible for a letter which effectually misled Representative Richardson. And (2) To show that if the Book Agents had been in any doubt before, they ought to have seen from this letter that Mr. Stahlman was not a person "upon whose statements you can implicitly rely." They ought to have seen from his advice in this matter that he was willing to bring reproach upon the good name of the Church contrary to his explicit instructions from the Book Committee, that therefore the contract had been violated, that the Book Committee should be informed at once and that Mr. Stahlman should be dropped from further connection with the claim.

But the Agents did not seem to realize the perilous position into which they had been led, and into which by this act as our representatives they had led the Church.

The bill passed the House and came up for action in the Senate. The report that Mr. Stahlman was to get a large fee was current and excited considerable comment. Senator Pasco had a conversation with Mr. J. W. Baker, and asked him about the report, and Mr. Baker refused to believe it. Senator Pasco said that he would write to Barbee & Smith, requesting them to telegraph him. Mr. Baker testifies that on the same evening he told Mr. Stahlman of the conversation with Senator Pasco, and the purpose of Senator Pasco to write to Barbee & Smith. Senator Pasco did not write his letter until Saturday, March 5th, and it was received by Barbee & Smith on Monday, March 7th. In the meantime, acting presumably upon the information received from Mr. Baker, that Senator Pasco was going to write to Barbee & Smith about the fees, Mr. Stahlman also wrote to Barbee & Smith. He also telegraphed them on March 6th (page 103, Senate Investigation), and referred them to a letter which should reach you by special delivery to-morrow morning" (Monday, March 7th). The telegram and letter which passed between Mr. Stahlman and Barbee & Smith on this

subject have never been produced. The Senate Committee made several efforts to get them, but absolutely failed. Dr. Barbee, Mr. Smith, and Mr. Stahlman all testified that there were telegrams and letters on these days. Mr. Smith said that there was a letter on Monday, March 7th, on the subject of exorbitant fees, and that there was a telegram on Sunday, March 6th, but never produced them. Mr. Stahlman stated the same, but never produced them. He gave his recollection of the substance of the letter as follows:

"I said to them: 'The story that was started in the House three weeks before the passage of the bill has been revived in the Senate. It is said that I am to get 40 per cent., and that I have a contract with you for the money. You know that that is not so. It seems to me that if any inquiry is made about it, you ought to deny that. You can afford to deny that. And, if you want to, you can refer anybody making inquiry to me, and I will talk to them.'" (Page 61, Senate Report.)

This missing correspondence is seen by every one at a glance to be of the greatest importance, and it must be confessed that the failure of the Agents and of Mr. Stahlman to produce it has justly subjected them to severe criticism.

The letter of Senator Pasco was as follows:

March 5, 1898.

"Messrs Barbee & Smith, Nashville, Tenn.: Dear Sirs,—Some malicious persons are circulating a slanderous story about the Capitol with the evident purpose to obstruct the passage of our bill. It is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent. of the amount recovered.

"It was not necessary for me to get any contradiction, because I knew very well that the Agents of the Publishing House knew better how to conduct their trust than to make such an improvident bargain, and I knew also that there was no power to make such a contract, so I did not hesitate to denounce it as a malicious slander; and I am sure also that the Senators who came to me for information upon the subject are thoroughly satisfied with my statement. But as a matter of caution, it will be very well for me to have a positive denial from you which I can use if it appears necessary either before the bill comes up for action or on the floor of the Senate, so I suggest that you send me a telegram on Monday as to the facts in the case and authorizing me, as I am sure you can, to deny this statement. Yours truly,

"S. PASCO."

To this letter the following telegram was sent on Monday, March the 7th; "Letter of 5th received. The statement is untrue and you are hereby authorized to deny it.

"BARBEE & SMITH, Agents."

A few minutes later they sent another telegram:

"Nashville, Tenn., March 7, 1898.

"Hon S. Pasco, Senator:

"Have asked Mr. Stahlman to call at once to see you. He is a gentleman upon whose statements you may implicitly rely. He is our friend and neighbor and official member of our

Church, whose interest in our behalf reaches above and beyond pecuniary considerations.

BARBEE & SMITH,  
Book Agents."

At the same time a telegram was sent to Mr. Stahlman, telling him to call on Senator Pasco, which he did, but was told that no other information was needed.

In the meanwhile Senator Bate, of Tennessee, being anxious to hear at once, sent the following telegram:

"Telegraph today answer to Senator Pasco's letter to you Saturday as to Stahlman having fee of 40 per cent., or any other fee, in case of payment of your claim. I would like to hear from you also. In my judgment, if true, it will endanger the bill.

"WILLIAM B. BATE."

To this Barbee & Smith replied:

Nashville, Tenn., March 7, 1898.

"Hon W. B. Bate: We wired Senator Pasco early this morning as follows: 'The statement is untrue, and you are therefore authorized to deny it.'

BARBEE & SMITH."

We think that it is hardly necessary to attempt to prove that these telegrams misled the Senate. The Chairman of the Book Committee himself said before the Senate Committee, as stated by him on the floor of the General Conference Thursday, May 15, 1902: "What I did say substantially on the point on which my opinion is quoted in the paper to which this is a reply, was that the telegrams misled those whose knowledge of the facts were confined to the statement made on the floor of the Senate in connection with the reading of the telegrams, and under the circumstances would have misled anybody. I also stated that I did not approve the telegrams."

In looking for the reasons which led the Agents to send these telegrams, we think that the Book Committee have omitted the chief and controlling reason. On the same morning the Agents received Senator Pasco's letter they also received the special delivery letter from Mr. Stahlman, which letter we regret to say, they have failed to produce for the inspection of anyone. But Mr. Stahlman gave in his testimony a part of the letter as quoted above. He told them that the report was current that "I am to get 40 per cent., and that I have a contract with you for the money. You know that this is not so." What did he mean by that? Why, simply, that he was to get 35 per cent. instead of 40 per cent., and that his contract was not with them, the agents, but the Book Committee, which was exactly the same position that he took in his conversations with Senators. After thus warning them, he then told them what to do: "It seems to me that if any inquiry is made about it you ought to deny that. You can afford to deny that, and if you want to, you can refer anybody making inquiry to me, and I will talk to them." Here the Agents had brought before them by Mr. Stahlman the fact that these inquiries were being made, and that by ignoring the spirit of the inquiries, and simply replying to the exact form of words, they could keep as he claimed from telling a falsehood, and yet mislead the persons making

the inquiries. It is not correct to assume, therefore, that they were ignorant of the purpose of Senators Pasco and Bate, and were sending these telegrams in the dark. They had been advised by Mr. Stahlman as to what was being said, and were told how to answer inquiries should any be made, and they seem to have done exactly what he told them to do.

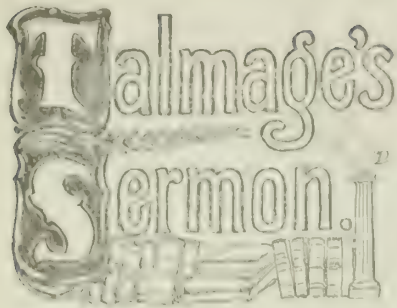
In the light of this letter of Mr. Stahlman to Barbee and Smith, there is a portion of the second telegram which deserves more careful consideration than it has received. That telegram follows exactly the instructions of Mr. Stahlman and notifies Senator Pasco to talk with Mr. Stahlman. It says: "He is a gentleman upon whose statements you may implicitly rely." When Barbee and Smith sent that telegram they had before them the letter of Mr. Stahlman, urging them to deny statements, which while not exactly correct as to the letter, were true in spirit, and urging them to send parties to him that he might deny these statements. They had also the Richardson letter of January 10th, as an evidence of his misleading methods. Yet despite both of these letters, they telegraphed to Senator Pasco that he could implicitly rely upon the statements of Mr. Stahlman, knowing from his letter of that very day, then before them, what kind of statements he would make. We are constrained to state that the reasons given by the Book Committee do not satisfactorily explain the conduct of the Agents. We can understand it only on the ground that they had surrendered their own individuality, and had placed themselves absolutely in the hands of Mr. Stahlman, to be used by him as simple instruments to record and to carry out his wishes. We cannot express too strongly our condemnation of such a theory of conduct, involving as it does, unquestioning surrender of the will to the control of other human beings, and the unscriptural doctrine that "The end justifies the means."

As to the remainder of their telegram, "He is our friend and neighbor and official member of our Church, whose interest in our behalf reaches beyond and above pecuniary considerations," it is to be noted that this language is also calculated to mislead. Senator Pasco had asked about the existence of a contract with Mr. Stahlman. They had denied that in the first telegram, and now in the second they clinch the nail by calling him "gentleman," "friend," "neighbor," "official member," anything but the proper word, "agent or attorney," and finally by stating that his "interest in our behalf reaches beyond and above pecuniary considerations." In other words, that the idea of a contract of 40 per cent. ought not to be thought of in connection with his great interest in the welfare of the Church.

We might stop here in discussing the methods employed by our Agents, did not the Book Committee, in its report, bring forward the subsequent correspondence with Senator Pasco as substantiating its view of the conduct of the Agents. We are unable to con-

(Continued on page 12.)





WASHINGTON. — In this discourse Dr. Talmage makes practical use of an occurrence in the orient which has seldom attracted particular attention; text, II Kings vi, 6, "The iron did swim."

A theological seminary in the valley of palms, near the river Jordan, had become so popular in the time of Elisha, the prophet, that more accommodations were needed for the students. The classrooms and the dormitories must be enlarged or an entirely new building constructed. What will they do? Will they send up to Jerusalem and solicit contributions for this undertaking? Will they send out agents to raise the money for a new theological seminary? Having raised the money, will they send for cedars of Lebanon and marble from the quarries where Ahab got the stone for the pillars and walls of his palace? No; the students propose to build it themselves. They were rugged boys, who had been brought up in the country and who had never been weakened by the luxuries of city life. All they ask is that Elisha, their professor and prophet, go along with them to the woods and boss the job. They start for the work, Elisha and his students. Plenty of lumber in those regions along the Jordan. The sycamore is a stout, strong tree and good for timber. Mr. Gladstone asked me if I had seen in Palestine any sycamore tree more beautiful than the one we stood under at Hawarden. I told him I had not.

The sycamores near the Jordan are now attacked by Elisha's students, for they must have lumber for the new theological seminary. I suppose some of the students made an awkward stroke, and they were extemporized axmen. Stand from under! Crash goes one of the trees and another and another. But something now happens so wonderful that the occurrence will tax the credulity of the ages, so wonderful that many still think it never happened at all. One of the students, not able to own an ax, had borrowed one. You must remember that while the ax of olden time was much like our modern ax, it differed in the fact that instead of the helve or handle being thrust into a socket in the iron head the head of the ax was fastened on the handle by a leathern thong, and so it might slip the helve. A student of the seminary was swinging his ax against one of those trees, and whether it was at the moment he made his first stroke and the chips flew or was after he had cut the tree from all sides so deep that it was ready to fall we are not told, but the ax head and the handle parted. Being near the riverside, the ax head dropped into the river and sank to the muddy bottom. Great was the student's dismay. If it had been his own ax, it would have been bad enough, but the ax did not belong to him. He had no means to buy another for the kind man who had loaned it to him, but God helps the helpless, and he generally helps through some good and sympathetic soul, and in this case it was Elisha, who was in the woods and on the river bank at the time. He did not

see the ax head fly off, and so he asked the student where it dropped. He was shown the place where it went down into the river. Then Elisha broke off a branch of a tree and threw it into the water, and the ax head rose from the depths of the river and floated to the bank, so that the student had just to stoop down and take up the restored property. Now you see the meaning of my text, "The iron did swim."

#### The Iron Did Swim.

Suppose a hundred years ago some one had told people that the time would come when hundreds of thousands of tons of iron would float on the Atlantic and Pacific — iron ships from New York to Southampton, from London to Calcutta, from San Francisco to Canton. The man making such a prophecy would have been sent to an asylum or carefully watched as incompetent to go alone. We have all in our day seen iron swim. Now, if man can make hundreds of tons of metal float, I am disposed to think that the Almighty could make an ax head float.

"What," says some one, "would be the use of such a miracle?" Of vast, of infinite, of eternal importance. Those students were preparing for the ministry. They had joined the theological seminary to get all its advantages. They needed to have their faith strengthened; they needed to be persuaded that God can do everything; they needed to learn that God takes notice of little things; that there is no emergency of life where he is not willing to help. Standing on the banks of that Jordan, those students of that day of the recalled ax head had their faith re-enforced, and nothing that they had found out in the classrooms of that learned institution had ever done more in the way of fitting them for their coming profession.

I hear from different sources that there is a great deal of infidelity in some of the theological seminaries of our day. They think that the garden of Eden is an allegory, and that Moses did not write the Pentateuch, and that the book of Job is only a drama, and that the book of Jonah is an unreliable fish story, and that water was not turned into wine, although the bartender now by large dilution turns wine into water, and that most of the so-called miracles of the Old and the New Testaments were wrought by natural causes. When those infidels graduate from the theological seminary and take the pulpits of America as expounders of the Holy Scriptures, what advocates they will be of that gospel for the truth of which the martyrs died! Hail the Polycarps and Hugh Latimers and John Knoxes of the twentieth century, believing the Bible is true in spots! Would to God that some great revival of religion might sweep through all the theological seminaries of this land, confirming the faith of the coming expounders of an entire Bible!

#### The Right to Borrow.

Furthermore, in that scene of the text God sanctions borrowing and sets forth the importance of returning. I do not think there would have been any miracle performed if the young man had owned the ax that slipped the helve. The young man cried out in the hearing of the prophet, "Alas, master, for it was borrowed!" He had a right to borrow. There are times when we have not only a right to borrow, but it is a duty to borrow. There are times when we ought to lend, for Christ in his sermon on the mount declared, "From him that would borrow of thee turn not thou away." It is right that one borrow the means of getting an education, as the young stu-

dent of my text borrowed the ax. It is right to borrow means for the forwarding of commercial ends. Most of the vast fortunes that now overshadow the land were hatched out of a borrowed dollar.

If in any assembly it were requested that those who had never borrowed hold up their hands, none would be lifted, or if here and there a hand were lifted we would know that it was a case of invertebracy. Borrow! Why, we are borrowing all the time. We borrow from the Lord the sunlight that shows us our way, the water that slakes our thirst, the food that refreshes us three times a day, the pillow on which we slumber. We borrow gladness from our friends; we borrow all elevated surroundings. The church borrows all its beauty from the Christ who founded it. In our songs and sermons we borrow from the raptures of heaven.

We borrow time; we will borrow eternity, and that constant borrowing implies a return. For what we borrow from God we must pay back in hearty thanks and Christian service, in improvement of our lives and helpfulness for others. For what we borrow in the shape of protection from good government we must pay back in patriotic devotion. For what we borrow from our parents in their good example and their hard work wrought for us in our journey from cradle to manhood or womanhood for all the ages to come we ought to be paying back. The balalaikas of heaven will be returned for crucifixion agency.

#### Debt a Calamity.

Haydon the painter said his ruin began the day he began to borrow money, and he wrote in his diary, "Here began debt and obligation, out of which I have never been and never shall be extricated as long as I live." Dr. Johnson said: "Do not accustom yourself to consider debt only as an inconvenience. You will find it a calamity." We have a right to borrow for the absolute necessities, expecting to pay back again, but we ought never to borrow for the luxuries. According to the "Laws of Amasis," in Egypt if a man died without paying that which he had borrowed he was deprived of all obsequies. If that law were in vogue in our times, how many postponed and impossible funerals!

Furthermore, let us admire these young men of Elisha's theological seminary for the fact that they were earning their own way. The most of those today who are successful in the professions, mediating the sick or advocating the law or preaching the gospel, fought their own way on and up. Those are the kind of men who know what education is worth and know how to use it. Many of us remember that in college days the sons of affluent fathers, with plenty of money to spend and horses to drive and libraries crowded with books never read and wardrobes that kept them in perplexity as to which of many garments was appropriate for the weather that day, were worth to the world nothing then and have been worth to the world nothing since, while the young men in college who had to economize three months in order to get some book they needed and who could hardly raise money for their diploma have since wrought mightily for God and the truth, turning the world upside down because it was wrong side up.

In the summer watering places north, south, east and west, in the great hotels, serving at table and in baggage room, are theological students who are in preparation for the ministry, earning in July and August the means by which they may study the other months

of the year. I train them; I cheer them; I bless them. They will be the Hereschels in the observatories, the Dr. Motts in your medical colleges, the Rufus Choates in your courtrooms, the Bishop McIlvaines in your pulpits. Let them not now be ashamed of the ax with which they hew the beam for Elisha's seminary.

#### Superiority of God.

Those students in the valley of palms by the Jordan had a physical strength and hardihood that would help them in their mental and spiritual achievements. We who are toiling for the world's betterment need brawn as well as brain, strong bodies as well as illumined minds and consecrated souls. Many of those who are now doing the best work in church and state got muscle and power of endurance from the fact that in early life they were compelled to use ax or plow or flail or hammer, while many who were brought up in the luxuries of life give out before the battle is won. They are keen and sharp of mind, but have no physical endurance. They have the ax head, but no handle. The body is the handle of the soul.

Let all those who toil for their education remember they are especially favored, and if things go against them and the ax head should fly the helve that very hindrance may some time turn out advantageously, as the accident by the river Jordan, which seemed to finish the young student's capacity to help build the new seminary, resulted in a splendid demonstration of the power of Elisha's God to help any one who helps himself. No ax that was ever wielded has wrought so well as that ax, the handle and head of which parted.

Notice, also, how God is superior to every law that he has made, even the strongest law of nature, the law of gravitation. The stick that Elisha threw into the Jordan floated, but the ax head sank. By inexorable law it must go down into the depths of the Jordan, yet without so much as a touch the hard, heavy metal sought the surface. There it is, the floating ax head. What a rebuke to those who reject miracles on the ground that they are contrary to nature, as though the law were stronger than the God who made the law! Again and again in Bible times was that law revoked! Witness the scene on the banks of the same Jordan, where, in after time, the ax head sank and rose. Elijah stood there, wearing cape of sheepskin, when there was a mighty stir in the air and a flashing equipage descended. Elijah stepped into it, and on wheels of fire, drawn by horses of fire, he rose. Fifty men for three days searched the mountains to see if the body of Elijah had not been dropped among the rocks and picked at by birds of prey, but the search was in vain. The law of gravitation had been defeated.

#### Wonders of Divine Power.

There Christ stood by his disciples on the Mount of Olives after his coming out of the sepulcher. No ladders let down for his ascension, but his feet lift from the hill, and he goes up until the curtain of cloud drops, and he is invisible. Law of gravitation again unharnessed. Enoch, Methuselah's father, escaping death, went up bodily and will have no need of resurrection. So will all the good who shall be still alive at the end of the world. They will not need wings. Every one of the millions of our planet who loved and served the Lord, if then alive, will "be caught up," as the Bible says, body as well as soul, the law of gravitation paralyzed. God mightier than any law

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

100 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

10 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

10 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

10 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

10 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

10 A. M., from Keysville and local stations.

10 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

10 P. M. and 6:30, between Manchester and Nashville.

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**SEABOARD AIR LINE.**

"CAPITAL CITY ROUTE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

1:05 A. M.	9:40 A. M.—Lv. Columbia.
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
	9:20 P. M.—Ar. Montgomery.
6:25 P. M.	2:55 A. M.—Ar. Mobile.
	2:55 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

11:35 A. M.	7:20 P. M.—Ar. Savannah.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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## MINORITY REPORT.

(Continued from Page 9.)

our in its view, and we think a brief examination of it will show that it is not sound.

On March 9th, right after the passage of the bill, Senator Pasco wrote to Barbee and Smith the following letters:

"Washington, D. C., March 9, 1898.

"Messrs. Barbee and Smith, Agents Methodist Publishing House, Nashville, Tenn.: Dear Sirs,—Your telegram in response to my letter was received, and was serviceable to me in meeting the charge which had been made by some malicious persons as to the employment of claim agents and attorneys who were to absorb a large proportion of the funds appropriated for the publishing house.

"I succeeded in calling up the bill yesterday afternoon, and as you have doubtless been already informed by telegraph, it was passed after a few hours' debate; and from conversations I have had with Senators who are on intimate terms with the President, I feel sure there will be no delay in his approval.

"It is but just that I should say that Mr. J. W. Baker has given the matter his close attention for some weeks past, and has rendered diligent, intelligent and effective services in behalf of the bill. Yours very truly,

"S. PASCO."

This letter clearly indicates to the careful reader that Senator Pasco understood the telegram of the Agents to mean that a large proportion of the \$288,000 was not to go to claim agents and attorneys, and that his letter of inquiry had referred to the existence of a contract, and not to the percentage to be paid out. It is evident from this letter that the telegrams misled him, but Barbee and Smith did not write him a line of explanation at that time.

On March 28th Barbee and Smith saw the Congressional Record, with the speeches of Senators, quoting them as authority for the statement that no part of the claim was to be paid to an attorney. They realized the gravity of the situation, and wrote a letter to Senator Pasco, of which the following is the pertinent part:

"Nashville, Tenn., March 29, 1898.

"Hon. S. Pasco, United States Senate, Washington, D. C.: Dear Sir,—On the 7th of March we received a letter from you, under the date of March 5th, in which you stated, among other things:

"Some malicious persons are circulating a slanderous story about the Capitol with the evident purpose to obstruct the passage of our bill. It is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent. of any amount recovered."

"To this we responded:

"Letter of 5th received. The statement is untrue, and you are authorized to deny it."

"We also, on 7th of March, received a telegram from Senator Bate on the same subject, and repeated to him the telegram we had sent you.

"We should not deem it necessary to say anything further on the subject but for the fact that during the discus-

sion of our bill in the Senate (as shown by the Congressional Record, which we have just read) statements were made by one or two Senators which, by inference, were calculated to create the impression that nothing was to be paid by the Publishing House to any attorney or representative of the Book Agents.

"The claim, as you are aware, was pending in Congress for nearly thirty years. During several years of that period we had a Washington attorney (Mr. Moyers) employed on a percentage basis. This arrangement was made with the full knowledge and consent of our Book Committee (the Book Agents, as very properly stated by you, having no authority to make such contracts without the consent of that committee). For reasons satisfactory to our friends in the Senate and House, we declined to renew the contract when it expired, and instead accepted the proffered assistance of others, some of whom were devoted friends and members of our Church, and one of whom, even as early as 1891, and before the agreement with the Washington attorney expired, had rendered valuable assistance in our endeavors to pass the bill. This gentleman was as earnest in his endeavor to help us then as he was subsequently, the only difference being that formerly much of his time was occupied in other pursuits, while during the past two and a half years he has had time which he could call his own, and a good portion of which during his extended sojourn in Washington he has seen fit to largely devote to our interests.

"It is hardly to be presumed that this gentleman and others who assisted him should be willing to serve the Publishing House and incur the large expense of staying in Washington without some compensation, and if, therefore, in the final adjustment, it was deemed proper to pay these gentlemen a reasonable compensation for their services and expenses, and this compensation was paid with the consent of the proper authorities of the Church, you, as well as other Senators, we are sure, will agree that it was not an improper thing to do."

We cannot understand how the Book Committee can introduce this letter as relieving the Agents from the charge of misleading the Senate. This letter is so very similar to the one written to Mr. Richardson on January 10, 1898, that one is forced to conclude that much of it is taken directly from that letter, or that it was inspired by the same person. The letter still conceals the fact of a contract existing before or at the time of the collection of the claim, and still makes a distinction between Mr. Moyers, calling him a "Washington attorney," and Mr. Stahlman, including him among "friends and members of the Church," and the intimation is, that after the claim had been collected, the Church authorities met and decided what ought to be given these gentlemen for their services and expenses. The statements of the letter, as well as its tone, would lead the reader to still believe that there had been no contract at the time of the passage of the bill.

That Senator Pasco so understood it

is evident from his reply:

"United States Senate, Washington, D. C., April 6, 1898.

"Messrs. Barbee and Smith, Nashville, Tenn.: Dear Sirs,—Your letter of March 29th relative to the Methodist Book claim was duly received, and I value highly the kind manner in which you speak of the efforts to secure favorable action in the Senate upon it.

"I have always felt that the question of compensating the gentlemen who represented the Publishing House here in Washington while this claim was pending before Congress belonged entirely to the Book Agents and the Book Committee of the Methodist Church. Although it was understood from the statements that were made that they were not influenced by a desire to gain large fees, yet it is quite proper that they should be paid their expenses and such other remuneration as the Church authorities deem fair and just. I was well satisfied that no such exorbitant and unreasonable contract existed as was alleged, and I did not hesitate to deny it before I received your telegram, which, as you know, I used freely both in the Senate and among Senators who approached me upon the subject. Yours very truly,

"S. PASCO."

This letter simply indicates that Senator Pasco thought that the Church should pay the expenses of those who helped with the claim and give them a fair remuneration, but Senator Pasco in this letter again reasserts his understanding that no such unreasonable contract existed as was alleged, and which he understood their telegram to deny.

This closes the official acts of our Agents in reference to this matter so far as the United States Senate is concerned, until the meeting of the Senate Investigating Committee, at which time they appeared and were examined as to their contract. Their statements are in the report of that Committee and are open to the judgment of all. We do not feel that they justified their conduct in their testimony before the Senate Committee, or improved in the slightest degree the condition of affairs, but that their attempted explanation is equally as humiliating to the Church as their original statements. We are obliged, therefore, after this careful and impartial review, to say that the methods employed by the agents in the collection of this "war claim" were clearly misleading and deceptive in their character, and that they did mislead the Senate of the United States.

In closing this review of the conduct of the Agents, we greatly regret that the friends of our Church in the Congress of the United States were so greatly misled by our Agents. They had the right to expect fair and candid replies, and they were treated with great injustice when they were led to make such strong and misleading statements on the floor of the Senate on the authority of the agents of the Church which they were striving to help. Such conduct was not only misleading, but it was also clearly ungrateful and unjust.

In all that has been said above the Agents have been considered together,

and all that applies to one applies to the other, as in the testimony before the Senate Committee Mr. Smith stated that he joined in the replies sent to the Agents.

In using the word "deceptive," I desire to call attention to a distinction which we think has been ignored by many in discussing this whole matter. A judgment may be pronounced that conduct is deceptive, and yet does not follow of necessity that a person engaged in such conduct believes it to be deceptive as he understands the meaning of the word, that he would intentionally engage in what he believes to be wrong. An error may happen that we may be thoroughly convinced that a person has intention to do wrong, and yet we do not pronounce severe and public sentence upon his conduct. In other words, moral standards frequently differ greatly with different persons. The duty of the Church, however, in such cases is very clear. She must live to the highest standards set before her in the life of Christ and His Apostles. What though Abraham and Jacob and David did things which do not agree with the standards set by our Lord? This is no justification for such conduct now, since we know the high revelation of God in Christ. We lament and deplore that men of good purposes and love for the Church should have followed a low standard of ethics, and we may relieve them of all charges of intentional wrongdoing, but we must at the same time pronounce our unqualified condemnation of their conduct and declare our judgment that it does not agree with the high standards of the Holy Church of Christ. Love for our brethren who have committed the wrong, as well as love for the Church, constrains us to adopt this course. The word "deceptive," therefore, which we have been obliged to use in expressing our judgment of the conduct of our Agents does not imply that we are either harsh or unforgiving in our feelings toward them, but does imply that we must characterize their conduct so plainly and strongly that all the world must realize that as a Church we stand to the highest possible standard of morality in all our transactions with fellow-men.

In regard to the report of the Book Committee, which was referred to the Committee on Publishing Interests at the Conference so far as it refers to the "war claim," we beg leave to say

The greater part of the report of the Book Committee, referring as it does to the conduct of our Agents in the prosecution of the "war claim," has been very largely reviewed and passed upon in our discussion of the methods employed by the Agents, and our views as to the conclusions presented by the Book Committee on this subject have been already indicated in a general way. We cannot agree with the findings of the Book Committee on this subject. We believe that the Book Agents have been shown to be guilty of misconduct in their management of the war claim, and by their misconduct have greatly damaged the work of the Church. This misconduct the Book Committee have denied in their



port, and have argued at length to sustain their position. We hereby explicitly and in terms express our dissent from the findings of the Book Committee, and we regret and regret their conclusion, and this is done with the highest appreciation of the efforts of the Book Committee to reach a just and satisfactory conclusion.

Having concluded our review of the conduct of the representatives of our Church, and the action of the Book Committee thereupon, we have decided to present at this point in our report the resolutions which we offer for adoption in reference to the conduct of our representatives, and of the action of the Book Committee upon the same, reserving for a separate section of the report a statement and resolutions in reference to the disposition of the money collected from the United States Government.

Resolved, 1. The Methodist Episcopal Church, South, must stand and must stand for the highest honor, and with scrupulous regard for the demands of truth and frankness. While no question has been, or can be, made as to the justice of the claim commonly known as the war claim, we greatly deplore the fact that statements by the representatives of the Church which are misleading and deceptive, were made to secure the passage of the bill for its payment. We recognize the fact that the Book Agents had no selfish purpose in making the statements made by them, and did not personally profit by the money, but we greatly deprecate the fact that they permitted their zeal for the Church, which they had served with great fidelity for many years, to use them to be betrayed into a lack of frankness and candor which had previously characterized them, and that they thus did themselves and the Church, which they and all of us are, great injustice. This General Conference, as the supreme representative of the Church, is constrained to express its condemnation of the statements and to say that in making them, the representatives did not properly represent the Church, and were not its agents on the ethical questions involved.

That while we recognize the entire sincerity of the Book Committee, whose report has been submitted to this Conference, and realize that in a very trying and difficult position, its members have labored zealously and conscientiously for what they conceived to be the good of the Church, and that this report expresses their conscientious convictions, yet this Conference cannot agree with the conclusions reached by them touching the means used to collect this claim, and expressed its decided dissent therefrom, in so far as these conclusions operate the Book Agents from the Church. \* \* \*

We also had before us the letter of the Bishops to the United States Senate, pledging themselves to the return of the money, should the Senate decide by affirmative action that the bill had been passed because of deceptive statements, or the money had been appropriated as a gratuity. We had also the action of the Senate upon this letter of the Bishops; the letter of

Bishop Candler to Senator Clay, and the reply of Senators Clay and Bacon, with the paper signed by seventy-seven Senators, agreeing to the statement made by Senators Bacon and Clay. Inasmuch as these documents have all become part of the official record of the General Conference, by being made part of the Episcopal address, or an appendix thereto, we do not deem it necessary to give these papers as part of the record at this point, but express our opinion.

We are profoundly gratified that the Bishops of our Church, as soon as this matter became thoroughly understood, wrote to the Senate of the United States that in case the Senate should declare by affirmative action that the passage of the bill was due to misleading statements, they would take proper steps to have the entire amount returned to the Government. We think, however, that there is no question, from the statements made by various Senators, that the bill would not have been passed but for the support given it by a large number of Senators who voted for the bill, after distinctly stating that they did not consider the claim a legal claim, but that they voted for it as a gratuity; it is also true that other Senators have stated that they would not have voted for the bill at all had they known of the contract to pay 35 per cent. to Mr. Stahlman; there is still another group of Senators who say that they would not have voted for the bill unless it had first been so amended as to protect the beneficiaries from such a large diversion of the funds to an agent. Had such an amendment been adopted the bill would have been sent back to the House, and it is impossible to predict what would have been the result; certainly the friends of the bill were very anxious that no amendment should be put upon it, as they felt that they could not foresee the result of such action.

The reply of the United States Senate to the letter of the Bishops is not as clear as it should be in our estimation. It simply states that no blame should rest upon the Church for the misstatements and concealments of the Book Agents in connection with the passage of the bill for the payment of the claim; that the injury resulting therefrom affected only the beneficiaries of the fund, and not the United States, and the Senate should take no further action in the matter, but this is not a direct clear-cut response to the letter of the Bishops. It does not state whether the bill was passed because of misleading statements or not; it does not state whether Senators voted for the passage of the bill as a gratuity, and therefore it does not answer the very matters referred to in the letter of the Bishops. It does assert most positively that there were misstatements and concealments in connection with the passage of the bill, and to that extent, and to that extent alone, does it refer to the main question raised by the Bishops in their communication. The reply of Senator Clay to the letter of Bishop Candler is an unofficial reply to an unofficial communication, and is not a part of the record of the United States Senate, and cannot therefore be

construed in any proper sense as an official interpretation of the meaning of the resolution of the Senate, which was passed in response to the letter of the Bishops. This incident is not entitled to that importance which it would otherwise have were it an official document of the United States Senate.

The last official record made in the Senate of the United States is a reiteration of the charges of misstatements and concealments by the Agents of our Church. The Church cannot allow the record to be closed at this point. We might show many reasons in detail for the action, which we shall recommend the General Conference to take on the question of what disposition shall be made of the money appropriated to our Church by the United States Government, but the highest reason includes all the others. If there is the slightest doubt that the bill could not have been passed but for the misstatements and concealments of our representatives in the case, then the Church cannot afford to retain one dollar of the money in question. It is impossible for us to read the record in this case, even the letter of the Bishops and the response of the United States Senate thereto, and not say that there is genuine doubt as to whether the bill would have passed but for the misstatements and concealments of our representatives, and that being the case, there can be but one course which measures up to the highest standards laid down for us in the Word of God for our guidance in all our dealings with our fellow-men. We must return to the Government of the United States every dollar of the money which came into our hands by this transaction; questions of method and means are not to be involved in the question of right. We must settle first that we will do right, and having done that, we can find a way in which to do right.

The Investigating Committee of the United States Senate in its report finds as a fact that the attorney of our Book Committee wilfully and deliberately practiced a deception upon the Senate, and that our Book Agents purposely withheld information from certain Senators which the Senate deemed material, in procuring the passage of bill appropriating \$288,000 to pay our "war claim." This report was unanimously adopted, and a public and official record made against the Agents of our Church in the prosecution of the claim in favor of our Church against the government.

The report of said Investigating Committee finds that no censure should rest upon the Church on account of the wrongful acts of its Agents, and reaffirmed the same by special resolution when the report was adopted.

This action was eminently proper, for at that time the supreme governing body of the Church had done no act approving the action of said Agents, and it would have been unjust to have condemned the principal before it had ratified the wrongful acts of its Agents.

We cannot construe this action of the Senate as prospective in its nature and to be an exoneration of the Church for the wrongful acts of its Agents, should it accept the fruit of its labors.

Neither can we accept the private views of Senators expressed in the letter of Bishop Candler as changing in any respect the record made against the Agents by the Senate in its official capacity, especially when thirty-two Senators of the seventy-seven Senators signing the letter were not members of the Senate at the time the record was made by it against the Agents of the Church.

To condemn our Agents for the methods resorted to by them in procuring the passage of the bill and yet accept the fruits of these methods would be illogical and subject the Church to severe criticism.

We believe that the retention of this money is a disturbing factor in the peace and harmony of the Church at present, and may disquiet our membership in the future.

Therefore, in order that there may be peace and harmony within the borders of our beloved Church, and that it may do no act that could call in question its good name, we recommend the adoption of the following resolutions:

First. That the entire sum collected—viz., \$288,000—be returned to the United States Government.

Second. That a committee of nine (9) members of the General Conference be appointed, who shall report to this Conference at as early a day as practicable a plan for carrying into execution the above resolution.

Third. That we heartily endorse the letter written by our Bishops to the Senate of the United States. It showed their jealous care of the good name of the Church, and indicated a wise solution of the matter.

JAMES CANNON, JR.,  
Virginia Conference.

J. W. DANIEL,  
South Carolina Conference.

H. E. W. PALMER,  
North Georgia Conference.

SAMUEL B. ADAMS,  
South Georgia Conference.

JORDAN STOKES,  
Tennessee Conference.

J. W. TARBOUT,  
Brazil Mission Conference.

W. H. PARK,  
China Mission Conference.

M. L. MONTGOMERY,  
Los Angeles Conference.

G. M. GIBSON,  
Missouri Conference.

(I dissent from this minority report as to the return of the money to the United States Treasury.—G. M. Gibson.)

W. W. BALL,  
Kentucky Conference.

S. H. WAINWRIGHT,  
Japan Mission Conference.

R. G. APPLIGATE,  
St. Louis Conference.

J. F. CORBIN,  
Northwest Mexican Conference.

J. R. HINDMAN,  
Louisville Conference.

R. P. HOWELL,  
Illinois Conference.

J. P. STROTHER,  
Pacific Conference.

(Reserving the right to support as a substitute for return of money to the United States, the restoration of full sum of \$288,000 to fund and to pay in-

(Concluded on page 16.)



(Continued from page 10.)

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cles becu they show God independ  
ent of everything

Notice also the divine power in the backwood. Wonderful things were done at the cities of Jericho and Jerusalem and Babylon and Nineveh, and the great cities of our time have seen the divine power, but this miracle of my text was in the backwoods, far away from the city, in the lumber districts, where the students had gone to cut timber for the new theological seminary. And if this sermon shall come, as it will come, like my other sermons for the last thirty years, with out missing a week, let me say to those far away from the house of God and in the mountain districts that my text shows the divine power in the backwoods. The Lord by every stream as he certainly was by the Jordan, on every mountain as surely as he was on Mount Zion, on every lake as on Tiberias, by every rock as by the one whose gushing waters slaked the thirst of the marching Israelites.

Do not feel lonely because your nearest neighbor may be miles away, because the width of the continent may separate you from the place where your cradle was rocked and your father's grave was dug. Wakened though you may be by lion's roar or panther's scream, God will help you, whether at the time the forest around you raves in the midnight hurricane or you suffer from something quite insignificant, like the loss of an ax head. Take your Bible out under the trees, if the weather will permit, and after you have listened to the solo of a bird in the treetops or the long meter psalm of the thunder, read those words of the Bible, which must have been written out of doors: "The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted, where the birds make their nests; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats and the rocks for the conies. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey and seek their meat from God. The sun ariseth, they gather themselves together and lay them down in their dens. Man goeth forth unto his work and to his labor until the evening. O Lord, how manifold are thy works! In wisdom hast thou made them all. The earth is full of thy riches." How do you like that sublime pastoral?

#### Overcome Evil.

My subject also reminds us of the importance of keeping our chief implement for work in good order. I think that young theological student on the banks of Jordan was to blame for not examining the ax before he lifted it that day against a tree. He could in a moment have found out whether the helve and the head were firmly fastened. The simple fact was the ax was not in good order or the strongest stroke that sent the edge into the hard sycamore would not have left the implement headless. So God has given every one of us an ax with which to hew. Let us keep it in good order, having been sharpened by Bible study and strengthened by prayer. The reason we sometimes fail in our work is because we have a dull ax or we do not know how aright to swing it. The head is not aright on the handle. At the time we want the most skill for work and perfect equilibrium we lose our head. We expend in useless excitement the nervous energy that we ought to have employed in direct, straightforward work. Your ax may be a pen or a type or a yardstick or a scales or a tongue which in legislative

hall or business circles or Sabbath class or pulpit is to speak for God and righteousness, but the ax will not be worth much until it has been sharpened on the grindstone of affliction.

Go right through the world, and go right through all the past ages, and show me one man or woman who has done anything for the world worth speaking of whose ax was not ground on the revolving wheel of mighty trouble. It was not David, for he was dethroned and hounded by unfillal Absalom. Surely it was not Paul, for he was shipwrecked and whipped with thirty-nine stripes from rods of elmwood on his way to beheadment. Surely it was not Abraham Lincoln, called by every vile name that human and satanic turpitude could invent and depicted by cartoonists with more meanness than any other man ever suffered, on the way to meet a bullet crashing through his temples.

#### God Does the Impossible.

But I have come to the foot of the Alps, which we must climb before we can see the wide reach of my subject. See in all this theme how the impossibilities may be turned into possibilities. That ax head was sunken in the mud-diast river that could be found. The alarmed student of Elisha may know where it went down and may dive for it and perhaps fetch it up, but can the sunken ax head be lifted without a hand thrust deep into the mud at the bottom of the river? No; that is impossible. I admit, so far as human power is concerned, it is impossible, but with God all things are possible. After the tree branch was thrown upon the surface of Jordan "the iron did swim."

Some one asks me, "Did you ever see iron swim?" Yes, yes; many a time. I saw a soul hardened until nothing could make it harder. All styles of sin had plied that soul. It was petrified as to all fine feeling. It had been hardening for thirty years. It had gone into the deepest depths. It had been given up as lost. The father had given it up. The mother, the last to do so, had given it up. But one day in answer to some prayer a branch of the disfoliated tree of Calvary was thrown into the dark and sullen stream, and the sunken soul responded to its power and rose into the light, and, to the astonishment of the church and the world, "the iron did swim." I have seen hundreds of cases like that. When the dying bandit on the cross beside Christ's cross was converted. When Jerry McAuley, a ruffian graduate of Sing Sing prison, was changed into a great evangelist, so useful in reclamation of wandering men and women that the merchant princes of New York established for him the Water Street and Cremorne missions and mourned at his burial, amid the lamentations of a city. When Newton, the blaspheming sailor, under the power of the truth was brought to Christ and became one of the mightiest preachers of the gospel that England ever saw. When John Bunyan, whose curses shocked even the profane of the fish market, was so changed in heart and life that he could write that wonderful dream, "The Pilgrim's Progress," in such a way that uncouthed thousands have found through it the road from the "city of destruction" to the "celestial city." In all these cases I think iron was made to swim. I worship the God who can do the impossible.

There is no warrant for carelessness or self-sufficiency in the smallest thing we may be called upon to do for God.—D. W. Whittle.

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—Prof. T. Barry Smith, Central College, Fayette, Mo.

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A VALUABLE  
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LIVER COMPLAINT, BILIOUS AFFECTIONS, HEADACHE, AND ESPECIALLY SICK HEADACHE, PAIN IN THE SIDE. STOMACH, BACK OR INTESTINES, GIDDINESS, DIMNESS OF SIGHT, WEAK NERVES, LOSS OF APPETITE, COSTIVENESS, DYSPEPSIA, DERANGEMENT OF THE KIDNEYS, AND ALL DELICATE FEMALE COMPLAINTS.

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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

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## MINORITY REPORT.

(Continued from page 13.)

terest thereon annually to beneficiaries under Sixth Restrictive Rule.—J. P. Strother.)

T. L. LALLANCE,  
New Mexico Conference.  
M. E. BENTON,  
Southwest Missouri Conference.

## ACTION ON WAR CLAIM ADOPTED BY GENERAL CONFERENCE.

"Whereas, the Methodist Episcopal Church, South, had a just and valid claim against the United States Government for the use and abuse of property connected with its Publishing House at Nashville, Tenn., during the war between the States; which said claim was for a much larger sum, but after many years of effort to secure the payment thereof, the sum of \$288,000 was accepted by representatives of the Church in full settlement of all demands for loss of and damage to said property; and,

"Whereas, it was charged by certain members of the Senate of the United States that in connection with the passage through Congress of a bill for the payment of said claim, misleading statements were made to them by representatives of the Church regarding the amount of fees which were to be paid for prosecuting said claim before Congress; and,

"Whereas, an investigating committee of the United States Senate, after a full review of all the facts, concluded its report with the statement that 'The Church has been injured by the misconduct of its agents, but for such misconduct it (the Church) is held entirely blameless.' And

"Whereas, the College of Bishops, acting for the Church, transmitted a letter to the Vice-President of the United States, as the presiding officer of the Senate, containing the following tender:

"While reaffirming the justness of our claim, payment of which has been sought for twenty-five years, we insist that the Church cannot afford to accept it as a gratuity or on conditions that reflect upon its honor. Inasmuch, therefore, as some Senators have affirmed on the floor of the Senate that they were induced to support the claim by misleading statements on the part of the representatives of the Church—statements, however, which do not affect the merits of our claim—we hereby give this assurance: that, if the Senate, by affirmative action, declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the Government.

"ROBERT K. HARGROVE.

"Secretary of the College of Bishops."

"And, whereas, this communication being referred to the Senate Committee on Claims, said committee reported that 'misstatements and concealments' of the representatives of the Church 'affected only the beneficiaries of the fund, and not the United States, and the Senate should take no further action in the matter.' And a resolution reciting these facts was on February 21, 1899, adopted by the Senate of the United States without a dissenting voice; and,

"Whereas, upon additional communication, a letter was written to Bishop Candler, signed by, and concurred in, by seventy-nine Senators, including a majority of the Senators who had voted on this question, concerning the offer to repay the money realized from said claim, to the following effect:

"The resolution adopted by the Senate was a distinct reply to that offer, declining to recognize the propriety of the repayment by the Church of this money to the Government. In view of this record, we are unable to see upon what ground there can be based the contention that the Church should make a second offer, and invoke a second refusal from the Government, or any department thereof. The report of the committee and the resolution, both adopted by the Senate, in explicit terms exonerate the Church from all blame or ground of criticism for anything which occurred in connection with the passage of the bill, and is a clear expression of opinion that there is no obligation on the part of the Church to repay the money to the Government, or to make further offer to do so: therefore,

"Resolved, 1. By the General Conference of the M. E. Church, South, now assembled, That the Church distinctly repudiates all the acts of concealment, misstatement or unfairness on the part of any and all persons representing the Church in the prosecution of this claim before Congress, either intentional or otherwise, and whether the same did or did not affect the vote or opinion of any Senator or Representative.

"Resolved, 2. That we endorse the purpose of our Bishops in their communication to the United States Senate, and do hereby ratify and confirm their conditional tender of the money, and make their action the act of this General Conference and declarative of the mind of the Church, and that this action be entered on the Journal of the General Conference as a final disposition of the whole matter."



## METHODIST PREACHERS.

Nearly all the members of the Methodist preachers' meeting of the city were present this morning. The reports of their labors yesterday and the pleasant social feature of the meeting made it very entertaining and interesting. The presiding elder, Rev. R. T. Wilson, spent Sunday hereabouts on yesterday and aided in the morning in the funeral services of the Rev. Mr. Warwick and preached at Blandford at night. Pastor Guyer is contemplating, with the aid of his parishioners, making considerable improvements at West Street. As usual, he was busy on yesterday. Rev. Mr. Hatcher, just back from Dallas, Texas, where the General Conference has been in session, was as bright and full of good cheer as ever. He entertained us with a delightful account of his trip. Texas is a big State, and its resources are indeed vast. The soil, climate, and future outlook there all point to a grand development. The General Conference was a grand gathering of representative Methodists. Rev. Mr. Moore reported revival services still in progress at Matoaca, and will con-

tinue this week. Rev. Mr. Lipscomb, our president, is expected back from Dallas this week.—Secretary, in Progress.



## NORFOLK PREACHERS.

The Methodist ministers met yesterday at Epworth church as usual, the president, Rev. W. R. Proctor, in the chair. Prayer was offered by Rev. W. P. Jordan.

Rev. J. P. Barrett, of the Christian Memorial Temple, reported that Rev. Mr. Hughes, of Richmond, would assist him in a meeting this week.

Rev. J. N. Latham reported a large and increasing Sunday school and children's day exercises, with an excellent programme.

Rev. G. W. Jones had good services at Trinity and received two new members.

Revs. D. T. Merritt, E. T. Dadmun, G. H. McFaden, and Ernest Stevens reported the usual services. The latter's meeting has closed. One member was received yesterday.

Dr. Thompson, of Pittsburg, preached at Cumberland Street in the morning and Dr. Judkins at night. Rev. C. L. Bane preached at night at Memorial, Berkley.

Rev. J. W. Crider preached at Oaklette in the morning and Rev. S. Smith at Bethel and South Norfolk. Services at Central and at Cottage Place were conducted by Rev. W. T. Green. Rev. D. B. Austin preached as usual. Rev. R. H. Bennett preached at Epworth morning and night, and spoke at the children's day exercises at McKendree in the afternoon. The Brotherhood of Locomotive Engineers attended the service in the morning, and at their request the sermon was preached to them.

Rev. J. B. Merritt had a good day.

Dr. Judkins preached at Queen Street in the morning.

Revs. W. R. Crowder and G. H. Lambeth reported an interesting day.

A resolution of congratulation was telegraphed to Dr. A. Coke Smith upon his elevation to the bishopric.

The committee on the Park Place movement to build a church reported, recommending that the offer of the Methodists of that community to build a church if the other Methodist churches of the city would finish paying for the four lots purchased, be accepted. The report was accepted, and the Norfolk pastors apportioned the amount needed to their churches. The amount needed is \$600. It is expected that there will be a new Methodist church in Park Place by the meeting of Conference in November next.

Rev. W. C. Vaden, presiding elder of the Portsmouth District, reported interestingly from his work.



Let us lay hold of the happiness of to-day. Do we not go through life blindly, thinking that some fair tomorrow will bring us the gift we miss to-day? Know thou, my heart, if thou art not happy to-day, thou shalt never be happy.—Anna Robertson Brown.



Your "few things" may be very few and very small things, but He expects you to be faithful over them.—Frances Ridley Havergal.

Only those can sing in the dark who have light in the heart.

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A great many excursions have already been booked for "Beach Park" for June and July. The various attractions and improvements at this popular resort gives it more prominence each season. The close proximity to Richmond, and the unlimited supply of the most wholesome artesian water, together with many other natural advantages, places it second to none as a pleasure and health resort for Richmond people.

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The principal attractions are such as fine fishing, boating, sailing, merry-go-round, shooting galleries, steam and naphtha launches, a large dancing pavilion, with a band of music, day and night, several wells of fine artesian water on the grounds, and various other attractions to suit the older people, as well as the little ones.

For any other information apply at or write to the Southern Railway office, No. 920 E. Main street, Richmond, Va.

Commencing May 25th, additional passenger train service will be operated over Norfolk and Western Railway as follows:

Leave Roanoke 7 A. M., Lynchburg 8:45 A. M., arrive Petersburg 1 P. M., arrive Richmond 1:50 P. M.; leave Richmond 1:15 P. M., Petersburg 2 P. M., Lynchburg 6:15 P. M., arrive Roanoke 8 P. M.

Leave Lynchburg 7:20 A. M., arrive Roanoke 9:05 A. M., arrive East Radford 10:45 A. M., arrive Bristol 2:50 P. M.

Leave Bristol 2:05 P. M., arrive East Radford 6:05 P. M., arrive Roanoke 7:55 P. M., arrive Lynchburg 9:50 P. M. Close connection at East Radford to and from Bluefield, Norton, Welch and intermediate points.

Leave Roanoke 8 P. M., arrive Hagerstown 4:15 A. M. Returning, leave Hagerstown 1:20 A. M., arrive Roanoke 9:05 A. M., connecting to and from Harrisburg, Philadelphia, New York and interior Pennsylvania points. Pullman sleeping cars Philadelphia and Welch, W. Va.

Leave Roanoke 9:15 A. M., arrive Winston-Salem 2 P. M., arrive Charlotte, N. C., 6 P. M. Returning, leave Charlotte 11:10 A. M., leave Winston-Salem 2:55 P. M., arrive Roanoke 7:40 P. M. Trains run solid between Roanoke and Charlotte.

See regular schedule advertisement for further information.

W. B. BEVILL,  
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 24

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JUNE 5, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## RANDOLPH-MACON COLLEGE.

### COMMENCEMENT PROGRAMME

June 15th—Baccalaureate sermon by  
Rev. J. W. Duffey, D. D., Washington,  
D. C.

June 17th—Meeting of the Board of  
Trustees.

June 18th, 12 M.—Address before the  
Alumni by Hon. S. S. P. Patteson, of  
Richmond, Va.

8 P. M.—Contest for the "Sutherland  
Lize Medal for Oratory."

June 19th—Commencement Day.

12 M.—Annual address before the  
Students by Rev. James Atkins, D. D.,  
Nashville, Tenn. Diplomas conferred.

8 P. M.—Joint celebration of the Lit-  
erary Societies. President, Francis Os-  
mond Smith, of Virginia; First Vice-  
President, Vernon Hope Kellam, of Vir-  
ginia; Second Vice-President, Edward  
James Woodhouse, of Virginia.

Orator of Washington Literary So-  
ciety, Eldridge Watts Poindexter, of  
Virginia.

Orator of Franklin Literary Society,  
Lewis Stafford Betty, of Virginia.

Address before the Societies by Rev.  
Edward M. Deems, Ph. D., of New York.

## F. INSTITUTE COMMENCEMENT.

### PROGRAMME.

Sunday, June 8th, at 11 A. M.—An-  
nual sermon, Rev. J. T. Whitley, Lynch-  
burg, Va.

Monday, June 9th, at 11:30 A. M.—  
Annual concert.

Monday, June 9th, at 8:30 P. M.—  
Annual address, Rev. E. H. Rawlings,  
Portsmouth, Va.

Tuesday, June 10th, at 10:30 A. M.—  
Mass day exercises, delivery of distinc-  
tions and diplomas, closing exercises.

## Editorial.

The editor had expected to give con-  
siderable space to matter pertaining to  
the General Conference in this issue,  
but commencement at the Blackstone  
Female Institute comes on apace, and  
that with collections and examinations  
and grades, there has not been time for  
editorial work. Fortunately our cor-  
respondence is full, and our readers  
will have a most excellent number.

## PERSONAL AND OTHERWISE.

At Morristown and in the region  
undoubtedly we differ as to the action of  
the General Conference on the Publish-  
ing House question. Some would have  
been delighted at the adoption of the

majority report; others would have  
been pleased at the adoption of the  
minority report; others again think  
that the compromise measure, as finally  
amended, was "a thing of beauty and a  
joy forever." One good thing was set-  
tled, all parties in the General Confer-  
ence condemned the methods by which  
the claim was railroaded through the  
Senate; they only differed as to the  
manner of stating that condemnation.  
I am sure that the final action means  
that the money is to be retained. But  
really, if the proposal of the Bishops  
to the Senate were carried out, the  
money would be refunded. The Senate  
has said it was deceived by our agents.  
The adoption of their committee's re-  
port said that. Now, all that the Bish-  
ops have to do is to take steps to have  
the money returned. Their proposal is  
now law. But the money will not be  
returned, so I believe.

Some laymen and preachers in my  
section are soured; whether that is true  
in other sections, I know not. Some are  
talking quite sharply and boldly. On  
the contrary, the Rev. Wm. H. Bates,  
an aged superannuate of Holston Con-  
ference, says, in a letter to the Knox-  
ville Sentinel: "The idea of giving the  
money back to the Government, to my  
mind, is whimsical, childish, as well as  
unjust." His remarks are being se-  
verely criticised in little groups at the  
corners of the streets.

The Coal Creek mine horror is at-  
tracting a good deal of attention in our  
section. The number of lives lost is  
now estimated at 226. Many were kill-  
ed outright, but a number were entomb-  
ed to die gradually by suffocation.  
While breathing up the little air in  
their narrow chambers, some wrote let-  
ters to their wives and children. One  
little boy, who went in with his father,  
sent word to his mother that he had  
found the Lord. Nothing is so pathetic  
as these letters. All the writers made  
their peace with God, if they had not  
already done it, and doubtless went to  
that beautiful world where—

"No chilling winds nor poisonous  
breath

Can reach that healthful shore."

Five of these letters I send you, as  
follows:

For Henry Beach—Alice, do the best  
you can; I am going to rest. Good-bye  
little Ellen darling. Good-bye for us  
both. Elbert said the Lord had saved  
him. Do the best you can with the  
children. We are all praying for air  
to support us. But it is getting so bad  
without any air. Howard, Elbert said  
for you to wear his shoes and clothing.  
It is now half past two o'clock (Mon-  
day). Powell Harmon's watch is in

Audrey Wood's hand. Ellen, I want  
you to live right and come to heaven.  
Raise the children the best you can.  
O, how I wish to be with you. Good-bye,  
all of you, good-bye. Bury me and El-  
bert in the same grave. My little Ed-  
die, good-bye, Ellen, good-bye Lillie,  
good-bye Jimmie, good-bye Horace. It  
is twenty-five minutes after 2 o'clock.  
There is a few of us alive yet. O, God,  
for one more breath. Ellen, remember  
me as long as you live. Good-bye, dar-  
ling. Written by J. L. Vowell.

Dear Darling Mother and Sister,—  
I have gone to heaven. I want you all  
to meet me in heaven. Tell all your  
friends to meet me there, and tell the  
church I have gone to heaven. Tell my  
friends not to worry about me, as I am  
now in sight of heaven. Tell father to  
pay all I owe, and you stay there at  
home or at my home and bury me at  
Pleasant Hill if it suits you all. Bury  
me in black clothes. This is about  
1:30 o'clock, Monday, so good-bye, dear  
father, mother and friends. Good-bye  
all. Your boy and brother.

JOHN HENDREN.

To My Wife,—We are shut up in the  
head of the entry with a little of the  
air, and the bad air is closing in on us  
fast, and it is now about 12 o'clock  
(Monday). Dear Ellen, I have to  
leave in a bad condition. Now, dear  
wife, put your trust in the Lord to help  
you raise my little children. Ellen,  
take care of my little darling Lillie.  
Ellen, little Elbert said he trusted in  
the Lord. Chas. Wilkes said he was  
safe in heaven if he never seed the out-  
side again. If we never have to get  
out we are not hurt, but only perished.  
There is but a few of us here, and I  
don't know where the other men are.  
Elbert said for you all to meet him in  
heaven. Tell all of the children to  
meet with us both. J. L. VOWELL.

My Dear Wife and Baby,—I want  
you to go back home and take the baby  
there, so good-bye. I am gone to  
heaven, so meet me there.

JAMES A. BROOKS.

To Everybody,—I have found the  
Lord. Do change your way of living.  
God be with you. SCOTT CHAPMAN.

To George Hudson's Wife,—If I don't  
see you any more, bury me in the cloth-  
ing I have. I want you to meet me in  
heaven. Good-bye. Do as you wish.

GEORGE HUDSON.

The explosion is now attributed to  
fire-damp, the explosive carburetted hy-  
drogen of mines. There was under the  
mountain an old mine, long since aban-  
doned; one of the new mines had open-  
ed a communication with this mine,  
and the bad air rushing in came in con-

tact with the fresh air, ignited, and  
produced the catastrophe.

The people of this section are giving  
nobly for the help of the widows and  
orphans of the deceased. Also a num-  
ber of damage suits are being insti-  
tuted against the company, for the  
proper precautions were not taken.

On the morning of the day the dis-  
aster occurred the wife of one of the  
miners stated to her husband that dur-  
ing the night she dreamed that there  
was a terrible explosion in the mine in  
which he was working, and besought  
him with tears not to work that day,  
nor to allow her two sons to work. He  
yielded just to gratify her, and he and  
his sons escaped. Usually, when we  
take the advice of our wives, we do  
well. How is this dream to be explain-  
ed? Was it a divine warning? Or  
was it simply a coincidence?

Last week Mr. Terry, of Ohio, lec-  
tured here on "How to Make a Farm  
Fertilize Itself," or words to that effect.  
He is a plain, honest, thoughtful old  
farmer. He bought a rundown farm  
of less than 80 acres, which could at  
best bring some eight bushels of wheat  
and some fifteen bushels of corn to the  
acre. He bought no fertilizers, but by  
rotation of crops, peas or clover, wheat,  
potatoes, he made the farm pay for it-  
self and fertilize itself, till it brings 50  
bushels of wheat and 75 bushels of  
corn. He has also built a house, which,  
furnished, cost six thousand five hun-  
dred dollars, all from this farm. He  
began without a cent, and is now inde-  
pendent. He has been hired by differ-  
ent agricultural societies to tell his  
story. That story, told in every county  
in Tennessee, would, in ten years, be  
worth a million dollars to the people of  
the State. Prof. Moon, of the Univer-  
sity of Tennessee, also lectured, and  
threw much light on the making and  
use of manures. Our farmers are  
groping in the dark, when they ought  
to be rejoicing in the light.

R. N. PRICE.

Morristown, Tenn., May 29, 1902.

## IN THE PINEY WOODS.

I'm in the stump business now. I'm  
clearing land for my industrial school  
farm, and getting rid of the stumps is  
a job. These Mississippi pines have  
tap roots, and some of them seem to  
have started for China, and got a good  
distance on the way. I have to blast  
them out with dynamite—bang, bang,  
bang, boom!—then, that was a whopper.  
Sounds like a battle, and it is: the bat-  
tle of the stumps. When it is all over,  
and acres of watermelons, potatoes,  
strawberries and beans spread out be-

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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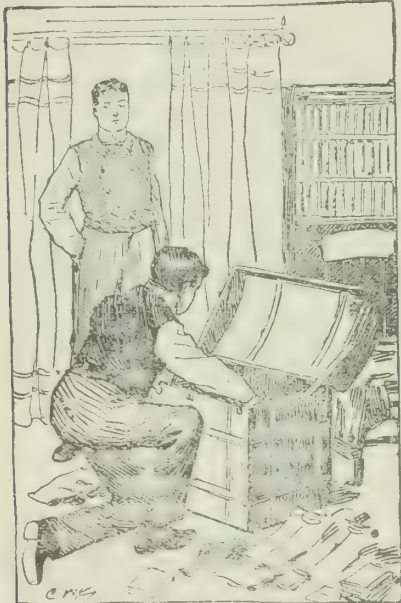
(Continued.)

He appeared just three weeks after the fall term opened. There was quite a celebration at the college when he returned. Barnes, who had been wounded in the foot in the battle when Willis was hit by the knife, also re-entered college the same week. There was a bonfire on the campus and speeches all around, and the day wound up with a banquet by the society men in the rooms down town. Willis returned from this festive occasion quite sober, somewhat to Edward's surprise, but very much to his relief. It was very late, but he was sitting up and waiting for him. In the general excitement of the college celebration the two had hardly had time to exchange many words.

As Willis came in Edward was obliged to confess that he made a handsome appearance. His bearing was soldierly, the empty sleeve was eloquent of heroism, and the scar on his face was "positively lovely," to quote one of the young ladies in the hall.

"Well, old man, it seems awful good to get back here again, I tell you. I've had all the war I want, and I'm ready to surrender even to old Quad if he will put me on hospital diet. Tell me all about everything."

Edward pleaded the lateness of the hour; but Willis was wide awake and insisted on asking a host of questions. Finally, from sheer force of habit he went over to the closet where he had always kept his blacking materials.



Edward had packed out and was packing his things into it.

"Hello! Same old brush and everything! No! You've got me a new box of blacking! Well, that's thoughtful." He began blacking his shoes as if he had been in college right along. Edward asked him something about the loss of his arm.

"Of course I miss it," said Willis, pausing in his work. "I was born with two arms, and somehow I don't seem to get used to only one. I can do most things all right, except cut the raw-

hide they used to give us for steak at the club. I expect I'll have to eat hash instead. I suppose hash will be the regular thing at intervals, won't it? There's another thing that bothers me. I can't tie my neckties with one hand. I've tried to practice with one hand and a foot, but it doesn't work. It's a difficult feat. Say, it wouldn't be a bad scheme, would it, to get the girls to tie my ties for me? Do you think any more of the girls than you used to, you old misogynist? Have you been falling in love with anybody?"

The unexpected question embarrassed Edward in a way he had not anticipated. He did not venture to say a word, and, to his relief, Willis did not wait for an answer, but rattled on about something else.

"Mother sent her regards to you, of course, and she's awfully glad to have us together again. Mother thinks you're a paragon or a peri, and she isn't far out. Hope you'll keep me going straight." And then Willis started to whistle, and Edward did not ask him about his drinking—whether he had given it up. The fact that he had come home from the banquet apparently without having indulged in anything was hopeful, and Edward was relieved at the thought that Willis had reformed.

But in a few days he was undeceived. Willis was popular with the fast set in college and in great demand at whist and poker parties. The society dinners were frequent that fall. He had plenty of money, and Mrs. Preston very foolishly indulged him in that respect. It was no secret to Edward that Willis bet and gambled. They were two vices that Edward had a perfect horror of. In so far as his morality was Christian, he could not bear the thought of either vice, in which Willis indulged without scruple. At the football game that fall Willis lost \$50 which he had put up on the game. He mentioned it with a laugh to Edward.

"I'll get even when we play the return game. One season I cleared \$200 on the games." Edward listened to him coldly and did not even remonstrate. If he had been a Christian, he might have pleaded with him, but his self-righteousness simply made him scorn the whole affair. His esteem for Willis suffered. Nothing but the recollection of Willis' generosity to him kept him from threatening to leave him—that and his mother's appeal.

But matters grew more and more trying for Edward as the fall term went on. One night Willis came home very late and, in company with a crowd of boisterous students, all of them partially under the influence of liquor, broke into the physiological cabinet and took out the college skeleton. They hung this outside the window of one of the quietest, most inoffensive men in college and put under it a sign that read: "This Is My Funeral. Services All Day. No Flowers." After perpetrating this nonsense, which they called fun, they came back into the hall, broke in a few doors, waked up every-

body, had a little fight with the janitor and wound up the night by opening the college hydrant and flooding the basement of the chemical laboratory.

The next morning Edward, who had been awakened and kept awake for several hours by the disturbance, said to Willis just before they went over to chapel, "If you get drunk and make a fool of yourself again, you can get some one else to room with you."

"Oh, pshaw! What's the use making a fuss over a little fun?" exclaimed Willis, with a short laugh. But he was evidently somewhat disturbed by Edward's manner.

"I mean what I say," replied Edward briefly.

For two weeks after that Willis straightened up and behaved beautifully. Several of the offenders of that night were apprehended by the authorities and suspended. Willis escaped, with his "usual good luck," he said, commenting on it afterward.

But one morning, about 2 o'clock, he came back from one of his nights out and came into the room singing boisterously. He was very noisy and took out his blacking materials, whistling a loud tune as he worked.

In the morning, before Willis came out of his bedroom, Edward was busy in his own room, and finally when Willis came out and called to him he did not answer. He crossed over the large room and stepped to the door of Edward's room.

"Hello, old man! What you doing?"

"I'm doing what I said I would. I'm going to leave you. I can't room with a drinker any more."

Edward had his trunk out and was packing his things into it. The sight completely sobered Willis.

"Do you mean it?" he asked quietly as Edward looked up at him.

"I certainly do!" exclaimed Edward.

"Then," said Willis, "you are willing that I should go to the devil alone? You're a nice friend, you are."

Edward looked up at him, still kneeling by his trunk.

## CHAPTER X.

"It's not a matter of friendship," began Edward, with even more than his usual doggedness. "It's simply a matter of necessity. I've stood the racket as long as I can stand it. If you're bound to make a fool of yourself, I don't know that I am bound to room with you and suffer from it."

"No, you'll look after Edward Blake all right enough!" retorted Willis, either purposely or unconsciously probing down into the real selfishness Edward's moral rectitude.

Edward turned and went on with his packing, and Willis went back into the other room.

There was a silence of several minutes. Then Edward came out of his bedroom and gathered up his books and a few other things that belonged to him and went back into his bedroom with them. He packed them in and flung down the lid, locked it, strapped the trunk and came out into the room and took down his coat and put on his hat.

"Want any help about getting your trunk down stairs? You had to have some about getting it up," said Willis as he wheeled about from the window where he was standing and faced Edward, his hand in his pocket and a smile on his face that hurt Edward more than if he had struck him. The words and the tone reminded him irresistibly of that first meeting, when he had befriended him during that first blow of great trouble. And here he was leaving him when perhaps he ought to stay by him. And the promise to Willis' mother—was he true to that?

If Willis had uttered a plea then, it is possible Edward might have reconsidered his action. But Willis turned around to the window again and began to whistle a tune. It was, unfortunately, the same tune he had whistled the night before, and the sound irritated Edward again.

"Here's my key," he said shortly going over to Willis' table and flinging it down.

"All right," said Willis quietly. Then he suddenly turned around and faced Edward, and there was actually a tear in his eye.

"Won't you shake hands, Ned, before you go? I don't blame you a bit. By George, I wonder you've stood it as long as you have. But I don't want you to bear me ill will. I'll go to bed fast enough without your helping to push."

The unexpected attitude of Willis almost upset Edward. He put out his hand silently and shook Willis', and as he did so his eye traveled down the empty coat sleeve. And, again, Willis had waited just a second. Edward might even then have changed his mind. But he turned around to the window and resumed his whistling, and Edward slowly went over into his bedroom and dragged out his trunk, put it out in the hall, shut the door and went down stairs, leaving the trunk against the wall at the end of the upper passage.

He had not the slightest idea as to where he would go or what he would do for a room; but he felt the need first of a bit of solitude, and he went out into a piece of woods down in one corner of the campus and had a time alone by himself, during which he cooled off a little, although when he came back up on the hill he had not changed his mind concerning the step he had taken, and was, if anything, more deeply convinced that he had done the right thing for himself. The only thing that troubled him much was the thought of Willis' mother. Would she consider Edward false to his promise that he would do all in his power for her son? Had he exhausted all possible effort to save him, or had he deserted him just because of the annoyance and discomfort of a few unpleasant times with him?

He had been such a stickler for the truth and for keeping his word that this one thought made him uneasy. It was Saturday, and there were no classes, so he walked slowly over to the ladies' hall, thinking to see Freeda and tell her about the matter, with more or less vague feeling that arguing with her about it he could persuade himself that what he had done was justified by the facts.

Freeda came down into the parlour after a few moments, and Edward with his usual directness told her what he had done. She looked very serious and questioned him rather closely.

"Do you think Mr. Preston has been drinking more this term than he used to?"

"There's no doubt of it," Edward replied decidedly. "He's been out often. He is getting worse all the time."

"Are you sure you have taken the best way to help him?"

"Well, Freeda, what can I do? I can't stand the breaking into my sleep and the annoyance generally. I've given myself to consider some, haven't I?"

"I suppose so, yes," replied Freeda slowly. "Did he seem to care much about your going?"

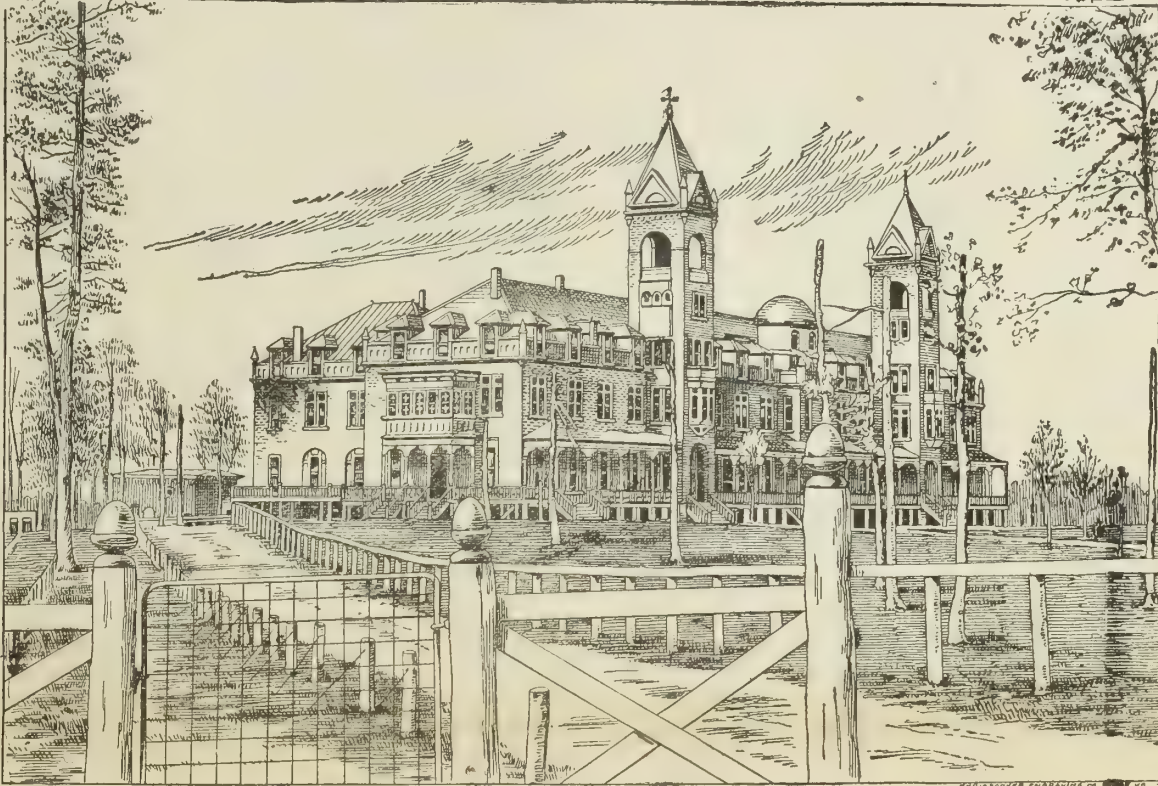
Edward told her something of the scene that took place. Freeda listened attentively.

"He's not altogether bad, do you think?"

(To be continued.)



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## Communications

### YOUR PARSONAGE?

[Mr. Editor.—Listen to this pathetic cry from one of many of those noble women, the wives of ministers, who suffer in secret many things of which even their husbands know not. Note, too, what a good all-round presentation it is of that tender and troubled subject, *the preacher's home*. If the suggestions herein contained are heeded by those concerned, the problems of the parsonage are largely settled.]

X.]

One of the hardest things in the life of a Methodist preacher's family is the impossibility of having a settled home. We do not mean that their lives are full of hard things, nor, on the other hand, is the life an entirely easy and pleasant one. The love of home is inborn in human hearts, and to know that one cannot have a home is in itself a hardship. This is probably more of a trial to the minister's wife than to the minister himself. There are several things that may either intensify the hardship or ameliorate it to a great degree. In the first place, the parsonage itself may be improperly located and inconveniently arranged, and inadequate to the needs and tastes of the minister's family. The rooms may be small, and sadly lacking in number. In some there is nowhere to put one's clothes except on the body, and this, indeed, may be a blessing in disguise to prevent extravagance in the wardrobe of the family. In others, there are lacking various things ordinarily thought to be essential to a moderate degree of comfort, such as carpets, comfortable beds, and such like. We have said before that the parsonage may be very inadequate to the tastes as well as necessities of the occupants. To some, perhaps, this seems of very little importance, but when we consider how much of the time is spent within one's home, it is not surprising that the gratification of taste is to be given some consideration. Some parsonages are furnished with the odds and ends from the different members' houses. One of the members of the Parsonage Society has recently gotten a new hat-rack, so she donates to the parsonage her old one, which has been broken and mended, and bears many scars, and furthermore she expects Mrs. —, the pastor's wife, to be so grateful for it, although Mrs. — can just as fully appreciate a new hat-rack as any member of the Parsonage Society. Another sister donates a buffet which she has cast aside as altogether too shabby for her own use, and with a very benevolent feeling sends it to the parsonage. And thus in very many cases, the whole house is furnished. If one carpet is too small and doesn't cover more than half the floor, or if it is stained and threadbare; if Mrs. A.'s old curtains are a foot shorter than the parsonage windows, what difference does it make? What business have the preacher and his wife with taste? His business is to preach and visit; hers is to be pleased with everybody and everything. After this manner many parsonages are furnished. But there are others that, while being

a shelter from the rain and cold, also meet to some degree the needs of the higher and æsthetic nature of the inmates. They reflect credit upon the Parsonage Societies that furnish them, and the churches that own them; but the condition in which some are kept is a disgrace to the preachers that live in them. Preachers of this class have no interest or pride in keeping up and improving the parsonage property. Very often just a little repairing, the replacing of a couple of nails or some such little thing, will save some piece of the parsonage property from destruction. But the preacher simply lets it alone, and soon the article is entirely gone.

Many of our parsonages have nice yards and gardens, which could be beautified and improved by the planting of rose bushes and fruit trees. The present occupant thinks, "O, well, I shall be here probably several years, at the most only four, and can reap very little benefit for any expenditure of labor or time or money I might make." This conclusion is false in reality, and in principle utterly at variance with the professions of a minister. Suppose that as soon as a minister goes to a new charge he takes an inventory of the parsonage yard or garden, as the case may be, and then loses no time in planting out trees and shrubs of different kinds. The first year he is there he will get no return for his trouble, but the second he will get some return, and if he stays three or four years he will be well repaid. But, on the other hand, suppose he takes this trouble, and is moved at the end of the first year, receiving no benefit from his labor, yet somebody is benefited by it; the succeeding preachers enjoy it. And ought any minister to live by the principle that he will do only what will benefit himself? If each preacher would improve the parsonage property, taking a pride in it as if it were his own, and improving and beautifying it where possible, each preacher, if not reaping the benefit of his own labor, would enjoy that of some one else. This same principle applies to the "mistress of the manse," who, in many cases, allows the children to abuse and disfigure the furniture and carpets, which would be peremptorily forbidden if the furniture were her own. Such a minister and his wife bring to our mind the famous sentence of the French King, "Après moi, le deluge." They seem to think that if the things in and about the parsonage will only hold together until they leave, that the next preacher can look out for himself.

We know of several cases where the outgoing preacher and his wife, after a sojourn in the parsonage, have left it in such a miserably unclean condition that the ladies of the Parsonage Society had to come en masse and work for days in cleaning it up before the new preacher could move in. We think that a society among the preachers for the preservation and improvement of parsonage property is greatly to be desired, and we think, also, that there ought to be a society for the promotion of cleanliness, to which, it is desirable, every preacher's wife should belong.

### CHILDREN'S DAY AT CENTENARY CHURCH, NORFOLK, VA.

Dear Brother,—I have written this sketch of our Children's Day service, hoping to inspire every Sunday school worker in the land to more zeal and greater effort to encourage the children in Sunday school and Church work. Let us do all we can to make their childhood happy, for they are the hope of the Church, and the salvation of the world.

Show me a church without a Sunday school, I will show you a dead church. "Oh Church of God, unfurl your banner,

Help the children, help them now;  
Cultivate their lives for Jesus;  
Victory rests on every brow."

#### COMMITTEES.

Music and Recitations.—Mrs. P. J. Malbon, Mrs. J. W. Granby, Mrs. E. T. Dadmun.

Decorations.—Mrs. S. B. Harrell.  
Ushers—Messrs. W. J. Woodward,  
J. H. Harwell. J. P. G.

After several days of dark, gloomy weather, the members of Centenary Sabbath school were rejoiced to see a bright and beautiful day on the 3d Sunday, which day is set apart by our Conference for "Children's Day." On Saturday the clouds were lowering, and seemed ready at a moment's notice to flood the earth with water—everything indicated rain on the following Sabbath — But the morning broke, light stole upon the clouds with a strange beauty. Earth received again its garments of a thousand dyes, and leaves, and delicate blossoms, and painted flowers, and everything that bendeth to the dew and stirreth with the daylight lifted up its beauty to the sweet morn that ushered in the happy Children's Day at dear old Centenary.

The dear little children seemed to catch the inspiration, and were filled with new life, as they rendered the beautiful service, "Sunshine and Song," a service splendidly adapted for the occasion. It is one continuous strain of entrancing music from beginning to end, embracing solos for infant department as well as adults, but for the most part the service was comprised of lovely chorus singing, which was participated in by the entire school.

The musical programme was conducted by Mr. J. P. Grandy (chorister), assisted by Prof. H. F. Maxim's fine orchestra. Our accomplished organist, Mrs. Lola Russell, presided at the organ.

The chorus singing was the best in the history of children's services in Centenary. Will mention a few items that deserve special notice:

"Be a Little Sunbeam" (solo), by Alice Dadmun, was beautifully rendered in pure, child-like manner.

"More of Thy Sunshine" (solo), by Ruth Granby, sung very sweetly in happy style.

"We are Little Sailors," chorus sung by six small boys dressed in white sailor suits. This was pronounced by many to be the best item in the list.

"Twas well done, and the boys who did it are to be congratulated.

"Beautiful Roses," sung in ecstatic style by twelve girls, six with red

roses, six with white, was simply beautiful.

Many other songs deserve special mention, but I must say something about the recitations, decorations, etc.

The rendition of "The Dream Pilot's Wife," by Miss Calena Newell, was greeted with profound admiration and conceded by every one just to be the best declamation ever heard in children's service. Miss Newell's fine in declaiming, and is a treasure to her school.

The Children's Day acrostic exercise was real pretty and instructive. Twelve little girls, each holding a letter, formed the words Children's Day, and then placing the letter in position would recite a Scriptural text concluding with the twenty-third Psalm recited by all in concert.

Little Henry Dadmun then recited "My Piece,"

"I cannot say a long piece,  
Because I am so small.  
I only want to tell you  
That Jesus loves us all."

This is short indeed, but oh how sweet and true.

The floral decorations for this service were beautiful, comprising a great variety of flowers of every hue and color, and evergreens, ferns and potted plants in rich profusion bedecked the platform. The chancel rail, in crescent shape, was beautifully graced with palms. This gorgeous floral display added much to the service, and Sister S. B. Harrell and her assistants have the gratitude of the entire school for these attractions, designed and ranged with so much taste.

One of the most attractive features of the day was the "Amen Corners" at the church, where all the little Rebels of the school were seated on elevated seats. A more beautiful scene is rare. Think of innocence, purity and beauty in one group; it is certainly foreign to things of the twentieth century, and those who witnessed the scene will never forget it.

Our pastor, Rev. E. T. Dadmun, made a short address, which was very appropriate, and I trust may never be forgotten by those who listened to him.

I might go on at great length about this beautiful service, but must stop. A few words in conclusion: The committees have labored faithfully to make this service a success, and now that it is over, they feel amply rewarded for all their work—conscious that it was not love's labor lost. It was a great success in every way, and the writer believes that good has been accomplished, and the Master has been honored. The service was very elaborate, and required one hour and forty-five minutes to render it. Yet no one in the large audience seemed wearied, but seemed anxious to hear more, and when the last chorus, "Farewell, Children's Day," was announced every one seemed to regret that it was over.

Many of the children's parents were present, and it was easily discerned that the fathers were sighing, "When I were a boy again," and the mothers singing,

"Backward, turn backward,  
Oh time in your way,  
And make me a child again  
Just for to-day."



The children were living in the present, and were enraptured with the light, happy surroundings as they celebrated "their day." And with light, beaming faces and light, cheerful voices they sang the beautiful songs with all their might, "making melody in their hearts," and making light and happy all hearts within the sound of their voices.



#### DEACONESSSES.

The General Conference, now in session, will be asked to institute the order of deaconesses in our Church. Now, the problem is as simple as it seems if it involves either the American woman in the Church. This one of the deaconesses is likely to show a resemblance to those innocent-looking equations, easily stated in half a line, and with difficulty lived in half a day.

Some time ago the editor of this paper said in effect that the management of deaconesses in our Church might easily be turned over to the women. It is the tendency of the man of to-day to turn certain things over to the women, and then—to look for the results to fulfill his expectations. They never do; nothing in this world is single." In the matter of deaconesses for us, the women should legislate jointly with the men, or the men should work with the women in carrying out the provisions of the General Conference.

The first condition is impossible; the second could be provided for. The third prevails that it is time to institute the order of deaconesses in our Church. We have work for educated, consecrated women, and have women who, if they do not find an opening in their own Church, will leave it to seek elsewhere the training that they wish. If the present General Conference institutes the order, it is to be hoped that the plan adopted will not admit of the errors evident in the practice of other Churches, and will yet make the "deaconess" to mean something worth while.

The hypothetical preaching by the deaconess need not be an objection to the institution of the order; what she will or shall not do is to be settled by the brethren; it may be as they wish. There is enough to be done without preaching. The deaconess need not be cramped if that privilege is denied her; the opportunities for teaching the religion of Jesus are by no means limited to the pulpit. The distinctive dress is another greatly magnified objection. An appropriate costume would mean a saving of energy to the woman who wore it. The clothing of men is designed for them, and they cannot appreciate the semi-annual expenditure of time and energy needed to keep the simplest feminine wardrobe in respectable condition. A uniform would relieve the wearer of this burden.

It will be a risky experiment to adopt any system now in use. One of the great orders of deaconesses is that adopted by Pastor Fliedner, with headquarters at Kaiserswerth. There are many thousands of women in the active service of that order, and it has homes for them in most of the large cities of continental Europe and Southern Asia. The work began some seventy years

ago, in the poor little parish of Kaiserswerth, Germany, a town which to-day has a settled population of less than three thousand. Women who wished to learn how to be most helpful gathered about Pastor Fliedner, and there grew up the training school, a kindergarten, a hospital, the factory for the clothing of the deaconesses, the home for aged deaconesses, and other associated enterprises which so great a work makes necessary. The Kaiserswerth deaconess pledges her services for terms of five years; at the end of the period she may leave the service, or may enlist for another term. During her service she is provided with clothing made to her measure at the factory, and sent to her twice a year. All her expenses are paid. If she is ill or needs rest, she finds shelter in the nearest home of the order; when she becomes superannuated, she returns to Kaiserswerth to finish her days in the home for aged deaconesses. So far as can be, she is relieved of earthly cares. In our own country there is no order of deaconesses so thorough in its system. In our sister Methodist Church the order is about sixteen years old. A girl may receive training in the school upon her promise to render to the Church two years of service for one of such training. Some cities have homes for the deaconesses, managed by boards of local Churchwomen. In at least one case it has been possible, under existing laws, to receive a trained nurse deaconess at a salary of eight dollars per month, and hire her out in the town for twenty-five dollars a week, the money going into the treasury of the management to help pay for the house, the missionary being expected to do mission work every day she was not employed with pay cases. At the end of six months the deaconess broke her promise to give two years of work for one of training, and went to work for herself. It is to be hoped that we can avoid both of these evils.

Not only the matter of training deaconesses, but that of retaining them in the service for a reasonable length of time is a puzzle for the brethren of the General Conference to solve. Our American deaconesses are like other women, our young men know a good thing when they see it, so many of our deaconesses soon marry. Two methods of procedure are open; to adopt in the beginning a system as rigid as that of Germany, or else to provide the means of training, require the candidates to pay their own expenses, and when they graduate pay each a salary equal to that commanded by other young women of like grade of education. The German system is the result of long growth; it works well at home, but we do not live in Germany, and there is little reason to suppose it would be possible with us. We might require candidates to promise to serve for a term of years, they might make the promise in good faith, receive their training, and fail to keep the contract, is doubtful if American Protestant girls would at first take kindly to the sisterhood idea as implied in the promise to serve for a term of years. It is not an unreasonable condition to make; if the Church provides means for special training she has a right to

expect to use the fruits of her work. The doubtful element is the young woman; can she be depended upon to serve for the period of enlistment among the distractions of our everyday life? On the other hand, if a girl is sure of a call to the deaconess work, and is as deeply consecrated as need be, she will find a way to pay her own expenses through a reasonable course of training, or she isn't smart enough to make much of a deaconess. When she has helped herself so far, give her a fitting salary, let her pay her landlady and washwoman and go for her vacations to any proper place she likes. The hard experiences will bring out and strengthen the traits of character she needs in her work; having loved the work well enough to pay the high price of admission to it, she is likely to stay in it.

To be a deaconess should mean much. She should give evidence of thorough conversion, have abundant common sense, intellect above grade, and an insatiable appetite to learn more. If the very spirit of the Master is needed by any servant of the Church, it is necessary to the deaconess. The worries likely to test one by the sore discipline of little ills are sure to come to her in full measure. She will have to deal with the beneficiaries of the Church; that one matter demands a degree of common sense not always manifested by the people who have it in charge. She must know something, and be well-trained in the craft of learning more, or she cannot teach, and that is something she will always be asked to do.

These questions seem pertinent; shall we regard the deaconess as a woman having a calling, or a profession? Does a call to serve the Church lay upon a woman a life-long obligation, or may she heed it for a term of years and then leave the service? If we say the deaconess is a woman called of God to do His work in this prescribed way, do we not adopt something of the monastic idea? Is a woman ever called to set her life in any way apart from its original purpose as implied by her place in nature? On the other hand, can the needs of the Church be met by women who pay as they go and are hired servants? What shall our deaconesses wear to distinguish them from other women, including deaconesses of other Churches? Where and how shall they be trained? It is easier to ask questions than to answer them.

Now, the shy rabbit of England became in Australia a most pestiferous rodent, and the useful mongoose of India, transplanted to a rich isle of the sea to rid it of snakes and rats, destroyed all that it was set to do, and promises soon to make way with all the beautiful native birds. It is a dangerous experiment to take a plan which is the result of growth in one society and graft it into another; it is rarely successful. The wise way to act in the deaconess matter will be to begin with the very simplest plan, allowing room for natural growth, which always follows the line of least resistance. To ask all these questions is not to oppose the institution of deaconesses, only to point out the need of moving slowly.

M. C. FAYLLE

Norfolk, Va., May 9, 1902.

#### PETERSBURG LETTER.

Mr. Editor.—Taking a walk recently in certain sections of our city, and being in a musing mood, I let the mind go back to the past as the eye rested upon objects that reminded me of the days that are forever fled. The removing of old buildings, now taking place here, naturally served to encourage this mental tendency that evening. I felt none the worse afterwards for this backward glance. It stirred better feelings and emphasized anew the vanity of worldly things.

The taking down the old hotel lately called the Albemarle, but known in former years as Jarratt's Hotel, impressed me with feelings of sadness. It was an old landmark, and in Petersburg's earlier history was a noted hostelry. One of its proprietors, who made a big financial failure, lived for years near the old home where I was born and reared. It is well that the old building, unsightly and decaying, should go, but its passing away touches a chord in the heart. Not far away from this spot where workmen are busily engaged in tearing down the old hotel on Union street stands the colored Methodist Episcopal church, where the first General Conference of the M. E. Church, South, was held in 1846, then owned by us. That evening I found my way through the gate in front and entered the building, the door of which was unlocked. I viewed it and ruminated over the past. I tried to picture to myself the scenes of that historical gathering, at which those giants of early Methodism, Joshua Soule, William Capers, John Early, Lovick Pierce, H. B. Bascom, H. H. Kavanaugh, J. B. McFerrin, George F. Pierce, and others, were present. The membership of this church is small and poor, but the pastor, Rev. Ivey, is working energetically to lift a debt on the building. It is well located, and the site in the future is destined to become valuable property.

In the rear of Wesley church, now being taken down, preparatory to being rebuilt, is an ancient house, located on Hickory street, in which Bishop Asbury held a session of Conference, the date of which I don't know. It was with a great deal of interest that I visited the house and was shown nearly all the rooms. It is a very old building, and shows on the outside especially marks of decay. It is at present occupied and is owned by a gentleman living in Dinwiddie county. From the appearance of the building it is probable that it looks as it did when Asbury held Conference within its walls. Dr. Bennett says that three of the thirteen Conferences held in 1791 met in Virginia, the first held—April 20th—being in Petersburg, and perhaps was the session convened in this ancient house. The kind lady who courteously showed me the rooms of the old house, to my questions seeking information concerning the Conference, could give no light. The walls and roof were silent, and I could only let imagination very meagerly supply what was lacking.

Getting away from these old relics in the busy thoughts of the present, I threw off the spell of a past that is daily getting farther away from us,

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON XI, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 15.

Text of the Lesson, Acts xvi, 6-15.  
Memory Verses, 9, 10—Golden Text,  
Acts xiii, 15—Commentary Prepared  
by Rev. D. M. Stearns.

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6. Now when they had gone throughout Phrygia and the region of Galatia and were forbidden of the Holy Ghost to preach the word in Asia.

This is written of Paul and Silas on the second missionary tour. We left Paul and Silas and Barnabas and others in the last lesson at Antioch in Syria preaching the word of the Lord. Then Paul suggested to Barnabas that they revisit the cities where they had preached and see how the brethren were doing. Barnabas wished to take Mark with them, but Paul refused because he had left them on the previous journey. There was a sharp contention, and they separated, Barnabas taking Mark and sailing to Cyprus, where they began the first tour and to which island Barnabas belonged (Acts xiii, 4; iv, 36), while Paul took Silas and started through Syria and Cilicia, confirming the churches (chapter xv, 36-41). It is interesting to note that the time came when Paul thought better of Mark and was glad to have him with him (Col. iv, 10; II Tim. iv, 11).

7. After they were come to Mysia they assayed to go into Bithynia, but the Spirit suffered them not.

In teaching this lesson and the other missionary lessons a map is essential to the understanding of the lesson. One of the most striking things in this book is the partnership of the Holy Spirit and the apostles just as Jesus had said that it would be (John xiv, 16, 17; xv, 26, 27; xvi, 13, 14; Acts i, 8), and as it was manifested to be in such passages as Acts v, 32; viii, 29; xiii, 2; xv, 28. It has been well said that our fidelity to our Master is as thoroughly exemplified in our refraining from doing what the Spirit forbids as in our doing what He commands.

8, 9. Come over into Macedonia and help us.

Being hindered in going either north or south, as they waited at Troas this is what they heard and saw in a vision. We may be sure of this—that if we are wholly under the Spirit's control, seeking only the glory of God, He will guide us in some unmistakable way (Ps. xxxii, 8; Isa. xxx, 21). Opposition is not necessarily an evidence that we are to move on or cease the work, but often it is an encouragement to continue. See chapter xiv, 2, 3; xviii, 6, 9, 10; I Cor. xvi, 9.

10. And after he had seen the vision immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

The pronoun "we" which now begins to be used may indicate that Luke, the writer of the book, had now joined the party. Previous to this it is "he," speaking of Paul, and "they," speaking of the party. See Col. iv, 14; Phi. 24; II Tim. iv, 11, for further references to Luke.

11. Therefore loosing from Troas we came with a straight course to Samothracia and the next day to Neapolis.

By consulting the map we find that Samothracia was an island in the Aegean sea, almost in a line direct from Troas to Neapolis and about half way across. Neapolis being the port of Philippi and about ten miles distant from it. Although we are not told of anything accomplished on the voyage over, we may be sure that He who teaches us to "buy up the opportuni-

ties" (Eph. v, 16, R. V. margin) was not slow to do the same.

12. And from thence to Philippi, which is the chief city of that part of Macedonia and a colony, and we were in that city abiding certain days.

Strangers in a strange land, no one to meet and welcome them, no kindly greeting, not expected by any one! What a good time for Satan to get in some work on his line! And probably he tried it, perhaps after this fashion: Well, Paul, you are quite a distance from home, and nobody knows you or wants you here. Your man in the vision who called you this way is not up to time. Perhaps you have made a mistake. Hadn't you better get back where people know you?

13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made, and we sat down and spake unto the women which resorted thither.

What is this but a women's prayer meeting at which the gospel is first preached in Europe? Thank God for the women who love to meet for prayer and who labor in the gospel either by proclaiming it or helping those who do (Phil. iv, 3; Ps. lxxviii, 11, R. V.).

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us, whose heart the Lord opened that she attended unto the things which were spoken of Paul.

We can readily imagine the topic of Paul's theme, for he had but one—one person had taken him captive (Acts ix, 20; xvii, 2, 3; xxviii, 23, 31; I Cor. ii, 2). Paul was not suffered at this time to go into the province called Asia, but here was a woman of Asia who up to her light worshiped God and doubtless eagerly prayed for more light, and now she has received it by a special messenger all the way from Syria and but recently from the holy city Jerusalem, one who had himself seen the Lord (I Cor. xv, 8).

15. And when she was baptized and her household she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

Now the apostles and their company are not so lonely. They have seen the good hand of our God upon them and have seen souls receiving and confessing Christ. Happy indeed are those who not only receive Jesus into their hearts, but cheerfully hand over to Him spirit, soul and body.

## THE WHISKY LEVEL

A POWERFUL ARGUMENT IN BEHALF OF TEMPERANCE.

**Alcohol Does For the Nerves What the Lash Does For a Tired Horse and Is a Cheat to the Body and to the Brain.**

A recent editorial in the New York Journal says:

This is to be no sermon on teetotalism. The desire is to discuss with young men and others not a sentimental principle, but the interest of each individual.

Strong drink is the curse of millions in our modern civilization. There is throughout society what may be called a "whisky level." This level exists in every great city and in every small village. There are men classed as whisky drinkers, hard drinkers, and, whatever they may profess to believe, they are, and they know they are, the pariahs of the community.

Perfectly true. The powerful races do drink. But the powerful individuals do not drink.

The conquering armies are armies of discipline men usually, but their leaders

are sober, temperate men. If you want to be one of the ordinary crowd, no worse and no better than others, drink spirits "moderately," as whisky's friends put it. But remember that there is no such thing as drinking whisky "moderately."

Immoderate drinking makes you a brute. So called moderate whisky drinking takes the edge off your ability. It discounts your mental activity. You can't be one of the really successful men if you start out to be a moderate drinker.

What does a young man lose by not drinking spirits?

In the first place it is necessary to cultivate the taste in the beginning. Why cultivate it at all?

In the second place, admitting all the usual sophistry about moderate drinking, whisky means the loss of time, loss of money, loss of clear mental thought.

There is boasting, lying, vacillation, procrastination, self delusion, in every glass of spirits.

How many millions of men—on their dying bed—have wished fervently and mournfully that they had never tasted spirits?

Did any dying man ever regret a temperate life?

Young men should know and daily remember that whisky and all other spirits cheat their bodies and brains.

Whisky does for the nerves what a lash does for a tired horse.

Your system needs rest. Your brain to compete with others ought to sleep and recuperate. Whisky lies to you. It makes you think that it can give the rest and the renewed strength. It creates an appetite in the nerves, and when you satisfy that appetite it makes you think you have found renewed strength, whereas you have only taken a new dose of poison.

Your brain and heart are lashed by whisky into temporary activity, and you wonder that you are passed in life's race by the man of less ability. You need not wonder. He has given his brain, body and heart normal rest, while you have given yours a beating.

Henry Ward Beecher, whose sermons on temperance every young man should read, said this:

"If you say, 'Yes, I have a natural craving for it,' then to you I say: 'That is the very reason why you should not take it. If you have no craving for it, why should you peril yourself by it? And if you have such a craving surely, if you are wise, you will not put yourself in danger by indulging in it.'"

Look at the thing from the viewpoint of your own interest.

If you had to employ young men to work for you, you would avoid drinking men.

Then don't drink whisky yourself. Don't give every successful, conservative man the best of reasons for mistrusting you.

### An Irish Bishop's Protest.

The bishop of Galway protests vigorously against the scattering broadcast of drink licenses in certain districts of Ireland. He says: "This very day I administered the total abstinence pledge to some hundreds of young boys and girls on the occasion of their receiving the sacrament of confirmation, but I feel that the magistrates are working against me by multiplying the centers of temptation to pledge breaking. It is no exaggeration to say that every drinkshop is a hotbed of such temptation. But probably these magistrates have not fully taken in the moral aspect of the question. Some of these gentlemen pose as blazing patriots, but a genuine patriot is never

found to have a hand in demoralizing his fellow countrymen."

### Tobacco and the Drink Habit.

One of the chief counts against tobacco is its being the main source of the drink habit, says George May Powell. Statistics show that drink is the root of nine-tenths of crime; also that tobacco begins nine-tenths of the use of intoxicating liquor. Medical investigation in France, Germany and America proves that tobacco using boys make stunted, childless men. A large share of nervous diseases of women are inheritances from tobacco using fires.

### Will Weed Out Drunkards.

Drunkards in Germany will for the future be sternly looked after by the state. Each town must keep a record of all the hard drinkers, and the city medical men are bound to report those who habitually imbibe to excess, so that the authorities may weed out the black sheep and subject them to a strict course of treatment.

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

To live and to help others to live is our mission.—Rev. E. C. Moore, Providence, R. I.

### The Ladder of the Soul.

The Sabbath is the Jacob's ladder up which man's soul climbs to God.—Rev. Edward W. Burke, Methodist, Philadelphia.

### Measured by Faith.

Man's spiritual life is measured by his faith. Faith is necessary in religion.—Rev. Dr. Scott, Methodist, New Orleans.

### Universal Creation.

God is carrying on universal creation by building man up in grace and in knowledge.—Rev. Dr. Alonzo Monk, Methodist, Atlanta, Ga.

### Sin Is a Poison.

Sin is the sugar coated pill of death. It contains a poison that is sweet to the taste, but bitter in the end.—Rev. Dr. B. H. Charles, Presbyterian, St. Louis.

### Futility of Worry.

It isn't work that breaks down a man; it is worry, and so I advise you all to take things as easy as you can and be true philosophers.—Rev. Dr. George L. Perin, Boston.

### Follow God's Example.

Did you ever stop to think how God finishes things? He leaves nothing undone, nothing unfinished. Should not we follow God's example?—Rev. Dr. Wayland Hoyt, Baptist, Philadelphia.

### The Full Consecration.

The soul that grudges, hesitates, complains and finds no delight in the suffering or in the performance of God's will has not entered into a full consecration.—Rev. Josephus Stephan, Methodist, St. Louis.

### Only Place of Rest.

The heart of man can find no rest until it comes to Christ. The Saviour brought life and immortality to light, and immortal life can only be satisfied in him.—Rev. E. K. Bell, Lutheran, Baltimore.

### Makes Bad Men Good.

Christ makes bad men good men, weak men strong men, cowardly men brave men because his life was the illustration and confirmation of his doctrine.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

### Power of Christian Truth.

How wonderful the fecundity and harmony of Christian truth were found to be we have evidence in the triumph of the doctrines of the cross over the wisdom of the world.—Rev. M. P. Smith, Catholic, San Francisco.



**Food to the Soul.**

Faith brings food to the soul, and its content is assimilated to the inner life. The man at the aquarium will tell you that the beautiful markings of the trout depend upon the kind of food it receives.—Rev. A. E. Dent, New York.

**Enduring Victories.**

Only those who strive lawfully, said Paul, are crowned. Only those who fight with God, in harmony with the vast tendencies of nature toward good, help toward the victories that are enduring.—Rev. Dr. David Utter, Unitarian, Denver.

**The Law of Love.**

What we need to learn is the truth that the law of love governs the factory as well as the hospital; that the statesman and the economist must reckon with it, no less than the preacher and the philanthropist.—Rev. Washington Gladden, Methodist, Columbus, O.

**The Gifts of Christianity.**

Atheism cannot organize nor can it perpetuate republicanism. The principles of equality and the virtues that enliven are the gifts of Christianity. Write God across your legislation, obey his Bible, honor his Sabbaths, and the Prophet of Life abides.—Rev. Dr. Wallace Radcliffe, Presbyterian, Washington.

**A Bar to Religious Progress.**

Religious progress always has been impeded by a superstitious veneration for the old that finds no place for the new. Many men cling to the false and resist the truth on no higher grounds than that their fathers worshiped on the same mountain where they offer their devotions.—Rev. Johnson Henderson, Chicago.

**The True Gentleman.**

It is urged sometimes that the gentleman of today is rather the creation of culture, of ethics, than of Christianity, in that "it is easier to conform to a conventional standard of good taste than to the inward law," but your true gentleman will say, must—of necessity conform rather to the inward law than to the outward standard.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

**The Greatest of Arts.**

The art of submission is the greatest art a person ever acquires, and it is a thousand to one that if it is not learned when one is young it is never learned. That is why adults so rarely become Christians. They have passed the stage where there is any flexibility in their own wills. Christianity commences in obedience, and an un subdued adult has ceased to know how to obey.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

**Death's Bright Lesson.**

All nature teaches us that latent possibilities are realized by seeming death. If the acorn does not die, the oak tree cannot come into being. Only as the reed perishes can the golden harvest enrich the husbandman. Only when the bulb crumbles to dust can the flower lift its beautiful face to the smiling sun. Through the chambers of seeming death lies the path to the larger, richer and fuller life. Death is not destruction. It is the realization of the possibilities with which God in love has enriched our lives. The white faces of the flowers tell us that the higher life for which we long is the life of perfect purity realized through the reflection of Christ.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

The Christian life demands our all, yet it gives more than all in return.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

South Boston, May 25th, at night.

Boydton, May 28th, at night.

Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 5th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED,  
Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.

Ettrick, May 18th, night.

Ligh-Street, May 25th, morning.

Blandford, May 25th, night.

Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th, morning.

Wakefield, Rocky Hock, June 14th-15th, morning.

Surry, Morning's, June 15th, afternoon; 16th, morning.

Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.

East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th, morning.

Blackstone Station, July 6th, night; 7th, morning.

South Brunswick, Prospect, July 12th-13th, morning.

Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.

South Hill, South Hill, July 14th, night; 15th, morning.

North Mecklenburg, Shiloh, July 18th, afternoon.

West Lunenburg, Grace, July 19th-20th, morning.

Lunenburg, Antioch, July 20th, afternoon; 21st, morning.

Brunswick, Liberty, July 26th-27th, morning.

West Brunswick, Bethel, July 27th, afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-10th, morning.

West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.

R. T. WILSON, P. E.

SUMMER COMPLAINT is not always brought about by change of air and water. The "stay-at-homes" are just as susceptible to diarrhoea; due, generally, to over eating, as unripe fruits, etc.; and, drinking ice water; all accompanied by painful bowel discharges; and, if not checked, results seriously. Perry Davis' Painkiller is the only purely reliable remedy, 25c, and 50c.

### IN THE PINEY WOODS.

(Continued from 1st page.)

fore me, I'll point to the smiling landscape and say: "Peace hath her victories" far more enjoyable than war.

The prospect is that I am going to have more boys than I will be able to take care of, even to start with. They will all have to work. That is the condition of getting in. We won't compel them to work, for we are not a reformatory to curb bad boys or coerce lazy ones; but a colony of industrious, self-reliant folks, working out our own salvation. If a boy refuses to work, we will put a fool's cap on his head, put him astride a donkey, face backward, make him hold the tail for a bridle, and escort him with horns and gongs, with a regular "callithump," to the station, put him on the train, and "fire" him out of the community. The school exists to train boys to work. He won't need a dollar, but he must work.

When a boy comes to us he will have the rules explained to him, and he will sign an obligation to obey them. He will then be turned over to the physical director, who will make a thorough examination of his bodily makeup. He will be weighed and measured, and his strength tested, and a record will be kept of his condition. Then he will be sent to the bath, and scrubbed from head to heel with soap. After that he will be enrolled, and will report to the superintendent, who will assign him his quarters and arrange his hours and his work. He will then enter upon a thoroughly systematic order of life. Our method will not aim to make military machines, but manly men, and our rules will be directed to the development of character. Moral purity, correct habits, personal cleanliness, polite manners, systematic work, punctuality, economy, and a healthy ambition to excel, will be fundamental ends kept in view. Book learning and manual training, what we technically call education, is important, but not near so important as character formed upon the lines of morality. We will not house our boys in barracks, but put them in separate cottages, two in a room, with single beds. We expect to do most of our own building. Lumber is abundant, of the finest quality, and there is plenty of material for making brick. It won't take a hundred industrious boys, working under skilled instructors, long to erect all the buildings we need.

One trouble I find in my college for girls in Kentucky, is the custom of "cutting" prices. I have paid my teachers a fair compensation for service, but to do this I had to maintain a certain standard of prices. But some schools, that do not pay as much to their teachers as I do, that take a girl for "twelve dollars a month board, and make seven clear," as one "college" president assured me he did—but such schools, I say, could afford to take a girl for less than I could. But they can't cut under me at Lumberton, for it won't require a dollar to attend this school. All expenses will be paid by the labor of the pupil. Nor do we give anything. That is not the best way to help a poor boy, even to get an education. With us he works his way, pays as he goes, and comes out square and qualified for business. Nor are we

going to get only poor boys. A prominent railroad official told me he was well pleased with our plan he expected to put his boy with us. "I'll let him there," he said, "get an education, learn a trade, and pay his way with his work and I will put to his credit each year what he would spend at some other school: so when he gets through will have an education, know how to work, and have some capital to start on." That is what a man said who is able to send his son anywhere. And is going to send him to us because our boys are on the same footing with the State Agricultural and Mechanical College there are poor boys who pay their expenses by work; but there are also those who do not. This creates distinction. With us work is honorable, and rich and poor alike will be leveled down to it.

I like the idea of stressing self-reliance. It makes a boy manly, self-reliant, capable of grappling successfully with the problems of life. Individual initiative is one of the chief characteristics of the American. He loves to paddle his own canoe, to "tote his skillet," to make his own way in the world. That is the kind of manhood we need now. The raw material for it is lying all around us in the untutored youth of the land, the barefooted boys with unwashed faces and unkempt hair following the plow in the furrow, with the "yoller" hound runs the nanny-ton-tail in the thicket. My task is to work up this crude material and mold it into polished men out of it. I know it is a big undertaking, but I do not know of anything worthier of a man's best efforts.

What a magnificent country South is! And what a wonderful progress is going on around us, from Potomac to the Rio Grande. And it is only the beginning. We have scratched the surface of our resources—only given a sample of what we are capable of producing for the welfare of mankind. If we cultivate the delta of the Y in Mississippi as Belgium is cultivated we could feed the population of the globe on its produce. We can clothe the world with our cotton, warm it with our coal, lubricate it with our oil, house it with our lumber, and light it with our electricity. With a thousand unharnessed streams leaping from the mountains to turn mills, and countless rivers to float traffic to the sea, and a hundred harbors looking out on the sunny highways of the world to accommodate the argosies of our commerce; with a genial climate that brightens all year, and a fruitful soil yielding to perfection every herb and tree that is fit for the use of man; with a mighty heritage behind us, and a heroic ancestry traces its descent from the loins of those fierce Vikings who emerged from the forests of Teutonic Europe five hundred years ago to begin the Anglo-Saxon conquest of the globe—will this to strengthen and inspire our people on earth has a brighter future than the South. It is only a question of time, and now the time cannot be long, when the Pacific ocean, and the teeming Orient, will pour their limitless traffic into the Gulf of Mexico through the Nicaragua Canal, and New Orleans become the emporium of the world.



## Religious News.

### LIST OF EPISCOPAL APPOINTMENTS, 1902-1903.

#### FIRST DISTRICT.

Bishop Alpheus W. Wilson.  
 Denver, Pueblo, August 28th.  
 Western, Arkansas City, September 4th.  
 Missouri, Chillicothe, September 10th.  
 Southwest Missouri, Jefferson City, September 17th.  
 St. Louis, Malden, September 24th.  
 Tennessee, Fayetteville, October 8th.

SECOND DISTRICT.  
 Bishop W. W. Duncan.  
 Montana, Butte, August 28th.  
 East Columbia, Milton, Oregon, September 11th.  
 Columbia, Corvallis, Oregon, September 18th.  
 Pacific, Oakland, October 16th.  
 Los Angeles, Santa Anna, October 23d.  
 Virginia, Richmond, November 12th.  
 South Carolina, Newberry, S. C., December 3d.

#### THIRD DISTRICT.

Bishop Chas. B. Galloway.  
 Japan Mission Conference, Matsuyama, August 28th.  
 Corean Mission, Seoul, September 24th.  
 China Mission Conference, Shanghai, October 22d.

#### FOURTH DISTRICT.

Bishop E. R. Hendrix.  
 Brazil Mission, Juiz de Fora, July 30th.  
 German Mission, Houston, October 30th.  
 West Texas, Floresville, November 5th.  
 Northwest Texas, Temple, November 12th.  
 Texas, Cameron, November 26th.  
 North Texas, Terrell, December 3d.

#### FIFTH DISTRICT.

Bishop J. S. Key.  
 New Mexico, El Paso, August 21st.  
 North Alabama, Lafayette, November 19th.  
 North Mississippi, Tupelo, December 3d.  
 Mississippi, Natchez, December 10th.  
 Louisiana, Alexandria, December 17th.

#### SIXTH DISTRICT.

Bishop W. A. Candler.  
 North Georgia, Atlanta, November 20th.  
 South Georgia, Thomasville, December, 4th.  
 Northwest Mexican, Chihuahua, January 14th.  
 Central Mexico, Gaudalajara, January 28th.  
 Mexican Border, Austin, Texas, February 5th.  
 Cuban Mission, February 26th.

#### SEVENTH DISTRICT.

Bishop H. C. Morrison.  
 Kentucky, London, September 3d.  
 Western Virginia, Charleston, September 24th.  
 Illinois, Waverly, October 17th.  
 Louisville, Columbia, October 1st.  
 Holston, Wytheville, October 8th.

#### EIGHTH DISTRICT.

Bishop E. E. Hoss.  
 Indian Mission, Muskogee, October

Memphis, Paris, November 5th.  
 Arkansas, Harrison, November 12th.  
 Little Rock, Benton, November 19th.  
 White River, Paragould, November 26th.

#### NINTH DISTRICT.

Bishop A. Coke Smith.  
 Western North Carolina, Monroe, November 19th.  
 North Carolina, Wilmington, November 26th.  
 Alabama, Montgomery, December 10th.  
 Florida, Quincy, December 17th.  
 Baltimore, Fredericksburg, Va., March 25th.

Rev. George H. McFaden, pastor of Wright Memorial M. E. Church, is confined to his house by an attack of muscular rheumatism, from which he has been suffering since Friday last. His pulpit was supplied on Sunday morning by Rev. C. W. Cain, and at the evening service by Rev. R. H. Bennett, of Norfolk.—*Virginian-Pilot*.

#### CHILDREN'S DAY.

Children's Day was observed at Market Street church yesterday afternoon, there being a large congregation in attendance. The church was beautifully decorated, and a splendid musical programme was rendered. There were recitations and readings by several children, all of which were much enjoyed. A short talk to the children was made by the pastor, Rev. S. C. Hatcher. Children's Day services were also held at West Street church, where a delightful programme was presented.—*Progress*.

#### WOMAN'S FOREIGN MISSIONARY SOCIETY.

The Woman's Foreign Missionary Society of Petersburg District of the Virginia M. E. Conference will hold its annual meeting in Blandford church, the business meeting beginning Thursday, June 12th. On Wednesday, the 11th, the annual sermon will be preached. Arrangements will be made to have the presence of a good choir. The meetings will continue two days, and delegates from sixteen auxiliary societies are expected to be in attendance. Mrs. Shelton Chieves, of this city, is the district secretary.—*Progress*.

#### CHRISTIAN THOUGHT CLUB.

The regular meeting of this club was held at Epworth church yesterday at 12 M. The president, Bishop A. Coke Smith, occupied the chair, and the secretary, the Rev. George Wesley Jones, kept the minutes. Prayer was offered by the Rev. D. T. Merritt. Inquiry elicited the fact that each member had read one or more books of a helpful kind since last meeting.

The committee on the annual outing reported, through the Rev. E. H. Rawlings, that they recommended that the club spend a day on the Old Dominion steamer "Mobjack" on a trip to Gloucester and Mathews. Monday, June 23d, was fixed on as the date.

The Rev. E. T. Dadmun read a carefully prepared and interesting review of the work of the Rev. Dr. John A. Kern, entitled "The Way of the French

er; an Interpretation of a Calling." After a helpful discussion of some of the features mentioned the club adjourned.—*Landmark*.

#### MINISTERS' MEETING.

The Methodist ministers of this city have determined to make a house-to-house canvass of the mission districts of this city to secure scholars for their Sunday schools.

In order to do this they will secure the services of a number of ladies of their congregations, whom they will interest in the work of saving the souls of the little ones of this city, many of whom have never heard of God and have never been to Sunday school or anywhere else on Sunday except in the streets in front of their houses.

The plan of the Methodist ministers, which was adopted at their session held yesterday, is a gigantic one, but is thoroughly practicable. It will within a short while bring hundreds of little children into the Sunday schools. An effort will also be made to interest older people in the missionary districts in the work of the church, and in this way make the work of the canvassers for scholars more pleasant.

Bishop A. Coke Smith, who was present at yesterday's meeting, told of the last session of the General Conference at Dallas, Tex., and said that he had never before known of a Conference at which better feeling was displayed, notwithstanding there were several important questions to be decided.

The session of the ministers was called to order by the president, the Rev. W. R. Proctor, and prayer was offered by the Rev. Mr. Watson.

Reports of the work during the past week were made as follows:

The Rev. Dr. W. E. Judkins preached at Centenary in the morning, and the pastor, the Rev. E. T. Dadmun, at night. The Sacrament was administered in the morning.

The usual service was held at the Seamen's Bethel by the chaplain, the Rev. J. B. Merritt.

On the Norfolk Circuit the Rev. D. J. Traynham preached at Beech Grove to the largest congregation during his pastorate, and at Jolliff's in the afternoon.

The Rev. Graham H. Lambeth taught the Sunday school, after which the exercises of Children's Day were held, during which he baptized five infants. One adult member was received on profession of faith. Mr. Lambeth preached at night and administered the Sacrament.

The Rev. J. N. Latham reported an excellent Sunday school at Park View and preached morning and night to good congregations. He received eleven by certificate.

At Epworth the pastor, the Rev. R. H. Bennett, preached in the morning and the Rev. Dr. W. E. Judkins at night. Mr. Bennett preached at Wright Memorial at night.

The Rev. W. R. Crowder reported a very good Sunday school and a good congregation in the morning. He also preached in the afternoon.

The Rev. E. H. Rawlings preached, administered the sacrament and received six by certificate at Monumental

(Continued on page 12.)

world. Midway between Europe and Asia, with the Mississippi drifting the commerce of a continent to her wharves, and Latin America pouring her tropical treasures on her shores, these Southern States of the Union hold the advantage of position over all the rest. And the buzz of saws, and whirr of looms, and thud of steam hammers, and roar of rushing trains, and hum of myriad agencies of toil, are only notes in the grand wedding march to which Dixie is moving down the aisles of time to wed her destiny and receive her crown. Gov. Odell, of New York, was in New Orleans recently, and as he steamed along the river front, and saw the big vessels at anchor in the mighty river, and thought of the vast continent that river drained, and the proximity of the oil fields of Texas, and the short cut to the Orient through the Nicaragua Canal, he exclaimed: "Go South, young man! Go South!" He is right. Here is the sunrise realm. The land of immortal men, like Washington and Lee, Jackson and Hampton, Forrest and Gordon, Stephens and Davis, whose names are synonyms of the loftiest patriotism: the land of deathless memories, built over graves of myriad heroes, whose blood nourishes the roots of a civic life that flowers into the noblest virtues; a land surpassing Cashmere in its beauty or Ophir in its wealth or Greece in its glory or England in its fame—this glorious Southland is the land of promise now. "Go South, young man! Go South!" S. A. STEEL.

In speaking of the work of the Southern and General Educational Boards, the Chattanooga Times clearly states the case when it says, "It is proposed above all else, to lead the parents and children into the paths of self-help. All that hints toward charity will be scrupulously avoided. There will be no pauperizing in the National Education Board's work for the improvement of the people's schools. The people who are unable to secure the necessary means of giving their children a sound English training schooling in the common branches of practical science, will not have the means "given" them without they shall first make a strenuous effort to help themselves. They must do their share, first or all. The plan contemplates no "bounty," no gift, but is to be strictly on co-operative lines. There will be no gifts of "scholarships" or free living for peculiarly bright pupils in this scheme. All will share the benefit of the newly awakened interest, and the assistance added to the means raised by the patrons. No singling out of pulpits, except as their merits and achievements in study make them conspicuous. The spirit of generous rivalry will be encouraged.

In short, the plan is at once the most benevolent and safest of its kind that has ever been devised by any association or individual, in this or any other country.

You will find that the mere resolve not to be useless, and the honest desire to help other people, will, in the quickest and delicatest ways, improve yourself.—*Rusk*



# Talmage Sermon

WASHINGTON. —In this discourse Dr. Talmage urges thoughtfulness for others and shows how such a benignant spirit may be fostered; text, I Peter ii, 8. "Be courteous."

In an age when bluntness has been canonized as a virtue it may be useful to extol one of the most beautiful of all the royal family of graces—courtesy. It is graciousness, deference to the wishes of others, good manners, affability, willingness to deny ourselves somewhat for the advantage of others, urbanity. But what is the use of my defining the grace of courtesy when we all know so well what it is? The botanist might say some very interesting things about a rose, and the chemist might discourse about water or light, but without ever seeing a botanist or a chemist we know what a rose is and what water and light are. Do not take our time in telling us what courtesy is. Only show us how we may get more of it and avoid what are its counterfeits. Mark you, it cannot be put on or dramatized successfully for a long while. We may be full of bows and genuflections, and smiles and complimentary phrase, and have nothing of genuine courtesy either in our makeup or in our demeanor. A backwoodsman who never saw a drawing room or a dancing master or a caterer or a fold of drapery may with his big soul and hard hand and awkward salutation exercise the grace, while one born under richest upholstery and educated in foreign schools, and bothered to know which of ten garments he will take from a royal wardrobe, may be as barren of the spirit of courtesy as the great Sahara desert is of green meadows and tossing fountains.

Christian courtesy is born in the heart by the power of the Holy Ghost, who has transformed and illumined and glorified one's nature. Mark you, I am speaking of the highest kind of courtesy, which is Christian courtesy. Something like it—ordinary politeness—may grow up with us under the direction of intelligent and watchful parentage, but I am not speaking of that which is merely agreeableness of conversation and behavior. All that may be a matter of tutelage and fine surrounding and show itself in lifting the hat to passersby and in a graceful way of asking about your health and sending the right kind of acceptance when you can go and the right kind of regrets when you cannot go and understanding all the laws of preference at table and parlor door, all of which is well. I am speaking of a principle of courtesy so implanted in one's nature that his suavity of conversation and manner shall be the outburst of what he feels for the happiness and welfare of others, a principle that will work in the next world as well as in this and will be as appropriate in the mansions of heaven as in earthly dwelling places.

## Undesirable People.

Now, you know as well as I do that

some of the most undesirable people have been seeming incarnations of courtesy. In our early American history there arose a man of wonderful talent, an impersonation of all that can charm drawing rooms and cultivated circles. Aged men who knew him in their youth have told me that he was the most irresistible man they ever met, his voice silvery, his smile bewitching, his glove immaculate, his eye piercing, his high forehead wreathed in curls, his attire a fascination. He became vice president of the United States and within one vote of being president. Men threw away their fortunes to help him in his political aspirations and to forward him in a conspiracy to overthrow the government of the United States, he trying to do in America what Napoleon at that very time was trying to do in Europe—establish a throne for himself. But he was immoral and corrupt. He was the serpent that wound its way into many a domestic paradise. He shot to death one of the greatest of Americans—Alexander Hamilton. The world found out long before he left it that the offender I speak of was an embodiment of dissoluteness and base ambition. He was the best illustration that I know of of the fact that a man may have the appearance of courtesy while within he is all wrong.

Absalom, a Bible character, was a specimen of a man of polish outside and of rottenness inside. Beautiful, brilliant and with such wealth of hair that when it was cut in each December as a matter of pride he had it weighed, and it weighed 200 shekels. He captured all who came near him. But, oh, what a heart he had—full of treachery and unfaithful spirit and baseness! He was as bad as he was alluring and charming.

In the famous Athenian Alcibiades history discourses of the same splendor of manner covering utter depravity. Noble pedigree, transcendent abilities, radiant personality, eloquent tongue, triumphant warrior, victor at Olympic games, but a debauchee and an impersonation of all the vices. Alas, that all up and down history and clear on into our day there are so many of what Christ called "wolves in sheep's clothing"—"whitewashed sepulchers, full of dead men's bones and all uncleanness!" Gilded abominations, walking lazaretos, attired in vermilion and gold. Perdition hanging out the banners of heaven. As far as possible are they removed from all genuine courtesy.

## Heart Courtesy.

I like what John Wesley said to a man when their carriages met on the road. The ruffian, knowing Mr. Wesley and disliking him, did not turn out, but kept the middle of the road. Mr. Wesley cheerfully gave the man all the road, himself riding into the ditch. As they passed each other the ruffian said, "I never turn out for fools," and Mr. Wesley said, "I always do." I like the reproof which a Chinaman in San Francisco gave an American. The American pushed him off the sidewalk until he fell into the mud. The Chinaman on rising began to brush off the mud and said to the American: "You Christian; me heathen. Goodby." A stranger entered a church in one of the cities and was allowed to stand a long while, although there was plenty of room. No one offered a seat. The stranger after awhile said to one of the brethren, "What church is this?" The answer was, "Christ's church, sir." "Is he in?" said the stranger. The officer of the church understood what was meant and gave him a seat. We want more courtesy in the churches, more courtesy in places of business, more courtesy in our homes.

But heart courtesy must precede hand and head and foot courtesy. Cultivation of it should begin in the father's house. You often notice that brothers and sisters are often gruff and snappy and say things and do things that they would not have the outside world know about. Rough things are sometimes said in households which ought never to be said at all—teasing and recrimination and faultfinding and harsh criticisms, which will have their echo thirty and forty and fifty years afterward. In the sleet driven by that east wind no sweet flowers of kindness and gentility will grow. Let children hear their parents picking at each other, and those children will be found picking at each other, and far down the road of life will be seen the same disposition to pick at others. Better than this habit of picking at children, which so many parents indulge in, would be one good, healthy application of the rod. Better a shower that lasts a few minutes than the cold drizzle of many days. We never get over our first home, however many homes we may have afterward.

## Cultivate Christian Grace.

Let us all cultivate this grace of Christian courtesy by indulging in the habit of praise instead of the habit of blame. There are evils in the world that we must denounce, and there are men and women who ought to be chastised, but never let us allow the opportunity of applauding good deeds pass unimproved. The old theory was that you must never praise people lest we make them vain. No danger of that. Before any of us get through with life we will have enough mean and ignoble and depreciating and lying things said about us to keep us humble. God approvingly recognizes a system of rewards as well as of punishments.

When you hear a good sermon, stop after the benediction and tell the pastor, though you never saw him before that day, "Your sermon did me good." When a mechanic does a good piece of work, tell him it is well done. When a physician brings you out of a perilous illness, stop him in the street and say, "Doctor, you saved my life." When you hear of a business man in some heavy stress of financial weather helping frailer craft into the harbor, go into his counting room and say, "I hear you have been helping your fellow business man to outlive the tempest of a panic, and I came in to thank you for the good advice you gave and to let you know that all good citizens appreciate what you have been doing." Go down the street tomorrow and thank somebody. There are hundreds of people who never get thanked at all. Plenty of severe criticism, plenty of faultfinding, plenty of misinterpretation, plenty of depreciation, but as to gratitude—that is a market in which the supply does not equal the demand.

In the cultivation of this habit of Christian courtesy let us abstain from joining in the work of defamation. Every little while society takes after a man, and it must have a victim. If you had a roll of all the public men of this generation or of any generation who have been denounced and despoiled of their good name, it would take you a long while to call the roll. It is a bad streak in human nature that there are so many who prefer to believe evil instead of good concerning any one under discussion. If a good motive and a bad motive have been possible in the case in hand, one man will believe the conduct was inspired by a good motive, and ten men will believe it was inspired by a bad motive. The more faults a man has of his own the more willing is he to ascribe faults

to others.

## Speak Well of One Another.

What a curse of cynics and pessimists afflicts our time, afflicts all time! There are those who praise no one until he is dead. Now that he is clear under a round and a heavy stone is on top of him there is no possibility of his ever coming up again as a rival. Some of the epitaphs on tombstones are so fulsome that on resurrection day a man rising may, if he reads the epitaph, for the moment think he got in to the wrong grave. Speak well of one another, and if you find yourself circles disposed to slander and abuse be for the time as dumb as the sphinx which, though only a few yards away from the overshadowing pyramid of Egypt, has not with its lips of stone spoken one word in thousands of years.

There are two sides to every man's character—a good side and an evil side. The good see only the good and the evil only the evil, and the probability is that a medium opinion is the right opinion. Most of the people whom I know are doing about as well as they can under the circumstances. When I see people who are worse than I am, I conclude that if I had the same bad influences around me all my life that they have had I would probably have been worse than they now are. The work of reform is the most important work, but many of the reformers, dwelling on one evil, see nothing but evil, and they get so used to anathema they forget the usefulness once in awhile of a benediction. They get so accustomed to execrating public men that they do not realize that never since John Hancock in boldest chirography signed the Declaration of Independence, never since Columbus picked up the floating land flowers that showed him he was coming near some new country, have there been so many noble and splendid and Christian men in high places in this country as now. You could go into the president's cabinet or the United States senate or the house of representatives in this city and find plenty of men capable of holding an old fashioned Methodist prayer meeting, plenty of senators and representatives and cabinet officers to start the tune and kneel with the penitents at the altar. In all these places there are men who could, without looking at the book, recite the sublime words, as did Gladstone during vacation at Hawarden, "I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ," and from the senate and house of representatives and the presidential cabinet and from the surrounding offices and committee rooms, if they could hear, would come many voices responding "Amen and amen!"

## "If You Please."

Christian courtesy I especially commend to those who have subordinates. Almost every person has some one under him. How do you treat that clerk, that servant, that assistant, that employee? Do you accost him in brusque terms and roughly command him to do that which you might kindly ask him to do? The last words that the Duke of Wellington uttered were, "If you please." That conqueror in what was in some respects the greatest battle ever fought in his last hours, asked by his servant if he would take some tea, replied, "If you please," his last words an expression of courtesy. Beautiful characteristic in any class. The day laborers in Sweden, passing each other, take off their hats in reverence. There is no excuse for boorishness in any circle. As complete a gentleman as ever lived was the man who was unhorsed on the road to Damascus and beheaded

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Naples.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY.

District Passenger Agent.

920 east Main street.

Richmond, Va.

S. H. HARDWICK,

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General Manager,

Washington, D. C.

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Designs sent free to any address, on application, if age of deceased and some hint as to price given. Work delivered at any depth, and entire satisfaction guaranteed.

## SEABOARD AIR LINE.

"CAPITAL CITY ROUTE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
1:05 A. M.	9:40 A. M.—Lv. Columbia.
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
Z. P. SMITH, District Pass. Agent.  
Phone 405. 1006 E. Main Street.

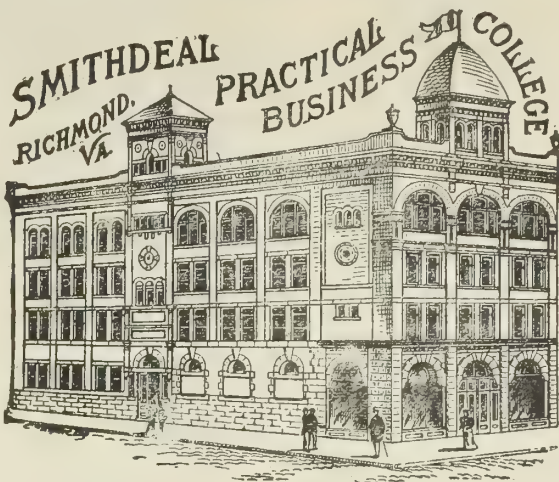
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THIS COLLEGE IS NOW LOCATED IN ITS OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.  
I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same. When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.  
WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:  
"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We Teach—  
Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address  
G. M. SMITHDEAL, President.

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to write for our confidential letter before applying for patent; it may be worth money. We promptly obtain U. S. and Foreign

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D. R. L. C. TUCKER,

SURGEON DENTIST.



## PETERSBURG LETTER.

(Continued from page five.)

Meeting one of our busy pastors, the talk soon drifted to more recent things, but I felt amply repaid for the remiscient mood that had gotten hold of me.

I have had some lessons taught from an unexpected quarter, and although my teacher was a plain, humble colored man, I feel that they were impressively taught. Not far from our home a blind and deaf colored man lives, who, wonderful to relate, makes his way along the streets and works a garden and saws wood to make a living. His knowledge under these unfortunate conditions surrounding him of places, streets, etc., is wonderful. His sense of touch is very keen, and he can tell money and other articles given him with wonderful facility. A kind neighbor often gives him his breakfast, and with the sense of touch he can tell the nature of food given him. Some time last winter he had a narrow escape from death by fire, which destroyed the house he occupied alone. Not able to see or to hear, he felt the heat from the flames, and safely made his exit from the burning building. The lessons that this poor, humble man taught me were—first, that of gratitude to God for possession of unimpaired faculties, etc.; second, resignation to my lot in life, which is so much better than I deserve; thirdly, an inspiration to battle with difficulties and obstacles in life which to all diligent and faithful workers gives never-failing rewards. How much of the beautiful do we see in life, and how much of the helpful in life do we hear, and yet so many of us grumble and complain and see only the dark side.

The hardest lot in life has its bright side. The loving, Heavenly Parent has been kind and gracious; let us not forget to make him return of our praise, our love, and our service.

I may be already prolix in rambling screed, but I must say before closing that the outlook for the Lord's cause hereabouts is encouraging. Our pastors have been earnestly at work. God's blessing has and is resting upon their labors. There is not as much noise and demonstration accompanying our revival meetings, perhaps, as the past witnessed, but we believe that a better, more intelligent, more progressive type of conversions are constantly taking place, and Petersburg, we believe, has been favored along these lines this year. So mote it be. E. P. P.

Petersburg, Va., April 13, 1902.

P. S.—Since writing the above I see that a Conference was held here in 1788, and this session may have been in the old house on Hickory street.

P.

Bealton, Va., April 21, 1902

Mr. Editor:

Dear Sir,—May I, through the columns of your paper, tell your readers how I protected my grapes and sweet corn last year from worms and made perfect fruit, while my neighbors' were very bad? I used a device called a "moth-catcher," having a central light to attract insects, millers, moths, and bugs, having bumpers to knock the insects down as they attempt to fly

around the light, and a pan below to catch and kill those that fall in a little coal oil on the surface of the water. I tried one morning after a calm dark night to count the little pests I had caught in one trap. After counting for a long time I found I had about 1,400 insects. By killing these parents of the worms before they lay the eggs, I had a nice lot of grapes, while my neighbors had no good ones at all. These traps also protected my cabbage and tomatoes, and also a row of sweet corn. I would not be without them another year, and I can recommend them to my brother farmers and gardeners as the best means of preserving their crops from insects.

Respectfully,

STEPHEN ROGERS, Agent.

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FROM BROTHER KILBY.

Well, well, my unknown brother, John of Kent, has popped up, and is so eager for a fray that he could not even wait until I had finished what I had to say. Why didn't you wait, Bro. John, for you might have found something else to kick about without straining yourself so much. Your position is so anomalous that I am almost undecided whether you are in earnest or are poking fun at me.

I have heard that we have among us some High Churchmen, who think it a moral sin to criticise ministers, or the powers that be, but it was left for Bro. John to discover that a man violates the Discipline if he should criticise or even mention outside anything that occurs at Methodist revivals. He should take out letters patent at once; there won't be any difficulty in the way, for there is nothing like it in the patent office. I wish hereby to caution all laymen, if they value their membership in the Methodist Church, not under any circumstances to mention or criticise in a friendly way anything that they may have seen or heard at revivals. My, my, where has Bro. John been all this time that he has not arrested the characters of the brethren who have been writing about revivals and about the war claim, etc.

Bro. John is very mandatory, and even dramatic. Note this: "I cite you before the tribunal of the Church to answer to the charge of violating one of the rules of the Church." All right, Bro. John, come when you are ready to the proper place with the specifications you have drawn up, and I promise you a parrot and monkey time. You hope it will not become necessary for you to comment on the specifications. Why, bless your soul, pitch right in and comment all you please. This is a free country, and I don't care a snap of my finger whether or not you agree with me in a single particular. I have my opinion, and you have a perfect right to yours, but don't order me around, if you please, until you have proven your right to do so.

You ask me please to rise and explain myself. Well, I can't comply with your request, for I must mournfully confess that I haven't the ability to make myself plainer. If you can't understand what I have written, I am sorry for you, but I am not in any way responsible for your obtuseness. Now, please don't pull the Discipline out on

me, for I assure you there is nothing in it that makes me responsible for your lack of understanding. Bro. John tacks on an N. B., and says the Editor has his name. Wonder what the Editor will do with it? I don't want it. Perhaps he had better send it back.

It is evident that Bro. John has entirely missed the intent and spirit of my articles. I had no other desire than to do good, and before writing I mentioned my purpose to two ministers, and both of them said, go ahead, as they saw no impropriety in so doing. I talked over the matter fully with one of them, whose opinion I value highly, and outlined my first article. He said it was all right, and he wished that more laymen would talk out and tell the preachers just how they feel on subjects of interest to the Church, and frankly admitted that laymen could often give valuable pointers to the preachers, and that he personally always appreciated it when laymen had suggestions to make to him, etc. So I went ahead with the kindest of feelings and with nothing but love in my heart for all of our ministers, and yet Bro. John got excited, and while his pupils were dilated he made a wonderful discovery, which isn't going to pan out well. A few days after my first article appeared, I received a postal from a minister in the Virginia Conference, which reads as follows:

"Dear Bro. Clay,—I have read your recent letter in the Recorder, and feel like telling you I like it; well, you struck the nail flat. Do it again."

Now, here is another chance, Bro. John, for you to distinguish yourself by drawing the Discipline on this minister for endorsing what I said.

As far as I know now, this will be all I will have to say to Bro. John.

L. CLAY KILBY.

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The American Illustrated Methodist Magazine for June opens with an article on French Canada, entitled "New France on the St. Lawrence," by Jacques d'Ayres. The frontispiece of the issue gives a view of the grand falls of Montmorency, near Quebec, near which lived the Duke of Kent, Queen Victoria's father, when he was commander-in-chief of the British forces in America. The article, while not neglecting the picturesque, is up to date, and makes use of the most recent contributions by Canadian authors to our knowledge of the province of Quebec.

The Famous Hymn Writers Series is represented by Frederick W. Faber, who wrote "There's a Wideness in God's Mercy," "Hark, Hark, My Soul, Angelic Songs are Swelling," and so many other justly popular hymns.

Published monthly by the Methodist Magazine Publishing Co., St. Louis, Mo.

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ONE MINUTE LATE.—It makes no difference whether you were one minute or one hour late, if you missed the train. Better get there on time. Colds lead to coughs, coughs to pneumonia and consumption; therefore, it is all important to check a cold before it reaches the lungs. Perry Davis' Painkiller will positively break a cold inside of twenty-four hours. There is but one Painkiller, Perry Davis'.

## RELIGIOUS NEWS.

(Continued from Page 9.)

in the morning, and preached again at night.

The Rev. H. R. Smith had a very pleasant day at Oaklette and Bethel.

The Rev. Ernest Stevens reported some additions to the Sunday school at Wright Memorial. He preached to a good congregation and a fairly good congregation at night. The Sacrament was administered, and one was received on profession of faith.

The Rev. W. P. Jordan preached at the Park Place Sunday school in the morning.

The Rev. C. L. Bane had a busy day at Cumberland Street. He attended the Sunday school, preached to fine audiences morning and night, and attended the Epworth League in the afternoon. One was received by certificate.

The Rev. W. T. Green reported some additions to the Sunday school at Central. He preached morning and night, and at Cottage Place in the afternoon. Three were received by certificate.

At Trinity the pastor, the Rev. George Wesley Jones, conducted the usual services. The Rev. W. Asbury Christian did likewise at Memorial.

The Rev. J. K. Jolliff had a splendid Sunday school and good congregations at Queen Street.

At Lambert's Point there was a good Sunday school and the pastor, the Rev. C. H. McGhee, conducted the usual services.

The Rev. W. R. Proctor had a good day at McKendree. Children's Day was observed at the mission Sunday school in the afternoon.

The Rev. C. W. Cain preached at Wright Memorial in the morning, and administered the Sacrament. The Sunday school was the largest in the history of the church, 378 being present.

The Rev. D. T. Merritt reported six new scholars added to the Sunday school at Port Norfolk. A profitable missionary programme was rendered in the school. Children's Day exercises were rendered.

The Rev. Mr. Watson, evangelist, gave an account of the meetings which he has recently held.

The roll-call being completed, by request, the Rev. G. H. Lambeth offered some resolutions, requesting the continuance of the quarterly temperance lesson in the International Sunday School Lesson system, which was adopted.

Mrs. M. C. Faville, president of the Woman's Home Mission Society, appeared before the meeting and spoke in reference to mission work in the city.

The session then adjourned.—Landmark.

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Love's secret is to be always doing things for God, and not to mind because they are such very little ones.—F. W. Faber.

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Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—Canon Farrar.



## GOODSCHOOLS IN GOOD WEATHER

Every county superintendent and every member of a county or district school board in the mountains and hill country of the South should know of the work of Supt. S. F. Venable, of Buncombe county, N. C. In this county, as in so many others, the public schools had for years been taught in the late fall and winter, when the weather is bad and the little children cannot attend without exposure and danger to health. Two summers ago Supt. Venable worked out a plan for what he calls "duplicate graded schools," and induced a number of the districts to give it a trial.

The children were classified in eight grades, each grade representing the work of a school year. About the first of June the schools were opened for children of the first, second, third and fourth grades, which included all the children from six to ten years old, and the records show that the average attendance daily of the children of these four grades was as large as the average daily attendance of all children of all grades the year before. After four months, children of the higher grades were admitted. In some instances the first, second and third grades were discontinued; in others additional teachers were employed and children of all grades were taught the next four months. In other cases smaller schools were combined in central schools.

So satisfactory were the results that the majority of the schools in this county have now adopted the plan. The attendance of the small children, on account of good weather in the summer and fall, has doubled, and some of the teachers reported last summer that every child in their district from six to ten years old was in school. The progress made by the children was surprising to the parents and children, and was made possible because of the few grades to be taught. These schools will run from eight to nine months this year. The plan is economical, and has many advantages, which make it worthy of careful consideration.

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Though our bread does not fall from heavens as did the manna of old, it does come from that same inexhaustible storehouse.

## DAILY SERVICE VIA THE POPULAR YORK RIVER ROUTE BETWEEN RICHMOND AND BALTIMORE, EFFECTIVE MAY 12, 1902.

Leave Richmond daily, except Sunday, 4:30 P. M.; West Point, 5:50 P. M. Arrive Baltimore 8:30 A. M. One night on the beautiful York river and Chesapeake bay. Refreshed by the bracing salt air, you arrive in Baltimore at a convenient hour in the morning. This route is famous for its good service, elegant meals, polite attention, etc. The morning train from Charlotte, Greensboro, Danville, Durham, Oxford, Clarksville, Chase City, etc., arriving Richmond 3:25 P. M., makes direct connection with this route in same station at Richmond, and at Baltimore connection is made for Philadelphia, New York, and all Eastern and Northern points, including Atlantic City and all Eastern resorts. Low rate excursion tickets are on sale daily at Richmond to Baltimore, Philadelphia

and New York. This is the favorite of all short water trips.

## GO TO BEACH PARK, WEST POINT EXCURSION AND PICNIC GROUNDS.

Only thirty-nine miles, one hour's ride from Richmond, via Southern Railway.

A great many excursions have already been booked for "Beach Park" for June and July. The various attractions and improvements at this popular resort gives it more prominence each season. The close proximity to Richmond, and the unlimited supply of the most wholesome artesian water, together with many other natural advantages, places it second to none as a pleasure and health resort for Richmond people.

King William pier, a substantial structure, extending 689 feet in length and 25 feet wide over the York river, with waterproof roofing as a protection from sun and rain, adds considerably to the beauty and convenience for picnic and other outing parties.

In addition to the new Beach Park Hotel, now being erected, you will find other hotels and many nice boarding houses, furnishing cheap rates and good, first-class accommodations.

The principal attractions are such as fine fishing, boating, sailing, merry-go-round, shooting galleries, steam and naphtha launches, a large dancing pavilion, with a band of music, day and night, several wells of fine artesian water on the grounds, and various other attractions to suit the older people, as well as the little ones.

For any other information apply at or write to the Southern Railway office, No. 920 E. Main street, Richmond, Va.

Commencing May 25th, additional passenger train service will be operated over Norfolk and Western Railway as follows:

Leave Roanoke 7 A. M., Lynchburg 8:45 A. M., arrive Petersburg 1 P. M., arrive Richmond 1:50 P. M.; leave Richmond 1:15 P. M., Petersburg 2 P. M., Lynchburg 6:15 P. M., arrive Roanoke 8 P. M.

Leave Lynchburg 7:20 A. M., arrive Roanoke 9:05 A. M., arrive East Radford 10:45 A. M., arrive Bristol 2:50 P. M.

Leave Bristol 2:05 P. M., arrive East Radford 6:05 P. M., arrive Roanoke 7:55 P. M., arrive Lynchburg 9:50 P. M. Close connection at East Radford to and from Bluefield, Norton, Welch and intermediate points.

Leave Roanoke 8 P. M., arrive Hagerstown 4:15 A. M. Returning, leave Hagerstown 1:20 A. M., arrive Roanoke 9:05 A. M., connecting to and from Harrisburg, Philadelphia, New York and interior Pennsylvania points. Pullman sleeping cars Philadelphia and Welch, W. Va.

Leave Roanoke 9:15 A. M., arrive Winston-Salem 2 P. M., arrive Charlotte, N. C., 6 P. M. Returning, leave Charlotte 11:10 A. M., leave Winston-Salem 2:55 P. M., arrive Roanoke 7:40 P. M. Trains runs solid between Roanoke and Charlotte.

See regular schedule advertisement for further information.

W. B. BEVILL,  
General Passenger Agent.

## THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.

## ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION CHATTANOOGA, TENN., JULY 1-4, 1902.

One fare for the round trip, plus \$2 membership fee. Tickets on sale June 27th to July 1st, inclusive, with return limit July 6, 1902, except by depositing tickets and upon payment of 50 cents an extension to September 10th may be obtained.

## SOUTHERN STUDENT CONFERENCE OF Y. M. C. A., JUNE 14-23; ANNUAL CONFERENCE OF Y. W. C. A., JUNE 13-23, 1902, ASHEVILLE, N. C.

One fare for the round trip from all points to Asheville, N. C., and return. Tickets on sale June 13th-14th, with return limit June 25th.

## SUMMER SCHOOL, KNOXVILLE, TENN., JUNE 19TH-JULY 30TH, 1902.

One fare for the round trip from all points to Knoxville and return. Tickets on sale June 16th, 17th, and 18th, 28th, 29th, and 30th, and July 11th, 12th, and 13th, with return limit August 15th.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.

## DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.

## FOR OVER SIXTY YEARS.

## An Old and Well-Tried Remedy.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over SIXTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for MRS. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER KIND. Twenty-five Cents a Bottle.

## FURNITURE

IT WILL PAY YOU WHEN IN Blackstone to call at our nicely

## FITTED-UP STORE

where you will find everything kept in a

## FIRST-CLASS, UP-TO-DATE FURNITURE STORE.

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DEALERS IN—

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## Fine Footwear.

Leave your Laundry with us; we are Agents for the Model Steam Laundry, of Petersburg.

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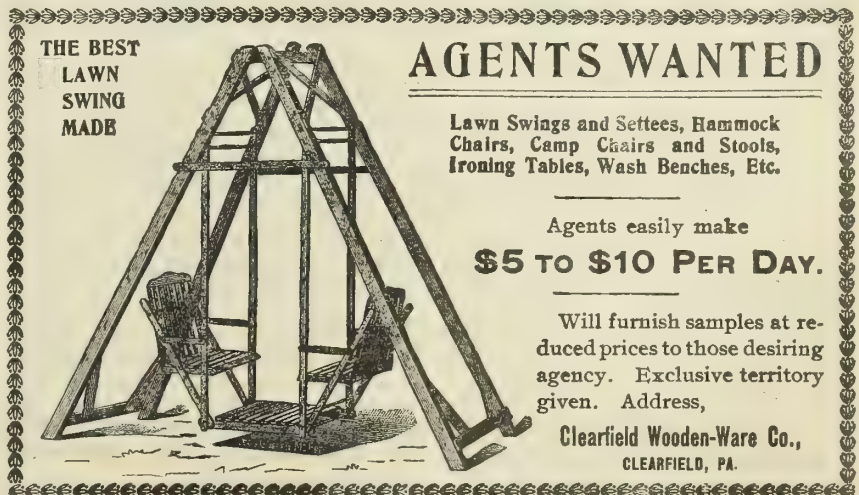
Lawn Swings and Settees, Hammock Chairs, Camp Chairs and Stools, Ironing Tables, Wash Benches, Etc.

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(Continued from page 10.)

on the road to Ostia—Paul, the apostle I know that he might be so characterized by the way he apologized to Annas, the high priest. I know it from the way he complimented Felix as a judge and from the way he greets the king. "I thank myself, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews, especially because I know thee to be expert in all customs and questions which are among the Jews." I know that Paul was a gentleman from the way he opened his sermon on Mars hill, not insulting his audience, as King James' translation implies, but saying, "Ye men of Athens, I perceive that in all things ye are very devout." I know he was a gentleman from the fact that when he, with others of a shipwreck, on the island of Melita visited the governor of the island he was most impressed with the courtesy shown them and reported that visit in these words: "In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously." And then see those words of advice which he gives: "Bear ye one another's burdens;" "In honor preferring one another;" "Honor all men."

What a mighty means of usefulness is courtesy! The lack of it brings to many a dead failure, while before those who possess it in large quantity all the doors of opportunity are open. You can tell that urbanity does not come from study of books of etiquette, although such books have their use, but from a mind full of thoughtfulness for others and a heart in sympathy with the conditions of others. If those conditions be prosperous, a gladness for the success, or if the conditions be depressing, a sorrow for the unfavorable circumstances. Ah, this world needs lighting up! To those of us who are prosperous it is no credit that we are in a state of good cheer, but in the lives of ninety-nine out of a hundred there is a pathetic side, a taking off, a deficit, an anxiety, a trouble. By a genial look, by a kind word, by a helpful action, we may lift a little of the burden and partly clear the way for the stumbling foot. Oh, what a glorious art it is to say the right word in the right way at the right time!

How reprehensible the behavior of those who pride themselves on the opposite quality and have a genius for saying disagreeable things, using sarcasm and retort not for lawful purposes, but to sting and humiliate and hurt! "Didn't I take him down?" "Didn't I make him wince?" "Didn't I give it to him?" That is the spirit of the devil, while the opposite is the spirit of Christ.

#### Make Others Happy.

Alexander the Great won the love of his soldiers on foot by calling them fellow footmen. Rehoboam lost the ten tribes through his discourtesy. More thoughtfulness for others—let us all cultivate it. That spirit was well illustrated when the Birkenhead was wrecked on the rocks and all knew she must go down. Many soldiers were on board. The drum sounded, and the soldiers fell into line. The women and children were got off in the boats. Then the commander of the ship said, "Let all those who can swim strike out for the boats." "No," said Captain Wight of the Ninety-first highlanders; "if you do that, you will sink the boats in which the women and children are." The brave men kept to their post, and just as the ship was about to make its last plunge they fired a salute to those in the boats. What sinking of self in thoughtfulness for others!

Many years ago two men entered the

largest locomotive workshops in Philadelphia. They were treated in a very indifferent way and were allowed to depart without any show of courtesy. They went into other shops, and no especial attention was given them. After awhile the two men entered a smaller shop, and the overseer took great pains in showing them everything and how they wrought and on what plan the shops were run. The two visitors were agents of the czar of Russia, and those shops were transferred to St. Petersburg, and that polite man that bestowed such attention was called to build the locomotives for all the railroads of Russia and had fortune after fortune roll in upon him. Courtesy is a mighty force in temporal things as well as in spiritual things.

Let us start each year, each month, each day, with the question, What can I do to make others happy? On our way to office or store or shop or railroad let us be alert for heaven descended opportunities.

#### What the World Needs.

The time must come when the world will acknowledge international courtesy. Now courtesy between nations is chiefly made of rhetorical greeting, but as soon as there is a difference of interest their ministers plenipotentiary are called home, and the guns of the forts are put in position, and the army and navy get ready. Why not a courtesy between nations that will defer to each other and surrender a little rather than have prolonged acrimony, ending in great slaughter? Room for all nations of the earth and all styles of government. What the world wants is less armament and more courtesy, less of the spirit of destruction and more of the spirit of amity. This century has opened with too many armies in the field and too many men-of-war on the ocean. Before the century closes may the last cavalry horse be hitched to the plow and the last warship become a merchantman.

There is nothing worthy in the thought that the earth will get too crowded with population if vast multitudes are not destroyed by war. When our old world is full of inhabitants, it will have fulfilled its mission, and it will be put aside like an old ship turned into a navy yard and dismantled and the world's inhabitants transferred to some other constellation. The angels in the song celebrated this coming international courtesy when in the Bethlehem starlight they chanted, "Good will to men."

#### Divine Grace in the Heart.

If others lack courtesy, that is no reason why you should lack it. Respond to rudeness by utmost affability. Because some one else is a boor is no reason why you should be a boor. But how few show urbanity when badly treated! Human nature says, "An eye for an eye, a tooth for a tooth, retort for retort, slander for slander, maltreatment for maltreatment." But there have been those you and I have known who amid assault and caricature and injustice have maintained the loveliness of blossom week in springtime. Nothing but divine grace in the heart can keep such equilibrium. That is not human nature until it is transformed by supernal influences. To put it on the lowest ground you cannot afford to be revengeful and malignant. Hatred and high indignation are stages of unhealth. They enlarge the spleen; they weaken the nerves; they attack the brain. Rage in a man is one form of apoplexy. Every time you get mad you damage your body and mind and soul, and you have not such a surplus of vigor and energy that you can afford to sacrifice them.

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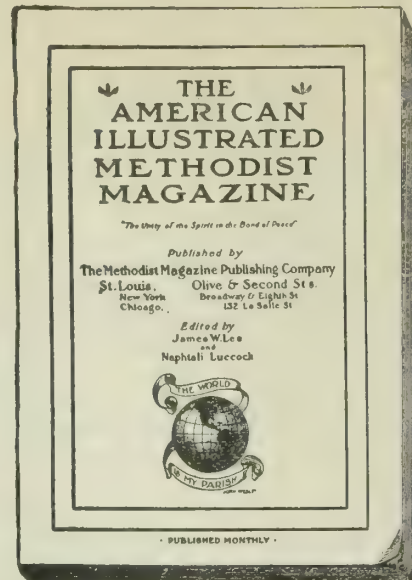
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"It ranks with the best."  
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These Pills are very mild and harmless in their action upon the Liver and Bowels, and where persons are suffering with any Bilious Affections, Headache, especially Sick Headache, Costiveness, Dyspepsia, or any disease of the Liver or Stomach, they should always have a box of them near at hand, and take them by directions found on the box.

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Blackstone Standard	is	\$15.20,	but it actually runs	\$16.54
Alliance	"	15.20,	" " "	17.71
Hard Cash	"	16 70,	" " "	18.96
Bellefonte	"	21.20,	" " "	23.59

This shows that the average excess on the above Brands is \$2.12½ per ton, which is not only greater than any other factory gives you, but is more than we have ever given before.

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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 22

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JUNE 12, 1902.

ONE DOLLAR A YEAR.

*Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.*

## RANDOLPH-MACON COLLEGE.

### COMMENCEMENT PROGRAMME

June 15th—Baccalaureate sermon by  
Rev. J. W. Duffey, D. D., Washington,  
D. C.

June 17th—Meeting of the Board of  
Trustees.

June 18th, 12 M.—Address before the  
Alumni by Hon. S. S. P. Patteson, of  
Richmond, Va.

8 P. M.—Contest for the "Sutherlin  
Prize Medal for Oratory."

June 19th—Commencement Day.

12 M.—Annual address before the  
students by Rev. James Atkins, D. D.,  
Nashville, Tenn. Diplomas conferred.

8 P. M.—Joint celebration of the Lit-  
erary Societies. President, Francis Os-  
good Smith, of Virginia; First Vice-  
president, Vernon Hope Kellam, of Vir-  
ginia; Second Vice-President, Edward  
James Woodhouse, of Virginia.

Orator of Washington Literary So-  
ciety, Eldridge Watts Poindexter, of  
Virginia.

Orator of Franklin Literary Society,  
Lewis Stafford Betty, of Virginia.

Address before the Societies by Rev.  
Edward M. Deems, Ph. D., of New York.

## Editorial.

The issue is given up quite largely  
this week to educational matter.

As a number of delegates to the Gen-  
eral Conference asked the editor to  
send them the Recorder for awhile, a  
number of copies are being sent out  
temporarily.

What is fame? In the published re-  
port of the Richmond District Confer-  
ence proceedings in the Richmond Dis-  
patch, Rev. Asa Driscoll, pastor of our  
15th Street church, Manchester, is put  
down as pastor of the colored Metho-  
dist church, of Petersburg. Verily,  
the secular press takes many and pro-  
fiting privileges with both churches  
and preachers.

## NAPOLEON—IN HANDWRITING.

In another column of the paper it is  
stated that the address of Brother  
Rawlings follows after the sermon of  
Brother Whitley. The editor requested  
Brother Rawlings to let him have the  
manuscript of the address delivered at  
Blackstone, and after some very com-

mendable expressions of modesty as to  
his handwriting, he surrendered it.  
The editor pocketed his prize and took  
it to Richmond with him. After pre-  
paring all the rest of the copy and  
turning it over to the printer, he de-  
cided to run over the manuscript hur-  
riedly and see if there was anything  
out of the ordinary in the matter of  
handwriting. He sat down to do this  
at 7:15 P. M. Nobody was at hand to  
interrupt, except the operator on the  
type-setting machine close at hand.  
The following note, which was left by  
this night operator for the day opera-  
tor tells the tale:

"Mr. Lewis,—Tell Mr. Pace there is

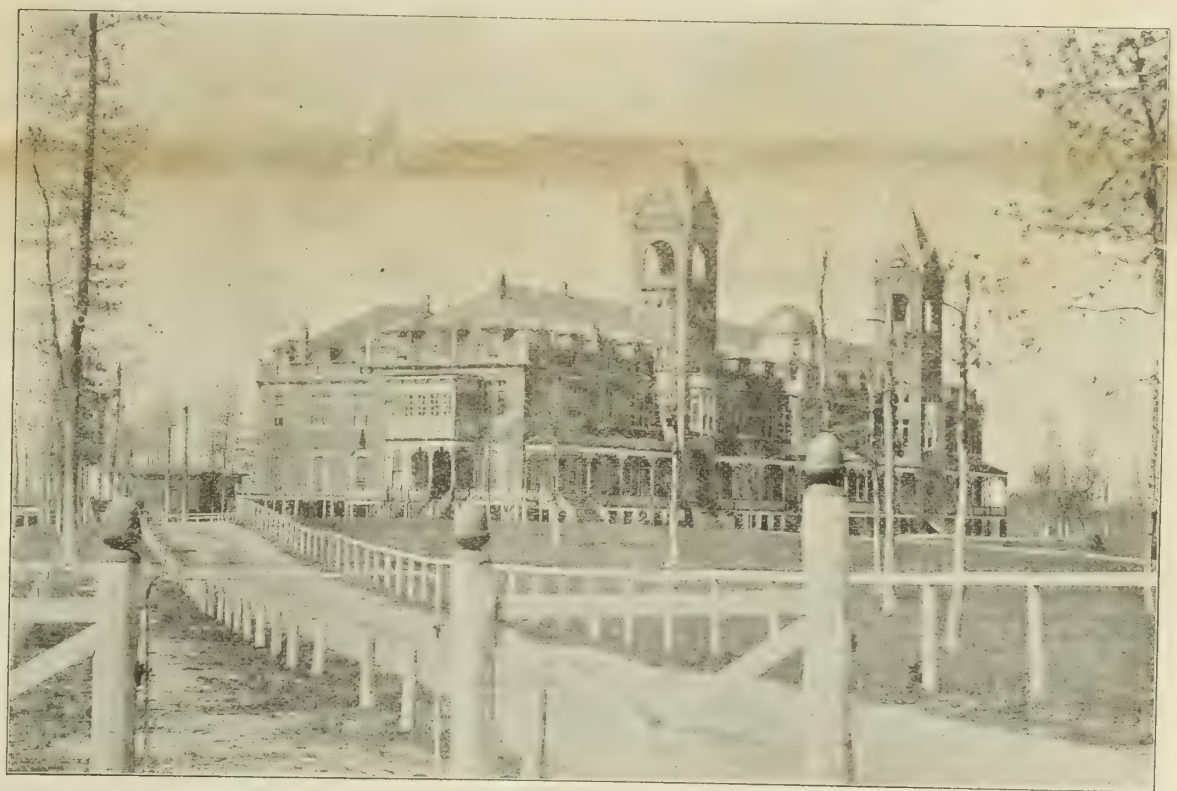
## BLACKSTONE INSTITUTE COM- MENCEMENT.

The 8th commencement exercises of  
the Blackstone Institute were held on  
Sunday, Monday, and Tuesday, June  
8th, 9th, and 10th. All the exercises  
were held in the Institute hall, which  
has been built with special reference  
to public occasions, having a raised  
platform, large enough to seat the en-  
tire school of 275 young ladies, and an  
auditorium of large seating capacity.  
The exercises were more largely at-  
tended by persons from a distance  
than ever before in the history of the  
school, there being at least 150 visitors  
entertained at the Institute, besides

woman? for her price is far above ru-  
bies."

An excellent abstract of the sermon  
is given below. It was strong and  
clear, and the thought was clothed in  
the choice and appropriate language  
which those who know his preaching  
always expect to hear. He preached  
also at night on "That Bible of Yours,"  
a very suggestive and helpful dis-  
course. His work was highly ap-  
preciated by both faculty and students.

On the following morning the final  
concert was given. The programme  
of the entire commencement is given  
below. The music and recitations  
were greatly enjoyed by the audience.



an article on the stone, which I did not  
set. I could not make heads nor tails  
of it. Mr. Cannon stayed here until  
nearly 11 o'clock trying to decipher  
it, but he gave it up for a bad job, and  
left it for me to do, and this I could  
not do. It is awful. D. TUCKER."

Any man who can write English in  
Chinese characters, without ever hav-  
ing studied Chinese, and can then make  
out the meaning of the writing, de-  
serves to be selected as special connec-  
tional interpreter of the meaning of all  
the documents pertaining to a certain  
celebrated "war claim." The whole  
working force of the Recorder—editor,  
publisher, compositor, proof-reader—  
all acknowledge defeat by the Napo-  
leonic chirography of Brother Raw-  
lings.

The large number entertained by the  
citizens of Blackstone. This has al-  
ways been a notable feature of the  
Blackstone commencements, and it is a  
source of much pleasure to the man-  
agement of the Institute that so many  
persons from various parts of the  
State are willing to incur the expense  
and to lose the time in order to be  
present.

The weather was delightful. A re-  
freshing rain had been followed by a  
drop in the mercury, and the great  
lawn was beautiful from the effect of  
the much-needed moisture.

The exercises began with the ser-  
mon. The preacher was Rev. J. T.  
Whitley, of Lynchburg. The text was  
Prov. 31: 10: "Who can find a virtuous

A very delightful feature of the com-  
mencement, and one especially charac-  
teristic of the Blackstone Female In-  
stitute, was the singing of the chorus,  
composed of all the pupils, large and  
small, which, after the thorough train-  
ing of Misses Sterling and Post, sang  
so delightfully, that notwithstanding  
the finished and brilliant work of the  
individual performers, the general de-  
sire of the audience was to hear the  
chorus "once more."

One of the special features of the  
work of the Institute is the opportu-  
nity offered for preparation for teach-  
ing. This department is in charge of  
Misses Nellie V. Powell, A. M., of Ran-  
dolph-Macon Woman's College, and  
Martha P. McGavock, A. B., of Ran-

(Continued on page 4.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

"By no means. Willis has some noble qualities. Why, Freeda, I'm in college now, perhaps, on account of his generosity. That's what plagues me some. That, and—and my promise to Mrs. Preston."

"What did you promise her?"

"Why, I made a general sort of promise to her that I would do all in my power to help Willis. But what can I do in this drink matter when he himself confessed that he had repeatedly broken the promise he had made to his own mother? I don't seem to have any influence over him in this direction. That is what I said to Mrs. Preston."

"Do you think you will have any influence over him now?"

"I don't know. Anyway, he's to blame for all this trouble. He knows he's wrong, and he can't blame me for his own foolishness."

"It seems dreadful, though, Ned, to think of him going to the bad this way and no one doing anything to stop it. Do you know?"—Freeda stopped and looked at her brother very thoughtfully as if she was in doubt about giving him her confidence—"do you know, Ned, if—it is possible some one of the girls might have influence with Mr. Preston. I think I know of one who could help him some."

Edward looked at Freeda anxiously. It was the first time in the conversation that he had given a thought about Willis' feeling for his sister. Was it possible she—

He asked a question cautiously, but at the same time with his usual love of the truth:

"What girl could help him?"

"I think Ida could. In fact, Ned—this is entirely confidential and you must not breathe it to a soul—I am sure Ida thinks a good deal of Mr. Preston. Ever since his return from the Philippines she has admired him. If she should use her influence, she might help him to break off his drinking."

Edward listened in silence. Here was a little complication with a vengeance. For the first time in his life he knew what jealousy meant. It was true he had, ever since his talk with the president, been able to control and even direct his feelings in regard to Miss Seton. But the thought that she might care more for the reckless Willis than for himself, the pang added a touch of bitterness to his love for Willis that he had never known.

He was so disturbed by this feeling that he did not stay much longer with Freeda. In answer to her question as to whether he didn't think Ida could help Willis he replied shortly that he didn't know, and soon went away to brood over this new chapter in his own little tragedy.

Before the end of the day he had found an empty room in one of the other halls and had moved his trunk into it. He secured a few pieces of furniture from a student who was selling out, and very late that night he

went to bed thoroughly unhappy, restless over the whole business, angry with Willis, with Freeda for making the suggestion about Ida and with himself in general for being several kinds of a fool in coming to college at all.

Next morning he felt a little better, and a little ashamed of himself besides. But all through the day he was haunted by the dread of getting a letter from Mrs. Preston. He could not make his action seem quite right in the face of his promise to her. And as the week went by he watched for his mail with increasing nervousness.

But when another Saturday had gone and the letter the truth dawned on him that perhaps Mrs. Preston knew nothing about the affair. Edward had a returning wave of his old liking for Willis come over him as he began to realize that Willis had not written anything to his mother about it and probably never would.

It was at this point that Edward showed the better side of his character, especially in the matter of his truthfulness. He sat down that night and frankly wrote Mrs. Preston a full account of his leaving Willis. He did not attempt in this letter to hide the fact that it was largely on his own account, for the sake of his own peace and quiet, that he had left Willis.

An answer came promptly that week. It was in some particulars exactly what he had anticipated. In other ways parts of the letter surprised him.

It was a matter of great surprise to me—Mrs. Preston wrote—that you had left Willis. He writes me every week, and he said nothing about it in his letter that I received yesterday. I am more grieved and pained than I can tell you. Of course I do not excuse Willis for his conduct. It is what has been breaking my own heart for years now. He knows full well the consequences, and yet he chooses his course. I never told you that his grandfather was a drinking man. He used to boast of his temperance in drinking and said any man was a fool to let the habit get the better of him. He also claimed the liberty, as he called it, to do as he pleased, and on several occasions that I know of he resented attempts to restrain the liquor drinking in his own neighborhood. His son, Willis' father, was born without any taste for liquor, and I think he never touched a drop, but Willis is suffering from the sins of his grandfather. Willis is apparently a victim of the passion that his grandfather indulged in so boastfully and without any apparent personal harm. Oh, when will men learn the terrible truth that what they do or are will be repeated somewhere, some time in the third or fourth generation, and if they don't suffer some one will in the future? It seems to be one of the inexorable laws of God. But what have you done, Mr. Blake? Are you sure you have acted in the best way? Was there no other way for you to do but to leave my son alone? What influence will you have now? Did you plead with him as you might, or did you leave him in anger? Suppose I his mother, had abandoned him after all the

times he has annoyed and disappointed and even ignored me and my prayers. For more than seventy times seven I have forgiven him on my knees before God. That is because I am his mother, while you were only his friend. But did you do all that a friend ought to do? God help me not to be unjust to you. I have tried to realize the position in which you were placed. But if our Father in heaven dealt with us too severely how many of us would ever come into the kingdom? What I fear for Willis now is that he will go down faster. He will become more and more reckless and make his friends more among the fast set than heretofore. If in any way you can still prevent this, I pray God you will do so. I do not know any

other student in college who has any power over him. I have thought to write the president, but I know he is burdened with a great load, and I hesitate. If I have said in this letter things I should not, pardon me. You never can know the heartache of a mother for her firstborn and only son. The Lord bless you and give you success. Your friend,  
LUCILE PRESTON.

Edward reread this letter gravely. The last part of it added to his self accusation. At one time that same evening he was almost on the point of going over to see Willis and talk over matters. But his pride and also his natural obstinacy in keeping at a thing he had once decided upon kept him back. He answered the letter, after a fashion, and said in it that he would serve Willis in any way he could if opportunity offered. All the time he was writing it he felt more or less like a hypocrite. Was this friendship? Had he done all that a friend could do? The questions faced him repeatedly as he tried to go on with his college work and were seldom out of his mind. Along with it all was present that tinge of jealousy and bitterness toward Willis that dated their real beginning from his talk with Freeda.

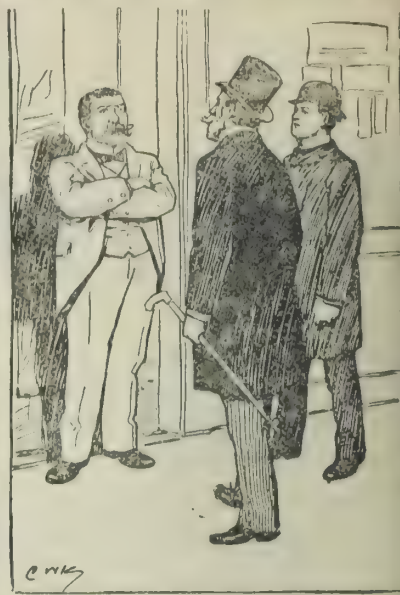
So the winter term went on, rather unsatisfactorily for him. He was discontented from a number of causes and was not getting out of the course what satisfied him. He had a real pride in keeping up his rank in class, however, and in spite of his troubles he managed to retain interest enough in his regular work to do his best.

There was another matter, also, that began to interest him, and, for a time at least, it drew his mind away from thoughts of Willis.

His paper route was in the heart of the city and took him into stores, business offices of lawyers and doctors and into some places that he knew were evil. There was one place, especially, a large room at the top of an office block, that he very soon came to understand was nothing more nor less than a professional gamblers' resort. Generally he simply opened the door and flung the paper in without stopping. He had too many stairs to climb and too big a load of papers to stop anywhere on the route. But occasionally, as men were going in and out, as he came up to the door, instead of throwing the paper down inside where they would step on it, he walked in and put the paper on a table. The proprietor of the place one day asked him to do so every time, as his customers carelessly kicked the paper on the floor if it was thrown down there.

So, after awhile, as Edward fell into the habit of entering the room regularly, he gradually came to understand just what was going on there. There was an ordinance in Raynor that winter against gambling devices; but it appeared to be a dead letter, and there was hardly a pretext of secrecy about the matter of running the machines and the tables. In this particular place the violation of the law was open and bold. Crowds of young men thronged it every night. One evening, when the paper was delayed by an accident and the carriers were all two hours late, Edward noticed when he went in several college men from the fast set, and among them Willis, who was trying one of the new machines recently set up in the establishment.

It was this sight of Willis in this place that really started Edward to think about the iniquity of the whole business. We have spoken of his wholesome horror of the vices of gambling and betting. This horror was inborn in him. With all his faults of self righteousness, his firm love of truth and fairness gave him a real feeling of indignation toward such a vice as gambling, and the sight



"State your business here, you!" he said, of Willis and the thought of what it meant to him gave him sober thoughts on the subject, and he could not drive them away. Mrs. Preston's prediction concerning Willis' more rapid fall smote Edward as he thought of all he owed Willis for the paper route and many other old time kindnesses.

This feeling grew on him until he could not resist the growing conviction that he ought to do something. But he did not know just what to do, and finally, in his perplexity, he went to President Royce and told him about the affair.

The president listened with growing seriousness.

"I had no idea that matters were so bad in Raynor. How many of these gambling places are there on the street?"

"I don't know, sir. Williams, who carries a route on the other side, told me the other day that there were two places in the west block. I know of three smaller places at the end of my route down by the river."

"How many of the students did you see in this one place?"

"I think eight or ten in all. Of course I didn't stay long enough to notice much. But there were at least that many."

"You say that Mr. Preston was among them?"

"Yes, sir," said Edward, with some reluctance.

"Preston has been going down faster than ever lately. I've had to have him in here twice within the last two weeks and warn him. I fear he is in a very bad way. I'm sorry for his mother. Of course I know you have left him. Are you sure that was a right step?"

"No, sir, not altogether," replied Edward in a low voice.

"Well, my boy, we will not discuss that now. The question is what to do about these gambling dens in Raynor. They must be stopped if possible."

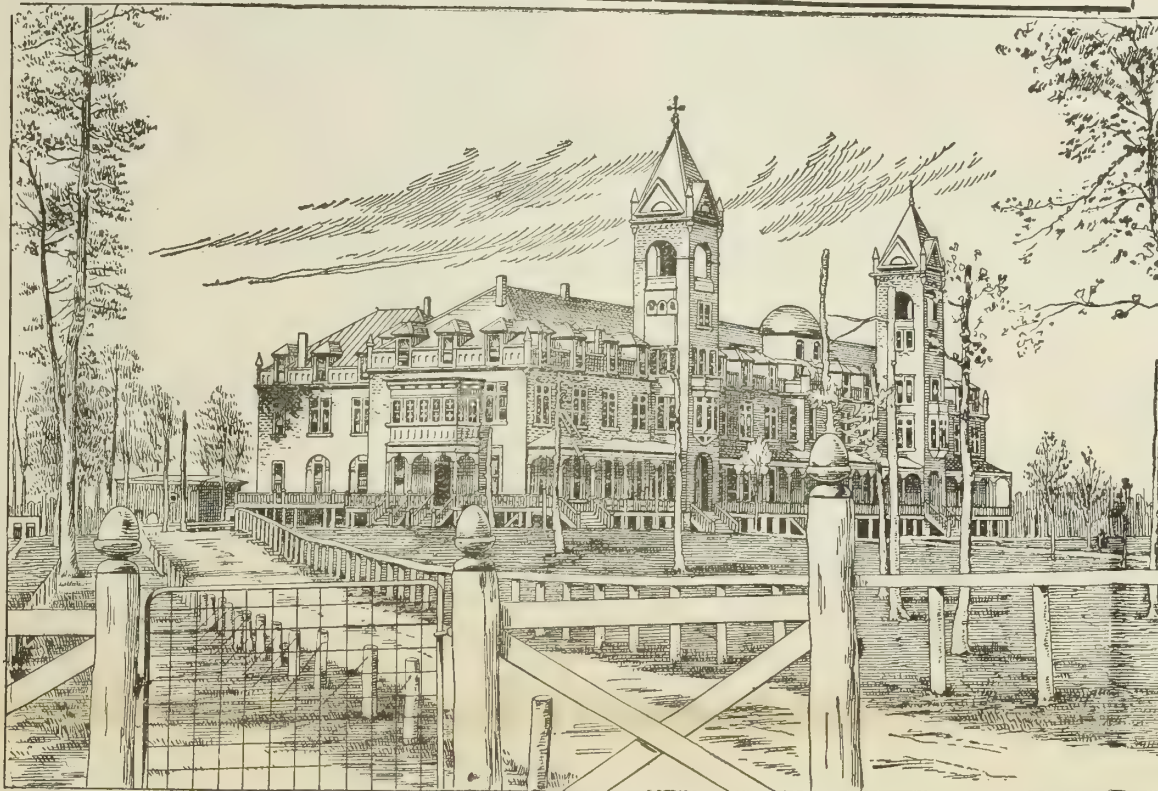
The president was silent a moment. Then he spoke abruptly.

"Are you willing to testify against the place, Blake?"

Instantly Edward confronted the situation and understood what it might mean. In the first place it would mean an enemy on the part of the proprietor. Then rose in his mind the question of spying. He entered the place unchallenged because he was on the paper route. If now he used that advantage to bring testimony against it, the fact when it came out in court, would mean the loss, not only of that one customer for his paper, but probably of several other keepers of disreputable places. He would have the whole crowd of lawbreakers down on him, and would damage his prospects seriously.  
(To be continued.)



## Blackstone Female Institute.



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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## BLACKSTONE FEMALE INSTITUTE.

(Continued from 1st page.)

dolph-Macon Woman's College and Ph. B. of the University of Chicago. (The latter has just completed a two-years' course at Chicago, having been given a furlough for that purpose.) Young ladies desiring to prepare to teach have actual practice in the work, as there is a model school in connection with the theoretical work. Of the thirty graduates of the present session, two-thirds look forward to entering upon the work of teaching.

The annual address was delivered by Rev. E. H. Rawlings, of Portsmouth, Va. The subject of the address was "The Daughter in the Home." Mr. Rawlings is at his best with young people. He feels at home, and his audience are speedily on good terms with him. His theme had the proper sound, and as he proceeded to develop it, it sounded better still, and at the close the large audience manifested its appreciation by the long-continued applause.

The class day exercises were carried out with much enthusiasm. The class of 1902 numbered thirty, being the largest class ever graduated at this Institute. The class officers and honors were as follows:

President, Bessie Fitcher, of Halifax; Vice-President, Della Louise Vaughn, Amelia; Secretary, Annie H. Irby, of Nottoway; Salutatory, Mabel Burton, of Culpeper; History, Frances C. Rogers, of Surry; Prophecy, Lucy Ashby Allen, of Amelia; Recommendations, Della Louise Vaughn, of Amelia; Testament, Mary Florence Rodes, Albemarle; Valedictory, Sallie Macon Garland, Cumberland. English diplomas were conferred upon the following young ladies: Lura Savage Bacon, New Kent; Alice Loleta Boggs, Accomac; Mary Frances Berger, Charlotte; Eloise Borum, Mathews; Annie Benson Compton, Chase City; Bessie Fitcher, Halifax; Mary Robertson Foushee, Norfolk county; Lizzie Eleanor Gillette, Southampton; Julia Lee Irby, Nottoway; Henrietta Aurelia Meredith, Brunswick; Lura Adelaide Phillips, Accomac; Frances C. Rogers, Surry; Clara Lee Sturgis, Brunswick; Belva Lorraine Temple, Brunswick; Margaret Anne Whitehead, Suffolk; Hannah Martin Wilkinson, James City.

Full diplomas were conferred upon the following: Lucy Ashby Allen, Amelia; Edith Burton and Mabel Burton, Culpeper; Nannie Maxey Epes, Nottoway; Sallie Macon Garland, Cumberland; Orlene Hutton, Texas; Emma Pauline Irby, Annie Harrison Irby, and Alice Irby, Nottoway; Hattie Ruth Lewis, Gloucester; Mary Florence Rodes, Albemarle; Alice Saunders Thomas, Nottoway; Della Louise Vaughn, Amelia; Rosa Pearl Wilroy, Nansemond.

Medals were awarded as follows: Music medals—improvement, Mabel Kennedy, Nottoway; Lottie May Bates, Halifax; Anna Seay, Nottoway; Lura Winstead, Northumberland; improvement in Vocal Music, Lucy Garland, Cumberland; proficiency in Vocal Music, Frances Ethel Cottrell, Newport News; proficiency in Instrumental Music, Anna Dupuy, Nottoway.

Medals for General Scholarship: In-

troductory course, Lura Lee Cannon, Nottoway; Junior course, Sadie Wallace, Brunswick; Intermediate course, Iona Edwards, King William, and Margaret McGavock, Wythe.

English Bible Medal, Janie Jackson, Amelia.

General Department Medal, Mary Florence Rodes, Albemarle.

The year which has just closed was the most prosperous in the history of the institution. The total enrollment was 270, of which number 210 were boarding pupils, 35 more boarders than during the preceding year.

Several thousand dollars were expended during the year in adding new and improved equipment to the various departments of the school, and the Board of Trustees authorized a like progressive policy for the coming year.

The programme of commencement exercises and the report of the sermon and address follow:

## COMMENCEMENT PROGRAMME.

June 8th, 9th, and 10th, 1902.

SUNDAY, JUNE 8TH, 11:30 A. M.

1. Opening Chorus, "Creation," Haydn; 2. Hymn 1, "Come Thou, Almighty King;" 3. Prayer; 4. Anthem, "Great is the Lord," J. Lawrence Erb; 5. Scripture Reading; 6. Hymn 144, "My Saviour, My Almighty Friend;" 7. Sermon, Rev. J. T. Whitley, Lynchburg, Va.; 8. Chorus, "There is a Friend in the Home Land Far Away;" 9. Prayer; 10. Hymn 490, "So Let Our Lips and Lives Express;" 11. Benediction.

## FINAL CONCERT.

Monday, June 9th, 11:30 A. M.

1. Chorus, "Welcome Pretty Primroses," Pinsuti-Benbow; 2. Piano Quartette (a, "Choeur Des Filenses du Vaisseau Fantonie," R. Wagner; b, "Song of the Toreador," from Carmen, G. Bizet), Misses Ruth Compton, Ida Jones, Lucie Bowman, Susie Armstrong; 3. Recitation, "A Sisterly Scheme" (H. C. Bunner), Miss Mary Margaret Smith; 4. Piano Duet, "Sonata II., Opus 33" (Anton Diabelli), Misses Mattie Thornton, Florence Deshazo; 5. Vocal Solo, "Daisy Time" (L. Denza), Miss Bessie Fitcher; 6. Chorus (a, "Voice of the Western Wind," b, "Slumber Song") (J. Barnby); 7. Piano Solo, "March" (Godard), Miss Louise Bear; 8. Vocal Trio, "The Lonely Rose" (E. Hermes), Misses Sallie Garland, Sallie Finney, Clara Sturgis; 9. Piano Trio, "Pensionatsfrenden, Walzer, Opus 18" (Wilhelm Kramer), Misses Annie Bell, Gelia Shepard, Annie Irby; 10. Recitation, "The Unsuccessful Plan," Miss Carrie Morris; 11. Duo, "Belisario," Misses Ethel Cottrell, Anna Dupuy; 12. Chorus, "Amorosa Waltz" (A. J. Boex).

## ANNUAL ADDRESS.

Monday, June 9th, 8:30 P. M.

1. "God Bless Our Native Land;" 2. Prayer; 3. Anthem, "Come Holy Spirit" (Warren); 4. Piano Trio, "Bolero Brilliant" (E. Phillier), Misses Cordie Ewing, Addie Kuyk, Iona Edwards; 5. Chorus, "Sweet May" (J. Barnby), vocal class; 6. Address, Rev. R. H. Rawlings, Portsmouth, Va.; 7. Piano Quartette, "Peer Gynt-Suite" (Grieg), Misses B. A. Jones, B. W. Jones, Alma Burton, Mary Bell; 8. Chorus, "Just for To-Day" (H. R. Palmer).

## CLASS DAY.

Tuesday, June 10th, 10:30 A. M.

1. "B. F. I. Song," Rev. J. R. Sturgis; 2. Salutatory, Miss Mabel Burton; 3. Piano Duet (a, "Minuet de Mozart," Schulhoff; b, "Rigandon," Chaminade), Misses Maxey Epes, Edith Burton; 4. "Class History," Miss Frances Rogers; 5. Recitation, "Bobby Shaftoe" (Homer Greene), Miss Henrietta Meredith; 6. Class Prophecy, Miss Ashby Allen; 7. Vocal Solo, "Dear Heart" (Tito Mattie), Miss Clara Sturgis; 8. Testament, Miss Florence Rodes; 9. Recitation, "Thora" (Hjalmar H. Boyesen), Miss Margaret Whitehead; 10. Recommendations, Miss Louise Vaughan; 11. Valedictory, Miss Sallie Garland; 12. Chorus, "Graduates' Farewell;" 13. Delivery of Distinctions, Medals, Diplomas; 14. Chorus, "Brief Life Is Here Our Portion."

## THE DEMAND FOR CAPABLE WOMEN.

(Sermon preached by Rev. J. T. Whitley at Blackstone Female Institute commencement.):

"Who can find a virtuous woman? for her price is far above rubies."—Prov. 31: 10.

In its literary form, the Book of Proverbs is not an orderly treatise by a single author upon a definite theme. It is rather a collection of short sayings and brief poems, composed by a number of authors at various times, and probably in different lands, and dealing with the practical side of human life in the multiform details that it presents.

At the very close of the book the compiler has appended the brief composition of which our text is the opening verse. It is a little poem in the form of an acrostic of twenty-two stanzas, by an unknown author, sketching for us with extraordinary grace of outline and rare beauty of coloring the Hebrew conception of a perfect woman.

The poem opens with the question: "Who can find a virtuous woman?" Let me hasten to say that the word "virtuous" is here used, not in the narrower modern sense of "chaste," but in the older, broader meaning of "strong and brave and full of energy." It would be but a doubtful compliment to say of either Hebrew or Christian matron, "She is chaste," as if there could be any need to say such a thing as that. But it is a compliment of which any woman might well be proud to say of her, "She is strong and valiant and capable."

On the whole, I think this word "capable" expresses quite as fully as any one word can set it forth the meaning of the Hebrew term here employed. And so I invite you to join me in considering this question of capable womanhood.

I.—First, the Characteristics of this Virtuous, or Capable, Woman, as they are set forth in this inspired poem.

1. She is a wife and mother, the mistress of a household. Whatever may be our modern view of the matter, it is certain that the old Biblical conception of the highest type of womanhood was that of a matron rather than a maiden. So in this poem: "The heart of her husband trusteth in her. . . . Her children rise up, and call her blessed. . . . She looketh well to the

ways of her household." . . . This is in harmony with the general tenor of the Scriptures. Eve, the first woman, was a divinely-ordained wife and mother. Mary of Nazareth, the wife of Joseph and mother of Jesus. Paul's advocacy of celibacy was only temporary to meet unusual conditions. For 1 Timothy 5: 14 he says: "I will that the younger women marry, bear children, guide the house," etc. Let us, therefore, exalt wifehood and motherhood. The capable woman in the highest sense is a matron.

2. This capable woman is industrious and thrifty. "She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant ships: she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and their task to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. And so the description goes on to set before us a busy, thrifty housewife. Applied to our modern conditions, the details might require some modification. But the essential features are the same for all ages and lands. The truth here taught is that the model woman is not the indolent, careless one, who rielate, saunters languidly through the day, depending upon others to wait upon her; but the industrious one, who rises betimes, addresses herself with diligence to the duties that confront her, and serves others. Industry and economy are her watchwords.

3. Moreover, this woman is benevolent and religious. She is kind to the poor, and devout toward God. "She spreadeth out her hand to the poor; yea, she reacheth forth her hands to the needy." Though full of business, she is never too busy to relieve the wants of the distressed; and though an adept at economy, she is never close-fisted toward the destitute. And she is thus a friend to the poor, not from worldly policy, but because she is a child of God. "A woman that feareth the Lord," is the brief but pregnant description with which the poet characterizes her. So the virtuous woman is a Christian woman, devout, spiritually minded, a lover of the prayer-meeting, and also one who, like Dorcas, is the friend and helper of those less fortunate than herself. A cold-hearted, undevout, formal, unsympathetic woman may be petted by the world, but she can never wear the crown of glory that God has prepared for the noblest womanhood.

4. Refinement and dignity also characterize this capable woman. Thus she is described here: "She maketh herself coverings (that is, carpets or cushions) of tapestry; her clothing is fine linen and purple." "Strength and honor (or dignity) are her clothing." That is to say, the ideal woman is not coarse and careless, willing to live in dirt with frayed garments and broken furniture. Her industry and thrift are manifested in the simple elegance with which she furnishes her house and attires herself and her family. She does not indulge in petty vanity, nor strut in lofty pride; but she loves to have elegant and beautiful things about her



because she has a beautiful soul. In personal character she is not frivolous, but dignified, and her womanly tenderness is full of strength. The highest type of woman never casts aside her sweet dignity, even in her closest intimacies, nor is she weak and pliable in character.

5. Once more: this capable woman is wise and kind in the use of her tongue. A single verse of this poem sets forth the trait I have mentioned: "She openeth her mouth with wisdom; and the law of kindness is on her tongue" (v. 26). This is the point at which many women—and men also—make the most grievous failure. Their many shining virtues are offset by an unruly habit of speech. Their influence for good is neutralized by a foolish or venomous tongue. The truly capable woman is capable of talking wisdom when instruction is needed; of speaking words of kindly sympathy when comfort is required; and of refraining from speech altogether when "silence is golden." To her husband and children, her domestic servants, her neighbors and friends, and to all who come within her sphere of influence, she is a wise counselor, a kind and sympathetic friend; her tongue a "tree of life."

II.—Now, secondly, consider the Great Demand for this Type of Womanhood.

1. In the text there is a distinct hint that the capable woman is not as plentiful as could be desired. The question, "Who can find" her? does not imply that such a woman is not to be found at all; but it does indicate a scarcity of such women. And the declaration that "her price is far above rubies," indicates not merely the value that proceeds from usefulness, but also the value that is based upon rarity, and is not this true to our experience? All gallantry aside, looking over your circle of acquaintance, how many maidens, or maidens, can you recall who embody all these traits of capable womanhood? How many are at once industrious and thrifty, spiritual and charitable, refined and dignified, wise and kind in speech? You will doubtless find a few; but is not the hint of scarcity justified by facts?

2. Let me call attention to the demand for capable women in the sphere of matrimony. It is significant that some scholars have translated the question of this text thus: "Who will find a virtuous wife?" It is not improbable that this is the real force of the text—that King Lemuel, or whoever wrote this remarkable little poem, meant to express his sense of the supreme value of such a woman as he describes in the tender relationship of marriage. The price of such a wife, in his opinion, was far above rubies.

At all events, the capable woman will never be in demand as a wife. While any a "beauty" or "belle" is left stranded upon the desolate beach of spinsterhood, the woman who is industrious, thrifty, religious, benevolent, refined, dignified, and wise and kind of speech will sooner or later find appreciation with a man who has brains enough to value her and heart warm enough to love her as she deserves to be loved.

3. Again, there is a distinct demand

for such women in our social life. We are accustomed to look upon what is called "society" with too indiscriminating an eye; and we are prone to pronounce it heartless and shallow without reservation. But we should discriminate. No doubt there are social circles in which elegant indolence is valued above industry, and selfish brilliancy is set above devout beneficence, and dash outranks dignity, and wit outshines kindness of speech. But not all society is of this sort. There are circles where the capable woman is regnant; where brains and energy and womanly valor are held at their true worth; where reality is enthroned far above sham and shallowness. And I am glad to believe that this element in our social life is on the increase. More and more society will come to honor the capable woman, and will yield to her guidance up the sunny slopes of knowledge and virtue.

4. Moreover, there is great and increasing demand for capable women in the world of business. Along with the enormous development of manufacture and commerce in these modern times has come a great enlargement of the sphere in which public sentiment allows woman to move. I myself can remember the time when there was scarcely anything in business life open to women except domestic service and primary teaching! But now the sphere of woman's activities has been wonderfully widened. The difficulty is to find capable women to fill the places that are open. Many women, like many men, fail for lack of industry, and for lack of discretion. Many fail because they work under protest, with no enthusiasm and no passion for thoroughness. There will always be demand at high remuneration for the woman who shows industry, intelligence, and conscientious thoroughness in all that she attempts to do.

5. Finally, let me say, this type of capable womanhood is in great demand in the Church of God. It scarcely needs to be said that a very large proportion of the work of the Church is done by women. They are far more numerous than men on the rolls of the church; and, as a rule, they are more devout and faithful in their work. But will anyone affirm that the type of womanly character in our churches is as noble and Christ-like as it ought to be? Are there no indolent, worldly, frivolous women who bear the name of Christ? Are there none who prefer the shallow novel to the Book of God, and to whom the play-house has more attractions than the prayer-meeting? Believe me, after all that women are doing for God and humanity, there is yet abundant room for the capable woman who shall train her children well, set a noble example to the community, win men to the Saviour, and cultivate the multifarious life of the Church.

In concluding these remarks, let me say to every woman, old or young, in this audience: Though it is not an easy task to cultivate the character and do the work here set forth, it is possible to do it, and in the doing of it there is rich reward. There is praise for such a woman coming from lips that are very dear to her. "Her children rise up, and call her blessed; her husband

also, and he praiseth her (saying), 'Many daughters have done virtuously, but thou excellest them all.'" Deep down in her own heart there is a quiet voice that speaks words of commendation which she would not exchange for gold and jewels. And far beyond all mortal praise there is One who looks with joy upon such a character and life, and who says, and ever will say, to you: "Well done, thou good and faithful servant." The capable woman finds her heaven begun on earth, as she lives and works to lift this earth to heaven.

And may I not say just a word to men, the fathers, husbands, brothers, sons, of these women who are aspiring to be and do all that God wills for them? It lies with you to help them to realize their loftiest ideal of capable womanhood. See that you put no obstacle in their way. Let no word of yours discourage them, no act of yours impede their progress. But let not your help be merely negative. See that you understand and appreciate the aspirations that fill their hearts. Render to them in due measure and at the right time the word of praise that they so much prize. And, above all, let the lives of these Christian women who are seeking a wider horizon and a more perfect service in behalf of their Lord stimulate you to a nobler manhood. Thus the capable woman and the capable man shall clasp hands in aspiration and achievement, and the prayer, "Thy kingdom come," shall find its perfect fulfillment.



#### RICHMOND DISTRICT CONFERENCE IN SESSION AT HAMPTON.

Hampton, Va., June 10.—The annual convention of the Richmond District Conference of the Methodist Episcopal Church, South, opened in the First Methodist church here this morning, and will continue until Thursday afternoon. There are about 100 delegates and ministers in attendance, including the representatives of nearly every church in the district.

The opening session was called to order by Rev. Dr. J. Powell Garland, presiding elder of the Richmond District, and was devoted to the transaction of the usual routine business, such as the appointment of committees and the selection of the mode of procedure.

Rev. A. B. Sharpe, of the West End church, of Hampton, was unanimously elected secretary of the Conference, and Rev. R. L. Busby was chosen his assistant.

#### CHURCHES IN FINE CONDITION.

The roll-call of the churches when taken up elicited considerable interest. Presiding Elder Garland stated that the reports showed the spiritual, financial, and general state of the churches in this district to be the best in any Conference that he had ever been connected with. The reports showed that much work is being accomplished in all sections, but especially is this true in the city of Richmond.

The opening sermon of the Conference was delivered by Rev. A. A. Jones, of King and Queen county, who preached a masterly discourse from Lamentations 2: 12.

#### THE ORPHANAGE.

At the afternoon session the Com-

mittee on Orphanage made its report, which showed that considerable interest is felt in that branch of the work. The statement was made that enough money for the erection of the administration building, to cost \$21,000, had been subscribed by the churches in Tidewater Virginia, while two cottages, to cost \$15,000, were also provided for. The money needed now is to equip the building when completed. There are seventy acres of land in the tract selected for the home of the Orphanage.

A letter from Rev. Asa Driscoll, of Petersburg, pastor of the colored church in that city, was read, asking the Conference to assist his congregation in raising money with which to pay off the indebtedness of his church. A special collection for that purpose was announced for to-morrow.

Resolutions of sympathy were voted to Mr. M. E. Gary, of Richmond, who recently lost his son, and to Rev. J. Sidney Peters, of Hampton, whose wife is now ill in a hospital. Beautiful prayers were offered for the distressed families.

Hampton, Va., June 11.—The Richmond District Conference of the Methodist Episcopal Church, South, which held its annual convention here, completed its work this afternoon and adjourned to-night with a big missionary rally in the First Methodist church. The closing sessions of the Conference were not looked for until to-morrow, but the business passed off with such smoothness as to expedite matters, and the work was rapidly transacted to-day. The Conference met this morning at 9:30 o'clock, and the opening devotional services were conducted by Rev. W. A. Tompkins, of Fox Hill.

A letter from the Richmond and Manchester union class meeting was read, asking the Conference to endorse the work being accomplished by the union, and requesting all ministers to give it their hearty support. The communication was referred to the Spiritual Committee, which later reported favorably upon its recommendations, and the Conference unanimously adopted their report.

The petition from the York County Circuit, requesting that the circuit be divided, was presented, and the special committee named to look into the advisability of allowing the request, reported a resolution leaving the matter entirely in the discretion of the presiding elder, who may or may not grant the request.

#### ENDORSED REV. MR. CRAWFORD.

Rev. Dr. W. G. Starr, president of Randolph-Macon College, delivered a very interesting address before the Conference, in which he made a brief review of the condition of the college. Rev. Dr. James Cannon, Jr., president of the Blackstone Female Institute, was introduced and delivered a powerful discourse on "Christian Education." Considerable discussion was precipitated over a resolution endorsing Rev. Dr. J. H. Crawford, president of the Virginia Anti-Liquor League, and censuring Judge Campbell of Amherst county. The Conference declined to censure Judge Campbell, but adopted resolutions endorsing the work of Rev.

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON XII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 22.

Text of the Lesson, Rom. xiii, 8-14.  
Memory Verses, 12-14—Golden Text,  
Rom. xiii, 12—Commentary Prepared  
by Rev. D. M. Stearns.

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8. Owe no man anything but to love one another: for he that loveth another hath fulfilled the law.

We are asked to turn aside from our studies in the Acts to what the committee term a temperance lesson, but those who are acquainted with our lesson notes know that we never turn aside from the gospel of the grace of God and the glory of God for any other topic, believing that the gospel includes all else and that temperance means the fullest possible self control and self renunciation in every form. Our lesson is a part of the practical portion of this epistle, beginning with chapter xiii, 1, "I beseech you therefore, brethren, by the mercies of God," and all that follows is enjoined upon the believer because of the free justification by grace given to the penitent sinner through the redemption that is in Christ Jesus (Rom. iii, 24). Apart from the redemption that is in Christ no amount of so called temperance counts for anything in the light of eternity, but when through His blood we enter into the place of "no condemnation and no separation" (Rom. viii, 1, 38, 39), then God expects us to walk no longer after the flesh, but after the Spirit and to let Him fulfill in us the righteousness of the law (Rom. viii, 4).

9. Thou shalt love thy neighbor as thyself.

This is the Lord's own summary of what is called the second table of the law or our duty to our fellow man (Matt. xxii, 36-40). Some one has said that love is the law itself in manifold action, an obligation never fully discharged. It certainly was fulfilled perfectly in our Lord Jesus Christ, and He is the end of the law for righteousness to every one that believeth (Rom. x, 4). When He set the law, the Ten Commandments, before any one, saying, "This do and thou shalt live," He was endeavoring to convince him of sin that he might turn to Him for righteousness, for the law cannot give life, and by the deeds of the law no one is justified, because he cannot fully keep the law, so that the law simply shuts one's mouth and sends guilty and lost to Christ (Rom. iii, 19, 20; Jas. ii, 10; Gal. iii, 21-24).

10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Love studies to please and therefore cannot injure. The man who takes another's money and for it gives him that which destroys his reason and beggars himself and his family is not showing any love, but the most intense selfishness. He is saying, "I must have this man's money, no matter what becomes of him."

11. And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.

A condition of indifference to things that should interest us is a state of sleep. The most remarkable instances of the sleep of believers is that of Peter, James and John, heavy with sleep on the Mount of Transfiguration in the presence of His glory and actually sleeping in the presence of His great agony in Gethsemane. Think also of the sleep of Samson in the lap of Delilah and its consequences to him, and of the storm at sea when the heathen

cried to their gods and the only man on the ship who knew the living and true God was fast asleep, and the captain had to awaken him, saying, "What meanest thou, O sleeper?" Does it not seem as if millions of heathen perishing in their blindness are crying to the church today in the same words?

12. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light.

We were once darkness, but now we are light in the Lord, and we should walk as children of light (Eph. v, 8). Light has no fellowship with darkness. God is light, and in Him is no darkness at all. If we say we have fellowship with Him and walk in darkness, we lie and do not speak the truth. Let us therefore walk in the light, as He is in the light (11 Cor. vi, 14; 1 John i, 5-7). Although we have entered into the twentieth century since Christ came, it is still the world's night, and no amount of progress can bring the day which awaits His coming.

13. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

These are varied forms of intemperance, impurity and passion to all of which the believer is to reckon himself dead. Now, we are to watch and be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation (1 Thess. v, 6, 8). Denying ungodliness and worldly lusts, we are to live soberly, righteously and godly in this present world, looking for our Lord Jesus, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession (Tit. ii, 12-14).

14. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof.

We are said in Gal. iii, 27, to have put on Christ, in Eph. iv, 22-24, to put off the old man which is corrupt and put on the new man which, after God, is created in righteousness and true holiness. So also in Col. iii, 9, 10. We are in Christ, and Christ is in us; the Father, Son and Holy Spirit have come to dwell in us (John xvii, 21, 26; xiv, 17, 23), and all they ask is that we yield fully to them, that they may fill us with joy and peace and manifest the life of Jesus in us.

## RELIGIOUS THOUGHT.

## Gems Gleaned From the Teachings of All Denominations.

Hospitality is a Scriptural characteristic of greatness in woman.—Rev. J. T. M. Johnston, Baptist, St. Louis.

## The Sermon on the Mount.

The sermon on the mount is an appeal for an outward and inner life in accord with the spirit and life of Christ himself.—Rev. Dr. Dana, Presbyterian, Philadelphia.

## The Spirit of Helpfulness.

Once let the spirit of helpfulness be developed in a life, and ways to manifest it will open on every hand.—Rev. Dr. F. B. Cherington, Episcopalian, San Francisco.

## The Pursuit of Truth.

If a man wishes to lead the manly life, he must consecrate himself to the pursuit of truth. The truth seeker is the only God seeker.—Rev. Minot J. Savage, Unitarian, New York.

## Asked Disciples to Follow Him.

Christ never talked to his disciples about Christianity. He did not ask them to endorse his sermon on the mount, but invited them to follow him.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

## Acquaintance With Christ.

No man is shut off by the weakness

of another's showings of Christ, and no man is justifiable in being without Christ who has not made personal acquaintance with him.—Rev. Dr. A. M. Campbell, Presbyterian, St. Louis.

## The Temple of the Soul.

The noblest edifice that ever was erected by the hand of man is but a perishable monument compared to the temple of the soul illumined with the light of faith and adorned with the jewels of virtue.—Cardinal Gibbons, Catholic, Baltimore.

## No Salvation In Theories.

Speculative and impractical piety is not worth the time it takes or the paper it is printed on. I have no desire to tax my mind with any theories about religion. There is little profit and no salvation in theories.—Rev. Robert E. Lee Craig, Episcopalian, St. Louis.

## The Four Identities of Man.

There are four identities to man: the organic, personal, formal and material. The present body is the master of the soul, but the spirit shall be the master of the body after death. The body shall then be glad to be the willing servant.—Rev. Dr. H. C. Minnion, Presbyterian, Philadelphia.

## Conscience the Guide.

The Christian conscience should be a guide. There are certain methods in legitimate business that a Christian cannot practice. Whether he employs labor or whether he is himself employed, his conscience should reveal to him what is legitimate in business.—Rev. W. G. Partridge, Baptist, Cincinnati, O.

## The Very Best Thing.

Our age has somehow absorbed the idea that Christian living is a very busy thing, asking little of us and not insisting very strenuously even on that little. This is responsible for the easy going religion of our time, a religion which refuses to be harnessed to any definite belief.—Rev. J. K. Brennan, Episcopalian, St. Louis.

## Test of Christianity.

The test of Christianity, the truth of faith, is a holy spirit. The confessed need of humanity is the inspiration of divinity. The ideal of society is a communion of spirit and truth for eternity. The fount of this communion is the love, joy, peace and power of Christian spirituality.—Rev. Dr. Tompkins, Methodist, Chicago.

## Way to Learn God.

Humility is the way to learn of God. It is the opening of the heart toward God. It is the receptive attitude of the child before its parent, of the student before his teacher. With that receptive disposition does the student of nature seek to solve its mystery, learn its law, and know its life.—Rev. J. C. Horning, Reformed Church, St. Louis.

## Must Use It or Lose It.

In the Mammoth cave there are eyeless fish because not a ray of light has ever reached those deep caverns, and the organ, having fallen into disuse, disappeared. The vital current will not flow to keep up a useless organ. So with our religious life. We must use it or we will lose it.—Rev. W. A. Hunter, Presbyterian, Denver.

## Faithful to Divine Authority.

If men really would live great lives, they must be faithful to the divine authority even unto death. Man can flame bright and high for a moment in some phase of service and then, alas, go out into utter darkness and collapse. Only the supernatural forces can uplift the whole man and sustain him on the high level of the long stretches.—Rev. R. H. Bent, Independent, St. Louis.

## The Mystery of Life.

It is strange that when the deepest experiences come and the most inti-

mate griefs knock on our door and the latch and come in unannounced that their faces should be veiled, and we do not know them or know their errand, nor trust it when we see it, nor know what to do with them now they have come. They are part of the mystery of life. So it behooves us to keep the main traveled roads.—Rev. Thomas R. Slicer, Unitarian, New York.

## A Question of Mathematics.

Some mathematician has calculated that if I cent had been loaned at compound interest at 6 per cent at the birth of Christ, the principal would equal a mass of gold as large as all our planets, and that this earth on which we live, if it were a ball of gold, would not pay one hour's interest on the sum. How great, then, will be the harvest of the righteous who are living a life of simple faith in Christ, and how great and how awful will be the harvest of those who live and die in sin.—Rev. Dr. W. J. Williamson, Baptist, St. Louis.

## TEMPERANCE TIME TABLE.

## Pastor's Novel Way of Crystallizing Prohibition Sentiment.

Rev. George F. Waters, pastor of the Congregational church, Glastonbury, Conn., has adopted a novel means of crystallizing the prohibition sentiment of his parishioners in the form of the following time table:

BLACK VALLEY RAILROAD,  
The Great Central Fast Route  
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Quick Time! Accommodating Service! Low Fares!

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DRUNKARD'S CURVE	THUNDERLAND
ROWDIVILLE	DESTRUCTION

\*Branch ticket offices in doctors' offices and drugstores.

\*\*Lightning Express beyond this station. All excursion tickets exchanged for through tickets.

†Passengers are warned not to put their heads out of the windows while passing this station.

## John Burns on Drink.

In a recent speech in London to working people John Burns, the famous labor leader, laid earnest stress upon the enormous evils of drink. He recounted, with facts and figures, the overcrowded housing conditions of London, the amount of pauperism, the great though decreasing amount of criminality, the prevalence of betting, the tendency toward increased isolation of rich and poor. "But," he added, "I deem it my duty to say that but for drink and its concomitant evils our problem would be smaller and our remedies more effective."

## Temperance In Japan.

The temperance movement began in Japan in 1873 with a society of foreign residents of Yokohama. Other societies have been organized, many of them by the round-the-world missionaries of the W. C. T. U., until now there are forty six of these societies united in a national temperance league. The league represents 3,617 members. As a result of their agitation a bill has been passed prohibiting the use of tobacco by children under twenty years of age.

## An Incentive to Drink.

Dr. David Paulson of Chicago declares that the eating of pepper sauce



and hamburger cheese by boys creates in them an appetite for cigarettes and whisky. He thinks that cooks are in league with the saloon keepers and cigarette makers. Parents are guilty of criminal carelessness, according to Dr. Paulson, when they allow highly seasoned food to be served to their children.

### BEER AND DISEASE.

**Relation Between the Two Shown by William G. Haselbarth.**

The brewers dwell upon the peculiar advantages of beer as "a wholesome beverage" adapted to promote health and longevity. Even some physicians lend their sanction to its habitual use. It is self prescribed by many, with the vague notion that in some way they are to be benefited by it. Thousands thus drink beer "medicinally," as they fancy, obtaining their supplies from the grocer or the saloon keeper, who would not think of taking other drugs without a trusted physician's order and the skillful chemist's preparation. The injury thus wrought to the public health is beyond computation, says W. G. Haselbarth in Christian Work. One of the results clearly demonstrated is the alarm increase since the more general habit of beer drinking of serious kidney and other threatening maladies.

The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep seated. Fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and kidneys, are constantly present. In appearance the beer drinker may be the perfect picture of health, but in reality he is of all others the most incapable of resisting disease. A slight injury, severe cold or shock to the body or mind will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol he is more incurable and more generally diseased.

So far from being nourishing and strengthening to those who use it, the ultimate effect of beer is shown by the experience of athletes and others to be a serious loss of power for great achievement and endurance. The testimony is most abundant and conclusive that, so far from being a healthful beverage, as the brewers assert, beer, which contains an average of 5½ per cent of alcohol, is inimical to the public health.

### Facts From a Reformatory.

A study of the 500 inmates of the Jeffersonville (Ind.) reformatory, all young men between the ages of sixteen and thirty, shows that 57 per cent of these criminals had never attended Sunday school. Eighty-one per cent had no trade, 312 used liquor, and 404 used tobacco in some form.

### An Enemy by Instinct.

The liquor traffic and the Sabbath are in natural enmity, says Judge Robert J. Pitman in Alcohol and the State. It is no chance association which leads to the cry, "Down with Sunday laws and the liquor laws," in so many parts of the country. The traffic wants the day.

### France's Unenviable Record.

More alcoholic liquors are drunk in France than in any other country.

If we do stumble and fall, it is to our credit if we stumble and fall toward God.

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Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

South Boston, May 25th, at night.

Boydton, May 28th, at night.

Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 5th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED,  
Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.

Ettrick, May 18th, night.

Ligh-Street, May 25th, morning.

Blandford, May 25th, night.

Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th, morning.

Wakefield, Rocky Hock, June 14th-15th, morning.

Surry, Morning's, June 15th, afternoon; 16th, morning.

Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.

East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th, morning.

Blackstone Station, July 6th, night; 7th, morning.

South Brunswick, Prospect, July 12th-13th, morning.

Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.

South Hill, South Hill, July 14th, night; 15th, morning.

North Mecklenburg, Shiloh, July 18th, afternoon.

West Lunenburg, Grace, July 19th-20th, morning.

Lunenburg, Antioch, July 20th, afternoon; 21st, morning.

Brunswick, Liberty, July 26th-27th, morning.

West Brunswick, Bethel, July 27th, afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-10th, morning.

West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.

R. T. WILSON, P. E.

IMPURE DRINKING WATER is always a source of danger; dysentery and bowel troubles follow its use, every person should have handy a bottle of Painkiller (Perry Davis'), which will quickly cure these distressing ailments. Be careful and see that the storekeeper does not pawn off some worthless substitute upon you, as is sometimes done for the sake of a few cents extra profit. Large bottles, 25 and 50 cents.

## Communications

### PERSONAL AND OTHERWISE.

The world is getting wiser, if not weaker. Theology, as a science, has been undergoing an evolution for the better from the first. Calvinism is on its last legs. The Northern Presbyterian Church will utterly repudiate the harder features of their system of divinity. Calvin is decreasing and Arminius is increasing. If you can get civilized men to believe that an enlightened and rebellious sinner, who could be saved, but chooses death in the error of his ways, will go to endless torment that is as much as you can get them to believe; but it is too far up towards the noon of the world to get them to believe that men for whom no provisions of salvation have been made, who were created to that end, will go to endless torment to the praise of God's glorious justice! Some time ago I asked an intelligent man, who was once Calvinistic in sentiment, what he thought of Calvinism; he replied: "It makes God worse than the devil."

Some of those who favor a revision of the Confession are wont to say that the present Creed is all right; but it has been misunderstood and misinterpreted; that they favor such a change as that such misapprehensions cannot take place. The Creed has not been misunderstood; the difficulty with it has been that it has been too well understood for the good of those holding it. No creed was ever expressed in less ambiguous terms. It would be more candid in those advocating a change to say that they want a new creed simply because the old Creed is false. Many pretend to deny that Calvinists ever believed in the damnation of infants. Why, the damnation of infants is a necessary corollary of the doctrine's absolute decrees and unconditional election; and it is one of the mildest forms of Calvinistic doctrine. It is a greater display of divine mercy to allow a reprobate to die in infancy and go to hell to be punished only for Adam's sin than to allow him to grow up to manhood and then go to hell to suffer for both his own sins and Adam's. To hold to unconditional election, and, therefore, to unconditional reprobation, and then deny infant damnation, is to believe that a reprobate can't die in infancy, and that reprobation is an absolute life insurance to infants! Such absurdities does the doctrine involve.

Ingersoll said one good thing: "An honest God is the noblest work of man." Civilized men demand a civilized God. In the minds of barbarians God is simply the greatest of all barbarians, the most relentless and implacable of all tyrants.

Hitherto intelligent Presbyterians have worn Calvinism as a loose garment; now they are about to lay it aside for a better fitting garment. I admire their Church government; it is republican, and if they had a republican creed they would at once step into greater popularity. With a faulty creed this Church has done a vast amount of good in the world; with a good creed it will do vastly more good. God bless and prosper the Presbyterians!

I was glad to see that the minority report at General Conference was supported by at least two of the Holston delegation—Richardson and Neighbors. I did not expect this of Neighbors, for he was one of the committee that reported that resolution of censure against the *Midland Methodist* for criticising the Book Agents, and demanding a return of the money. But wise men change, fools never.

I have read and compared the two reports and the substitute. The minority report was an able document, and its facts and arguments were unanswerable. I was glad that the attempt to permit its publication was a failure. That bluff game was evidently inspired by Major Stahlman, either directly or indirectly. Between the majority report and the substitute, as it was adopted, I should have voted for the former. But the paper adopted has become the law, and we must take due notice thereof and govern ourselves accordingly. It is the voice of the Church, and we must heed it.

The Pentecostal Herald of May 27th said: "At last, but by no means least, Mr. Stahlman, the attorney for the Book Agents, who virtually admitted before the Senate Committee that he had been untruthful, and who had put into his pocket one hundred thousand and eight hundred dollars of the money which of right belonged to the worn-out preachers, or the widows and orphans of deceased preachers, had the audacity to come upon the scene, and make himself conspicuous, in the hotel lobby, at the place of the meeting of the Conference, and in the columns of the daily papers. It is presumed that it was the presence of this man which made Dr. Hoss afraid to publish the minority report. The Church will be glad to know that many of her loyal sons were only stimulated by these circumstances to rise in their Christian manhood to defend her sacred honor."

The Nashville Christian Advocate of June 5th contains the "parting words" of Dr. Hoss and "a salutation" from the Rev. George B. Winton, the incoming editor. These farewell and salutatory words are very appropriate. But in the same issue there is a very unfortunate editorial article, headed "The Work of the General Conference." Whether written by the outgoing or by the incoming editor I know not. It is to be hoped that in the interregnum "an enemy hath done this." Whether it marks the spirit of a man entering the episcopacy or of a man taking his seat on the tripod of "the great official," it is equally unfortunate. I copy only the following paragraph: "The war claim occupied the attention of the Conference much less than the secular papers would have had the public suppose. Those who thought the Church had been compromised or might be, stated their views fully, but the Conference did not accept those views. The Bishops had long since offered to return the money if any wrong were alleged. To this offer the Conference heartily adhered. But a large majority of the delegates were convinced that no such allegation had been made or would be made by either branch of Congress. There was, therefore, nothing further to be done. To attempt to meet and hush the accu-



sions of ignorant and prejudiced individuals was a hopeless task. The Methodist Episcopal Church, South, does not need to define her position on a matter of common honesty nor to have her servants tried at the bar of Congressional Committees. Elsewhere to print the action of the General Conference, the only body competent to pass upon the whole subject. Any further agitation of a matter of which the Church is heartily weary should be looked upon as an attack upon her peace."

What of the assertion, "But a large majority were convinced that no such segregation had been made or would be made by either branch of Congress?" This means to say that Congress had not alleged any wrong done in the matter. This sentence convinces me that Dr. Hoss did not write the article. And I feel pretty sure that the General Conference could not have committed the blunder of putting a man into the place of editor of our chief connectional organ who would be capable of making such an assertion. I therefore conclude that some incompetent person has succeeded in wedging his unfortunate article into the paper. I shall so believe until I am better informed.

What about calling such men as Cross Alexander, President Dowman, S. Glenn, Hammond, Grey, Lovett, Moore, Richardson, of South Carolina; Richardson, of Tennessee; Tigert, Ellett, Pritchett, Neighbors, *et als*—I say, what about calling such men ignorant and prejudiced individuals?" Since beginning this paragraph I think I could guess the young buck who penned the article in the Nashville Advocate. I hope Drs. Hoss and Winton will both publish cards disavowing the authorship of the article.

Dr. Hoss is a Holston man of great talent and learning. His Conference is proud of him, and I pray that he may make a first class Bishop, and that, as a preacher and pastor, he may do a great amount of good.

Dr. Coke Smith is a favorite of men. I voted for him four years ago on the last ballot. I was glad to hear that his genial, loving man was made one of our chief shepherds.

Dr. Bigham is a choice man for a Book Agent, and he will not be a sore-head. He is honest and incorruptible, and the very soul of system.

R. N. PRICE.

Morristown, Tenn., June 6, 1902.

#### THE PETERSBURG DISTRICT CONFERENCE

All convene at Shiloh church, North Rocklenburg Circuit, Wednesday, July 9th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—J. R. Sturgis, J. B. DeBerry, and G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Lughan, the Conference host.

R. T. WILSON, P. E.

God gives us power to bear all the sorrows of His making; but He does not give the power to bear the sorrows of our own making, which the anticipation of sorrow most assuredly is.—MacLaren.

## Religious News.

### PRINCETON'S NEW PRESIDENT.

Woodrow Wilson, head of the department of jurisprudence and politics, was to-day elected president of Princeton University in place of Francis L. Patton, who has resigned in order to devote more time to literary work. He will retain a place on the faculty.

### MINISTERS' MEETING.

The meeting of the Methodist ministers of this city and vicinity at Epworth church yesterday was held within one-half hour, and the reports were brief and to the point. The one item of special interest was the large amount raised by the congregation of the Christian Memorial Temple, which indicated the tremendous impetus the cause has attained in that live congregation.

The meeting was called to order by the president, the Rev. W. R. Proctor. Prayer was offered by the Rev. H. J. Paylor.

Reports were called for and were made as follows:

Rev. W. R. Crowder had a good congregation at Denby's in the morning. In the afternoon Children's Day drew a large crowd together and the occasion was one of the greatest successes in the history of the church.

Rev. J. B. Merritt, chaplain, held interesting services at the Seamen's Bethel.

At Owen's Memorial the Sunday school was fairly good. The pastor, Rev. Ernest Stevens, preached in the morning and conducted a funeral in the afternoon. At night a crowded house greeted Children's Day exercises, which were a great success.

Rev. G. H. Lambeth conducted the usual services at Lekie's Memorial, as did Rev. D. T. Merritt at Port Norfolk.

Rev. Geo. Wesley Jones, at Trinity, and Rev. J. N. Latham, at Park View.

The Rev. Dr. J. P. Barrett had a good day at the Christian Memorial Temple. There were four services held during the day, in which the annual missionary offering was made. The sum realized amounted to \$1,215.

Rev. W. C. Vaden conducted the services at Wright Memorial in the morning and at Monumental at night.

Rev. E. K. Odell, recently appointed to the pastorate of Huntersville, filled the pulpit there Sunday, morning and evening and reorganized the Epworth League.

Rev. C. W. Cain preached to a good congregation at Centenary in the morning, supplying for Rev. E. T. Dadmun.

The usual good Sunday school was held at Lambert's Point and the usual services were conducted by Rev. C. H. McGee.

At Queen Street Rev. J. K. Jolliff, in addition to conducting the usual services, took up the Conference collections. The amount asked for is in sight.

Rev. Hugh J. Paylor stated that the Cartersville chapel is in good condition. More money has been raised on Conference collections than was asked for, and more than ever before in the history of the chapel.

At Wright Memorial Rev. W. C. Ya-

den preached in the morning, and Rev. R. Finley Gayle at night. He also addressed the missionary meeting in the afternoon.

Rev. R. Finley Gayle stated that his work at Mt. Vernon, Danville, is in fair condition.

Rev. W. R. Proctor, at McKendree, and Rev. W. Asbury Christian, at Memorial, conducted the usual services.

At Epworth Bishop A. Coke Smith preached in the morning, and the pastor, Rev. R. H. Bennett, at night. The benediction was pronounced by Rev. W. C. Vaden.

### MINISTERIAL UNION.

The Tidewater Ministers' Union met yesterday at 11 A. M. in Epworth M. E. church. The president and vice-president being absent, Rev. C. H. McGhee was elected temporary chairman. Rev. J. W. Harrell was elected a member of the association. According to the constitution, there will be no meetings here during July, August and September.

The Prayer-Meeting Committee reported that Rev. Dr. C. E. Grammer would present a paper at the first fall meeting in October.

Rev. R. H. Bennett, pastor of Epworth church, presented a paper on "The Cost of the Atonement." It was an able paper and very much enjoyed by the association. The following is a brief sketch of his paper:

"While many inviting vistas of thought open before us in this subject, the properties of this occasion and the the theoretically cosmopolitan character of this assemblage close many of these doors, leaving at the same time abundant fields of investigation for us, walking in which we may emphasize our manifold wealth of agreement without accentuating our minor points of difference.

"Whatever may be our different theories of this great subject, the common inheritance of the followers of our Lord is the cost of the atonement. Of the cost to the Son who 'suffered for us' we have the accounts from the evangelist who recorded His life.

"The atonement was preconceived with God and not an afterthought or desperate remedy to retrieve His shattered fortunes when sin entered the world. Atonement is coexistent with man's transgression. All its tragic and glorious history was foreseen by its author. Some of its elements were the condescension of the Creator in the incarnation, the shame of His life, the degradation of the cross, the physical sufferings of crucifixion, a lifelong surrender of every personal preference, the misinterpretation of His holiest purposes and the attributing of His noblest deeds to ignoble motives; a lifelong exposure to temptation, the knowledge in advance of all the suffering through which He was to pass, the futility of even infinite love in the presence of wilful sin, the many elements of Gethsemane's agony, including especially the burden of universal guilt upon a stainless soul, infinite loneliness with even the abandonment of the Father upon Calvary.

"There was, however, sustaining joy through all this suffering, as He contemplated the results He was to bring to pass. Our Saviour did not drag

Himself as an unwilling victim to a hated and despised altar. The unquenchable affection of the divine overcame the human shrinking. The elements of this sustaining comfort were the assurance of the riches of grace to be bestowed upon His chosen ones throughout eternal ages when this brief suffering was over, of destroying sin by the power of infinite love, of reconciling all feuds, of proclaiming peace on earth, good-will to men, of putting an end to unholy strife, of gathering unto Himself in one all the nations of the world, and ultimate and complete satisfaction at the travail of His soul.

"And so, having endured the cross, despising the shame, He has risen to take His place up, up, up far above all principalities and powers at the right hand of the throne of God—far more glorious than ever before, and forevermore exalted a prince and a Saviour to give repentance to Israel and remission of sins."—Virginian-Pilot.

### WASHINGTON LETTER.

That Americans love peace is well known to all familiar with the character of our people. It has often been shown in cases in which we had no personal interest, and it was once more shown this week, when the official news of peace between the British and the Boers was received in Washington. There was, of course, no such noisy demonstrations of satisfaction as the cable reported to be occurring in London and other parts of Great Britain. The British had other reasons than love of peace for rejoicing. The war in South Africa had devoured thousands of British soldiers, and has cost something like a billion of dollars. But the war had cost us nothing, either in blood or money—in fact, it had probably brought a financial profit on the whole to this country. Yet, no news for a long time has been received with more general and heartfelt satisfaction than that of peace in South Africa. This was not merely by a few individuals, but by everybody. The President, members of the Cabinet and of both branches of Congress, as well as those in more humble positions, all took occasion to express their pleasure at the return of peace. As the fighting was thousands of miles away this pleasure could only have been caused by a sincere love of peace that is highly creditable to the American people. The peace terms, while by no means light on the Boers, were doubtless as good as could have been expected under the circumstances, and better than many thought they would be. But there has been comparatively little discussion of the terms in Washington—only expressions of satisfaction that they have been agreed to and that the white-winged dove of peace is once more flying over a country which has suffered all the untold miseries of war since October, 1899—miseries which have borne hard, if not hardest, upon women and children, who had nothing to do with the war.

Mr. James A. LeRoy, who went to the Philippines as secretary to Mr. Dean C. Worcester, of the Philippine Commission, and now calls Manila his home, said of the ex-member of Agui-

(Continued on page 12.)





WASHINGTON. — In this Dr. Talmage's first discourse for the new year he speaks words of encouragement to all the timid and doubting. The text is Exodus xii, 2, "This month shall be unto you the beginning of months; it shall be the first month of the year to you."

The last month of the old year has passed out of sight, and the first month of the new year has arrived. The midnight gate last Wednesday opened, and January entered. She deserves a better name, for she is called after Janus, the heathen deity who, they supposed, presided over doors and so might be expected to preside at the opening of the year. This month was of old called the wolf month because, through the severity of its weather, the hungry wolves came down seeking food and devouring human life. In the missals of the middle ages January was represented as attired in white, suggestive of the snow, and blowing the fingers, as though suffering from the cold, and having a bundle of wood under the arm, suggestive of the warmth that must be kindled.

Yes, January is the open door of the year, and through that door will come what long processions, some of them bearing palm leaves and some myrtle, others with garlands of wheat and others with cypress and mistletoe. They are coming, and nothing can keep them back—the events of a twelvemonth. It will, I think, be one of the greatest years of all time. It will abound with blessing and disaster. National and international controversies of momentous import will be settled. Year of coronation and dethronement, year that will settle Cuban and Porto Rican and Philippine and South African and Chinese destinies. The timest year for many a decade past has dug its millions of graves and reared its millions of marriage altars.

We can expect greater events in this year than ever before, for the world's population has so vastly increased there are so many more than in any other year to laugh and weep and triumph and perish. The mightier wheels of mechanism have such wider sweep. The fires are kindled in furnaces not seven times but seventy times heated. The velocities whirling through the air and sailing the seas and tunneling the mountains will make unprecedented demonstration. Would to God that before the now opening year has closed the earth might cease to tremble with the last cannonade and the heavens cease to be lighted up with any more conflagration of homesteads and the foundries that make swords be turned into blacksmith shops for making plowshares.

#### Grasp Present Opportunities.

The front door of a stupendous year has opened. Before many of you there will be twelve months of opportunity for making the world better or worse, happier or more miserable. Let us pray that it may be a year that will indicate the speedy redemption of the hemisphere. Would to God that this might be the year in which the three great instruments now chiefly used for secular purposes might be put to their mightiest use in the world's evangeliza-

tion—the telegraph, the telephone, the phonograph. Electricity has such potent tongue, such strong arm, such swift wing, such lightning foot, that it occurs to me that it may be the angel that St. John saw and heard in apocalyptic vision when he started back and cried out, "I saw another angel flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people." They were tongues of fire that sat on the heads of the disciples at the Pentecost, and why not the world called to God by tongue of electric fire? Prepare your batteries and make ready to put upon the wires the world wide message of "whosoever will."

Furthermore, this month of January has the greatest height and depth of cold. The rivers are bound in crystal chains. The fountains that made highest leap in the summer parks now toss not one jet, for every drop would be a frozen tear. The sleds crunch through the hard snow. Warmest attire the wardrobe can afford is put on that we may defend ourselves against the fury of the elements. Hardest of all the months for the poor, let it be the season of greatest generosity on the part of the prosperous. How much a scuttle of coal or a pair of shoes or a coat or a shawl may do in assuagement of suffering between the 1st of January and the 1st of February God only knows. Seated by our warm registers or wrapped in furs which make us independent of the cutting January blast, let us not forget the fireless hearth and the thin garments and the backing cough and the rheumatic twinge of those who through destitution find life in winter an agony. Suppose each one of us take under charge one poverty stricken household or one disabled man or one invalided woman. On our way come from such a charity, though the wind may be howling and the night tempestuous. I should not wonder if we could hear a voice that was heard on Galilee and at the gates of Nain and by the pool of Bethesda saying, "Inasmuch as ye did it to them, ye did it to me."

#### Victories of the Frost.

Oh, the night of the cold! The arctic and antarctic invading the temperate zone! The victories of the frost—as when the Thames in 1205 became firm as any bridge and the inhabitants crossed and recrossed on the ice and booths and places of temporary amusement were built on the hardened surface; as when many years ago New York harbor was paved with ice so that the people passed on foot to the adjoining islands. But the full story of the cold will never be known. The lips which would have told it were frozen and the fingers that would have written it were benumbed. Only here and there a fact appears. In 1691 the cold was so terrific that the wolves entered Vienna. In 1468 it was so cold that wine was cut with hatchets and distributed among the soldiers. In 1234 a whole forest was killed by the cold at Ravenna. In 763 the Black sea was frozen over. As we go further back the frosts are mightier, but as we come further down the frosts lessen. The worst severities have been halted, and the snows have lost their depths, and the thermometers announce less terrific falls of temperature, and the time will come when the year will be one long summer of foliage and bloom. While the world's moral condition will be reformed, the worst climates will be corrected. You could not have a millennium with a January blast possible.

Behold, also, as it is possible in no

other month of the year, the wondrous anatomy of the trees in January, the leaves of the last year all gone and not so much as a bud of a new botanical wardrobe appearing, the trees standing with arms stretched toward heaven, one of the greatest evidences of the wisdom and the power of the Creator. The leaves appear only once and then die, but these great arms are stretched up toward heaven in silent prayer for scores of years, now mailed with ice, now robed in snow or bowing to the God of the tempests as he passes in the midnight hurricane. In July the trees stand glorifying the earth; in January they stand defying the winter. Under the same tree the child plays with his toy and, growing up to manhood, sits under it in sentimental or philosophic mood and, having passed on to old age, rests himself under its shade. In these January days the trees seem to say: "The leaves that rustled their music in the last summer are dead and gone, but the leaves that will adorn this uncovered brow and these bare arms shall have as much beauty and glory as their predecessors. Only wait. There are beautiful and lovely things to come in my tree life, as there are beautiful and lovely things to come in your life, O human spectator." Oh, the tree! Only the Almighty and the Infinite could have made one. Gothic architecture was suggested by it. But for the arch of its bough and the pointing of its branches the St. Chapelle of Paris and other specimens of Gothic arch would never have been lifted. No wonder the world has taken from it many styles of suggestiveness—the laurel for the victor, the willow for the sorrowing, the aspen for the trembling, the cypress for the burial! But, unlike ourselves, they cannot change their place and so stand watching all that passes. Some of them are solemn monuments of the centuries. Thank God for trees, their beauty, their shelter, their interlacing branches—not only for the trees in June time coronation, but in January privation of everything but graceful structure! Let the iconoclastic ax not be lifted against them. "Woodman, spare that tree."

#### The Increasing Daylight.

Behold also in this January month the increasing daylight. Last month the sun went down at 4:30, but in this month the days are getting longer. The sunrise and the sunset are farther apart. Sunlight instead of artificial light, and there is for our dear old battered earth growing light. "The day-spring from on high hath visited us." We shall have more light for the home, more light for the church, more light for the nation, more light for the world—light of intelligence, light of comfort, light of rescue, light of evangelization, light from the face of God, light from the throne. But, you say, the light increases so slowly, each day of this January only one minute longer than its predecessor, the sun setting the 1st day of January at 4 o'clock and 43 minutes, the sun setting the 2d day of January at 4 o'clock and 44 minutes, the 3d day of this month the sun setting at 4 o'clock and 45 minutes, the 4th day of January the sun setting at 4 o'clock and 46 minutes. This evening it will set at 4 o'clock and 47 minutes. The day enlarges very little, and the reign of sunlight is not much increased, but do not despise the minute of increasing light each day of this January, and do not despise the fact that more light is coming for the church and the world, though it come slowly. As we are now in this season gradually going toward the longest day of next summer, so our world is moving forward toward the long day of emancipation and Christly dominion. It may now in the state and the church and the world be Jan-

uary cold, but we are on the way to July harvests and September chards.

Do not read your almanac backward. Do not go out and ask the trees how with icicles by January storm whether they will ever again blossom in May and leaf in June. We are moving toward the world's redemption. Frozen tears will melt, the river gladness will resume its flow, the ice will come up at the edge of snowbank, the morning star will open the door for the day, and the arms of the world will "ground arms" around the world. The January frost will be abolished, and the beauty and radiance of a divine atmosphere will fill the nations. If you do see it and hear it for yourself, let it be at the utmost your grandchildren—see and hear it. The heavens will take part in the conflict between righteousness and sin, and that will settle it aright, and settle it forever.

In this very month of January, 100 years ago, two months after a great battle had been fought between the army of the king and the army of parliament, shepherds and travelers between 10 and 11 o'clock at night heard the booming of drums—the sound of drums, the clash of arms, the groaning of dying men and then the withdrawal of the scene into complete silence. These shepherds and travelers reported in the neighboring towns what they heard, and large numbers of people, expecting that all was a deception, went out on the following night and they heard the same uproar and tumult in the heavens—the two armies in battle. The king, hearing of seeming combat in the heavens, sent ambassadors to inquire into the matter. In the night they also heard conflict and came back to the king and took solemn oath as to this mysterious occurrence.

Whether those shepherds and travelers and ambassadors of the 17th century were in delusion I cannot say, but I know—that the forces of God and the forces of Satan are now in combat, the heavens as well as the earth in struggle as to who shall win this world. Blessedness or woe, and, as the arm of God are mightier than the arm of the devil, we know who will triumph and we have a right to shout the victory through our Lord Jesus Christ. The King of Kings, the Lord of Hosts, the God of Joshua and Havelock, is in the conflict. I have no fear of the tremendous issue. My only fear is that we will not be found in the ranks and fully armed to do our part in the campaign of the eternities.

Again, I remark that the month of January has seen many of the most stupendous events in the world's history and a rocking of cradles and digging of graves that have affected nations. In this month American dependence was declared, followed Lexington and Bunker Hill and Yorktown and Valley Forge and Yorktown. January saw the proclamation that abolished American slavery. Though at the time there were mighty opinions and they were exactly opposed—those who liked the dominion and those who disliked it—it is but one opinion now, and if it were put to vote in all the states of the south, "Shall slavery be reinstated there would be an overwhelming vote of 'No!'" The pen with which the document was signed and the ink that contained the ink are relics as sacred and valuable as the original Declaration of Independence, with all erasures and interlineations. The institution which for seventy or eighty

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

0:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis Dining Car service.

1:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

4:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)

5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line,** VIA WEST POINT

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,

District Passenger Agent,

920 east Main street,

Richmond, Va.

S. H. HARDWICK,

General Passenger Agent,

C. H. ACKERT,

General Manager,

Washington, D. C.

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## SEABOARD AIR LINE.

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

(Eastern Time.)

(Central Time.)

1:05 A. M.	9:40 A. M.—Lv. Columbia.
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

6:55 P. M.	
8:20 A. M.	

4:55 A. M.	
9:15 A. M.	
10:50 A. M.	
5:45 P. M.	
10:32 P. M.	
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## WASHINGTON LETTER.

(Continued from Page 9.)

naldo's cabinet who is now in Washington: "In Manila Buenacmino is familiarly known as 'Deacon.' I am not sure that he is a deacon, but he is a very prominent member of a Presbyterian church there, and the name of the church officer has been conferred upon him because of his religious fervor. I believe that Methodist missionaries converted the well-known Filipino to the Protestant faith, but he afterwards joined the Presbyterians, and was an active member in a congregation which met in the Rizal Theatre in Manila for awhile, and afterward secured a regular church building. He is a very consistent member of the church, and has done much to lead natives of the islands to join Protestant churches. He attributes much of the trouble in the Philippines to the friars, and is very bitter in his denunciation of them. Few Filipinos have the faculty of reasoning in common with Americans and Europeans. Most of the natives of the islands get lost in a maze of words and fail to arrive at definite conclusions. Buenacmino is an exception. He is far-sighted and thoroughly practical in his views. When he cast his lot with the Americans he changed his religious and political views entirely, and began life all over again. He is very influential among the residents of the Tomdo districts, or ward of Manila, and has done much to advance the interests of the United States in that section of the city."

It is not complimentary to members of the House that the action of that body in voting, with only 19 dissenting votes, to prohibit the sale of intoxicating liquors in the Capitol restaurants, should be so generally regarded as merely a meaningless attempt to curry favor with the temperance voters of the country. That it is so regarded in Washington, and doubtless elsewhere, is certain. Mention the subject almost anywhere and somebody will be sure to say in substance: "Most of the members who voted for the prohibition did so with the expectation that the Senate would refuse to sanction the reform, and without any real desire to see it go into effect." There is a way in which the temperance people can disappoint the insincere members of the House who voted for this reform, and it is hoped it will be acted upon. That is, to bring pressure to bear upon Senators to vote for the prohibition. Senators, while not as quickly responsive to public sentiment as members of the House, can be influenced if the sentiment be strong enough and persistent enough. Let every temperance man and woman in the country go to work to get the vote of his or her Senators for this reform, and it will be accomplished. It is certainly worth the effort.

Dr. Wilbur F. Crafts, of the Reform Bureau, preached a sermon on "Living and Dying Nations" at the Gunton Temple Memorial church this week, with special reference to proper Sabbath observance. Before starting on the sermon Dr. Crafts exhibited the pen with which President Roosevelt signed the act of Congress prohibiting

the sale of intoxicants, opium, and firearms to the aboriginal races in all the Pacific Islands, and afterward presented to the Reform Bureau, and briefly outlined the work of that bureau, especially what it had accomplished and attempted to accomplish in the way of reform Congressional legislation. In the sermon Dr. Crafts took the broad ground that the living nations are those in which the Sabbath is respected and properly observed, and the dead or dying ones those in which it is ignored or treated only as other days. In the development of his argument Dr. Crafts declared that the saving of the individual was the first step toward saving the community, and consequently the country, and that the best way to save the individual was to inculcate the spirit of reverence and respect for the Sabbath.



## AFTER SIX MONTHS IN KOREA.

BY JOEL B. ROSS, M. D., GENSAN, KOREA.

Only very recently have I begun to feel settled in any way, though I have been in Korea six months, as prior to my coming to Wonsau I was constantly on the go or preparing for some journey or other, and after here in Wonsau it was quite awhile before I could do more than "camp out" here in the McGill dispensary. I am beginning to feel somewhat at home in Korea, but find the language very troublesome. I have gotten the run of things here at the dispensary somewhat better, and have done some studying, but comparatively little. I remain here to look after the dispensary work.

Coming direct to Seoul from the United States as I did, my brain was so deluged with strange impressions, numberless in confusion and indefiniteness, that to give any detailed account of them was beyond me. This Korean metropolis, though for the most part still a filthy conglomeration of hovels, with narrow little pass-ways or alleys for streets, is rapidly becoming modernized, and in this stage of its development presents many strange contrasts. There are a few broad avenues, a few fine modern buildings, a steam railway leading to its massive gates on the south and west, a complete system of electric cars and electric lights, all of which contrast strangely with mud-walled, thatched-roofed houses, ancient modes of transportation, vegetable oil lamps and candles the manner of which has scarcely improved since the world began.

Alighting from a modern railway coach, and dodging out of the way of a humming electric car in the midst of a lazily turbulent mass of poorly clad men and women, naked children, pack cattle, pack ponies, dogs, pigs, and chickens, one feels that he is indeed between two extremes of civilization, and when at night the whole strange panorama is lit up by electric lights the strangeness of the scene is the more glaring.

The newly arrived missionary is glad to escape from the confusion and filth of the street, and take refuge in the seclusion of the quiet, clean compound of the mission, where he receives a hearty welcome and finds, at last, in the missionaries' home, familiar surroundings once more.

Dr. Reid and I were most kindly received by Bro. and Sister Moose, and quickly made to feel at home. It was, of course, a trying time for the Doctor, everything he saw calling up memories of the past, which could but increase his sense of loneliness, reminding him of the absence of her from whom he had always received a glad welcome on returning to the old compound.

Business matters called Dr. Reid to Wonsau, and having failed to catch a steamer from Fusan to that port, the journey had to be made overland. Arrangements were immediately begun for the trip. Bro. Moose and I were to accompany the Doctor. Economy, convenience, comfort, and the saving of time were all considerations which caused us to prefer riding bicycles rather than walk, ride ponies or cows, or be carried in a native or foreign chair.

Our pack pony, with food supplies and cots, was sent ahead a day's journey on Saturday, and we started bright and early Monday morning, on our bicycles, easily overtaking the pony the same evening. We stayed with our pack on the second day, and on the third day, leaving our pony to await our return, and pushing on until early the following morning, arrived at the home of Dr. Hardie, in Wonsau, at 2 A. M., coming upon him as thieves in the night, but much the worse for wear.

It was a beautiful summer morning as we left Seoul by way of the little East gate; the weather was pleasantly cool, and the roads in good condition—a prospect to please a cyclist greatly. Roads are not always good in Korea, and Bro. Moose explained why the road to Wonsan happened to be in such fine condition at this time.

The "powers that be" in Korea having seen fit to move a picture of a former ruler from Ham Heung by way of Wonsau to Seoul it was absolutely essential that the road between these places be put into as perfect condition as possible. It was a very easy matter for the emperor to have this great work done, as he simply had to have the order published, and the people along the route in humble submission, and with due reverence, saw that it was carried out, and bore all the expense. It was not enough to have the road graded and made smooth, but as the picture was being moved men went before it scattering fresh red earth upon its surface, that it might be unpolluted by the feet of ordinary mortals. Selfishly grateful that the old monarch of days gone by had had his picture painted, and that the emperor saw fit to have it moved to Seoul, we sped along past great barren mountains, with their bold peaks towering high above us and "rolled" on into less rugged and more beautiful country, dodging as best, we might numerous heavily laden men, cows, oxen and ponies, often in apparent dangerous proximity to heels and horns.

The great, broad highways that leaves Seoul soon becomes narrow, and finally, in the more mountainous regions of the eastern side of Korea, becomes a highway path of variable breadth, but generally quite smooth. Through valley after valley we rode,

past fields of ripening grain, beside beautiful little streams of crystal clear water, and along the bases of hills and mountains covered with a great variety of flowering vines and grasses, but, for the most part, treeless.

On our journey of 160 miles we passed through nearly 100 villages, large and small. Among the first striking objects that catch the newcomer's eye are the wayside idols or image possibly works of art from a native viewpoint, but certainly most hideous. They stand on either side of the road, guardians of the approaches to the villages. Nearing a village, one suddenly finds himself passing between several grimly hideous visaged monsters, possibly as many as five or six on either side drawn up in single ranks blankly staring at each other. It must be, indeed, a venturesome evil spirit who would dare to pass between them. We found them entirely harmless—in fact, some of them were much the worse for wear, and dumb though they were, they bore eloquent testimony to change and decay and death. A small poorly made wooden imitation of a bird perched on the top of a pole offered additional safeguard to the village and occasionally kept lone vigil, seemingly frail and ill suited to his task.

Passing these village sentinels and leaving the town to their care, a clump of fine trees would attract our attention, strikingly beautiful on account of their rarity, their presence explained by the little house in their midst devoted to spirit worship. About the house a great pile of stones bore testimony, each one to the worship and homage of some poor ignorant soul. Bright colored rags hanging from the limbs of the trees also bore witness of devotion to the spirits.

The numerous little streams that we saw were indeed beautiful, and were a constant temptation to hot, dusty cyclists to hunt some secluded place and take a plunge in their swift-flowing, cool waters. Indeed, they more than tempted us; not to be unheeded they would, when least expected, directly cross our path. Under these circumstances, if no kindly disposed countryman was to be found to carry us across, we had but to submit to the inevitable, and after various preliminary proceedings, depending on the depth of the stream, shouldered our wheels and plunged in, vigorously reminded by the stones that we were "tenderfeet." It is only during the summer and early fall that one is thus balked by these streams, for at these seasons, on account of the likelihood of floods carrying away the frail structures, all bridges are taken down and the timbers laid to one side, to be replaced after the rainy season.

Korean bridges are like everything else Korean—antique affairs—and consist merely of poles, brush and earth, supported by numerous little trusses. These same streams were a constant reminder of the fact that there is much that is beautiful in this world and attractive which yet contains unseen and unapparent the germs of evil and the power to harm; for though tormented with thirst, we dare not drink the clear cool water, because we know that they had not only brought



water supply, but had also carried away much of the sewerage for villages along its course.

Through plain after plain, over successive passes, we wended our way, the scene constantly changing, ever new and beautiful. Finally climbing to the top of the high pass, over the backbone of the eastern mountain range of Korea, we stopped to rest and enjoy the beauties of the scene that stretched out before us. Far and near were mountains and rugged steeps surrounding a vast plain that stretched out toward the sea. Just visible in the dim distance to the north thirty miles away lay Wonsau harbor. The sun, low in the West, added beauty to the scene, but told us that we had better hasten on our way. The prospect of spending the night in a native inn without foreign food and without our beds, was not inviting, so hasten we did as best we could, spending most of the night, as it happened, on our heels, but finding a hearty welcome from Dr. and Mrs. Hardie, and good food and comfortable beds, and had a short, but luxurious, rest before dawn. Hotel accommodations along the route were not good. The foreigner generally takes food supplies, dishes, coat, and bed clothes with him, and the most that he desires from the innkeepers is water to boil before drinking, a charcoal fire to cook with, and a room in which to spread his cot. The first night spent in a Korean inn is one long to be remembered. The room occupied is probably eight feet square and six or seven feet high, at most twice this size, and the number of occupants indefinite. Happy is the traveller if, having walked or ridden all day in the open air, nature kindly takes him off to the land of nod out of the realm where his senses hold sway, and thus delivers him from the disturbing influences of his environment. But if bad smells, the sensations caused by minute marauders, and glimpses of creeping things defy Morpheus, his imagination takes wild flights and he remains disconsolate. The experienced traveller, however, becomes accustomed to some things, learns how to avoid others, and with a short time at least, with comparative comfort.

Men plowing with home-made, antique plows drawn by oxen, or possibly, as in one case, by wife and daughter, the former carrying a baby on her back; a sick man lying in his room with an old man beating a drum, clashing cymbals and yelling in a monotonous, dirge-like tone to drive the evil spirit away; on the mountain tops, in the valleys, on the hillsides, in the fields, everywhere graves—these are some of the sights that are amusing, interesting, strange, yet sad indeed, and speaking loudly of the needs of these benighted people for the enlightenment and uplifting power of the Gospel of Truth.

On first acquaintance with Koreans impressions received are not the most reassuring, but it does not take long to find out that they are "slow," "dead slow," in the fullest sense of the term; that they are of a kindly disposition, very patient and child-like. Ignorant,

poverty-stricken, knowing little but oppression and want, slaves to superstition and the devil, they stand in greatest need of the knowledge of the truth as it is in Christ Jesus.



#### HAMPTON CONFERENCE. (Continued from page five.)

Dr. Crawford. It was contended that inasmuch as the court has not yet settled the proceedings against Dr. Crawford, it would be unwise for this Conference to place itself on record as being adverse to the court.

Rev. W. A. Campbell, of Manchester, submitted the report of the Sunday School Committee, and Mr. Charles Heffelfinger, of Hampton, submitted the report of the Finance Committee. The two papers elicited considerable interest, as they showed the Conference to be in better condition in these respects than has ever before been reported.

#### INVITE THE CONFERENCE TO RICHMOND.

Rev. W. B. Beauchamp, chairman of a special committee appointed for the purpose, submitted a resolution placing this Conference on record as inviting the next General Conference of the Methodist Episcopal Church, South, to hold its annual meeting in the city of Richmond. The resolution calls upon the Richmond District and the West Richmond District Conferences to unite in making an urgent fight to bring the next meeting of the highest official body to the Old Dominion. When the vote on the resolution was called for it was adopted with a great deal of enthusiasm. The general body meets in 1906.

Upon reconvening at 3 o'clock, the meeting was opened with devotional exercises by Rev. J. E. McCartney, of West Point. This proved to be the most interesting of the many sessions held during the Conference.

#### "LOCAL MINISTERS" LICENSED.

Upon the recommendation of the License Committee, the following "local ministers'" licenses were ordered renewed for another year: Rev. B. F. Watson, York county; Rev. J. H. Busby, Manchester; Rev. T. F. Pettigrew, Manchester; Rev. D. W. Moger, Hampton; Rev. C. V. Richardson, New Kent; and Rev. J. T. Montgomery, Richmond.

The Committee on Licenses also recommended that A. J. Gary, of Richmond, and C. H. Smith, of Richmond, be granted licenses to preach, each having passed most satisfactory examinations.

#### DELEGATES TO VIRGINIA CONFERENCE.

The election of delegates to the annual meeting of the Virginia Conference, which meets in Richmond next November, was then entered into, and resulted in the selection of the following: Messrs. W. J. Boone, Hampton; M. E. Gary, Richmond; W. D. Folk, Smithfield, and Dr. Garrett Anderson, East King and Queen. The alternates chosen were Messrs. E. T. Wilson, Hampton; J. H. Busby, Manchester; G. G. Ware, Newport News, and R. H. Nelson, Henrico county. The election of delegates concluding the business before the Conference, a recess was taken until 8 o'clock, when the missionary rally was held. This brought the Conference to an end. The question of a meeting place for next

year was left to a committee composed of Messrs. W. D. Folk, R. T. Wilson, and Dr. Garrett Anderson. The Conference was very successful, and the delegates are warm in their praise of the magnificent treatment accorded them by the people of Hampton.—Dispatch.



#### NEW BOOK COMMITTEE MAPS OUT ITS WORK.

The new Book Committee of the Methodist Episcopal Church, South, met in Nashville, Tenn., June 11th. Dr. Collins Denny, of Nashville, was elected chairman, and W. C. Dibrell was elected secretary.

The matter of uniting the publishing interest of the Southern Church and Northern Church in China was discussed.

Bishop A. W. Wilson, of Baltimore; Rev. Paul Whitehead, of Lynchburg, Va., and Dr. Collins Denny were appointed a special committee to meet representatives of the Northern Church, and to take steps for the consummation of the proposition.

The salaries of the two book agents, editors of the Advocate, Quarterly Review, Epworth Era, Sunday School Literature, Superintendent of Sunday-School Training were fixed at \$3,000 per annum each. The committee acted in regard to the transfer of a site at Shanghai, China, by the Board of Missions to the Book Agents and Book Committee, upon which a new publishing house is to be erected. The building and plant is to cost \$50,000, and \$10,000 of this amount was ordered forwarded to Shanghai at once for carrying on the work. The balance will be forwarded at the rate of \$5,000 a month.

The usual appropriation for the different publications were made. The amount for the Sunday-school literature is \$15,000.

About \$25,000 or \$30,000 are carried for the other publications and for editorial assistance and contributions.—Times.



EVEN A STOIC GROANS under the torment of neuralgia, when every nerve in fact or limb throbs and jumps. Philosophy cannot endure this agony, but Perry Davis' Painkiller relieves it. Bathe the affected parts freely, keep them warm, and do not expose yourself to cold and dampness. Medical science marches right along, but it has not found the equal of Painkiller in the treatment of neuralgia.

#### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,

Presiding Elder.

Danville, Va., March 13, 1902.

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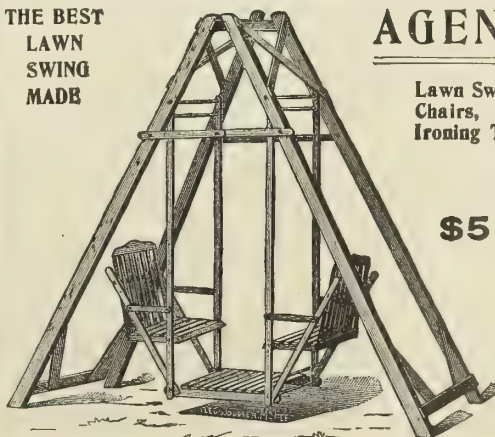
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THE BEST  
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MADE





(Continued from page 10.)

years kept the nation in anarchy, and the north and south today are in as complete accord as ever were flute and cornet in the same orchestra. The north has built its factories on the bank of the Chatahoochee and the Roanoke and the south has sent many of its noblest attorneys into our northern courthouses, its most skillful physicians into our sickrooms, its wisest bankers into our exchanges, its most consecrated ministers into our pulpits—all this the result of the proclamation of Jan. 1, 1863.

## Birthdays of Great Men.

Furthermore, I notice that January has been honored with the nativity of some of the greatest among the nations. Edmund Burke was born this month, the marvel and glory of the legal world; Fenelon of the religious world, Benjamin Franklin of the philosophic world, William H. Prescott of the historic world, Sir John Moore of the military world, Robert Burns of the poetic world, Polycarp of the martyr world, Peter the Great of the kingly world, Chrysostom of the sacred rhetoric world, Daniel Webster of the statesman world.

In this month, at Hampton court, 1604, a new translation of the Holy Bible was ordered. There were Bibles of all kinds abroad, some of them translations from Hebrew and Greek by incompetent men, and the church and the world cried out for a Bible translated by a group of the good and the learned. King James disliked the Bibles abroad and appointed a commission of fifty-four men, afterward reduced to forty-seven. Those men presented the world with a Bible that held mighty sway among the nations for more than 250 years, the revision of the Bible thirty years ago being founded on that revision, which began under King James of 1604. The old translation, made more than two and a half centuries ago, sustained the martyrs in the fire, illumined the homesteads of many generations, was the book that was read aloud at the embarkation of the forefathers from Delft Haven, cheered the weary voyagers on the Mayflower, comforted them in the wilds of America, was the book on which the first American congress, as well as the last, took the oath and with which all the presidents of the United States have solemnized their entrance into office, is the book that has advanced the world's civilization as no other influence ever could and which now lies on the table of more homes than any book that was ever printed since Johann Gutenberg borrowed money of Martin Brether and John Faust to complete the art of printing. What a January in the world's history—the January that gave the ages a book like that!

## Time of Sadness.

But January, like all the other months of the year, has had its sadnesses and its disasters. During this month died Linnaeus, the botanist of Sweden and the world, who called the roll of the flowers and shrubs and trees, putting them into companies and calling them by their names, his beautiful statue standing in a park of Stockholm, a rose in bronze held in his right hand. During this month expired Francis Bacon, and Garrick, and Galilei, and Louis VI., and William Pitt, and Francis Jeffrey of the immortal pen, and Disraeli the first, and Edward Everett, and Bruce, and Catiline. In this month died Peter the Great, the man of whom it was written: "He gave a polish to his people and was himself a savage. He taught them the art of warfare, of which he himself was ignorant. From

the sight of a small boat on the river Moskwa he erected a powerful fleet, making himself an expert and active shipwright, sailor, pilot and commander. He changed the manners, customs and laws of the Russians and lives in their memory as the father of his country."

But I cannot read the epitaphs of one out of a hundred illustrious graves in this first month of the year. Many of those well known gained half their renown and did half their work through the help of those of whom we know little or nothing. Lord Herschel is known all the world over and will be known through all time, but little is said of her who was born this first month of the year and without whose help he never could have been what he was—his sister, Caroline Lucretia Augusta. She helped him hunt the worlds. She repaired and adjusted his telescopes. She ciphered out his astronomical problems. She was his amanuensis. She planned for him, his work. She discovered seven comets and made "A Catalogue of Nebulae and Star Clusters." The month of January introduced her to the observatories, but she has never been properly introduced to the world.

## Preparing For the Future.

According to my text, "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Through it make preparation for the other eleven months. What you are in January you will probably be in all the other months of the year. Prepare for them neither by apprehension nor too sanguine anticipation. Apprehension of misfortune will only deplete your body and gloom your soul and unfit you for any trouble that may come. On the other hand, if you expect too much, disappointment will be yours. Cultivate faith in God and the feeling that he will do for you that which is best, and you will be ready for either sunshine or shadow. The other eleven months of the year 1902 will not all be made up of gladness or of grief. The cup that is all made up of sweetness is insipid.

Between these just opened gates of the year and the closing of those gates there will be many times when you will want God. You will have questions to decide which will need supernatural impulse. There may be illnesses of the body or perplexities of mind or spiritual exhaustions to be healed and comforted and strengthened. During the remaining twenty-six days of this month lay in a supply of faith and hope and courage for all the days of the eleven months. Start right, and you will be apt to keep right. Before the ship captain gets out of the New York Narrows he makes up his mind what sea route he will take. While you are in the Narrows of this month make up your mind which way you will sail and unroll your chart and set your compass and have the lifeboats well placed on the davits and be ready for smooth voyage all the way across or the swoop of a Caribbean whirlwind.

## The Monster Abomination.

Rev. Solomon Spaulding was for some time in poor health, and to while away the time he wrote a preposterous religious romance. One Joseph Smith somehow got hold of that book before it was printed and published it as a revelation of heaven, calling it the "Book of Mormon," and from that publication came Mormonism, the monster abomination of the earth. Rev. Solomon Spaulding might have been better engaged than writing that book of falsehoods. However much time we have, we never have time to do wrong.

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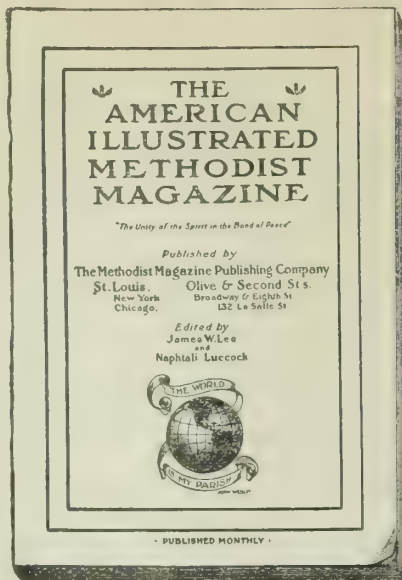
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 23.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JUNE 19, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

This issue is given up very largely to Randolph-Macon, the greatest interest of the Methodist Church in Virginia. We should glory in her work. Prof. Robert Emory Blackwell, for twenty-five years professor of English at Randolph-Macon, was elected president of the college for one year, to fill the vacancy caused by the resignation of Dr. W. G. Starr. (More next week.)

Dr. John H. Latane, professor of history at the Woman's College, has been elected to the same chair at Washington and Lee University. It is thought that he will accept.

### IMPORTANT ACTION.

The following, taken from the Dispatch of Thursday, gives the facts as to very important action on a vital question. Once more as Methodists we have taken the lead in the great cause of education. This pledge of the Board of Trustees should stir all our preachers and laymen to immediate action.

"The most important action which has been taken by Randolph-Macon in many years was taken yesterday by the trustees. At the annual meeting of the Society of Alumni, Rev. James Cannon, Jr., offered for adoption the following resolutions:

"The Society of Alumni of Randolph-Macon College believes that a crisis has been reached in the history of the college. The college has a great opportunity. Should this opportunity be neglected or lost it must be damaging to the institution. Should it be improved to the utmost, the future of the college as a great and permanent educational force in our State is secured. In view of this fact, the Society of Alumni respectfully presents to the Board of Trustees, for their consideration, the following resolutions:

"1. That the Board of Trustees of Randolph-Macon College hereby pledges itself to the Church to give free tuition in the courses offered by the college as soon as the Church shall increase the endowment of the college by the sum of \$300,000.

"2. That the Board of Trustees hereby calls upon all the alumni of the college, all the preachers and members of the Church in the Baltimore and Virginia

Conferences, and all the lovers of Christian education to join together in one great effort within the next twelve months to raise \$200,000, in which event, in view of the proposition of Mr. John P. Branch to give \$100,000, the whole amount will be secured."

### HEARTILY FAVORED.

"The resolutions were seconded by Rev. W. B. Beauchamp. Speeches were made in favor of the resolutions by Rev. James Cannon, Rev. W. H. Atwill, and Dr. W. W. Smith, and they were adopted unanimously. The paper was presented to the Board of Trustees at the afternoon session, and after discussion was adopted without a dissenting voice, and referred to a special committee of five, whose business it shall be to formulate and put into operation a plan to raise the \$200,000."

This action of Randolph-Macon, as given in this clipping from the Dispatch, is in harmony with Methodist ideas of education, and in line with the progressive movement of the South. Randolph-Macon was the first Southern college to establish a separate chair of English. It was the first college to separate the preparatory from the collegiate students, and it built two great academies, which are an honor to the whole South. It was the first college to provide facilities for women equal to those for men, and the Woman's College, at Lynchburg, is the only college in the South rated by the United States Commissioner of Education as belonging to class "A." It now takes the lead again, and gives a pledge to furnish free tuition as soon as its friends will add \$300,000 to its endowment.

Mr. John P. Branch has promised to give to the college one dollar for every two dollars given by others until his contribution reaches \$100,000, so that in reality only \$200,000 of the \$300,000 is to be raised. This proposition of Mr. Branch is considered the most liberal ever made to the cause of education in Virginia, and Randolph-Macon has twelve months in which to raise the amount.

More will be said later.

### RANDOLPH-MACON COMMENCEMENT.

The baccalaureate sermon of the Randolph-Macon College commencement was preached Sunday by Rev. J. W. Duffy, D. D., of Washington, D. C., from Isaiah 43: 3. At night Rev. Geo. H. Spooner, of Richmond, preached before the Young Men's Christian Association from the text found in Rom. 8: 24.

The trustees met on Tuesday morning, and about thirty were found to be present. Bishop Granbery, the president of the board, although he had recently been quite sick, was present and presided continuously throughout the meeting of the board. Reports from the various institutions were read, and showed the system to be in the usual condition. The number of students under the care of the board is 670. The gifts and legacies received by the board during the year amounted to nearly \$50,000, of which amount about \$25,000 had been paid in from the Twentieth Century subscription; of the total about \$25,000 came to the college at Ashland and about \$14,000 to Front Royal Academy. Fifty thousand dollars is not a large sum in these days of great gifts to institutions of learning, but it is a large sum compared with what the college formerly received. The report of Dr. W. C. Starr, the president of the college, was important, followed by an announcement by him that owing to weakness of his throat he was unable to do the necessary work, and he therefore tendered his resignation. This was referred to a committee, which reported, advising that the resignation be accepted and the salary of Dr. Starr be continued till November 15th. The report was adopted.

The board conferred the degree of A. B. on thirteen, and the degree of A. M. on nine young men for work done by them in college courses. The honorary degree of D. D. was conferred upon Revs. B. F. Lipscomb, J. C. Reed, and R. T. Wilson, of the Virginia Conference; Rev. I. W. Canter, of the Baltimore Conference; Rev. G. B. Winton, of the Mexican Mission Conference, and Rev. J. W. Morris, of the Episcopal Church, now a missionary of that Church in Brazil. (Mr. Morris is the son of the late Prof. Charles Morris, and is an A. M. graduate of the college.)

Resolutions in reference to the death of Prof. Leroy S. Edwards, of Richmond, were adopted.

The writer could not be present at the presentation of the portrait of Mary Washington to the "Wash Hall." The portrait was the gift of Rev. John W. Eure, and the presentation speech was made by Rev. Geo. E. Booker, of Petersburg, taking as his theme, "The Type of Manhood and Womanhood as Demanded By the Twentieth Century." The address is reported to have been eloquent and appropriate. Captain Irby made a fitting response in behalf of "Wash Hall," of which he has been

a faithful member for half of a century.

The alumni address was delivered by Hon. S. S. P. Patteson, of Richmond. Of this address, the Dispatch speaks as follows:

"The address before the Society of Alumni was made by Hon. S. S. P. Patteson, of Richmond, his subject being 'The Influence of Character on Success.'"

### MR. PATTESON'S ADDRESS.

"Mr. Patteson's address was a most able one, and was listened to with delight. One of the best portions of the address was the following:

"For more than a century no public man with a bad character has been able to hold his place in public esteem. It has been the touchstone of success. It is useless to undervalue the influence of brains, but in this country, built upon character, no one can attach too much importance to it. Randolph-Macon College has never undervalued either. Here the boy is taught, as he should be, self-reliance, the importance of individual and well directed effort, and that he cannot hope to win success and hold the highest place in life except by the constant recognition of the value of character as well as brains. He has it drilled into him that he cannot discharge all of his obligations by one act; but is taught that for the foremost place he must make one continuous, well-directed effort throughout his life.

"Those of the boys who were here when I attended college as a student for one year, with whose careers I am familiar, have lived up to these requirements wherever they have succeeded. Personally, I do not know of one whose foot is now on the upward round of the ladder who is not a man of fine character. I do not make this assertion thoughtlessly, but after getting all the information accessible to me. \* \* \* I do not believe there is a college large or small in the United States where a boy can get better instruction, religious, moral, and intellectual, than here at Randolph-Macon.

"Its graduates and former students occupy some of the most important public places in the State and nation. One of our distinguished young Congressmen, now a member of that much maligned body, was a graduate of the college, and there are others whose names are well known who are honorably serving the public in various capacities."

### THE SUTHERLIN MEDAL.

The contest for the Sutherlin medal

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

OCTOBER, 1900, IN U. S. A., BY ADVANCE PUBLISHING CO., CHICAGO.

(Continued.)

But, on the other hand, here was a real moral danger. These men were enemies of society. Had he no duties as a citizen toward society? Was he to plead as an excuse for noninterference the probable loss that would come to him if he testified against the wrong? Was not this just what the average citizen was constantly doing? He knew well enough that the real owners of the block where the gambling was going on were the members of the business firm on the ground floor. They were men who passed as respectable citizens in Raynor because of their wealth and social standing, and yet they took the rent from these gamblers and knew what was going on and all for the sake of the money that was in it.

Edward was not too young to know and understand these facts, and in his heart he had long had a contempt for these real owners of the building who, while walking about like good citizens, were in reality accomplices and deserved stern punishment for their own lawlessness due to their love of gain.

The president was watching him closely and knew exactly what was passing in his mind. When Edward looked up, he was strengthened in his final resolve by the look on the president's face.

"Yes, sir; I'm willing to testify in the case," he replied.

"Are you? Then I will go with you," said the president quietly.

"You go with me!" exclaimed Edward slowly.

"Yes. Why not? Are these young men in peril not my young men? Is it not the duty of the citizen to do his part in the republic in times of peace and lawlessness as well as in times of physical war? What I have asked you to do is nothing more than what the law expects every good citizen to do. According to the ordinance, if I remember it rightly, all that the law requires is that an eyewitness of the gambling testify to the use of the gambling device. I know enough about the condition of local politics in Raynor to feel convinced that appeals to the authorities will do very little good. Preaching and praying and teaching have got to be supplemented with some kind of action that the people of Raynor will respect. We need an old fashioned revival of righteousness in Raynor."

Edward listened in astonishment and yet his admiration for the president increased as he went on. He had a respect for that kind of courage and began to think less of his own possible losses and more of the probable amount of criticism that the president would suffer for such a course.

"When do you think we had better go, Blake?" the president asked after a short silence.

"One time is as good as another," said Edward.

"Say this evening, then. I'll start with you from the newspaper office."

Edward Blake will never forget that little experience with President Royce that evening. When the time came, they went up the stairs and entered the room together.

It was, as usual, pretty well filled, although there was a much larger crowd present later in the evening.

Their entrance provoked no especial notice at first. Several boys and young men were at the tables and a number were trying the new device that Edward had seen Willis try. So they had time enough to take note of details and had started to go out again when the proprietor of the place, who had seen the president when he came in, rose and went over to the door.

"State your business here, you!" he said, planting himself in front of the president.

"State yours, sir, first!" replied the president, standing up with an athletic strength that made the man recoil. The president and Edward walked together to the door, and the man backed away from it. The crowd in the room nearest them had turned to see what was going on, but before anything else was said the proprietor had turned back. The president and Edward went out and down the stairs unobserved.

They at once went to the authorities and swore out a complaint under the ordinance and that evening the place

was raided by the police, who arrested the proprietor in the very act of removing his apparatus, having a suspicion of what was coming. To relate briefly the results of all this action on the president's and Edward's part, after many delays of the law and much technical skirmishing on the part of the attorneys for the accused, the proprietor was convicted and sentenced. The conviction frightened all the other gamblers in Raynor and closed every den in the city, for a time at least. The owner of the building was also guilty under the ordinance, but an attempt to convict him failed owing to his social influence and the use of his means, and nothing ever came of the attempt. And yet it is said that the poor man as well as the rich man has equal justice shown him in our courts. Does any one in America today dare deny that wealth and social position have it in their power to defeat justice in our courts? If they do not have that power, how does it happen that so often wealthy offenders escape the penalty of the law they have violated?

The entire affair caused a great stir in Raynor. There was a good deal of criticism of President Royce's course. Good citizens who were very indignant always when mention was made of lawlessness in the city and wanted to know over their coffee and morning paper why something was not done by somebody to prevent such lawlessness said that President Royce had done a thing unbecoming a president of a college. So undignified and—and—well—so lacking—in the—the—best judgment. But the ordinance expressly provided for testimony to convict. The law of the state plainly said that it was the

duty of every good citizen to inform the authorities of a breach of the law. The president was a citizen, like other men, and he had simply done his duty. What was there wrong about that? Well—it was a very undignified thing to act as a spy—to enter such an infamous place—to contaminate himself with touching the thing, so these good citizens said, and yet they were the very men who never did anything themselves except to find fault with the people for electing bad men to office or for not enforcing the law in some way. The good citizen of this country, of this type, will take his rightful place some time alongside the lawbreakers and be labeled with his true name, which is "Bad" citizen, with a capital letter "B" for "Bad."

But Edward's experience in the affair did not end with his part in the trial as one of the witnesses. There was another chapter, that might have proved even more exciting for him than it was. It was his training on the football field had not stood him in good stead.

It was during the week of the trial, and while the case was still dragging along with delays on technicalities, and the outcome of it was not certain, that Edward was surprised one evening in one of the hallways of a down town office building by an attack made on him by some unknown person.

He had gone up to the top of the building to deliver a paper at one of the places that he knew was a low gambling den. Since the arrest of the gambler up town the proprietor of this place had kept very strict watch and Edward was not permitted to enter, as he sometimes had done. He threw the paper down at the bottom of the door, as he had been doing for several nights, when some one rushed out of a side hallway and struck at him with some heavy article that partly missed him in the dark, smashing his hat off his head and for a second stunning him slightly.

He instantly turned and grappled with a man when another figure came out on the opposite side of the hall and flung himself on him.

But Edward was used to having several men fling themselves on him in football games, and, although he was very much taken by surprise now, his dogged, stubborn, slow nature was equal to the unexpected event, and he forced one of his assailants back into the hallway from which he had come, and heard him strike the floor in a heap. Then he turned his attention to the other, and instantly felt that he had his hands full, for his antagonist was a grown man, taller and heavier than himself, and he had struck Edward a heavy blow that pained him exceedingly. The two tugged and panted together, the stranger swearing and Edward silent, as usual, each trying to throw the other down. They swayed through the hall in the dark, and before either of them realized their nearness to the narrow stairway, they reeled down the first step, lost their balance and fell, still clinging to each other, and rolling over and over to the bottom.

Edward found himself even in the strange situation of that descent wondering who would be on top when the bottom was reached. Evidently his assailant was having the same idea. For when they struck the hall below and rolled over again he let go of Edward, and although Edward was on his feet with an agility that was remarkable considering his weight, the man rushed past up the stairs again and vanished in the darkness above.

"Discretion was the better part of valor" on this occasion, and so Edward did not wait for the man to come back,

possibly re-enforced by his companion, but beat an orderly retreat down the other two flights of stairs and so out on the street minus his hat and plus several bruises.

He happened to be near a clothing store and went in and bought a hat and continued his route. When he reached his room on College hill, he took account of damages and found that, in addition to the loss of his hat, he had sustained several serious rents in his clothing. As he sat up late that night repairing the rents he questioned whether he had better make complaint to the police. But he finally decided not to say anything. He could not identify the men. He did not know whether they belonged to the gambling crowd who were trying to get vengeance for his part in the arrest or whether they were part of the rough gang that had for years infested that part of the city and had attempted to hold him for a purpose of petty robbery. He said nothing about the matter either to the president or Freeda until several weeks afterward. It was also significant of his stubbornness that he continued his route the next night the same as usual. He was not molested again that winter. And the event did not make any particular impression on him—not so much as it did afterward, when he told it to his sister and listened to her comments on it.

After the excitement due to these things centering about the gambler's arrest, trial and conviction had died out Edward found his mind going back more and more to Willis. As the days



He instantly turned and grappled with a man.

went on he did not feel satisfied. He met Willis in chapel and on the grounds and in the halls constantly. His face bore heavier marks of dissipation, and he was evidently running a fast pace with the fast set.

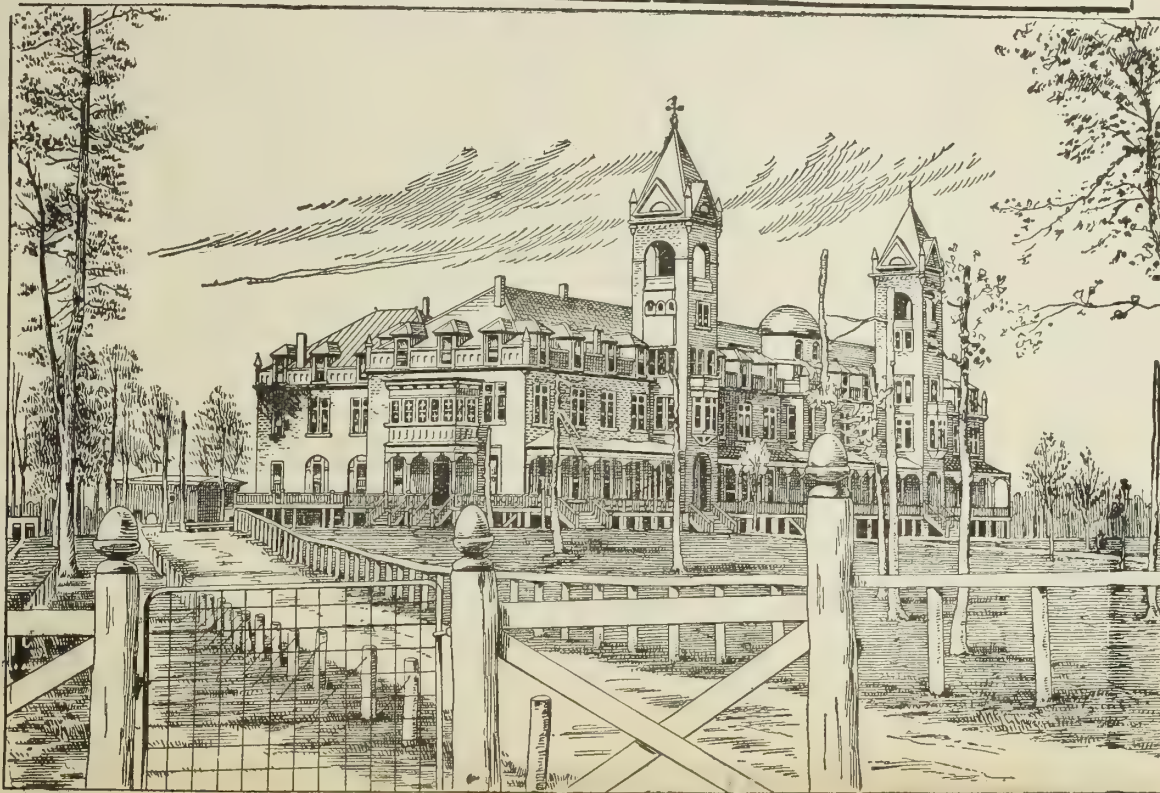
(To be continued.)

To fear we will not be faithful is to distrust God's power to keep us faithful.

THE SUMMER SEASON is full of dangers, particularly for the children, who, not knowing the result of eating unripe fruit, indulge themselves, with the usual griping pains in the stomach as a consequence; mothers should have on hand at all times a bottle of Pain-killer (Perry Davis'), which will at once relieve the sufferer; it is a safe, simple remedy, and it should be kept in every house. Large bottles, 25 and 50 cents.



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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



Communications

FROM DR. STEEL.

Mr. Editor.—I am now in Southern Mississippi, building the Lumberton Manual Labor School—running lines, cutting timber, building fences, putting up houses, doing a hundred things that are to transform a thousand acres of virgin forest into the parade ground of a battalion of industry and create an institution where hundreds of boys and girls will be fitted for life. We hope to be prepared to open about the 1st of October. The Governor of the State has promised to attend our opening, distinguished public men will be present, there will be addresses and a basket dinner, and a big time generally. We have been obliged to limit our number next year to fifty, because we prefer to begin with a few. Boys are coming to us from New York, from Missouri, from the Indian Territory, from everywhere. It is the only school in the country, it seems, where the prospect is offered of a good education without needing a dollar in money—where labor will pay for everything. We will not need to spend a nickel on advertising. The press is giving us generous and gratuitous support.

Lumberton is a bee-hive. Everybody is busy. Wages are high. Fourteen lots were sold last week at stiff prices on the street leading out to the school grounds. That is pretty good real estate business in a town of a thousand people. I expect it beats Petersburg. I was in Jackson the other day, and Governor Longino asked me how I came to locate the school at Lumberton. Well, for one reason, because the people who are building Lumberton have right ideas. There are fifty new towns springing up in Southern Mississippi, and most of them, unfortunately, are built in a most haphazard way. The streets of most of them are narrow and crooked, and there is no attention paid to art. In Lumberton the streets are wide, everything is laid out with theodolite and chain, and as the town grows it will develop into a beautiful little city. Now, I believe in beauty. God has made everything beautiful. So we intend to have respect to artistic effects in our school, and it will be in keeping with the town to build on the lines of beauty.

We have no saloons and no blind tigers in Lumberton. The Methodists and Baptists have nice churches, with the Methodists decidedly in the lead. And this suits me, too. I have just read Dixon's novel, "The Leopard Spots." The book expresses my sentiments from cover to cover, but its strong denominational bias is an artistic defect. One would imagine from reading "The Leopard Spots" that there were no other people in North Carolina but Baptists, and they had done all the great things. "Dr. Durham," "General Worth," "Charles Gaston," "Tom Camp"—all are Baptists. I have nothing against the Baptists. I like them. But it is a blemish in a book that discusses social and political subjects to make it so strongly sectarian. The Methodists are strong in Lumberton, and Rev. Mr. Thompson,

the pastor, is a young man of ability and promise.

I find it no warmer down here than it is in Kentucky. I am sleeping every night under cover. The Gulf breeze cools us off and moderates the heat. We never have sunstrokes. I will be here a few weeks, and then leave for a round among the Chautauquas. I'm going out to Nebraska to make a Fourth of July speech. I believe I'll get even with the President for his Arlington tirade, and touch 'em up a little on lynchings and the Philippines. But it is a good thing when a Mississippian is invited to make Fourth of July speeches in Nebraska—sign of good feeling between the people.

The Boers have "surrendered." They quit on terms equally honorable to themselves and to Great Britain. No people ever fought more bravely. I was against them from the first, for to my mind the issue involved the whole question of British supremacy in Africa; and it is essential to my world-programme for that to be maintained at any cost. It has been maintained, and enormous as the cost has been, it was worth it all. Had England faltered in this fight, the empire might have crumbled. Had the Boers won, Ireland would have been the next to assert "independence." And the scandalous conduct of the Irish faction in Parliament proves to any impartial judge that the Irish are incapable of self-government. The Saxon has triumphed again, and a long stride has been taken toward the virtual federation of the English-speaking people. Africa will now develop along the lines of English constitutional liberty. It will become a great nation of federal States. The Boers will enjoy equal political rights, and become vigorous citizens of a larger and nobler Commonwealth than could ever have been formed by them alone. The man who came out of the contest with the least glory of all was old Kruger, whose stupid obstinacy was the chief cause of the war. He ran away as soon as they began to burn gunpowder in his neighborhood. They did right to ignore him in the settlement. England now virtually controls Africa. If France gets into a war with England, her African possessions will at once go to England. If France keeps out of a war with England, economic agencies will gradually transfer African soil to England. Since Wolf's victory over Montcalm on the Plains of Abraham, which decided that the English, not the French, should people North America, there has not been so far-reaching an event as Lord Kitchenor's victory over the Boers in Africa. North America, Africa, Australia—realms peopled by the Saxon! If the rest don't behave, we will know the reason why. I am disposed to wish we could modify the Monroe doctrine some way so as to let Germany settle in South America. The Latin people who have pre-empted that glorious country have done nothing with it; and yet we tell Germany and England to hands off. It is a pity. Either Germany or England would soon make it a garden. As it is, the curse of Spanish blood and civilization is upon one of the fairest parts of the globe. The first thing we

know, Uncle Sam will take a notion to settle down there, perhaps, and when he does, good bye to the hidalgos and their spotted race.

O, it is great to be living now!  
S. A. STEEL.

Lumberton, Miss.  
PERSONAL AND OTHERWISE.  
R. N. PRICE.

The Morristown Gazette, edited by a Southern Methodist, says:

"Dr. Winton, the new editor of the Nashville Christian Advocate, made his bow last week. After analyzing his 'first pass out of the box,' we are of the opinion that the Doctor will make an interesting editor, and retire (probably to the foreign missionary fields) with a rich experience. He shows a dash of the real stuff by writing down the minority leaders of the war claim question as 'ignorant and prejudiced.' On this subject he wants peace."

I am glad to see that Dr. Sam Steel is making such a good beginning with his industrial school. I hope it will be a great success. He is a man whom the Church should have fostered; his fine talking qualities ought to have been utilized by Southern Methodists; and ought to be yet. My heart is with him. His views on the higher criticism I believe to be correct. We can't learn too much of the book which we call the Bible. We ought to know who wrote the various books, and upon what evidence their authority rests. If ignorance is the condition of salvation, then we should shut our eyes and go it blind; but if it is the truth which is to make us free, we should welcome investigation. In fact, we make an outcry against investigation, but it will go on all the same. We might as well dam up the Nile with bulrushes as to attempt to put a stop to the spirit of inquiry which is abroad in the land. Theologians and ecclesiastics have tried from time immemorial to throttle inquiry. Science has had to fight its way against their influence all the time. They contended against the discoveries of anatomy; they feared that the doctrine of the rotation of the earth would contradict the story of the sun standing still, as recorded in the book of Joshua. They contended against the theory of the circulation of the blood. They contended against the testimony of the rocks, for fear it would overturn the Mosaic record of creation and of the flood. They have contended against the doctrine of the immense antiquity of the earth, and, indeed, of man, for fear that they would have to deny the infallibility of the Mosaic history. But science is still marching away; and the Christian religion has more votaries to-day than it ever had. Man is constitutionally a religious being, and the more religion he has the more he loves the truth; and the more truth he has, the more he loves religion.

The last century was the age of discovery in physical science; the present century is likely to be the age of discovery in psychological science. We have passed through the era of matter, and are upon the borders of the era of mind. Fogies in theology and science dread progress along this line. The new psychology is an abhorrence. The

occult is a great bugaboo. ought to remain occult! D with the trolley! Along land between mind and are ghosts, hobgoblins, a Sleep should be artificia only by opium; insensibl reform, ether, or laughin one should be healed excep or drugs! One disease m by another! Satan m Satan! If a man is hea ism, or by suggestive th ought not to have been do should be healed excep aitem! Religion and ac thing old and sacred, is men go on prying into t recesses of the spiritual m ence progresses, God reign is sending forth judgment We are suffering from drought in East Tennessee; destructive droughts come year; and this fact sugges probable that we will hav system of irrigation. Th abundantly watered by creeks; and some mechan which their abundant wa utilized in breaking th drought would pay, I belie in the town who has a d hose can laugh at the dr may not the farms be ren immune?

But there is another w drought—I mean the pra God can and will send rain ed, in answer to the pra This proposition has been disputed. It is contended of nature are fixed and and that faith being a s cannot produce natural contention is founded in i when Jesus directed us to daily bread, he did not mock God and stultify ou

Natural laws are fixed ble; and no prayer will in violation of natural l tural laws are not mor moral and spiritual laws cannot send rain in answe He cannot convict and sa answer to prayer. God nature as well as of g power is as intimately co matter as with mind, an as with spirit.

Important as faith is, understood. It is often mere condition of salvati condition of answers to a condition, but it is mo dition of salvation; it is of salvation, an instrume answer to prayer for eith temporal good. It is an the hand of God, and an strument in the hand of God saves us not simpl believe, but He saves us ing. But faith is more th ment, it is a force. It force as gravitation, as chemical affinity, as e light. It saves. When "Thy faith hatn made He meant what He sai said, "All things are po that believeth." He me said. Near His own hom



works because of the unbelief of the people. The saving power is in them, not in Him.

It is this force—the force of the natural or physical connection—how can it affect moral conduct? To answer the latter question, I answer the former. As a controller of the elements of material things, it heals the fever, injects strength into the weak, it moves upon electricity, chemical affinities, and, if God wills, it can send up the heavens, or can send them to pour down rain. If we were perfect, and all men were perfect in all things, and prayed with a faith, there would be no famines, no pestilences.

FROM REV. MR. MAXEY. A number of things have been mentioned about the paper read by me before the Richmond meeting, and as even when publication is given to a paper, there are still many who do not read it. The editor takes pleasure in mentioning it in the Times the following day, so that it may help to reach those who might not see it otherwise. Further proof of the reckless character of ministers and churches, which is being given by many newspapers, is the necessity on the part of the individual of believing all such reports to be false until proven by sworn affidavit to the Recorder.]

The Times: A few weeks ago it was reprinted in the papers that the preachers of Richmond, in a suggestion, contemplating the movement of a newspaper, cotillions with soft drinks as a means of raising our city from Sabbath to church attendance, and that report was very unjust, but they pay little attention to it, and they question were asked for clippings from papers and sent to New York were sent (June 12th) questions and answers in. Therefore I ask you to answer all at once the facts as I recall and understand.

Understood, first, that in our meeting in "executive session," it was agreed among us that we were to the press from our meeting to go through the secret arrangement grew out of one of the brethren made a protest against the mentioning of the preachers' names and was handled by some of the parsons by remarks by offering a meeting hereafter we sit in executive session. As I recall now one of the other preachers joined in, and the resolution was

Understood, second, that in the month we have what we call "day," when some member by the chair brings in a subject of his own selection, the paper offered by myself are about as follows: A few months ago (I do not re-

member the exact date) I called the attention of the meeting to the fact that on Sundays the churches are not crowded, while the street cars seem busiest on those days, and the parks and other resorts in and around the city are full. I then moved the appointment of a committee to consider this and kindred facts, and report or suggest to the next meeting some plan whereby we might co-operate for the moral and spiritual betterment of our city. At the same time I asked that I be not placed on the committee, because I had already thought the matter over and had no suggestion to offer. The ministers present agreed that the subject was a proper one for our consideration. A motion was made and carried, over my protest, that I be requested to read a paper on the general subject of "Church Attendance, Sabbath Observance, etc.," at our next literary meeting.

I did not like to refuse a request so heartily made, and therefore by silence consented—rather submitted. When I came to offer my "paper" I gave it to the body in the form of a speech, in about the following form:

I called attention to the fact that we were in "executive session," and that I was not speaking for the public ear. It was stated that to cure a disease we must doctor the cause, and not the symptom. If the cause be temporary, the disease will pass away of itself. In the judgment of the speaker the troubles under consideration grew out of human nature, and therefore will always exist, in one form or another, while human nature remains what it is.

The first source I mentioned was what we may call "the social instinct." People must meet and talk with other people to hear the news, exchange ideas, and so on.

Another cause is desire for relaxation, recreation, excitement.

The rich can meet in their clubs, drive out in their carriages, or gather in their homes. Many of the poor, if they meet in their homes, must meet in a garret; or, if they meet outside their doors, must meet in the alleys into which their houses open. They have no broad and airy porches, no elegant drawing rooms where they can sit and talk with friends a summer's afternoon or winter's evening. Hence, largely the popularity of the park, the Sunday excursion, etc.

Then came the remedy. I mentioned incidentally that I had heard that in Venice there are "coffee houses," at which the poor can meet and talk while they sip their coffee. I did not recommend "coffee houses" for Richmond, or anywhere else. I then stated that the city of Boston maintains public baths for her citizens. I did not recommend public baths for Richmond, or anywhere else.

It was stated by the speaker that if we are to reach, control and benefit the people we must first reach the public mind. Mind leads. Then it was that I referred to the power of the press, and said that a paper run by our preachers' meeting might be made a means of wide influence, but that I did not think the suggestion practicable. I repeated the same statement when

the matter came up for discussion a second time. I did say that a park run under Christian auspices would be a noble charity, but I did not think it feasible.

The question was then asked by the speaker, What can we do on our own account to better the moral and spiritual condition of our city? I answered as follows:

1. We can with love and firmness enforce the discipline of our Church.

2. We can lay aside fads, hobbies, sensationalism, and preach Christ and Him crucified. I then distinctly added these words, "To mention anything as a substitute for, or in comparison with, this would be sacrilege."

If to make these suggestions and statements in "executive session" was "foolish" or sinful, then your correspondent pleads guilty to whichever charge the public may be pleased to bring.

These facts are here given, as before intimated, in answer to the many questions of friends who are dissatisfied with the matter as they had read it.

It would be interesting to know: (1) Who offered the resolution according to which the reporters were excluded from our meetings? (2) Who made the motion in obedience to which my "paper" was brought in? (3) Who gave the report on my paper to the reporters? The secretary says he did not.

But as the answers to these questions are not now germane they need not now be sought or given.

R. M. MAXEY.

Richmond, Va., June 12th.

Commencing May 25th, additional passenger train service will be operated over Norfolk and Western Railway as follows:

Leave Roanoke 7 A. M., Lynchburg 8:45 A. M., arrive Petersburg 1 P. M., arrive Richmond 1:50 P. M.; leave Richmond 1:15 P. M., Petersburg 2 P. M., Lynchburg 6:15 P. M., arrive Roanoke 8 P. M.

Leave Lynchburg 7:20 A. M., arrive Roanoke 9:05 A. M., arrive East Radford 10:45 A. M., arrive Bristol 2:50 P. M.

Leave Bristol 2:05 P. M., arrive East Radford 6:05 P. M., arrive Roanoke 7:55 P. M., arrive Lynchburg 9:50 P. M. Close connection at East Radford to and from Bluefield, Norton, Welch and intermediate points.

Leave Roanoke 8 P. M., arrive Hagerstown 4:15 A. M. Returning, leave Hagerstown 1:20 A. M., arrive Roanoke 9:05 A. M., connecting to and from Harrisburg, Philadelphia, New York and interior Pennsylvania points. Pullman sleeping cars Philadelphia and Welch, W. Va.

Leave Roanoke 9:15 A. M., arrive Winston-Salem 2 P. M., arrive Charlotte, N. C., 6 P. M. Returning, leave Charlotte 11:10 A. M., leave Winston-Salem 2:55 P. M., arrive Roanoke 7:40 P. M. Trains run solid between Roanoke and Charlotte.

See regular schedule advertisement for further information.

W. B. BEVILL,  
General Passenger Agent.

## Religious News.

METHODIST PREACHERS WILL MEET EACH MONDAY AS USUAL.

In the absence of the president, Rev. W. R. Proctor, the Methodist preachers' meeting was called to order by Rev. R. H. Bennett.

The deliberations were opened with prayer by Rev. Dr. S. S. Lambeth, of South Norfolk M. E. church.

After a free exchange of views on the subject it was decided to dispense with the usual summer vacation and to continue the regular weekly meetings from now on until the next Annual Conference, dispensing only with next Monday's meeting, in order to allow those preachers who are members of the Christian Thought Club an opportunity to go on the outing to Mathews county.

Rev. W. R. Proctor appeared and took charge of the meeting. Rev. C. L. Bane preached morning and night at Cumberland Street.

The usual call of the churches was taken up, and reports heard from the following:

Rev. E. H. Rawlings reported a large attendance on the Sunday school at Monumental church. He preached the baccalaureate sermon before the pupils of the Portsmouth High School at 11 A. M. Sunday; addressed the Rosebud Missionary Society at 3 o'clock in the afternoon, and at 4 P. M. presided over and spoke at the Chinese Sunday school connected with the church. Rev. R. Finley Gayle, of Mount Vernon M. E. church, Danville, preached for him at night.

Rev. J. B. Merritt, chaplain of the Seamen's Bethel, made his usual rounds and preached morning and night at the Bethel, and had very pleasant services.

Rev. Dr. S. S. Lambeth reported a fine Sunday school at South Norfolk. He preached at 11 A. M. and 8 P. M., to large congregations.

Rev. J. H. Phaup, of South Princess Anne, reported a pleasant day on his circuit. He preached at Knotts Island in the morning. Children's day was postponed until next Sunday on account of the rain.

At Port Norfolk Rev. Daniel T. Merritt had a good attendance on the Sunday school and had a fine Epworth League meeting in the afternoon. He preached to large and attentive congregations at 11 A. M. and 8 P. M.

Rev. Geo. H. McFadden reported an excellent Sunday school. He preached in the morning to a fair congregation and to a large audience at night. He received one new member by certificate.

Rev. W. P. Jordan attended the Park Place Methodist church Sunday morning. The school is improving both in efficiency and members. At night he attended divine service at the Presbyterian church.

Rev. W. Asbury Christian attended the Sunday school at Memorial church, preached at 11 A. M. and 8 P. M. He delivered a strong sermon to a crowded house, taking as his subject: "Paying Debts." Many merchants heard the discourse.

At Queen-Street church, Rev. J. K. (Continued on page thirteen.)



## THE SUNDAY SCHOOL.

LESSON XIII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 29.

**Text of the Lesson, a Comprehensive Quarterly Review—Golden Text, Luke II, 32—Commentary Prepared by Rev. D. M. Stearns.**

(Copyright, 1902, by American Press Association.)

**LESSON I.**—Saul of Tarsus converted (Acts ix, 1-20). Golden Text, Acts iii, 19, "Repent ye, therefore, and be converted, that your sins may be blotted out." Saul had an excellent character and standing in the eyes of his fellows and in his own estimation, but a sight of Jesus made him count it all as dross (Phil. iii, 4-11). He was wholly submitted to the risen Christ from the day of his conversion.

**LESSON II.**—Peter, Eneas and Dorcas (Acts ix, 32-43). Golden Text, Acts ix, 34, "Jesus Christ maketh thee whole." The healing of Eneas and the raising to life of Dorcas each led to a great many turning to the Lord and believing in Him (verses 35, 42). Peter was the instrument in the Lord's hand, but it was God who wrought mightily through him by the Holy Spirit in the name of the Lord Jesus (Gal. ii, 8).

**LESSON III.**—Peter and Cornelius (Acts x, 34-48). Golden Text, Acts x, 34, "God is no respecter of persons." The church thus far was gathered only from the Jews, but it was the purpose of God to gather an elect company out of all nations, and the parting commission was to preach the gospel in all the world (Matt. xxviii, 19; Mark xvi, 15; Acts i, 8; Rev. v, 9, 10).

**LESSON IV.**—Gentiles received into the church (Acts xi, 1-18). Golden Text, Acts x, 43, "Whosoever believeth in Him shall receive remission of sins." The apostles at Jerusalem, hearing what had happened and not understanding the will of the Lord, contend with Peter because he went to the uncircumcised, but when Peter rehearsed the matter to them and told how God had ordered and done it all and that he was only God's willing instrument, then they were quieted and glorified God.

**LESSON V.**—The church at Antioch in Syria (Acts xi, 19-30). Golden Text, Acts xi, 21, "The hand of the Lord was with them, and a great number believed and turned unto the Lord." They hear of it in Jerusalem, and Barnabas, being sent, a man full of the Holy Ghost and of faith, he is glad to see the grace of God and gives them good counsel.

**LESSON VI.**—Peter delivered from prison (Acts xii, 1-9). Golden Text, Ps. xxiv, 7, "The angel of the Lord encampeth round about them that fear Him and delivereth them." This lesson takes us back to Jerusalem, where we find that James, the brother of John, has just been beheaded, and Peter is held in prison probably awaiting the same fate. The church in its helplessness gives itself to earnest and unceasing prayer, and, to their great surprise, Peter is delivered by an angel, and some of his enemies are slain.

**LESSON VII.**—The early Christian missionaries (Acts xiii, 1-12). Golden Text, Matt. xxviii, 19, "Go ye, therefore, and teach all nations." The purpose of the Lord is that from the nations He may gather a people for His name (Acts xv, 14). This He does by His Spirit through His word by means of willing and Spirit filled messengers.

**LESSON VIII.**—Paul at Antioch in Pisidia (Acts xiii, 43-52). Golden Text, Acts xiii, 38, "Through this man is preached unto you the forgiveness of

sins." With some opposition and some encouragement the apostles have come as far as this other Antioch and are here invited to preach on the Sabbath day in the synagogue. Paul, as was his custom, faithfully declares that Jesus of Nazareth is the Son of God, Israel's Messiah, that He was crucified, raised from the dead, ascended to heaven and that now through Him is forgiveness of all sins and justification from all things.

**LESSON IX.**—Paul at Lystra (Acts xiv, 8-22). Golden Text, II Tim. ii, 3, "Thou therefore endure hardness as a good soldier of Jesus Christ." Although they abode a long time at Iconium, speaking boldly in the Lord, and a great multitude of both Jews and Greeks believed, yet they had to flee from Iconium, and they came to Lystra, where at first there was unprecedented enthusiasm and then such opposition that Paul was stoned and left for dead. But God gave him back to them, and they went on and preached the gospel.

**LESSON X.**—The council at Jerusalem (Acts xv, 22-33). Golden Text, Gal. v, 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free." We have seen persecutions from without the church, even unto death, and now we see false teachers within the church seeking to hinder the gospel. The great enemy is always at work and will be till he shall be shut up in the pit (Rev. xx, 1-3).

**LESSON XI.**—Paul crosses to Europe (Acts xvi, 6-15). Golden Text, Acts xxii, 15, "Thou shalt be His witness unto all men." In this lesson we see an illustration of at least these three texts, "Led by the Spirit of God," "Do as occasion serve thee, for God is with thee," "My word shall not return unto me void" (Rom. viii, 14; I Sam. x, 7; Isa. lv, 11).

**LESSON XII.**—A temperance lesson (Rom. xiii, 8-14). Golden Text, Rom. xiii, 12, "Let us therefore cast off the works of darkness, and let us put on the armor of light." The whole story of salvation and service and glory is fully told in this epistle and summarized in this lesson, but the special point which the committee desires emphasized is the denial of self that Christ may be manifested. God enthroned, God working, Spirit filled, Jesus occupied and self thus renounced.

### RELIGIOUS THOUGHT.

#### Gems Gleaned From the Teachings of All Denominations.

The world is rich or poor in proportion to a woman's faithfulness.—Rev. E. E. Wilson, Methodist, Akron, O.

#### The Christian's Comfort.

Christ's people have the comfort of his love, his forgiveness, his peace.—Rev. Dr. Holderby, Presbyterian, Atlanta, Ga.

#### A High Privilege.

The deeper knowledge of God is the privilege of the one who lives a godly life in this world.—Rev. M. M. Pearce, Presbyterian, St. Louis.

#### The World's Great Minds.

The use of the world's great minds is to delight, inspire and teach the generations following them.—Rev. Dr. John White Chadwick, Unitarian, Brooklyn.

#### Negative Character.

Negative character is produced by the rejection of Jesus Christ; and such characters are not a force for good.—Bishop I. W. Joyce, Methodist, Pittsburgh.

#### Death Is but Sleep.

We cannot die; we sleep; and when that mysterious sleep is over we wake to meet the gaze of those who have long since passed into and through the valley of shadows.—Rev. George H.

Hepworth, Congregationalist, New York.

#### Pain Is Nature's Signal.

Punishment in nature is to hold man to a proper valuation of his physical powers. Pain is nature's signal. But for pain what child would come to manhood's estate with limbs and features intact?—Rev. M. T. Haw, Methodist, St. Louis.

#### Inspirations of the Future.

Righteousness, honor, mercy, freedom, truth—in these and in these alone as they grow to fuller range and power lies the future. In the larger liberty of today and her wider, unfettered outlook lies the opportunity of the church to stand in the van as the inspirer of profounder righteousness.—Rev. W. H. Pulsford, Unitarian, Chicago.

#### The Chief End of Man.

There is a pleasure which transcends that of making for happiness. It is the strife with the impulses for moral perfection. The large self realization of this perfection of nature and love of God—this is the end to be sought; this is the chief end of man.—Rev. Dr. Francis L. Patton, Presbyterian, President of Princeton University.

#### Courage of Convictions.

That flimsy, flabby fickleness that bends with every wind that blows will never bring about the kingdom where in alone dwelleth righteousness if Christians do not in the courage of divinely sealed conviction stand for the sanctity of Christian institutions and the duties of life.—Rev. J. C. Horning, Reformed Church, St. Louis.

#### The Duration of Eternity.

Were the oceans my ink wells and the sky my writing tablet and I were to write upon the sky as many figures as there are stars and compound the multiplication of them, even after these myriads of ages shall have ensued, the first second of eternity shall not have elapsed, but the ages shall go on and on forever.—Rev. E. B. Platt, Evangelist, St. Louis.

#### The Keypoint of Faith.

The keypoint of the Christian conception of faith has been the word "Jesus," and today thinkers of every name, whatever their opinion of the person of Jesus, would unite in saying that there is no other name under heaven known among men in which it were better that men should put their trust as representing the name of God himself.—Rev. Willard B. Thorp, Congregationalist, Chicago.

#### Honesty and Success.

Dishonesty is seldom absolutely necessary to success. If it is, then fail! "Put I had to live," said the culprit to the judge. "I do not see the necessity," said the man of the law. The reply is not overcharged with sympathy, but it glows with the sacred truth of the moral law. Let every one say, "It is not necessary that I live, but that I be a true man while I do live."—Rev. David Utter, Unitarian, Denver.

#### Doubt and Devotion.

Thomas has many followers in his doubts; how few in his devotion! He saw through a glass darkly, but he felt with his heart the heart of God, and, doubting, he went in the way of Christ. Our doubts we cannot control, but our love may be freely given, and he who loves and follows in life and service is the true disciple and will find the way of God leading through unknown dangers to the Calvary of suffering and finally to the Olivet of ascension into the presence of God.—Rev. Dr. Roderick Terry, Reformed Church, New York.

#### The Celestial Harmonies.

In Haydn's "Creation" the opening passage abounds in dissonances, a fit representation of chaos, but they soon give way to harmonies, choral and

symphonic, that in the dreams of immeasurable celestial peace, and as in music—dissonance will end in harmony—sweet strains fill earth and heaven, may seem to silence the brain, yet it is only as a pause in the preparatory to richer, fuller tones.—Rev. Dr. J. B. Methodist, Saginaw, Mich.

#### The Revelations of

So we stand on Calvary, the love of God in Christ, filled with gratitude and with This is penitence. But some is needed to make repentance cross reveals not only divine compassion, not only the danger, but also shows our course noblest. It sets before us man, the man we ought to be, we want to be. Then we are to emulate the fascinating and we set ourselves to follow steps.—Rev. Dr. H. P. Dew, Congregationalist, New York.

## PHILIPPINE W.

### EFFECTS OF VINO ON OUR IN THE ISLANDS

#### The Intoxication Produced by Native Drink Is the Precursor of Sensibility of a Toxic Dose of Alcohol—How Vino Is Manufactured

Vino is manufactured in swamps around Manila by contiguous lagoons, says a v. Philadelphia Medical Journal does not grow inland or in lands. The greatest nest of is in the vast swamps in the Rio Grande. The parent Nipa fruticans is tapped and collected much in the same way we collect maple sap. A native banka (wooden dugout), to 36 feet long and 30 in with ten or twelve ollas, bowls, holding from three to five gallons each, and paddles through row waterway between the lands densely covered with palm, and frequently with his position in the banka tube into the spongy stem of a section of bamboo to collect. Making his rounds again, these containers into his ollas off to the distillery, disposed of for a few cents.

At the distillery the sap of the juice of the sugar cane per cent of the latter being fermented, distilled and, in a rectified. The product is what that name from the Spanish wine. I was unable to find and the upper islands a distillate from rice, although from that plant, is imported by the Chinese. Maize is produced in some quantity, but, as far as I learn, is not so used either are not grown in any quantity.

Vino is a pungent, colorless, biting an alcoholic strength of 50 to 80 per cent and shows butyric ether, but I never saw of amyl alcohol (fusel oil) and a distillate is made from various species of palm all over the world. In some parts of the "tuba dulce" is obtained from coa palm, is fermented and "toddy," but this is not the vino. Vino more closely resembles mexican, mezcual or agual maguey of the Mexicans.

The native—excluding the larger cities, who have adopted bad habits—does not eat



a party to find a drunken native. Of the 500 or more natives we had in our command we never had a case of drunkenness. The only case of intoxication that I ever saw among the Macabebes was our "major domo," or head servant, when we lived at Colonel Blanco's, and he had surreptitiously emptied a bottle of cocktails that belonged to the commanding officer.

The native never drinks vino as it is in the market. He dilutes it with water, adds sugar and oil of anise and drinks it as "anisset," in the manner that his civilized brother takes a cordial. For a "long drink" he has bottled beer made at the native breweries of San Miguel, in Manila, or imported Japanese beer.

The intoxication from vino is purely profound insensibility of a toxic dose of alcohol. The American soldier saw in vino a substitute for whisky, and, to the amazement of the native, took it raw and in big gulps. As a result he was dead drunk in a remarkably short space of time. The American temperament is peculiarly influenced by alcoholic intoxication, and during the preliminary stages the soldier was to the native "mucho loco."

#### A College Advance.

As a result of a petition recently made to the faculty of Tufts college by the newly formed Prohibition club of that institution the Tufts curriculum will include an innovation during the next half year in a course for the study of the liquor question. The petition of the Prohibition club has met with general favor in the college, and it is probable that the course will be largely attended. The Rev. W. S. Woodbridge, professor of applied Christianity in Tufts Divinity school, will conduct the course.

#### Sweden's Temperance Strength.

Temperance statistics just issued at Stockholm show that the progress of the movement against alcoholism in Sweden has been so great in the last ten years that the temperance societies of the country have a total membership of 249,000. Five per cent of Swedes belong to them, and at least one-fifth of the nation do not use alcoholic drinks.

#### Arrests For Drunkenness.

In Portland, Me., the arrests for drunkenness numbered 424, or eight to every thousand population. In Toledo, O., with its 647 licensed saloons, there were 367 arrests, or three to every thousand inhabitants. In New York there were thirteen and in Philadelphia thirty-four arrests to every thousand.

#### When Men Begin to Drink.

As a rule men begin drinking between the ages of eighteen and twenty-five and abate the habit between forty and fifty, says Dr. G. Stanley Hall. A particularly trying time is the climacteric. Twenty-five years is the average duration of the habit, and it generally ends in exhaustion and death.

#### Gin Drinking In England.

England drinks more gin perhaps than any other two nations. But the gin of England is drunk by England's failures, says the New York Journal. The successful of England don't know the taste of gin. The deeper you go into Whitechapel the greater the number of gin bottles per capita.

No joy is ever given freely forth that does not leave quick echo in the giver's own heart.—Henry Ward Beecher.

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This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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REV JAMES CANNON JR., Editor.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.  
East Halifax, Concord, May 24th, 25th.  
South Boston, May 25th, at night.  
Boydton, May 28th, at night.  
Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.  
Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.  
South Pittsylvania, St. Johns, June 5th, 11 A. M.  
Danville Circuit, Rock Spring, June 7th, 8th.  
Charlotte, Lebanon, June 15th, 16th.  
Prince Edward, Mt. Pleasant, June 21st, 22d.  
District Conference, Clarksville, June 24th-26th.  
Henry, Pleasant Grove, June 28th, 29th.  
Martinsville, June 29th, at night.  
Main Street, July 2d, at night.  
Chatham, Siloam, July 5th, 6th.  
Patrick, Providence, July 12th, 13th.  
Rocky Mount, July 17th, at night.  
Franklin, Red Valley, July 19th, 20th.  
E. Franklin, Epworth, July 21st, 22d.  
Calvary, July 23d, at night.  
West Franklin, Rock Spring, July 26th, 27th.  
J. C. REED,  
Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.  
Ettrick, May 18th, night.  
High-Street, May 25th, morning.  
Blandford, May 25th, night.  
Matoaca, June 1st, night.  
Greensville, Emporia, June 7th-8th, morning.  
Wakefield, Rocky Hock, June 14th-15th, morning.  
Surry, Morning's, June 15th, afternoon; 16th, morning.  
Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.  
East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.  
Nottoway, Poplar Hill, July 5th-6th, morning.  
Blackstone Station, July 6th, night; 7th, morning.  
South Brunswick, Prospect, July 12th-13th, morning.  
Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.  
South Hill, South Hill, July 14th, night; 15th, morning.  
North Mecklenburg, Shiloh, July 18th, afternoon.  
West Lunenburg, Grace, July 19th-20th, morning.  
Lunenburg, Antioch, July 20th, afternoon; 21st, morning.  
Brunswick, Liberty, July 26th-27th, morning.  
West Brunswick, Bethel, July 27th, afternoon; 28th, morning.  
Dinwiddie, Rocky Run, August 9th-10th, morning.  
West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.  
R. T. WILSON, P. E.

By the blood of Jesus it is made possible for the sinner to be transformed into a saint.

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### MAJOR C. V. WINFREE.

Major Christopher Valentine Winfree, who was recently stricken with paralysis, died at his home here this afternoon, aged 76. He was a native of this city and a graduate of the Virginia Military Institute. As a young man he was employed as civil engineer on the Norfolk and Western Railroad, and in Mississippi and Missouri. He served through the war in the Eleventh Virginia, and after the war engaged in the manufacture of tobacco, in which he amassed a large fortune. He was a director of the Glamorgan Works, cotton factory, and People's National Bank, and also prominent in the directory of the Randolph-Macon Woman's College, to which latter institution he made several large gifts. He was a steward of Memorial Methodist church, and a member of an important board of the Virginia Annual Conference. Major Winfree is survived by his wife, three sons, and one daughter.—Dispatch—Lynchburg special of the 18th.

The papers report the death of Major C. V. Winfree, of Lynchburg, Va. This will cause deep regret among the Methodists of Virginia. For many years he has been as regular in his attendance at the District and Annual Conferences as any of the preachers, and has shown his love for the Church in innumerable ways. He brought his great business ability to bear upon the questions which arose in the various boards, and served the Church faithfully in his day and generation. He was a director of the Preachers' Relief Society for many years. He had been a trustee of Randolph-Macon College for nineteen years, and was one of the best friends Randolph-Macon has ever had.

When the Methodists of Lynchburg gave \$25,000 to endow the chair of English at Randolph-Macon College, Bro. Winfree gave \$2,500 to the fund. When the Woman's College was established at Lynchburg, he gave \$6,000 to that object, and has since given the funds to build an observatory and to buy a good telescope for the Woman's College. He has served on the Executive Committee of the Woman's College from the beginning, and has given to the work the experience of a skilled business man. The Board of Trustees was in session at the time of his death, and most feeling and appreciative tributes were offered to his memory, and a committee of three appointed to attend the funeral.

He was a leading member of Memorial church, Lynchburg, and had contributed so largely to the building of it that he was given the privilege of naming the church "Memorial" in honor of his deceased wife. He will be greatly missed in every department of church work.

God does not cease to be the God of love because men are low, sad, and desponding. In the performance of duty, in meekness, in trust in God, is our rest—our only rest. It is not in understanding a set of doctrines; not in outward comprehension of the "scheme of salvation," that rest and peace are to be found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.—Robertson.

### RANDOLPH-MACON COMMENCEMENT.

(Continued from 1st page.)

for oratory brought out the following young orators, who handled their several subjects in a highly commendable manner. The medal will be awarded to-morrow: C. T. Thrift; subject, "The Era of Exclusiveness is Past"; W. E. Ellison; subject, "The United States in the Westward March of Empire"; Barrett P. Tyler; subject, "England the Mother: America the Child"; E. J. Dryer; subject, "A Watchword."

To-night the graduating class will have its celebration, and the programme arranged is as follows: Address by the president, James Frederick Peake; roll-call; salutatory, Clayton Orlando Tuttle; oration, Charles Tinsley Thrift; history, Francis Osgood Smith; recommendations, Geo. William Martin Taylor; prophesy, Elbridge Watts Poindexter; will and testament, Thomas Hammond Phelps; valedictory, Barrett P. Tyler."

At the annual meeting of the Alumni Society the regular officers were elected. Rev. James Cannon, Jr., offered a resolution on the subject of free tuition, which was discussed, and unanimously adopted and referred to the Board of Trustees for their consideration. The board adopted the paper as presented, without a dissenting voice and appointed a committee of five to formulate and execute a plan to raise within the next twelve months \$200,000. The committee are Dr. B. F. Lipscomb, Dr. Paul Whitehead, and Messrs. W. Vicar, J. G. Penn, and George R. Hill. (The paper is given in another editorial.)

The Board of Trustees elected Prof. R. E. Blackwell president of the college for the coming year.

It was decided to establish a full chair of Physics and Biology at the Woman's College, the same to be filled in June, 1903.

Captain Richard Irby offered his resignation as Secretary and Treasurer of the Board, and it was accepted to take effect at such time as the Executive Committee may be able to make satisfactory arrangements as to his successor.

Rev. J. A. Anderson, of the Baltimore Conference, and Messrs. C. V. Hardwicke, of Richmond, and E. L. Sheffey, of Lynchburg, were elected trustees to fill vacancies in the Board.

Dr. James Atkins, editor of Sunday School Literature, delivered the commencement address on "The Conscience of Oliver Cromwell." It was a strong well-written paper, and brought to the young men some very appropriate lessons.

The medals and diplomas were then delivered. The celebration of the two societies followed at night. The address was delivered by Dr. Edward Deems, of New York. Dr. Deems is son of the late Dr. C. F. Deems. (A more particular account of this part of the commencement is prevented by the necessity of going to press.)

### RANDOLPH-MACON WOMAN'S COLLEGE COMMENCEMENT.

#### THE BACCALAUREATE SERMON.

The annual commencement exercises began Sunday morning with the baccalaureate sermon.



ureate services. The college chapel as prettily decorated for the occasion with palms, ferns and potted plants, while dozens of large magnolia blooms in vases and jars made the air fragrant with their sweet perfume. A cool breeze from the mountains tempered the rays of the summer sun, and while the building had almost every seat filled, the atmosphere was not oppressive, so that those present could enjoy the beautiful services to the utmost. The musical numbers on the programme, always a strong feature at the college, were fully up to the high standard of the institution, and Professor Schehlman with his accompanists as at his best, adding much to the interpretation of the high-class selections rendered. Mozart's "Gloria" as sung by the vocal class was given with all the expression so needful for its true beauties to be appreciated, and Gounod's "O, Divine Redeemer," by Miss Georgiana T. Peters, was a superb effort. Miss Lena Mae Robins, who has been heard more than once with great pleasure by those fortunate enough to attend a concert at the college, sang "Anthem of Heaven," by Faure, in a truly artistic manner.

The services were conducted by Rev. John A. Kern, D. D., of Vanderbilt University, who also delivered the baccalaureate sermon, taking his text from Psalm 90: 17: "And let the beauty of our Lord be upon us." His subject might be termed Beauty, for he dealt with a master hand on all pertaining to the beautiful in nature, in art, in science, in human character, and in religion. "Beauty," said he, "is elemental in the structure of the world—it is one of God's eternal laws." A thing of beauty is perpetual joy to all; to the cultured and uncultured, to the savage as well as to the civilized. The love of beauty, which is instinctive, may be improved by exercise. The significance of God's creating so much beauty in the world was not for utilitarian purposes, but because He desires our happiness. It is an outward type, though feeble, of something glorious in God's own nature and being. God is the all beautiful, the all glorious being. The beauty of nature is one of the stairs we may climb from nature to nature's Creator. It is symbolical of the other world of which this is the bounding shore. All expect Heaven to be a place of beautiful scenes, voices, faces, and forms. It is perfectly natural for us to desire to be beautiful, nor is this desire confined to youth or either of the sexes, but personal beauty does not ensure personal success or happiness. A handsome or pretty face is one thing, a pleasing personality is another. To be admired is one thing; to be happy is another. All is to be used for the glory of God and the benefit of the world. Beauty of character, disposition, motive, and soul is the meaning of the Psalmist. Spiritual beauty is what we ought to desire, pray for, and strive after. The supreme manifestation of beauty in this world was in the life of the Lord Jesus Christ.

Throughout his discourse Dr. Kern gave numerous classical illustrations from the lives and characters of historic men and women, which were most

skillfully woven into his explanation of the text. He closed with a brief but pleasing charge to the graduating class, who, in cap and gown, occupied the front seats before him.

After the benediction, the interesting services came to a close.

#### FRANKLIN SOCIETY CELEBRATION.

A large crowd assembled at the Woman's College last night to witness the celebration of the Franklin Literary Society, the programme of which was introduced with a vocal solo, "For All Eternity," by Miss Lena Mae Robins, and closed with a piano duet by Misses Sara Lee Robertson and Lucy Cole. The officers who presided were Miss S. Maud Carroll, president; Miss Anna L. Howard, vice-president, and Miss Mary Randolph Fleming, secretary.

The address of the occasion was delivered by Professor Edwin Mims, Ph. D., of Trinity College, N. C. Professor Mims discarded the conventional topics so frequently discussed upon such occasions. He also avoided the woman question, which so many speakers feel called upon to discuss before an audience of women. He chose as his subject: "Conditions of Life in the South of To-day," dwelling upon the recent educational and cultural development of that section. He alluded to the fact stated in striking form by Prof. Woodrow Wilson that the statesmen and public men of the South, and Virginia in particular, during the early days of the republic, were immeasurably superior to the public men of New England in culture, ability, and force. He said there was more culture in Charleston and Richmond in 1815 than in Boston. He contrasted this condition with the present state of affairs. He drew in striking language a vivid picture of the great industrial development of New England between the years 1825 and 1850, which was followed by the development of the public school system. He showed that Thomas Jefferson, a Virginian, was the first man to outline a complete system of popular education, but that while we have followed Jefferson in many things and looked up to him as a leader, we have not carried out his ideas of education.

He showed that the development of the South was checked by concentration on a single industry—cotton—and the slavery system built upon it. He said the South gradually became closed to new methods, new ideas. The Southern planter read Addison and Goldsmith and Dr. Johnson and Milton, and the men of the eighteenth century, rather than Wordsworth and Tennyson and Matthew Arnold, the men of the nineteenth century.

He spoke feelingly of the civil war, which removed from the life of the South the flower of her youth, the men who would naturally have been the leaders in public life, in the Church, the professions, in the college, in journalism. The terrible reconstruction period followed. The speaker then took up the condition of the South to-day. He spoke of the lack of libraries, museums, endowed institutions of every kind in the South to-day. He then described in forceful language the present industrial development, the part played in the life of the South by the captains of industry, who are fast be-

coming the most prominent men in their communities, occupying the positions of influence formerly held by the legal profession.

Dr. Mims then gave a most hopeful and encouraging forecast of the future. He showed that the industrial revolution through which the South is now passing will surely be followed by a great educational and literary renaissance, just as was the case in New England. He alluded to the work of the Southern Educational Board recently inaugurated.

#### COMMENCEMENT DAY.

Of course, all the exercises of commencement center around college day, when diplomas and distinctions are to be delivered. Yesterday morning when the hour of 10 sounded, the chapel was filled with the college students and their friends and relatives, and everybody went there to pay a tribute of honor to the distinguished pupils.

#### DR. RICE'S ADDRESS.

The address of the morning was delivered by Rev. John A. Rice, D. D., of South Carolina, who discussed in a masterly and interesting manner the subject of "Culture." He received the most appreciative attention of his audience and when he took his seat he was honored with quite an ovation.

In pointing out the benefits of culture, Dr. Rice eloquently portrayed its effect on a man and woman, showing its progress and its gradual development. He told of a young country girl who entered the school an ignorant country girl, whose clothes were not tailor-made, and the colors of whose dress were not matched by an artist. After a few years she was rich in knowledge of those things that tended to make her own power and her own ability to advance. She was bright, attractive, and a splendid conversationalist. Such was the result of culture.

The soul of wealth, said the speaker, was mastery over things. Some of the richest men he had ever seen were the poorest, for they lacked all the great things that make up a true life. There was no man whom he so loved to look at as a carpenter and a blacksmith, and he could study a carved door for a half hour and find pleasure in seeing what the hand of man could accomplish. When a man knew how to do a thing, he was much better off than he who simply had possessions. Self-culture was the most profitable investment that any man could make. To be recognized as a man and not a thing, and to be recognized at his real worth, was the aim of the man who was struggling to rise.

Every one should remember that his best efforts had never been expressed. His kindest word has never been uttered, his greatest poem had never been written, and his noblest deed had never been done. Remembering this, there should never be any relinquishment of honest effort and of true ambition. Youth was the golden period in which the future was to be outlined, and now was the time for all to take down "Ne plus ultra" from the front gate and put it on the other side of the universe. How important it was in the golden era of life for man to give himself a wide horizon! Only that life that is launched in tune with the infinite will

gain the infinite beauty of life. Many were content to rest in their little cabins and sing, "Shoo-fly, don't bother me; shoo-fly, don't bother me." In striving for the ideal self to live the ideal life, the horizon opened up in measureless vistas.

Culture was making for peace, was quelling the noise of the gun and the boom of the cannon. Strife and conflict were being drowned in the voice of culture. Nothing is final in the world forces, but in the Word of God there dwelt the final truth, and it was here that culture got in her work. I glory in the fact that infidelity is vanishing and people are being brought to God. To many religion was still an insurance policy against hell, and not the soul of God. To lift man from the depths of sin and ignorance was culture's noblest mission.

In closing his address, Dr. Rice directed his remarks to the graduating class, and spoke in a most touching and impressive manner of their future lives and duties.

#### DEGREES AND CERTIFICATES.

Dr. W. W. Smith then conferred the masters' degree upon Miss Annie Anthony, Miss Mary Randolph Fleming, and Miss Sallie Scott Nelson, all of Virginia, and the Bachelor of Arts degree upon Miss S. Maud Carroll, Miss Elsie Gilliam, Miss Janet Snead, Miss Grizelda Roberts, Miss Janie Kinnier, and Miss Mary Gish, of Lynchburg; Miss Kathryan P. Acree, of Danville; Miss Anna Howard, of North Carolina; Miss Lillian T. Jones, of Tennessee; Miss Mittie L. Porter, of Georgia; and Miss Ruth L. Clarke, of Richmond.

Certificates of proficiency were awarded by Dr. John H. Latane, secretary of the faculty, as follows:

Latin—Miss Sarah Lee Robertson, of Virginia; Miss Susie Louisa Overton, of Kentucky; Miss Trula Hicks Moorman, of Lynchburg; Miss Emmie Lela Gramling, of Georgia; Miss Ellen McBryde Brown, of Virginia; Miss Nannie L. Blackwell, of Virginia.

English—Miss Lottie L. Cralle, of Virginia.

Mathematics—Miss Catherine Irby Betty, of Virginia; Miss Helen Alvie Dulin, of Virginia; Miss Beulah Russell, of Kentucky.

Biology—Miss Anna Louise Howard, of North Carolina; Miss Sallie Scott Nelson, of Lynchburg; Miss Lillian Tong Jones, of Virginia; Miss Nannie Humphries, of Virginia.

Vocal Music—Miss Lena Mae Robins, of Virginia; Miss Emma Wysor, of Virginia.

Piano—Miss Emma Wysor, of Virginia; Miss Sara Lee Robertson, of Virginia; Miss Lucy Cole, of North Carolina; Miss Louise Blackwell, of Virginia.

Art—Miss Julia Ward Anderson, of Virginia; Miss Martha H. Ballard, of North Carolina.

Greek—Miss Jessie Bostick, of Tennessee; Miss Susie Louise Overton, of Kentucky; and Miss Martha Woodroof, of Virginia.

After this announcements were made by Dr. W. W. Smith, and the exercises were closed with the benediction.

(Continued on page 12.)



# Talmage Sermon

WASHINGTON. In this discourse Dr. Talmage advises us to do our best in the spheres where we are placed and not wait to serve God in resounding position; text, I Corinthians x, 31, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God."

When the apostle in this text sets forth the idea that so common an action as the taking of food and drink is to be conducted to the glory of God, he proclaims the importance of religion in the ordinary affairs of our life. In all ages of the world there has been a tendency to set apart certain days, places and occasions for worship, and to think those were the chief realms in which religion was to act. Now, holy days and holy places have their importance. They give opportunity for special performance of Christian duty and for regaling of the religious appetite, but they cannot take the place of continuous exercise of faith and prayer. In other words, a man cannot be so much of a Christian on Sunday that he can afford to be a worldling all the rest of the week. If a steamer put out for Southampton and go one day in that direction and the other six days in other directions, how long before the steamer will get to Southampton? It will never get there. And, though a man may seem to be voyaging heavenward during the holy Sabbath day, if during the following six days of the week he is going toward the world and toward the flesh and toward the devil how long will it take him to reach the peaceful harbor of heaven? You cannot eat so much at the Sabbath banquet that you can afford religious abstinence the other six days. Heroism and princely behavior on great occasions are no apology for lack of right demeanor in circumstances insignificant and inconspicuous. The genuine Christian life is not spasmodic; does not go by fits and starts. It toils on through heat and cold, up steep mountains and along dangerous declivities, its eye on the everlasting hills crowned with the castles of the blessed. I propose to plead for an everyday religion.

In the first place we want to bring the religion of Christ into our conversation. When a dam breaks and two or three villages are overwhelmed or an earthquake in South America swallows a whole city, then people begin to talk about the uncertainty of life, and they imagine that they are engaged in positively religious conversation. No. You may talk about these things and have no grace of God at all in your heart. We ought every day to be talking religion. If there is anything glad about it, anything beautiful about it, anything important about it, we ought to be continuously discussing it. I have noticed that men just in proportion as their Christian experience is slow talk about funerals and graveyards and tombstones and deathbeds. The real genuine Chris-

tian man talks chiefly about this life and the great eternity beyond and not so much about the insignificant pass between these two residences. And yet how few circles there are where the religion of Jesus Christ is welcome. Go into a circle even of Christian people, where they are full of joy and hilarity, and talk about Christ or heaven and everything is immediately silenced. As on a summer day when the forests are full of life, chatter, chirrup and carol—a mighty chorus of bird harmony, every tree branch an orchestra—if a hawk appear in the sky, every voice stops and the forests are still. Just so I have seen a lively religious circle silenced on the appearance of anything like religious conversation. No one had anything to say save perhaps some old patriarch in the corner of the room, who really thinks that something ought to be said under the circumstances; so he puts one foot over the other and heaves a long sigh and says, "Oh, yes; that's so, that's so!"

## It Makes the Heart Glad.

My friends, the religion of Jesus Christ is something to talk about with a glad heart. It is brighter than the waters; it is more cheerful than the sunshine. Do not go around groaning about your religion when you ought to be singing it or talking it in cheerful tones of voice. How often it is that we find men whose lives are utterly inconsistent who attempt to talk religion and always make a failure of it! My friends, we must live religion or we cannot talk it. If a man is cranky and cross and uncongenial and hard in his dealings and then begins to talk about Christ and heaven, everybody is repelled by it. Yet I have heard such men say in whining tones, "We are miserable sinners." "The Lord bless you." "The Lord have mercy on you," their conversation interlarded with such expressions, which mean nothing but canting, and canting is the worst form of hypocrisy. If we have really felt the religion of Christ in our hearts, let us talk it, and talk it with an illuminated countenance, remembering that when two Christian people talk God gives special attention and writes down what they say; Malachi iii, 16, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written."

Again, I remark, we must bring the religion of Christ into our employments. "Oh," you say, "that is very well if a man handle large sums of money or if he have an extensive traffic, but in the humble work in life that I am called to the sphere is too small for the action of such grand, heavenly principles." Who told you so? Do you not know that God watches the faded leaf on the brook's surface as certainly as he does the path of a blazing sun? And the moss that creeps up the side of the rock makes as much impression upon God's mind as the waving tops of Oregon pine and Lebanon cedar, and the alder, crackling under the cow's hoof, sounds as loud in God's ear as the snap of a world's conflagration. When you have anything to do in life, however humble it may seem to be, God is always there to help you to do it. If your work is that of a fisherman, then God will help you, as he helped Simon when he dragged Genesaret. If your work is drawing water then he will help you, as when he talked at the well curb to the Samaritan woman. If you are engaged in the custom house, he will lead you, as he led Matthew sitting at the receipt of customs. A religion that is not good in one place is not worth anything in another place. The man who has only a day's wages in his pocket as certainly needs the guidance of religion as he

who rattles the keys of a bank and could abscond with a hundred thousand dollars.

## Putting Religion Into Practice.

There are those prominent in the churches who seem to be on public occasions very devout who do not put the principles of Christ's religion into practice. They are the most inexorable of creditors. They are the most grasping of dealers. They are known as sharpers on the street. They fleece every sheep they can catch. A country merchant comes in to buy spring or fall goods, and he gets into the store of one of these professed Christian men who have really no grace in their hearts, and he is completely swindled. He is so overcome that he cannot get out of town during the week. He stays in town over Sunday, goes into some church to get Christian consolation, when what is his amazement to find that the very man who hands him the poor box in the church is the one who relieved him of his money! But never mind; the deacon has his black coat on now. He looks solemn and goes home, talking about "the blessed sermon." If the wheat in the churches should be put into a hopper, the first turn of the crank would make the chaff fly, I tell you. Some of these men are great sticklers for gospel preaching. They say: "You stand there in bands and surplice and gown and preach—preach like an angel—and we will stand out here and attend to business. Don't mix things. Don't get business and religion in the same bucket. You attend to your matters, and we will attend to ours." They do not know that God sees every cheat they have practiced in the last six years; that he can look through the iron wall of their fireproof safe; that he has counted every dishonest dollar they have in their pocket, and that a day of judgment will come. These inconsistent Christian men will sit on the Sabbath night in the house of God singing at the close of the service "Rock of ages cleft for me" and then when the benediction is pronounced shut the pew door and say as they go out: "Goodby, religion. I'll be back next Sunday."

I think that the church of God and the Sabbath are only an armory where we are to get weapons. When war comes, if a man wants to fight for his country, he does not go to Troy or Springfield to do battling, but he goes there for swords and muskets. I look upon the church of Christ and the Sabbath day as only the place and time where and when we are to get armed for Christian conflict, but the battlefield is on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. "St. Martin's" and "Lenox" and "Old Hundredth" do not amount to anything unless they sing all the week. A sermon is useless unless we can take it with us behind the plow and the counter. The Sabbath day is worthless if it last only twenty-four hours.

## The Work Nearest at Hand.

There are many Christians who say: "We are willing to serve God, but we do not want to do it in these spheres about which we are talking, and it seems so insipid and monotonous. If we had some great occasion, if we had lived in the time of Luther, if we had been Paul's traveling companion, if we could serve God on a great scale, we would do it, but we can't in this everyday life." I admit that a great deal of the romance and knight errantry of life have disappeared before the advance of this practical age. The ancient temples of Rouen have been changed into storehouses and smithies. The residences of poets and princes have been turned into brokers' shops. The classic mansion of Ashland has

been cut up into walking sticks. The groves where the poets said the golden dew have been carted out for firewood. The muses that we used to read about have disappeared before the migrant's ax and the trapper's gun, and the man who is waiting for a bewitched with wonders will never find it. There is, however, a field of endurance and great achievement. It is in everyday life. There are a thousand scales, there are Hellesponts to scale, there are fires to brave, but they are all around us now. This is the kind of martyrdom to bear.

It took grace to lead Latimer and Ridley through the fire triumphant when their armed enemies and their friends were looking on, but it requires more grace now to bring a man through persecution when nobody is looking on. I could show you in the city a woman who has had her martyrism for twenty years who has endured more suffering and exhaustion more grace than would have been shown by twenty martyrs passing triumphantly through the fire. If you are not faithful in an insignificant position in life, you would not be faithful in a great mission. If you cannot stand the test of a midge, how could you endure the breath of a basilisk?

Do not think that any work gives you to do in the world is on a small scale for you to do. The whole universe is not ashamed to take care of one little flower. Plato had a friend which I have now nearly forgotten, but it ran something like this: He said, "The spirits of the other world came to this world to find a body and find a sphere of work. One spirit came and took the body of a king and did his work; another spirit came and took the body of a poet and did his work; and while Ulysses came, and he said, 'Why, all the fine bodies are taken, and all the grand work is taken. There is nothing left for me.' And some replied, 'Ah, the best one has been reserved for you.' Ulysses said, 'What's the work?' And the reply was, 'The body of a common man, doing a common work and for a common reward.' A goodly lot for the world and just as goodly a lot for the church. Whether we eat or drink or whatsoever we do, let us do it to the glory of God."

## Religion of Everyday Life.

Again, we need to bring the religion of Christ into our commonest trials. For severe losses, for bereavement, for trouble that shocks like an earthquake, and that blasts like a storm, we scribe religious consolation; but, business man, for the small annoyances, last week how much of the grace of God did you apply? "Oh," you say, "these trials are too small for such application." My brother, they are shaping your character, they are scouring your temper, they are wearing out your patience and they are making you a less of a man. I go into a sculptor's studio and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click. I say, "Why don't you strike harder?" "Oh," he replies, "that would shatter the statue. I can't do it that way, I must do it this way." So he works and after awhile the features come out, and everybody that enters the studio is charmed and fascinated. When God has your soul under process of development, and it is the little annoyances and vexations of life that are chiseling out your immortal nature. It is click, click, click! I wonder how some great providence does not come and with one stroke prepare you for heaven. Ah, no. God says that is the way. And so he keeps on by stroke

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:30 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffers for local stations on Norfolk Division to Danville; at Oxford for Henderson.

1:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 85, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)

5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Newport.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APL. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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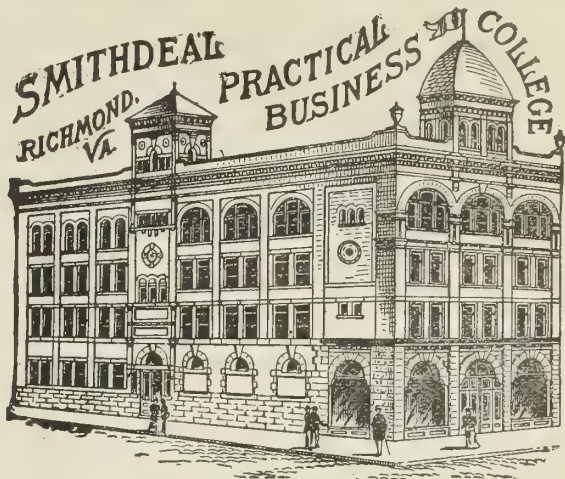
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When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

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## WOMAN'S COLLEGE.

(Continued from page 9.)

## CLASS DAY EXERCISES.

The closing exercises of the commencement took place last evening in the chapel of the college, when class day was observed. The officers who presided were Miss Mary Gish, president; Miss Janet W. Snead, secretary, and Miss Anna L. Howard, treasurer. The exercises were introduced by the president who, in a most tastefully worded address, spoke of the women of to-day and compared them with their mothers of other generations, showing that women were continuing to fill a useful and beneficent mission, and that they were keeping pace with the progress and advancement of the world. In conclusion she addressed herself to the members of the class, and referred to its members in a most pleasant and happy manner. Miss Gish fell the duty of introducing the other speakers of the evening, and this duty she performed in a most acceptable and graceful manner.

It devolved upon Miss Mary Randolph Fleming to give the class history, and this she did in a manner that was very highly appreciated by her audience, which frequently interrupted her remarks with generous applause. The history of the class as related by Miss Fleming formed a most interesting and entertaining narrative, and the manner in which it was expressed rendered it delightful. Miss Fleming was followed by the class musician, Miss Janet Snead, who rendered a difficult air from "Stabat Mater," and by her masterly execution and expressive interpretation captured the admiration and plaudits of those who had opportunity of enjoying her performance.

In a most humorous and amusing address, Miss Mittie Love Porter gave the pessimistic view of the class, and her doleful contemplations were received with the heartiest laughter. Miss Porter made one of the hits of the occasion, and she was congratulated on the success of her effort. The optimistic view of the class was set forth in a charming manner by Miss Sallie Scott Nelson, who in terms delicately humorous gave predictions of the future of the members of the class, and by her references to well-known characteristics of her class associates she afforded great entertainment. The closing address of the evening was delivered by Miss Maude Carroll, who gave the charge to the faculty, reminding them of their shortcomings as observed by the students, and of the particular deficiencies in which they should endeavor to institute a reformation. The cleverness and good taste of Miss Carroll's humor, coupled with its kindness, rendered it peculiarly appropriate for such an occasion, and made her address one of the distinguished events of the programme.

The exercises of the evening and of the commencement were concluded with a few feeling and happy remarks by Chancellor Smith.—News.

## RANDOLPH-MACON ACADEMY.

This week has marked the close of this most excellent school for the current session. On last Sunday evening Rev. C. M. Hawkins, D. D., formerly

of Missouri, but now a member of the Baltimore Conference and pastor of Greene Memorial church, in Roanoke city, preached the baccalaureate sermon. It was a masterful discourse, based on Genesis 1: 27: "So God created man in His own image, in the image of God created He him." He discussed the several respects in which man bore the image of God. The physical part, he said, is the only perishable house in which the real man dwells for a while, and is composed of a few simple material elements, as may be shown by chemical analysis. Under the three definitions of God in the Bible, "God is light," "God is love," and "God is a spirit," he traced the resemblance of man to the Creator in the intellectual, the moral, and the spiritual realms of his being. The sermon was strong in thought, rich in pure, lofty sentiment, and stirred the soul with deep longings for its glorious possibilities through the redeeming work of Christ.

The commencement address was delivered on Wednesday evening by Professor William R. Abbott, principal of Bellevue High School. He showed that success in the battle of life depends upon thorough preparation. It was a most excellent address. Pure, chaste, beautiful English was employed by the learned speaker to express thought that was at once eloquent, classic, patriotic, and inspiring; while a tender, deep undertone of refined Christian faith gave power and effectiveness to the whole discourse. The young men of Randolph-Macon Academy will not soon forget those wise words.

The principal, Professor E. Sumter Smith, announced that, of an enrollment of nearly a hundred, eighty students had completed the full work of the session; of these 48 3-4 per cent. were on the roll of honor for deportment, having received no demerits during the session. These young men were called to the front and addressed by Professor T. M. Campbell in very earnest and appropriate words.

Thirty-seven and one-half per cent. of the students had achieved distinctions on all their studies, and were addressed by Professor Charles G. Evans in terms of congratulation and encouragement.

Professor Marvin E. Smithey spoke fitting words to the following nine, who, having made an average of 95 on all their studies, were deserving of special mention: Messrs. Burton, Compton, Douglas, Duke, Gills, Loving, Nicholson, Saunders, (T. B.), and Stephenson.

The scholarship medals were delivered by Professor W. R. Abbott. The junior medal (awarded by the principal, Professor E. Sumter Smith) was won by Mr. George L. Burton, of Culpeper, Va. The senior medal (awarded by Mr. John W. Bradbury, of Petersburg, Va.) was won by Mr. W. L. Gills, of Bedford City, Va. Mr. Burton is a son of Rev. John M. Burton, of the Virginia Conference, and is truly a promising youth. Professor Smith stated that he was the youngest of all the pupils boarding this year at the Academy, and had made the highest grade on both examinations, not only for the current session, but the highest ever

made at this or any other school in which he had taught, his average being 99 78-100. This is truly a remarkable record for one so young—just thirteen years old. Mr. Gills, too, has shown himself to be not only a young man of fine mind, but a hard-working student, and has won well-merited success. It is to be hoped that the way may be opened for these bright youths to pursue the path of learning, which they have thus far travelled so well, until they attain to the noble heights of knowledge and usefulness which they seem so capable of reaching. To every unreasonable objection and opposition it ought to be said: "Stand back and let these boys pass!" And so may it be for all the deserving boys of Randolph-Macon Academy.

The following announcements were made:

1. The best all-round athlete—Mr. C. L. Harrell, North Carolina.

## SOCIETY HONORS.

1. Best Debater—Mr. J. T. Allen, Virginia.

2. Best Declaimer—Mr. C. L. Harrell, North Carolina.

How many of the ninety thousand Methodists within the Virginia Conference know the worth of this valuable institution? Crowning one of the hills of beautiful Bedford, and facing one of the loveliest landscapes, it is doing a splendid work. Not only is it well fitted in material things for the health and comfort of its pupils; but, what is far more important, it is supplied with a faculty of faithful teachers. Professor Smith, the principal, a graduate of the University of Virginia, has a rare gift for managing young men, controlling with a kind, but strong, firm hand, and, by force of his own individuality and example, inspiring them to honor, industry, and fidelity. During the session he has been assisted in this noble work by five bright, earnest professors, every one of them a Master of Arts and a Christian man.

Mr. J. Gordon Smith, treasurer and business manager, together with the elect ladies, Mrs. E. S. Smith, Mrs. J. G. Smith, matron, and Mrs. M. F. Goodman, matron, are all esteemed and loved for their Christian character and influence.

From these great blue hills to the sea let the Methodists of Virginia know that they have in Randolph-Macon Academy, of Bedford City, a school that richly merits their patronage, and support. More than twenty of its former students are this session applying for degrees in college and university halls. It is shown "by its fruits."

Professor Smith has recently prepared, with much labor, a beautiful pamphlet, setting forth the salient features of the Academy, the record made by its students who have gone hence to colleges and universities, together with highly commendatory certificates from many learned and distinguished men.

Why will not all of our preachers and laymen who know of pupils available for Randolph-Macon Academy, at once notify Professor Smith of the same? Do this, brethren; get his pamphlet and read it yourselves; and then send him a list of all the boys that may be obtained for this school; and thus, as

loyal methodists, all over the State, we will rally to and support our own Academy. Fraternally,

JOSEPH W. SHACKFORD.



If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.—Ex.



Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you will say when they are gone, say before they go. The flowers you will send for their coffins, send to brighten and sweeten their homes before they leave them. Learn to anoint your friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—Sel.



J. R. Miller says that many of us find life hard and full of pain. The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spirits. We must endure misfortunes, trials, disappointments. We cannot avoid these things, but we should not allow the harsh experiences to deaden our sensibilities, or make us stoical or sour. The true problem of living is to keep our hearts sweet and gentle in the hardest conditions and experiences." Some time, some where, we must pass beneath the clouds of adversity and trials, but they should make us feel more and more our dependence upon Him who alone is able to help us bear our burdens.



God's parental heart does not wish to grieve us; He must wound us to the very heart, that He may cure its malady. He must take from us what is most dear, lest we love too much, lest we love it to the prejudice of our love for Him. We weep, we despair, we groan in our spirits, and we murmur against God; but He leaves us to our sorrow and we are saved; "our present grief saves us from an eternal sorrow. He has placed the friends whom He has taken from us in safety, to restore the to us in eternity.—Selected.



## RELIGIOUS NEWS.

(Continued from page 5.)

Jolliff had a most pleasant day. The Sunday school was largely attended. At 11 A. M. Children's Day exercises were held, when a most interesting and attractive programme was rendered, which was enjoyed by the large congregation. At night Mr. Jolliff preached a sermon on the prevailing sins of today.

Rev. C. H. McGee had a field day at Lambert's Point. Evangelist Holcombe preached to the Sunday school at 9:30 A. M. Mr. Holcombe delivered a searching discourse to a full house, and at night he held forth to one of the largest congregations in the history of Lambert's Point, the church and the lecture room being beyond its seating capacity.

At Epworth church Children's Day exercises were held at 11 A. M., a large congregation being present to witness the programme. The meeting of the Rosebud Society was held in the afternoon. At night Mr. Bennett preached to a well filled house. Bishop Smith will lecture for the Rosebud Society Tuesday of next week.

Rev. W. R. Proctor conducted the usual services at McKendree church Sunday morning and night. Rev. Walter Holcombe, the popular young evangelist, was a visitor. He was warmly greeted by the members. He gave an account of the manner in which the preachers conducted the Ministerial Conference at Montreat, N. C., which begins July 20th and continues to August 1st. He extended a cordial invitation to the members to attend the Conference.

After an informal discussion of matters of interest to the Church only, the meeting was dismissed with the benediction by Rev. R. Finley Gale.—Virginia-Pilot.

\* \* \*

## Y. W. C. A. AND Y. M. C. A.

The young Woman's Christian Association of the Southern States, and the Young Men's Christian Association of the Southern Conference of Students began their business sessions here today. At the introductory service of the Y. W. C. A. addresses were made by Miss Rutherford, of Lucy Cobb Institute, Athens, Ga., and chairman of the Southern Conference Committee; Miss Martha Coulling, chairman of the Executive Committee of the Virginias; Mrs. K. G. Buford, representing the Executive Committee of Tennessee, and others. Two hundred delegates are in attendance, representing the entire South.

To-night Miss Helen F. Barnes, of the city department of the American Committee, spoke on the extension department of the work.

A large and representative body of Southern college students is attending the Y. M. C. A. Conference. General Field Secretary H. K. Anderson is in charge of the Conference, assisted by S. W. McGill, State Secretary of Tennessee; Mr. Walker, of Virginia, assisting in the business department.

A number of prominent workers, including Dr. Robert E. Spear, the Rev. W. E. McDowell, of New York, and the Rev. John T. Stone, of Baltimore, will deliver addresses before the Confer-

ence. The two Conferences will hold a ten days' session.—Asheville (N. C.) special to Norfolk Landmark of the 16th.

\* \* \*

## THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.

\* \* \*

True peace and rest lie not in outward things. There liveth no man on earth who may always have rest and peace without trouble and crosses. Wherefore yield thyself willingly to them, and seek only that true peace of the heart, which none can take away from thee, that thou mayest overcome all assaults.—Theologia Germanica.

## SPECIAL RATES VIA SOUTHERN RAILWAY.

The following special rates will apply via Southern Railway for special occasions mentioned:

## VIRGINIA STATE NORMAL SCHOOLS, SESSION 1902.

Special rate of four cents (4) per mile one way for the round trip. Apply to agents for details.

## FOURTH OF JULY RATES, SEASON 1902.

Rate of one and one-third first class limited fares for the round trip, between all points. Tickets on sale July 2d, 3d, and 4th, with return limit July 8, 1902.

## ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION, CHATTANOOGA, TENN., JULY 1-4, 1902.

One fare plus \$2 membership fee for the round trip from all points. Tickets on sale June 27th to July 1st, with return limit July 8th, except by deposit of tickets with joint agent, and payment of fifty cents, extension until September 10th may be obtained.

## STATE CONVENTION B. Y. P. U., LYNCHBURG, VA., June 25-26, 1902.

One and one-third fares for the round trip from points within the State. Tickets on sale June 23d, 24th and 25th, with return limit June 28, 1902.

## PEABODY COLLEGE SUMMER SCHOOL, NASHVILLE, TENN., JUNE 16 AND JULY 28, 1902.

One fare for the round trip. Tickets on sale June 12th, 13th and 14th, June 27th, 28th and 29th, and July 3d, 4th and 5th, with return limit July 31st, except by deposit of tickets with joint agent on or before July 31st, and payment of 50 cents, extension of limit until September 30th may be obtained.

## MEETING VIRGINIA STATE DENTAL ASSOCIATION, OLD POINT, VA., AUGUST 3-7, 1902.

Four (4) cents per mile one way distance for the round trip. Tickets to be on sale August 3d, 4th and 5th, with return limit August 10th.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

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## NEW BOOK COMMITTEE MAPS OUT ITS WORK.

The new Book Committee of the Methodist Episcopal Church, South, met in Nashville, Tenn., June 11th. Dr. Collins Denny, of Nashville, was elected chairman, and W. C. Dibrell was elected secretary.

The matter of uniting the publishing interest of the Southern Church and Northern Church in China was discussed.

Bishop A. W. Wilson, of Baltimore; Rev. Paul Whitehead, of Lynchburg, Va., and Dr. Collins Denny were appointed a special committee to meet representatives of the Northern Church, and to take steps for the consummation of the proposition.

The salaries of the two book agents, editors of the Advocate, Quarterly Review, Epworth Era, Sunday School Literature, Superintendent of Sunday-School Training were fixed at \$3,000 per annum each. The committee acted in regard to the transfer of a site at Shanghai, China, by the Board of Missions to the Book Agents and Book Committee, upon which a new publishing house is to be erected. The building and plant is to cost \$50,000, and \$10,000 of this amount was ordered forwarded to Shanghai at once for carrying on the work. The balance will be forwarded at the rate of \$5,000 a month.

The usual appropriation for the different publications were made. The amount for the Sunday-school literature is \$15,000.

About \$25,000 or \$30,000 are carried for the other publications and for editorial assistance and contributions.—Times.

## DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. will preach the opening sermon. R. A. Compton, W. W. Royall, and R. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session.

J. C. REED,

Presiding Elder

Danville, Va., March 13, 1902.

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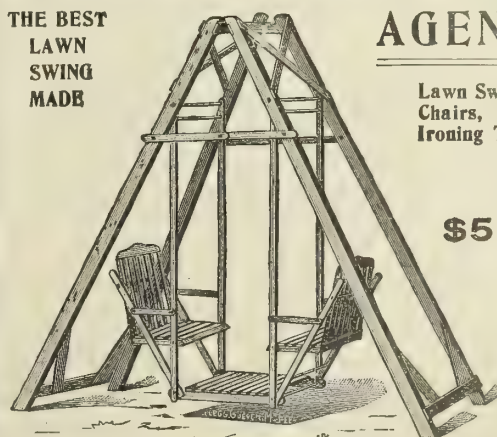
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(Continued from page 10.)

of little annoyances, little sorrows, little vexations, until at last you shall be a glad spectacle for angels and for men. You know that a large fortune may be spent in small change, and a vast amount of moral character may go away in small depletions. It is the little troubles of life that are having more effect upon you than the great ones. A swarm of locusts will kill a grainfield sooner than the incursion of three or four cattle. You say, "Since I lost my child, since I lost my property, I have been a different man." But you do not recognize the architecture of little annoyances that are hewing, digging, cutting, shaping, splitting and interjoining your moral qualities. Rats may sink a ship. One Lucifer match may send destruction through a block of storehouses. Catherine de' Medici got her death from smelling a poisonous rose. Columbus, by stopping and asking for a piece of bread and a drink of water at a Franciscan convent, was led to the discovery of the new world. And there is an intimate connection between trifles and immensities, between nothings and everythings.

Now, be careful to let none of those annoyances go through your soul unarraiged. Compel them to administer to your spiritual wealth. The scratch of a sixpenny nail sometimes produces lockjaw, and the clip of a most infinitesimal annoyance may damage you forever. Do not let any annoyance or perplexity come across your soul without its making you better.

#### Revenue of Spiritual Strength.

Our national government did not think it belittling to put a tax on pins and a tax on buckles and a tax on shoes. The individual taxes do not amount to much, but in the aggregate to millions and millions of dollars. And I would have you, O Christian man, put a high tariff on every annoyance and vexation that comes through your soul. This might not amount to much in single cases, but in the aggregate it would be a great revenue of spiritual strength and satisfaction. A bee can suck honey even out of a nettle, and if you have the grace of God in your heart you can get sweetness out of that which would otherwise irritate and annoy. The only way to get prepared for the great troubles of life is to conquer these small troubles. And I have to tell you, O Christian men, if you cannot apply the principles of Christ's religion on a small scale you will never be able to apply them on a large scale. If you cannot contend successfully against these small sorrows that come down single handed, what will you do when the greater disasters of life come down with thundering artillery, rolling over your soul?

Again, we must bring the religion of Christ into our commonest blessings. When the autumn comes and the harvests are in and the governors make proclamations, we assemble in churches and we are very thankful. But every day ought to be a thanksgiving day. We do not recognize the common mercies of life. We have to see a blind man led by his dog before we begin to bethink ourselves of what a grand thing it is to have undimmed eyesight. We have to see some wounded man hobbling on his crutch or with his empty coat sleeve pinned up before we learn to think what a grand thing God did for us when he gave us healthy use of our limbs. We are so stupid that nothing but the misfortunes of others can rouse us up to our blessings. As the ox grazes in the pasture up to its eye in clover, yet never thinking who makes the clover, and as the bird picks up the worm from the furrow, not knowing that it is God who makes everything from

the animalcule in the soil to the seraph on the throne, so we go on eating, drinking and enjoying, but never thanking, or seldom thanking, or, if thanking at all, with only half a heart.

I compared our indifference to the brute, but perhaps I wronged the brute. I do not know but that, among its other instincts, it may have an instinct by which it recognizes the divine hand that feeds it. I do not know but that God is, through it, holding communication with what we call "irrational creation." The cow that stands under the willow by the watercourse chewing its cud looks very thankful, and who can tell how much a bird means by its song? The aroma of the flowers smells like incense, and the mist arising from the river looks like the smoke of a morning sacrifice. Oh, that we were as responsive! Yet who thanks God for the water that gushes up in the well, and that foams in the cascade, and that laughs over the rocks, and that patters in the showers, and that claps its hands in the sea? Who thanks God for the air, the fountain of life, the bridge of sunbeams, the path of sound, the great fan on a hot summer's day? Who thanks God for this wonderful physical organism, this sweep of the vision, this chime of harmony struck into the ear, this soft tread of a myriad delights over the nervous tissue, this rolling of the crimson tide through artery and vein, this drumming of the heart on our march to immortality? We take all these things as a matter of course.

#### God's Common Blessings.

But suppose God should withdraw these common blessings! Your body would become an inquisition of torture, the cloud would refuse rain, every green thing would crumple up, and the earth would crack open under your feet. The air would cease its healthful circulation, pestilence would swoop, and every house would become a place of skulls. Streams would first swim with vermin and then dry up, and thirst and hunger and anguish and despair would lift their scepters. Oh, compare such a life as that with the life you live with your families! Is it not time that, with every word of our lips and with every action of our life we began to acknowledge these everyday mercies? "Whether ye eat or drink or whatsoever ye do, do all to the glory of God." Do I address a man or a woman who has not rendered to God one single offering of thanks?

I was preaching one Thanksgiving day and announced my text—"Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever." I do not know whether there was any blessing on the sermon or not, but the text went straight to a young man's heart. He said to himself as I read the text: "Oh, give thanks unto the Lord, for he is good!" Why, I have never rendered him any thanks! Oh, what an ingrate I have been!" Can it be, my brother, that you have been fed by the good hand of God all these days, that you have had clothing and shelter and all the beneficent surroundings, and yet have never offered your heart to God? Oh, let a sense of the divine goodness shown you in everyday blessings melt your heart, and if you have never before uttered one earnest note of thanksgiving let this be the day which shall hear your song! What I say to one I say to all. Take this practical religion I have recommended into your everyday life. Make every day a Sabbath and every meal a sacrament and every room you enter a holy of holies. We all have work to do; let us be willing to do it. We all have sorrows to bear; let us cheerfully bear them.

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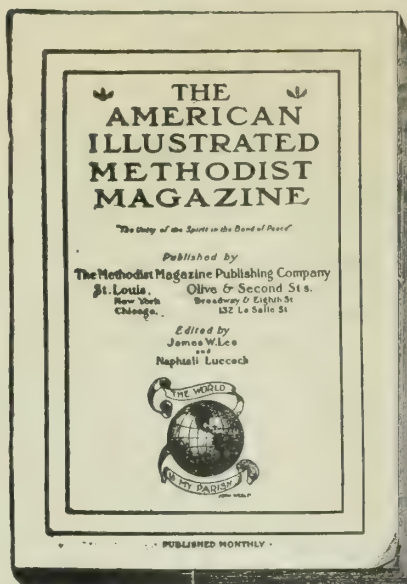
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The Blackstone Guano Company commenced the manufacture of their celebrated brands of Fertilizers in 1884

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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 245

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JUNE 26, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## Editorial.

A card from Bro. John R. Gill gives the information that he is now at Johns Hopkins Hospital, and that the doctors speak hopefully of his case. He requests that the brethren remember him in his affliction, and this we will all gladly do.

On another page an editorial from the columns of the Nashville Advocate is published. It is on "The Work of the General Conference." It was written, presumably, by the editor, Dr. George B. Winton, and gives a very clear statement of the views of the writer on several subjects.

Dr. Hammond, the secretary of the General Education Board, has sent to the editor the complete statistics of the contributions on account of the twentieth century fund. These statistics are worthy of careful reading, and show that the amount set as a minimum to be subscribed was more than subscribed. And yet we all know that a very small percentage of the membership made any subscription to this fund, and millions could be given by our people to this great cause.

### CHANGE OF OWNERSHIP.

The Southern Seminary, of Buena Vista, which was transferred about three years ago to a Board of Trustees by its owner, Rev. E. H. Rowe, has now been transferred back again to Rev. E. H. Rowe. The reason assigned by the Board for this action is "that both the Baltimore and Virginia Conferences declined to take it under control as a Church school." This action was anticipated by those familiar with the condition of affairs at the time the Board of Education of the Virginia Conference declined to recommend the adoption of the Southern Seminary as a school belonging to the Church. It is understood that the school will be continued as a private venture by Rev. E. H. Rowe at Buena Vista. As this town is in the Baltimore Conference, the location of the Seminary there finally severs all its connection with the Virginia Conference. As the Baltimore Conference has no female school of its own, it is likely that the school will receive some support from that territory, and so be able to continue

the work it formerly did at Bowling Green.

Since removal of the Southern Seminary from Bowling Green a school has been carried on in the building formerly used by the Southern Seminary by Prof. Henry Davis. He has resigned, and the school will be continued the coming year by Prof. Phelps.

### PERSONAL AND OTHERWISE.

R. N. PRICE.

Newspaper editors should lead and not follow. Newspapers should do more than reflect public sentiment; they should manufacture it. An honest newspaper must necessarily be more or less independent. We cannot perfectly rely upon official organs, because the proprietors dare not advance their honest sentiments freely if they have anything of that sort; they are necessarily chameleous; they sneeze when the bosses take snuff.

On Sunday, 15th instant, I was present at the dedication of the new Episcopal church in Morristown. Bishop Gailor preached the dedicatory sermon and conducted the worship. The sermon was thoughtful and eloquent, and was a defence of ritualism and apostolic succession. The communion was close. No invitation was given to the table that would have made a Methodist or Presbyterian feel welcome. I think the Episcopal Church is much higher in Tennessee than in Virginia. I have no use for the dogma of succession, and as little for an extensive ritual. But there is a demand here for a Church whose worship is somewhat scenic, and for a discipline which is broad and liberal, taking in card-players, dancers and moderate dram drinkers. The rector boasts that his church is a hospital—a place for the sick. All sorts of people make up a city; and there is room in every community for a variety of churches.

To-day a long drought ended here in an abundant rain, and now for a little while we are happy. My garden, well pulverized, was nearly as dry as fresh ashes, and my crops were making a brave fight for existence. Now they have a new lease of life, and I trust there will be bread for the eater. God is wise and good, and His tender mercies are still over His works.

The wheat crop of this section is a comparative failure—hardly a half a crop. It is thin on the ground, but well filled. The apple and peach crops are the poorest in years. The hay crop is light, but the health of the section is excellent, and God is still good—good when He gives, supremely good no less when He denies.

I have just finished reading a little volume of 127 pages, a poem by the Rev. John W. Smith, D. D., entitled "A Rose That Saved." It is in verse, and is a touching love story, interlarded with the best religious and evangelical sentiment. I would not call it poetry of high order, but it has the afflatus, and there are in it some delicate touches. Address Rev. J. W. Smith, Gate City, Va. Bro. Smith is a member of Holston Conference.

The brethren of the other side are crying, "Peace, be still," and well they may. They have all along for four years been the party of silence. But, my beloved brother, there are things in this world worse than controversy, worse than war.

I am glad to know that individual virtue and piety are not wholly dependent on the state of the Church or of the country. Piety is a personal, individual matter, and we should not be so solicitous in regard to public affairs as to suffer deterioration in our faith and zeal for God.

The best way to secure public and general morality and religion is for every man to guard well his own heart, and see that it is kept in the knowledge and love of God.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be no herd in the stalls; yet I will shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

### PETERSBURG LETTER.

Petersburg, Va., June 16, 1902.

Mr. Editor,—You and Bishop Smith, it seems, just touched our city on your return from the dedication services of the new church at Stony Creek. It was so much like you to be in a hurry. How could it be otherwise with a man who does your work? When you were at Stony Creek you were in my native county. Our presiding elder gave a good account of those dedication services. I would have liked to have been with you, but other duties forbade. Sussex is famed for raising peanuts, but it does not stop at that. Some fine specimens of manhood and womanhood hail from her borders. The name starts a floodtide of memories, but I shall check the inflow. Speaking of the Editor of the Recorder usually being in a hurry, seriously, do you ever slow down? You seem to be getting on well in the line of health going under that high pressure.

In Petersburg we have a preacher who goes under high pressure, too.

He is the picture of health, and pulls down the scales at big figures. Do you know L. W. Guyer? Well, he is a hustler.

Rev. W. H. Atwill is expected here June the 26th, to make an address at the laying of the corner-stone of the new Wesley M. E. church. Bro. Atwill has hosts of friends here, and they will greet him warmly.

Genial Sam Hatcher is planning improvements at Market Street church, and no doubt he will succeed. If grit, perseverance and energy count for anything, Hatcher will succeed. His people will back him, too, and it is refreshing to write about such things under so favorable surroundings.

Bro. Geo. E. Booker is not only getting on well at High Street, but his kindness of his people superabounds. An admirer has made him a present a travelling outfit.

Our modest brother, C. F. Comer, not one to blow his own trumpet, his faithful service is telling for good at Ettrick. The Lord has greatly blessed his labors this year. A large number have been converted in his meetings.

The recent death of Rev. B. P. Warwick, in this city, took from our midst a good man, and one of genial, pleasant manners. He had been useful in filling appointments as a supply in our Conference. For a number of years, Bro. Warwick carried on the mercantile business in this city.

Our Preachers' Meetings will soon disband for the hot term. These meetings have been very pleasant and helpful this year. This scribe acknowledges with great pleasure the benefits they have given him. But long letters and warm weather don't harmonize too well, so I must halt right here.

### A HOME FOR MRS. CHEATHAM.

The secretary of the Virginia Conference Brotherhood is sending circulars asking special contributions to the Brotherhood fund for the widow of Rev. H. C. Cheatham. The object is to raise a fund sufficient to buy a little home for Mrs. Cheatham and her daughters.

Every person friendly to the enterprise is asked to send one dollar, or more.

Bro. Cheatham's many friends and admirers are specially requested to aid in raising this fund. Do not wait to see the circular. It is seldom that so worthy a cause appeals to our sympathy and beneficence. Send by check, post-office money order or registered letter to Rev. Wm. P. Wright, treasurer, Capeville, Va.



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

Mrs. Preston had also written again, urging Edward if possible to go back and room with her son. "I am sure," she said, "that Willis would welcome you, and you could keep him from many wrong things. I know he still has great respect for you. Your recent action in the matter of the gambler's arrest evoked his admiration. He wrote me a strong account of it and defended your motives, although, alas! I fear he himself was one of the frequenters of the place. Can you do anything? If so, will you not do it for the sake of Willis, if not for me? I cannot help feeling that he is going from bad to worse. But just what I fear I cannot define. I seem to be waiting to hear of some final disgrace that he will suffer. In God's name, do all you can, Mr. Blake, and I will pray for you as I ask you to pray for me."

Edward read this letter with a feeling of shame, as he had always felt more or less on reading Mrs. Preston's letters. She wrote, always assuming that Edward was a conscientious Christian and she always appealed to more than his morality. Edward did not call himself a Christian, and there was nothing in him that could respond to a part of her appeal. Nevertheless, he was moved so much by it that he was exceedingly unhappy. He even sought to see Willis that evening. He decided to go and have a talk with him and see if their former relations could be resumed. But when he went up to the old room, Willis happened to be having a card party of fellows most of whom were distasteful to Edward. So when Willis opened the door and Edward saw at a glance who were in the room he said briefly: "I wanted to see you. But I won't come in to-night."

Willis stepped out into the hall and shut the door. He was puffing a cigarette, and looked more than usually dissipated.

"Anything in particular?" he asked, not unkindly.

Edward hesitated. "Yes, but I can't talk with that crowd around."

"I'll send 'em away," said Willis carelessly.

"You needn't do that," said Edward slowly. Afterward he was sorry he had not taken Willis at his word, for Willis turned and went back into the room indifferently, and Edward slowly went down the stairs disappointed and more unhappy than ever.

It was perhaps a week after that that Edward was hailed by one of the men in his hall as he came down to breakfast.

"Say! Heard the news? Preston and Williams and Hawley and half that gang were taken in last night and are likely to get fired for good. They stacked Wheaton's room, burned up all his Bibles and wound up by painting a lot of ballet dancers on the chapel tower. They were caught red handed and have confessed. Prexy won't stand

the desecration of the chapel, and he'll give them their final papers, I guess."

Edward listened in silence. He felt glad of the news if it meant the dismissal of the fast set that were no credit to Hope. But he could not help wondering about Willis. He had known of his indulging in various pranks, such as tearing a student's room to pieces and piling the pieces up in the center of the room, which was called "stacking," but he had never known him to be guilty of such an immoral act as the one ascribed to him in connection with the chapel tower.

Later in the day the morning rumor was confirmed, and more too. It was said that Willis had confessed himself to being the principal offender in the chapel desecration. It was also said that the college authorities could not pardon it and that Willis, with half a dozen others in his set, would be not only suspended, but expelled from college.

On hearing the news, which came direct from good sources, Edward determined to see President Royce. He was not altogether clear in his mind concerning what he wanted to see him for. But he seemed impelled to go to him in Willis' behalf. Perhaps Mrs. Preston's letter had something to do with it.

He went over to the office at the usual hour in the afternoon when the president was in for students and knocked. In answer to the summons to come in he entered and found Wheaton in earnest conversation with the president.

"It's all right if Blake hears your story, Wheaton, isn't it?" asked the president.

"Yes, sir," replied Wheaton, nodding at Edward.

"Go on, then," continued the president gravely. It was very still in the little office as Wheaton began to speak.

## CHAPTER XI.

"Of course I feel bad about the damage to my room," said Wheaton gravely, "and the destruction of my books, especially my Bibles and Sunday school helps, seems like a wanton and irreverent thing that is without excuse. But I wish to say for Preston that while he was present and helped to tear up the carpet and turn my stove bottom side up he did not touch any of my books, and I can swear to his remonstrating with one of the other men who did do it."

"But what I called to see you for especially, sir, was to tell you that Preston did not desecrate the chapel tower, as he claims he did."

"How do you know that?" asked the president, a good deal surprised.

"Well, sir, I came by the chapel late last night because I had been down to the night school across the river. The painting of the picture had not been done then, and it was nearly midnight. I went right up to my room and found my door off its hinges and Preston and half a dozen others inside tearing the room to pieces. When they were

through they all rushed out of my room and the hall, except Preston, who staid until after 3 o'clock. And it was between midnight and 3 o'clock that the pictures were drawn on the tower, according to the testimony of Logan, who helped to apprehend a part of the men."

"How is that? You say Preston staid with you until 3 o'clock? How did that happen?"

"Well, sir," answered Wheaton, with some reluctance, "he had been drinking quite hard before he came up to the room and he was taken ill just as the men finished their work, and I made him go into my bedroom, which they had not touched, and lie down there until he insisted on going out again."

The president and Edward learned afterward that Wheaton had staid up and tended Willis as carefully as if he had been his dearest friend.

"But Preston was caught with the rest of the men near the chapel," said the president.

"Yes, sir; but you see he left my room after the crowd had done the work on the chapel, and walked around the hall right into the midst of them only a few minutes before they were caught. So he couldn't have been guilty of the offense."

The president was silent and thoughtful.

"Why should he confess, then, that he is the guilty party? He insists upon it that he planned and executed most of the work."

Wheaton was silent, because he evidently had no good reason to give for Willis' conduct, and Edward spoke up.

"I think I can make a guess at that," he said, as the president turned toward him. "Preston has been borrowing heavily of his society friends, notably from Rankin. I have good reason to suppose that he is a good deal involved with them, in one way and another. He considers that this event will mean his discharge from the college anyway, and he has confessed to being guilty of this act of desecrating the chapel in order to shield the other men, who really did it, and to whom he is under such heavy obligations, in order to retain their favor. And the other men are mean enough to keep still and let Willis lie about it, just to save themselves, seeing he is in so deep with them on the money question."

"It's a shrewd explanation," replied the president, "and you may be right." In fact, as it afterward came out, Edward had hit upon the exact truth in the matter, as Willis himself confessed. "But now the question still faces the faculty as to the punishment to be meted out. If Preston is not guilty of the particular offense of which he is charged, he is more or less of a ring leader among the worst set in Hope, and we cannot let such an affair as that of last night go by unnoticed or unpunished."

Wheaton looked at Edward and was evidently disturbed in his mind. But after a silence, which neither the president nor Edward attempted to break, he said:

"Dr. Royce, I came in here on purpose to ask you to allow Mr. Preston to remain in college if possible. I have been praying for him all winter that he might be saved. A number of other men in the association are doing the same thing. We feel deeply interested in him. He will be a man of great power if the Lord once wins him. It is a critical time with Preston, right now, and it may prove the turning point in his whole life."

The president looked at Wheaton kindly.

"Then you bear him no grudge for

this share in last night's destruction of your room."

"No, sir; how can I? Are we not told to love our enemies? Besides, I do not regard Preston as by any means the worst of the set in Hope. I have always had a personal drawing toward him, and there has not been a night for two years that I have not prayed for his conversion."

The president was silent again. Then he turned to Edward.

"Is that what you came to see me about too?"

"Yes, sir," replied Edward in a low voice. "That is, I—to tell the truth, I hardly knew at first what I came over for. But I want Willis to stay and have another chance. I don't feel quite easy about my part. I haven't kept my promise to his mother as I ought."

It cost Edward Blake more than the president could understand to say all that. There was really a struggle going on in him all the time over his own duty to Willis. If he pleaded with the president not to discharge him from college, there was Miss Seton, who—and then—his own relations to Willis—what could he do more than he had done?

The president sat eying the two young men thoughtfully.

"I had fully made up my mind before you came in to advise the faculty that Preston be dismissed once and for all. What Mr. Wheaton has said, Blake, changes my views somewhat. What you have said changes them more. Of course, you understand I am powerless to remit all punishment; that would not be fair. Mr. Preston deserves suspension, at least, for his part in the night's work. But I can promise this—that his case shall be carefully considered, and, if possible without injustice to others, he shall be allowed to continue his course."

Wheaton thanked the president and rose to go. Edward, knowing how busy the president always was, rose also.

"Wait a minute, Blake, please. I want a word with you," said the president. And Edward sat down again as Wheaton went out.

"I want to ask another thing about your relations to Preston. You have not been rooming together now for several weeks. Do you think you could help him by going back and resuming your old relations?"

"I might," Edward answered slowly. "Then I would say by all means go back to him."

"That is, supposing he wants me to come back."

"Of course," replied the president quickly. "I do not know how he feels toward you. That is for you to find out. But if the faculty of the college are to help Preston we must ourselves be helped by any of the students who have it in their power to use good influence. Besides, you said you felt as if you had not quite kept your promise to his mother."

"Yes, sir, I said it, and I can't help feeling that I might do more."

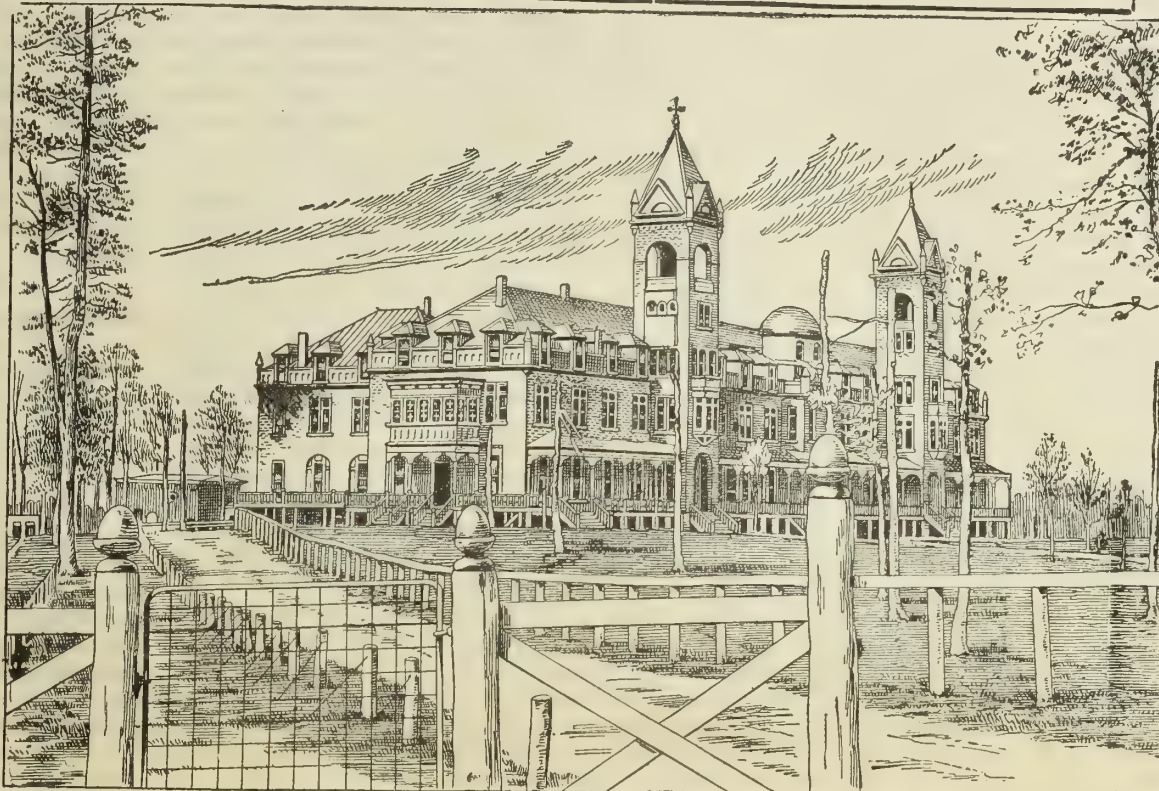
"Whatever that is, Blake, I rely on you to do," said the president gravely as he turned to his papers on his desk. "Don't forget that the future destiny of a soul may rest with you to determine." And Edward, with this last sentence impressed almost painfully on his mind, went out of the office.

(To be continued.)

Yes, we must be watchful, especially in the beginning of the temptation, for the enemy is then more easily overcome if he be not suffered to enter the door of our hearts, but be resisted at the very gate on his first knocking.—Thomas a' Kempis.



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(Dr. S. C. Mitchell, in *Rel Herald*.)

The greatest spectacle on earth is a stalwart man struggling with adversity. This is what appeals to the American heart in Franklin's fascinating "Autobiography"—his self-help, his slow climb from a humble place to power, intellectual and political. Among the treasures of Richmond College—the gift of that unforgetting friend, Dr. J. L. M. Curry—is a receipt for \$3.50 given by Andrew Johnson, a Tennessee tailor, for making a coat. Georgetown College, Ky., likewise has a receipt for \$0 for the conduct of a case in court, signed by Henry Clay, then just making a start in the profession which he was destined so greatly to adorn. These are the seals of our greatness. That is the best government which gives every man a chance, and careers such as these are proofs of the limitless possibilities of an American boy, no matter how poor or obscure he may be, provided he has ability, energy, and a noble purpose. Here is a concrete instance, the facts of which are known to me personally.

## A MARKED MAN IN MISSISSIPPI COLLEGE.

When the writer was called, in 1889, to a chair in Mississippi College, much was heard on all hands of a student named O. M. Johnston, who had evidently made a deep impression upon the students, faculty and community by his love of learning and by his mastery of difficulties that must have thwarted any ordinary man. Naturally, such accounts of him made me curious to see the man, and I remember distinctly the moment when he was pointed out to me. He seemed about twenty-three years old, of vigorous physique, with a strong, earnest face, that bore evidence of conflict, as well as of noble self-control. He was then entering, so I learned, his senior year, and was easily in the lead for the honors of his class. The following day, he presented himself in two of my classes, and I soon found that an eye more voracious for learning it had never been my fortune to look into. It was easy to discover that he lacked an acquaintance with many elementary matters that more favored boys learn in their earliest years, they knew not how. But his face, all aglow with enthusiasm for culture, was a source of inspiration to his teachers, and among his fellow-students his influence was unrivalled.

## A BACKWOODS BOY PIPS THE SHELL OF CIRCUMSTANCE.

Some antecedent facts in Mr. Johnston's life may be of interest. He was born in Morehouse parish, Louisiana, sixteen miles north of Bastrop. His aged father and mother still live on the little farm, on which he worked until eighteen years of age. During these years, he plowed or hoed in the day, and read at night by torchlight the four or five books to be found in the humble home. In the late fall, after his father's crop of cotton had been picked out, he would go on foot to the richer valley section and pick cotton far into the winter. It was by such aid that the family eked out a living. When he reached his seventeenth year, a Mr. Williams came from Mississippi College to teach during the

summer in the neighborhood. The school-house, however, was seven miles from Johnston's home. For a month and a half he walked daily to this school. In so short a time Williams could have taught him at best only a little; but, like every true teacher, he did for him something that meant infinitely more than a knowledge of the elementary text-book. He fired Johnston with a desire for an education.

Perhaps, after all, it was only a case of the spark falling upon tinder; it shows at any rate the power that lies in such a spark. Poor Williams did not live to see the outcome of that summer's work. While studying medicine in Louisville, Ky., he died; and his body, on its homeward journey, was carried past Mississippi College at the very time when his pupil, Johnston, was nearing graduation. Yet Williams lives in his work.

Johnston, now resolved upon an education, asked his father to give him his time and turn him loose. No, that could not be done; at least, not yet. Another year, perhaps. Accordingly, when he was eighteen his father told him he might strike for himself. At last the world was before him. How could he make money enough to get to college in September? To this end he helped to build a gin-house and to drive a bunch of cattle to the Indian Territory, by which jobs he made in eight months sufficient, as he thought, to start to Mississippi College. There was then no railroad between Bastrop and Monroe; so for this distance of forty-five miles he took a stage-coach, in which he met a Mr. Bell, from Starkville, Miss. This gentleman persuaded him to go to the Agricultural and Mechanical College at Starkville, since, as he said, it made no charge for tuition. On Johnston's arrival, he was told by General Stephen D. Lee, then the president of the Agricultural and Mechanical College, that, as he came from another State, he would have to pay tuition, and also that he must get a uniform suit. Sixty dollars would be needed. As this amount was about twice the sum of money which Johnston had left after paying his fare to Starkville, he felt forced to give up the plan of going to college that year. So, broken-hearted, he remarked to General Lee that he would go to the Delta to pick cotton that winter, in hopes of coming back the following session. Happily, General Lee suggested that on his way to the Delta he would pass by Mississippi College, at Clinton, and advised him to stop there to see if President Webb could help him.

## THE STRUGGLE OF A STUDENT.

At sunrise on January 8, 1885, Johnston, on his way to the plantations, got off at Clinton, rather to make inquiries as to the expenses at the College than in the hope of remaining there. With scarcely enough money to pay his board for a month, he made straight for President Webb's home, and told his purpose. To his surprise, the Doctor advised him to remain and study in the college. To the credit of this venerable teacher, permit me to add, what so many of the students present repeated to me, that, when on that winter morning they assembled in the chapel and noticed this awkwardly-dressed young man, Dr. Webb, in kind-

ly introducing Johnston, alluded to his need, and said that he proposed to divide with him his last half biscuit, if necessary, to enable him to educate himself. The spirit of this generous remark was faithfully kept, as Johnston delights to testify. Johnston rented a little room, now pointed out with pride by every student. He did his own cooking, living from January until the middle of May on one barrel of bolted meal and two pounds of bacon, with neither lard nor butter, and selling for seventy-five cents the remainder of the meal, when he left college in May. Friends from the town, it is true, occasionally sent him something from their tables. Having no bed, he slept on some quilts which a lady kindly gave him. He did any kind of labor obtainable—such as cutting wood and working gardens. Every vacation he taught a summer school, which was always reserved for him by a Jew, the county superintendent. (In after years, when I was on a visit to Johnston, then a notable man, he introduced me to this humble Hebrew with a deference that might have pleased a prince—not the least mark, to me, of his own nobility.) Thus making his way, even paying his tuition, he displayed as a student remarkable diligence and grasp. He had no second in his influence over the student body. The mention of "O. M.," as he was familiarly known, still stirs the blood of those Mississippi College men. In his third year at college, he was converted, under the ministry of Dr. B. D. Gray, now the honored president of Georgetown College. Ere long he headed the religious as well as the literary forces of the institution, and was made a deacon in the Clinton church—activities in which he has advanced ever since. (When I met him, in later years, in Paris, he led me to the Baptist chapel, in which he had found himself a home.) In 1890, he graduated with signal honors, crowning a series of years with sacrifices that I have not the heart to relate, so sacred do such heroisms seem.

## BECOMES A TEACHER.

Immediately upon his graduation, he was made principal of the preparatory department of the College. The next year he was elected to the chair of English. In both of these positions Johnston's personality told powerfully, and his vital influence pervaded the whole institution. The presidency becoming vacant three years thereafter, he was besought by many of the trustees to let them make him the executive of the college. To this he said, "No," as he had made up his mind to push on to Johns Hopkins University, in Baltimore, to extend his studies in his chosen field, the Romance languages. There he remained three years, winning a \$500 fellowship, and, in due time, the degree of Doctor of Philosophy. Meantime he spent his summers in Europe, making special investigations in Italy and in France. No sooner had he finished his course at the University than he was called to a chair in Bryn Mawr. From there within a year he was invited to Leland Stanford University, in California, where he is now a factor in the educational and religious life of the Pacific

slope, as I was informed recently by a member of that faculty. He is a contributor to journals, both in Europe and America.

He was, so far as I could learn, the first person in his native county to go off to college. Since that time, chiefly through his personal influence, I know of fifteen boys and girls from that county who have gone to different colleges, so contagious has been his example.

While I have purposely chosen a man remote, and narrated the facts in his life, to illustrate, on the one hand, the possibilities of plain life, and, on the other, the splendid service which our colleges render to the world, there have been known to me in Richmond College and like institutions in Virginia many young men whose sacrifices have been as heroic and whose characters are as worthy as in the one just cited.



## THE WORK OF THE GENERAL CONFERENCE.

The fourteenth General Conference proved to be a distinctly representative body. In its wholesome combination of the spirit of progress with a rational conservatism, it undoubtedly exhibited the mind of our Church to-day. We made up in an unusually large proportion of young men, it was in no sense revolutionary. Yet the feeling was in the air that this is the twentieth century. No provision for meeting enlarged opportunity of our new era, which was suggested from any quarter, failed to have frank consideration. Few timid spirits shrank at the shadowing of what they believed would be a dangerous storm, but in the note of advancement, of faith in God and in His Church was dominant. The perfect openness to conviction shown by the delegates on doubtful disputed points was charming to see.

There was little absolutely new legislation. Yet some of it cannot fail to be far-reaching. The authorization of order or office of deaconesses will do to many the most important single taken. It is really but one phase of a great subject which profoundly interested the Conference—the subject of missions. We hope no useless sacrifice and fury will be expended upon question of whether the ladies may become deaconesses belong to "order" or an "office." No words should confuse the Church to what is meant. We have not formed a sisterhood under vows. But good women who are willing to go to the dens of infamy on the Lord's errands wish to have the Church's special God-speed you, they ought to it. And if they think it well to do so that their errand will not be misunderstood, let those who sleep in protected homes while this soul-saving work goes on think twice before denying them so poor a boon. No woman will put on the garb of the Salvation Army rather than go about her work without such protection, ought to suggest the estimate in which she holds the shelter of distinctive dress. We are of the opinion that a joint board of control have been preferable to throwing the whole burden of the experiment



Woman's Home Mission Board. But the present arrangement will serve for a quadrennium, after which necessary adjustments can be made.

The truth is, our most difficult field in the near future will be the evangelization of great cities and the centers of factory populations. Provision was made to attack this problem through the agency of the Board of Missions, though it is evident that the Annual Conferences, the strong city churches, and their deaconesses ("servants"), and the bishops through their connexional supervision, will all necessarily be involved in any successful forward movement. A very significant and promising innovation was made in connection with our work in the West, a field that is growing in opportunity and importance with phenomenal rapidity.

The foreign mission work needed very little in the way of improved machinery. Some requests coming from the Board itself as to its constitution were cheerfully granted. The more important of these were the introduction of a larger lay element into the Board, and the election of only one secretary, an assistant to be provided by the Board. Rev. Seth Ward, D. D., was chosen by the new Board for this position, and will enter upon his duties in August. The senior secretary was re-elected, and the Conference set its stamp of hearty approval upon this great cause.

Almost equally with missions, education, the education of ministers in particular, had earnest consideration. The hymen present spoke freely and frankly of the demand which is now upon us for thoroughly trained preachers. To supplement and further such theological training, a Correspondence School was authorized, to be directed by the Board of Education and the theological faculty of Vanderbilt University. Schools of this kind have been found of value in other lines of training. We shall watch the working of this with much solicitude. In all frankness, we must say that our Church is nearer to failure in the matter of adequately training her ministers than at any other point. The value of the work done in our poorer and smaller colleges was brought out. Endowments and buildings do not alone make a school.

While in many branches of Church work invested funds cut the bonds which bring continuous and voluntary support, we trust the Endowment and for Superannuated Preachers will be an exception. The cause is one which will appeal to all. These worn-out preachers are our most worthy and most neglected servants. The fund could continue to grow apace, and still; but yearly collections must not be allowed to fall off on account of it. After a vigorous discussion, pro and con, the local preachers were placed entirely under the jurisdiction of the District Conference. The plan can now be given the first time have a fair trial. If it is a bad one, a later General Conference will be competent to change it.

The reports of the Commission on Moderation and of that on the Constitution of the Church were approved. So were those of the Sunday School Board

in providing a department for the training of teachers. All new legislation was ordered to be in operation after September 1, 1902.

The war claim occupied the attention of the Conference much less than secular papers would have had the public suppose. Those who thought the Church had been compromised or might be stated their views fully, but the Conference did not accept those views. The Bishops had long since offered to return the money if any wrong were alleged. To this offer the Conference heartily adhered. But a large majority of the delegates were convinced that no such allegation had been made or would be made by either branch of Congress. There was, therefore, nothing further to be done. To attempt to meet and hush the accusations of ignorant and prejudiced individuals was a hopeless task. The Methodist Episcopal Church, South, does not need to define her position on a matter of common honesty, nor to have her servants tried at the bar of congressional committees. Elsewhere we print the action of the General Conference, the only body competent to pass upon the whole subject. Any further agitation of a matter of which the Church is heartily weary should be looked upon as an attack upon her peace.

Two or three subjects caused earnest deliberation, but without any resultant action. One was an attempt to lengthen the pastoral term in certain cases not now included in the list of exceptions; another, to limit the term of office of presiding elders in some way, and a third, to undertake official arbitration in labor disputes. As to the first two, the Conference was resolutely conservative, and the Discipline is left unchanged. In regard to the third, a false impression went out that its attitude was hostile to organized labor. Such was by no means the case. But the appointment of a Church Board to arbitrate in matters entirely outside our purview is a step so hedged by practical difficulties that a little reflection will show it to be out of the question. The Church, no more than her Lord, has been made a judge and divider over men.

Of the election of two Bishops and the various connexional officers there is no need to speak. These men should not be thought of as exalted to high office, but as chosen for hard and humble service. They will have the prayers and good will of the devout. A splendid century is upon us. We are co-workers with God, and He is doing wondrous things. The whole Church should stand with sandaled feet and girt loins, ready for a swift, unanimous advance.—Nashville Advocate.

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"Thou, Lord, who knowest my heart, all its desire and all its need, show me what Thou art able to do with it and do what Thou art able; through Jesus Christ."—Bishop Moule.

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"No smallest event of the day but contains at least possible occasion for victory or failure, for the Master's use of me, or of His finding me useless."—Idem.

## WASHINGTON LETTER.

(From our Regular Correspondent.)

The cause of temperance received strong impetus in Washington during the past week in the passage, by the House of Representatives, of the Shattuck amendment to the immigration bill. The immigration laws have been modified and made to conform to present conditions, the educational test for immigrants has been made more difficult, all over fifteen years of age being required to read in some language, and the fee for entrance has been raised from \$1 to \$1.50. The most important feature of the new law comes in an amendment primarily intended to prohibit the sale of liquor at immigrant stations, but in order that there should be no discrimination, the provision reads that the sale of intoxicants will not be permitted on any government reservation. Such a law as this was attempted by reformers in and out of the Capitol at the time of the agitation over the anti-canteen law, but could not be passed because congressmen were unwilling that their supply in the Capitol restaurants be cut off.

In respect to the prohibition of liquors at immigrant stations, it must be admitted that this legislation should have been enacted long ago. It has been an open shame to this country that it has been possible for sharpers and "sharks" of the worst description to ply the newly-arrived foreigners with liquor, and, by extortions and misrepresentation, make their welcome to this country anything but pleasant. This will be stopped under the new law, which stands every prospect of being passed by the Senate, at least in respect to that particular provision.

The sale in the Capitol is another question. Numberless previous attempts have been made toward prohibiting the sale of liquor in the legislative building, many times by the advocates of temperance on the outside, actuated by the wish that the highest law-making body in the land should set an example to the country, and that the consideration of the welfare of the United States should have the deliberation of men not influenced by that which a man "doth put into his mouth which robs him of his brain." It is said that the House is not sincere in its action in regard to prohibition in the Capitol, but that it depends on the Senate to defeat that portion of the amendment, the whole thing being a political ruse to gain the temperance vote at the coming congressional elections. The Senate, not being an elective body in the popular sense, is somewhat removed from the direct disapprobation of the people, and the senators can, therefore, throw out the amendment without having it affect their chances for office so greatly, while members of the House are put on record as having voted for or against a certain provision, and such vote will be remembered to their favor or condemnation.

The action which workers in the temperance field must take will have to be directed expressly at the Senate, and personal letters and petitions will be valuable, especially where one has a direct acquaintance with a senator

who will respond to such a reasonable request. If the Senate passes the provision it will become a law, as the President would hardly dare to veto it in the face of the growing temperance sentiment of the country, even if he desired to do so. If the House is really in earnest, it will receive the moral support of the Senate, and if it is only trying to hoodwink the voters, it will be placed in an embarrassing position, from which it can extricate itself only with difficulty. While it is preferable to put the best motives on any action, the interpretation of a lower motive is given in this connection as a part of the rumor connected with the recent action.

The one excuse which can be urged for the use of liquor in the House and Senate restaurants is that it is at hand in cases of necessity for medicinal purposes, granting, in this connection, that liquor has a medicinal value. But this need in the popular branch has been obviated by the investment of the House in a medicine chest, to be filled with remedies approved by Messrs. Wilson, Showalter and Ball, all of whom are physicians, and who are to have \$500 to spend in stocking it. The object is to have remedies at hand for emergency cases, as, for example, that of Delegate Smith, who suffered from an apoplectic stroke just after completing his forceful speech for the favorable consideration of the territorial bill. The Senate has been provided with a medicine chest for many years.

The municipal authorities of Washington, in their efforts to have the city excise laws complied with, recently caused the arrest and conviction of both the Capitol restaurateurs for violating the law against keeping an unlicensed bar in the District of Columbia. Each was fined \$300, and bond was imposed in the sum of \$500 to carry the case to the Court of Appeals. The point made by the defendants is that the District authorities have no jurisdiction over a strictly government reservation such as that occupied by the Capitol; the whole city is on a government reservation, and the District's case is based on the belief that it has been given municipal jurisdiction in regard to liquor license in each and every part. The outcome of this case and of the amendment to the immigration bill will be watched with interest.

Representative Eugene F. Loud, of California, chairman of the House Committee on Post-offices and Post-Roads, points out a temperance development in connection with the system of rural free delivery which he is doing so much to foster, and which has been his hobby during his fourteen years in Congress. It has been called to his attention in various ways and from many sources, he says, particularly from his own State, that the establishment of the free-delivery system has materially decreased the consumption of spirits in country towns, as the farmers do not have to go to the towns for mail, and therefore are not brought so much in contact with the "corner saloon," where companionship often leads a man into temptation. This indirect benefit from rural delivery is in itself sufficient warrant for the establishment and extension of the service,



## THE SUNDAY SCHOOL.

LESSON I, THIRD QUARTER, INTERNATIONAL SERIES, JULY 6.

**Text of the Lesson.** Ex. xvi. 1-15.  
**Memory Verses.** 4, 5—**Golden Text.**  
Matt. vi. 11—**Commentary Prepared**  
by Rev. D. M. Stearns.

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1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

We turn back in our studies to the great redemption book of the Old Testament, and in God's own picture book we see not only real happenings, but also the foreshadowing of many things (I Cor. x. 11-13). The deliverance from death and from the bondage of Egypt in connection with the blood of the Passover lamb and the glorious power of the Lord's right hand sets before us God's great redemption provided for us by Christ, our Passover, while the succeeding events suggest the too common experience of the believer in which there is apt to be more murmuring than rejoicing.

2, 3. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

At Marah it was because they did not like the water, and now it is because they cannot see what they are going to eat, failing to see that He who delivered them from Egypt and divided the sea for them would surely not fail to care for them in every way. But in them we see ourselves, for which of us can say that Rom. viii. 32, delivers us from all murmuring?

4, 5. Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day (the portion of a day in his day—margin) that I may prove them, whether they will walk in my law or no.

So it is written in Ps. lxxviii. 24, 25, "And had rained down manna upon them to eat and had given them of the corn of heaven. Every one did eat the bread of the mighty" (margin). Just think of it, food for millions day by day right from heaven! He would teach them to look to Him alone and be content to live by the day.

6, 8. Ye shall know that the Lord hath brought you out from the land of Egypt. Your murmurings are not against us, but against the Lord.

As to their murmurings it is written in Ps. cvi. 14, 24, 25, "They lusted exceedingly in the wilderness and tempted God in the desert. They believed not His word, but murmured in their tents and hearkened not unto the voice of the Lord." They possibly did not think that in murmuring against Moses they were murmuring against God, but when Israel demanded a king in the days of Samuel the Lord said unto Samuel, "They have not rejected thee, but they have rejected Me, that I should not reign over them" (I Sam. viii. 7).

9, 10. Come near before the Lord, for He hath heard your murmurings.

Thus Moses commissioned Aaron to speak unto all the congregation, and as he spake to the people they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud. Thus the Lord Himself appeared to them, assuring them that they were dealing with Him and not with Moses and Aaron.

11, 12. And the Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel. Speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread,

and ye shall know that I am the Lord your God.

What great grace on His part toward these unbelieving, murmuring hosts! They had complained that in Egypt they had flesh and bread to the full, so He will give them in the wilderness flesh and bread to the full (verse 3). Truly He is El-Shaddai, the mighty God who is all sufficient, and in Him dwelleth all fullness. His presence insures all sufficiency in all things (I Cor. ix. 8), and He would have us find in Him our all and know that every good gift and every perfect gift is from above and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning (Jas. i. 17).

13-15. And Moses said unto them, This is the bread which the Lord hath given you to eat.

So they had the flesh of quails in the evening and manna in the morning, all they could eat, not because they deserved it, but simply by the grace of God. The manna was like coriander seed, white, and the taste of it was like wafers made with honey (verse 31). They were to gather it every morning, every man according to his eating (verses 16, 18, 21), and so they gathered it, some more, some less. On the sixth day they gathered enough for two days, for none fell on the Sabbath. If they gathered more than enough any other day, it bred worms and stank, but not so the surplus gathered on the sixth day. All that God asked of them was faith and obedience, yet in everything they transgressed. Some gathered more than enough on the ordinary days, and some went out to gather it on the Sabbath day (verses 19, 20, 27, 28), and they found to their sorrow just as God had said (Ps. lxxviii. 12, 22, 37, 39). In the great gospel chapter on manna our Lord says among other things, "My Father giveth you the true bread from heaven, for the bread of God is He which cometh down from heaven and giveth life unto the world." Manna is suggestive of Christ in that it came down from heaven. It was the only food, it was free and sufficient for all, it must be gathered fresh every morning and each must eat it for himself. An omer of it was to be laid up before the Lord to be kept, and it would seem that it was placed in a golden pot in the ark of the covenant (Heb. ix. 4).

### RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

We must change men's conditions as well as their hearts.—Rev. A. C. Bane, Methodist, San Francisco.

**No Countenance of Evil.**

The gospel lends no countenance to any sort of idealism that ignores the fact of evil.—Rev. S. C. Eby, St. Louis.

**The Foundation Stone.**

The religion of Christ gave its teaching a foundation stone for all the progress of the future.—Rev. E. I. Gosben, Congregationalist, Ogden, Utah.

**The Way of Safety.**

Love God, and there is no danger either here or elsewhere. Be true, faithful, loyal, and you will hear welcoming voices when you stand on the border land.—Rev. George H. Hepworth, Congregationalist, New York.

**Spiritual Brotherhood.**

Let us lift our philanthropy up to the level of Christ, make our brotherhoods brotherhoods of the spirit as well as the hand, our unions unions of Christ's love for men's souls as well as their mortal bodies.—Rev. John E. White, Baptist, Atlanta, Ga.

**The Spreading of Joy.**

Like a lovely song heard in the night

the tones of kindness and pure happiness float far through the darkness of the world. We cannot "bind the sweet influences of the Pleiades" which shine from constellations of love.—Rev. Dr. John W. Day, St. Louis.

**The Way to Heaven.**

It is a thousand times easier to go to heaven than to go to hell. All the power of the spirit of God, all the influence of the Christian religion and the best influences of the world lead a man to the right.—Rev. William Patterson, Presbyterian, Philadelphia.

**Man's Supreme Achievement.**

A true and noble personality is a value beyond all pomp and circumstance, beyond all possession or power. A man's supreme achievement in human life is not the amount possessed, the thing done or the station occupied, but himself.—Rev. Dr. N. Luccock, Methodist, St. Louis.

**A Good Word For the Press.**

The influence of the press is one of the powers for good, and I believe the men who control the work and purposes of these papers are men who are in thorough sympathy with every movement which has for its object the assisting and uplifting of the people.—Rev. Dr. Richard Harcourt, Methodist, Reading, Pa.

**Living In the Present.**

There is a sense in which every man should live in the present. It is the eventful hour and the only period in which a man can live; but, on the other hand, no man can live well today who is not looking toward that which is before him. The prospect of a bright tomorrow makes today strong and beautiful.—Rev. G. B. Vosburgh, Baptist, Denver.

**Root of Evil; Spring of Good.**

Money lifts the hand of brother against brother, it is lamentably true, but money, too, can be a messenger of mercy and of the noblest sentiments in the race. The passion for money chases men from home and kindred, but it builds homes and asylums and places of refuge for the sick and the aged and the lonely.—Rabbi Louis Grossman, Cincinnati.

**Christian Unity.**

Speaking for myself, I do most solemnly and sincerely believe in the unity of the church universal. I believe that truly God begotten spirits of whatever name or ecclesiastical organization are the same in love, disposition, desire and aims. Despite our clashing creeds and variant and multiplied organizations we are one in Christ.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

**The Divinity of Man.**

Ignorance may temporarily embarrass us, our follies may place us in momentary straits, our foolishness may curtail our liberty, our superstitions may hold the good in abeyance, but back of all this fictitious sense of things, behind all this masquerade, lies the fact that man is divine, and he may at any time return to this basic fact and reform himself.—Rev. Francis Edgar Mason, Independent, Brooklyn.

**Necessity of Discipline.**

If we are to succeed in the things that relate to the higher life, we must be under discipline; the hand that offends must be cut off; the habit that weakens must be given up. It is not a broad and easy way to which we are called any more than the rugged path of knowledge is easy. It is a straight and narrow way, and it calls for those who are in earnest, who are brave, whose faculties are keenly alive.—Rev. V. E. Tomlinson, Universalist, Worcester, Mass.

**In Good Company.**

Poverty is the cradle of greatness,

and in it the world's greatest benefactors and the world's Redeemer have been rocked. In eternity the condition of this world will be reversed, an prince and temporal kings will be paupers on thrones of spiritual power receiving the grateful homage of men. The dead and sceptered spirits that rule us from their urns today are fishermen, tentmakers and railsplitters. After all the poor are in good company.—Rev. P. M. Gunsaulus, Chicago.

**Fatherhood and Motherhood.**

The man who is not blessed by fatherhood has failed of the complete cycle of his being. The woman who does not become a mother has not reached the sweetest and finest development of her nature. As a rosebush that never bursts into flower, as an apple tree that never has hanging on its boughs the beautifully tinted and luscious tasteful fruit, so human lives that are not blessed by fatherhood and motherhood come short of the perfect unfolding of their being.—Rev. Dr. Minot J. Savage, Unitarian, New York.

### HEAVY LIQUOR OUTPUT.

**It Costs Americans \$340,015,406 to Quench Thirsts.**

The census preliminary report on the manufacture of liquors in the United States shows the following results:

Number of establishments 2,840, increase 48 per cent; capital \$457,074,087, increase 70 per cent; wage earners (average number) 44,417, increase 23 per cent; total wages \$28,005,484, increase 20 per cent; miscellaneous expenses \$183,099,796, increase 61 per cent; cost of materials used \$70,512,042, decrease 12 per cent; value of products \$340,615,406, increase 18 per cent.

The distilled liquor statistics are:

Number of establishments 907, increase 120 per cent; capital \$32,551,604, increase 5 per cent; wage earners (average number) 3,722, decrease 22 per cent; total wages \$1,733,218, decrease 23 per cent; miscellaneous expenses \$73,218,227, increase 12 per cent; cost of materials used \$15,147,784, increase 2 per cent; value of products \$90,798,443, decrease 7 per cent. The lack of uniformity in reporting internal revenue tax accounts in a measure for the decrease in the value of distilled liquor products.

The malt liquor figures follow:

Number of establishments 1,523, increase 22 per cent; capital \$415,284,463, increase 79 per cent; wage earners (average number) 39,532, increase 31 per cent; total wages \$25,826,211, increase 25 per cent; miscellaneous expenses \$109,329,231, increase 127 per cent; cost of materials used \$51,674,928, decrease 19 per cent; value of products \$217,269,713, increase 30 per cent.

The vinous liquor figures follow:

Number of establishments 359, increase 52 per cent; capital \$9,838,015, increase 70 per cent; wage earners (average number) 1,163, increase 11 per cent; total wages \$446,055, increase 49 per cent; miscellaneous expenses \$552,338, increase 104 per cent; cost of materials used \$3,689,330, increase 180 per cent; value of products \$6,547,310, increase 130 per cent.

### AN EXPERT ON DRINK.

**Some Remarks by Seved Ribbing, the Swedish Medical Authority.**

Seved Ribbing, the famous professor of medicine at the Swedish University of Lund, made these remarkable statements in concluding an address on one phase of the drink curse:

"How large a per cent of moral downfalls are caused through drink I am unable to say, but certainly it is



not infrequent that you hear from many a questioned youth for an answer, 'I was somewhat under the influence of liquor.'

"Through drunkenness and in drunkenness one accustoms himself to conditions which under ordinary circumstances would be religiously shunned. In course of time the sense of shame is overcome and silenced, and the evil habits are looked upon as an everyday necessity.

"The cases when a young man will in cold bloodedness and with a clear head and with decided intention throw himself into evil deeds are very seldom in comparison with those that happen under the influence of liquor.

"An English army physician has shown figuratively that sickness in a troop is much less among the total abstainers than with the balance of the men."

### A WAR ON CIGARETTES.

#### How One Educationalist Will Fight the Habit.

Cigarette smokers are to be summarily dealt with by Dr. Herbert F. Fisk, principal of the Northwestern University Preparatory school at Evanston, Ill., says a writer in The Union Signal. Dr. Fisk recently made this simple but direct statement at chapel:

"I ask any boy in this school who smokes cigarettes and can or will not give them up to leave. Money that has been paid for tuition will be refunded."

The honored head of this large school has made repeated efforts to discourage smoking by the students and, having failed by "moral suasion," has adopted the above mentioned forceful measure.

Dr. Fisk declares that not one out of five cigarette smokers passes in his studies and that their low standing is seriously affecting the grade of the school. We applaud the courage of Dr. Fisk and trust his sensible example will be contagious. If a boy knows he must decide between good scholarship or cigarette smoking, he will be brought up to the evil of the habit in an effective manner.

#### A Legislative Experiment.

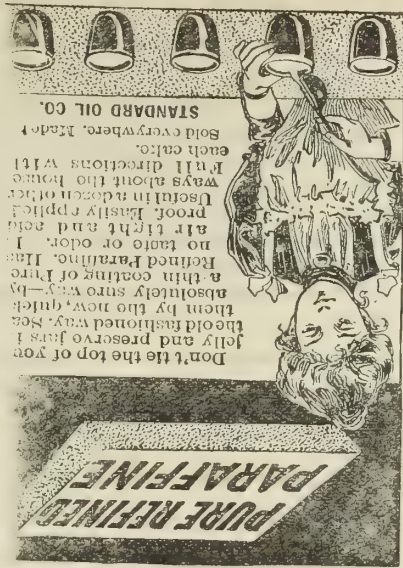
An experiment in temperance legislation known as the intoxicating liquors (sale to children) act went on trial in London the first of the year. The measure provides that any holder of a liquor license who sells intoxicating liquors to any person under the age of fourteen years unless in corked and sealed bottles and in quantities not less than one reputed pint for consumption off the premises only shall be liable to a fine of 40 shillings for the first offense and of £5 for every subsequent offense. It is intended of course to check the prevalent practice among the working classes of sending children to bring drink from taverns for home consumption.

#### Ban on College Carousals.

President Angell of the University of Michigan at Ann Arbor has prohibited class carousals, known as "smokers" in the student vernacular. "While we cannot prevent gatherings of students as individuals," says Dr. Angell, "we can and will prevent them getting together in the name of the university and filling up on beer to their own disgrace and that of the school."

Some people do worse even than meet temptation half way—they go all the way.

Balsams from the Northern Wood are in Pynn-Balsam, the certain cure for coughs.



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THROUGH THE STATES OF  
MARYLAND, VIRGINIA, OHIO,  
WEST VIRGINIA, and North Carolina  
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LURA  
GROTTONE  
NATURAL BRIDGE  
MOUNTAIN LAKE  
BRISTOL  
KNOXVILLE  
CHATTANOOGA  
LOOKOUT MOUNTAIN  
BIRMINGHAM  
MEMPHIS  
NEW ORLEANS  
NORFOLK  
ROANOKE  
KENOVA  
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## CONDENSED STATEMENT.

Total income over .....	\$7,000,000 00
Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

My dividends in this Company are most satisfactory. I have two policies with them.

H. H. SEAY.

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HARRY L. WILLIAMS,  
Of Stokes, Williams & Co.

**R. L. CLIBORNE, District Manager,**  
**R. S. TUCK, General Agent,**  
Box 244, Richmond, Va.

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RHEUMATISM.  
NEURALGIA,  
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STIFF NECK,  
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STIFF JOINTS,  
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CORN AND BUNIONS.

It Is Good For Man and Beast.

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Rub well with and use

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RICHMOND, VIRGINIA



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A Weekly newspaper devoted to the spread of Scriptural holiness.  
 "First pure, then peaceable."  
 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."  
 "Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON, JR., Editor.

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A METHODIST NEWSPAPER IN EVERY METHODIST HOME.

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Address all communications to  
 Rev. James Cannon, Jr., Blackstone, Va

### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.  
 East Halifax, Concord, May 24th, 25th.  
 South Boston, May 25th, at night.  
 Boynton, May 28th, at night.  
 Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.  
 Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.  
 South Pittsylvania, St. Johns, June 5th, 11 A. M.  
 Danville Circuit, Rock Spring, June 7th, 8th.  
 Charlotte, Lebanon, June 15th, 16th.  
 Prince Edward, Mt. Pleasant, June 21st, 22d.  
 District Conference, Clarksville, June 24th-26th.  
 Henry, Pleasant Grove, June 28th, 29th.  
 Martinsville, June 29th, at night.  
 Main Street, July 2d, at night.  
 Chatham, Siloam, July 5th, 6th.  
 Patrick, Providence, July 12th, 13th.  
 Rocky Mount, July 17th, at night.  
 Franklin, Red Valley, July 19th, 20th.  
 E. Franklin, Epworth, July 21st, 22d.  
 Calvary, July 23d, at night.  
 West Franklin, Rock Spring, July 26th, 27th.  
 J. C. REED,  
 Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.  
 Ettrick, May 18th, night.  
 High-Street, May 25th, morning.  
 Blandford, May 25th, night.  
 Matoaca, June 1st, night.  
 Greenville, Emporia, June 7th-8th, morning.  
 Wakefield, Rocky Hock, June 14th-15th, morning.  
 Surry, Morning's, June 15th, afternoon; 16th, morning.  
 Sussex, Oak Grove, June 22d-23d, morning.

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The Southern Methodist Recorder and the Richmond Daily Times—a religious weekly and a secular daily—both for \$3.00 for one year.

### SUBSCRIBE NOW.

Prince George, Gary's, June 28th-29th, morning.  
 East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.  
 Nottoway, Poplar Hill, July 5th-6th, morning.  
 Blackstone Station, July 6th, night; 7th, morning.  
 South Brunswick, Prospect, July 12th-13th, morning.  
 Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.  
 South Hill, South Hill, July 14th, night; 15th, morning.  
 North Mecklenburg, Shiloh, July 18th, afternoon.  
 West Lunenburg, Grace, July 19th-20th, morning.  
 Lunenburg, Antioch, July 20th, afternoon; 21st, morning.  
 Brunswick, Liberty, July 26th-27th, morning.  
 West Brunswick, Bethel, July 27th, afternoon; 28th, morning.  
 Dinwiddie, Rocky Run, August 9th-10th, morning.  
 West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.  
 R. T. WILSON, P. E.

INCOME doesn't make prosperity, if the outgo is bigger. Did you ever figure out what sickness costs you per year; doctors' bills, medicine bills, etc., to say nothing of the suffering. Rheumatism strikes like a knife in the back if left alone; with Perry Davis' Painkiller, the terrors of this disease are headed off. Painkiller relieves muscular cramps, lumbago, neuralgia, and sciatica. 25 and 50 cents.

### THE TWENTIETH CENTURY FUND FOR EDUCATION.

TOTAL SUBSCRIPTION AND CASH FROM MAY, 1898, TO MAY, 1902.

At the last General Conference a plan was adopted for raising a Twentieth Century Thank Offering for education. The General Board of Education was charged with the duty of conducting the campaign, and the president of the Board, Bishop C. B. Galloway, was appointed General Manager. The amount asked for was a sum equal to the minimum offering of one dollar per member, aggregating in round numbers \$1,500,000. It will be seen by the following report how well the Church has responded to this call on behalf of her educational work. Most of what remains unpaid will doubtless be paid. Much of it is in the shape of notes payable in installments.

J. D. HAMMOND, Sec'y.

CONFERENCE.	BY WHOM REPORTED.	SUBSCRIBED.	PAID.
Alabama	A. L. Andrews	\$ 50,609 81	\$ 16,000 00
Arkansas	F. S. H. Johnston	40,545 60	21,956 50
Baltimore	H. M. Hamill	52,024 00	19,928 38
Brazil	J. D. Hamilton, Treas.	5,000 00	8,000 00
China	J. D. Hamilton, Treas.	12,000 00	4,500 00
Cuba	J. D. Hamilton, Treas.	500 00	500 00
East Columbia	E. P. Greene, Agent	7,500 00	5,408 99
Columbia	P. A. Moses	43 25	43 25
Denver	T. S. Wheeler	20 00	20 00
East Texas	V. A. Godbey	21,735 05	8,821 27
Florida	T. G. Lang	24,392 07	14,811 35
German Mission	C. A. Lehmberg	3,357 00	1,488 95
Holston	R. G. Waterhouse	75,451 00	36,000 00
Illinois	R. P. Howell	1,200 00	287 00
Indian Mission	H. J. Brown	9,055 00	1,512 65
Japan Mission	J. D. Hamilton, Treas.	3,000 00	1,650 00
Kentucky	E. G. B. Mann	20,000 00	14,867 41
Korea	J. D. Hamilton, Treas.	1,650 00	1,650 00
Little Rock	F. S. H. Johnston	40,444 91	25,731 91
Los Angeles	A. Adkisson	647 00	647 00
Louisiana	W. H. LaPrade	20,124 50	18,704 50
Louisville	A. P. Lyon	34,000 00	17,700 00
Memphis	J. W. Blackard	30,122 60	9,000 00
Mexico (3 Conferences)	J. D. Hamilton, Treas.	10,000 00	1,300 00
Mississippi	J. R. Bingham	50,553 38	40,434 88
Missouri	G. M. Gibson	36,700 00	26,150 00
Montana	D. B. Price	15,000 00	8,000 00
New Mexico	E. F. Goodson	609 64	509 64
North Alabama	G. W. Reid	27,000 00	20,000 00
North Carolina	J. C. Kilgo	505,910 71	505,910 71
North Georgia	J. W. Quillian	74,710 92	27,770 10
North Mississippi	J. R. Bingham	16,855 59	10,935 61
North Texas	S. C. Riddle	21,000 00	9,964 16
Northwest Texas	F. B. Sinex	68,158 51	42,730 72
Pacific	N. A. Whitmer	5,425 75	1,126 25
South Carolina	J. W. Kilgo	65,000 00	39,218 64
South Georgia	C. E. Dowman	39,014 79	25,113 24
Southwest Missouri	J. S. Jenkins	58,870 00	25,535 00
St. Louis	T. E. Sharp	169,000 00	119,000 00
Tennessee	W. F. Tillet	65,425 00	42,871 45
Texas	Seth Ward	23,000 00	15,000 00
Virginia	James Cannon, Jr.	97,099 89	36,500 00
West Texas	J. M. Moore	6,608 70	13,058 58
Western	W. A. Youngman	105 15	49 00
Western North Carolina	S. B. Turrentine	41,773 50	7,807 78
Western Virginia	S. F. McClung	21,823 30	8,835 39
White River	F. S. H. Johnston	44,471 34	40,051 34
General Board of Miss.	J. D. Hamilton, Treas.	55,606 15	55,606 15
Woman's Foreign Bd.	Mrs. S. C. Truehart	42,000 00	42,000 00
Woman's Home Board.	Mrs. R. W. MacDonnell	25,804 06	25,804 06
Total		\$2,040,918 17	\$1,420,511 86

#### HAMPTON MINISTER CAUSES CON- FISCATION OF SLOT-MACHINE.

Hampton, Va., June 23.—Considerable discussion has been heard on the streets to-day over a sermon preached in the First Methodist church by the pastor, Rev. Sydney Peters, Sunday morning, in which the minister severely criticised the action of the Town Council. Mr. Peters was discussing the bad effect of gambling, when he referred to a recent ordinance adopted by the Council licensing slot-machines. The minister declared the action to be the most high-handed outrage ever perpetrated on a Christian community. He urged the people to make it so warm for the members of the Council as to cause them to resign their seats in the body. He said that in all his experience this was the first town that he ever heard of licensing gambling, and that it was time for the people to take a hand in the affairs of the town. Mr. Peters' remarks were stinging, and he handled the councilmen without gloves. As the result of the sermon,

the Ordinance Committee of the Town Council met to-day and determined to order the police to confiscate the slot machines doing business in Hampton. — Dispatch.

#### DISTRICT CONFERENCE.

The Danville District Conference will be held in Clarksville, Va., June 24th-26th. Rev. T. McN. Simpson, D. D., will preach the opening sermon. Rev. R. A. Compton, W. W. Royall, and R. F. Gayle are appointed the Committee on Examinations.

The Conference will convene at 2:30 P. M. on Tuesday. The opening sermon will be preached at night. Every delegate is urged to be present at the opening session. J. C. REED,  
 Presiding Elder.

Danville, Va., March 13, 1902.

If any Christian man desires an earthly indication as to what work God would have him do for Christ, let him look around and see what work is being neglected by other men.



## Religious News.

### BACK TO VIRGINIA.

Dr. John L. Buchanan, once Superintendent of Public Instruction of Virginia, and afterwards with Randolph-Macon College, at Ashland, has resigned the position of president of the University of Arkansas, and will return to Virginia to live, probably going to Ashland again. It is understood that ill-health was the cause of Dr. Buchanan's resignation.—Leader.

### WESLEY CHURCH CORNER-STONE.

On Thursday afternoon of this week the corner-stone of the new Wesley M. church building, now in progress of erection on Halifax street, will be laid with impressive Masonic and religious ceremonies. Powhatan Starke Lodge, of this city, will officiate, and Rev. W. J. Atwill, a former pastor of the church, will deliver the address. During the past few years the congregation of Wesley church has grown so largely in membership as to necessitate a more commodious edifice. The old building has been torn down, and a much larger and more convenient one is being erected in its place. The congregation has not only been very enthusiastic, but very liberal in meeting the expense of the change.—Dispatch.

### TO RESIGN.

On account of continued ill health, the Rev. C. E. Blankenship will be required to resign the care of the Barton Heights Methodist church, at least, for the remainder of the present Conference year. It is probable that he will be succeeded by the Rev. Ernest Wells, now at Randolph-Macon, with whom the church is now in correspondence. The proposition at present is for Rev. Blankenship and his family to return to Sydnersville, Va., where they went on the recent vacation, and where they have a number of friends. At that place the minister will remain and rest up until the next meeting of the Virginia Conference in November. At that time, he feels well enough to resume charge of the church, he will do so. If not, he will finally resign its care.—Times.

### IMPROVEMENTS.

Many important and attractive improvements are in contemplation for the improvement of Union Station Methodist church during the present summer. At a meeting of a committee appointed for the purpose last night a fine new vo-manual pipe organ was contracted for with the firm of M. P. Moller & Co., Hagerstown, Md., who recently placed one of the instruments in the new Grove Avenue Baptist church. The organ purchased for Union Station is to be one of superior make-up with many important features, and will contain all the recent improvements necessary to produce an up-to-date instrument.

It will be encased in appropriate furnishings, and will be a very attractive addition to the interior of the church, entirely filling the alcove provided for its reception. It will be pumped by electric motor. The instrument is to be a gift to the church from the Sun-

day school, and will be installed so as to be in service during the session of the next Annual Conference, which is to be held in Richmond in November.

The Ladies' Aid Society is engaged in raising the necessary funds for a new carpet for the church, and are about ready to contract for its purchase.

New singing books are to be furnished to the Sunday school in a few weeks.—Leader.

### PETERSBURG DISTRICT CONFERENCE.

Delegates and visitors coming to this Conference by rail will be met at Union Level, Southern Railway, on Tuesday afternoon, July 15th, at 1:50. Railroad companies have been asked to allow special rates for the occasion, and our request will doubtless be granted, but we are not yet able to say what the rates will be. We desire to know whom we may expect at the above mentioned time. Delegates and visitors coming by private conveyance will please come to Shiloh church, North View, the seat of the Conference. Those who arrive on Tuesday afternoon will find some one present to direct them to their homes. Any further information our brethren may desire we shall be glad to furnish.

R. S. BAUGHAN.

Union Level, Va., June 24, 1902.

### REV. DR. HEAD DEAD.

Leesburg, Va., June 16.—The Rev. Nelson Head, D. D., probably the oldest and most widely-known minister of the Methodist Episcopal Church, South, died in Leesburg on Sunday, aged 91 years, 4 months, and 12 days. He retained his mental faculties to the end, and died peacefully.

### BIOGRAPHICAL.

Dr. Head was one of the oldest ministers of the Methodist Episcopal Church in the United States, and of the entire Methodist Episcopal Church, South, as well. He was born in Leesburg, Va., February 3, 1811, and had thus passed his ninety-first birthday. He was a son of the late George Head, and a brother of the late Captain Geo. R. Head, at one time a member of the Virginia House of Delegates. He entered the church when very young, and was in the active ministry of his denomination for more than fifty-two years, beginning his career when the itinerary was long and laborious.

Dr. Head was one of the most prominent men in the ministry, a preacher of deep learning, a profound theologian, a strong and effective minister, and one who always exercised great influence in the councils of Methodism.

Disabled by the infirmities of age, a few years ago, he retired to the quietude of his home in Leesburg, being ministered to by his devoted wife and warm friends. With child-like faith, in humble submission to the Divine will, and with mental faculties unimpaired, he has preached sermons more eloquent than words.

Dr. Head joined the Baltimore Conference in 1834, was ordained deacon in 1836, and made full elder in 1838.

His first charge was the Westmoreland (Va.) Circuit, which included

lower Stafford, King George, and Westmoreland counties.

Next he went to Richmond county. This section he called "the classic ground of Virginia, the home of the Washingtons, Lees, and others." After two years there, he was sent to Fredericksburg, and was in that town two years.

### LOCATED IN RICHMOND.

At this time, much against his wishes, he was transferred to the Virginia Conference, but with the understanding that, if he afterwards desired it, he should be brought back to Baltimore Conference. This was before the Methodist Church was divided.

He was then stationed at Shockoe Hill church, Richmond. From Shockoe he went to Madison county, where he said he had the hardest time of his entire ministry, as he had to ride over so many high hills and mountains. Then he renewed his relations with Baltimore Conference. He was assigned to Stafford Circuit in 1840, was there two years, and then went to Baltimore City Station, Eutaw Street church. After two years' service there, he went to Rockville Circuit, where he remained two years, that being the longest term of service at any one place at that time.

From Rockville he went to Harper's Ferry, and after two years there he joined his allegiance to the Southern Methodist Church, and was assigned to Nottoway Circuit, Virginia. Thence he went on duty at Petersburg for one year at High Street church, and then to Norfolk for two years. He was then for two years at Lynchburg, going thence to Centenary church, in Richmond, for two years. From Richmond he went to Farmville for two years. At this time he was made presiding elder of Randolph-Macon District, and served four years, going again to Centenary church, Richmond.

After two years in the capital city, he came to Baltimore Conference, Methodist Episcopal Church, South, and was pastor at Leesburg church for four years. Next he was presiding elder of Washington District for four years. After this he had charge of the church at Hamilton, Loudoun county, for two years, and at West River, Md., one year. He then married his second wife and went to Christiansburg, Va., for two years. After his term there he was placed, at his own request, on the superannuated list. Yet he did not cease to preach whenever called on, and up to the time of his last sickness, which confined him to his house, he supplied vacant pulpits frequently.

Dr. Head was twice married, his first wife being Miss Morton, of Lynchburg, and his second, surviving him, Miss Fannie Mead, of Lynchburg.—Dispatch.

### CHICKEN DINNER TO METHODIST MINISTERS.

Yesterday was a dark day for spring chickens in Norfolk, for the preachers went to Mathews, and that genial host, Captain Southgate, was not deterred even by the beef trust or the fancy prices of the Princess Anne bird from setting before the clergy their traditional and toothsome bill of fare. Captain Southgate, the ideal host and

steamboat commander, knows that the only thing preachers like better than a chicken is two chickens. The occasion of the trip was the outing of the Christian Thought Club of the Methodist ministers of this vicinity. Higher criticism and transcendentalism were laid aside, and the only heresy recognized as such was that of the man, who fortunately did not appear, who was not ready to tell a good story and enjoy those related by others. The hospitable people of Mathews and Gloucester had news of the trip, and were out to greet their friends. Informal speeches were made at the dinner table, and Rev. W. Asbury Christian, the Tidewater poet, read an original and humorous ode descriptive of the trip. The day was a perfect one, and the excursion all that could be desired. The beautiful shores of Gloucester and Mathews never looked prettier.

The party was composed of the following gentlemen: Revs. C. H. McGhee, J. K. Jolliff, C. L. Bane, W. A. Christian, E. T. Dadmun, E. H. Rawlings, J. N. Latham, W. C. Vaden, James Cannon, Jr., D. T. Merritt, Ernest Stevens, W. R. Proctor, C. W. Cain, R. H. Bennett, and Mr. R. H. Bennett, Jr.—Landmark.

### EDUCATE THE GIRLS.

1. In no section of the country have the women been treated justly in education, says President McIver, of the North Carolina State Normal School. In some quarters the injustice has been less flagrant than in others.

2. Illiteracy among the women throughout the United States, and especially in the Southern States, is much greater than it is among men.

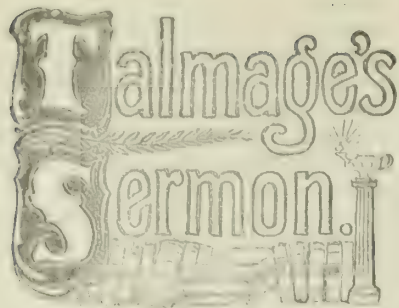
3. The most important factor in our civilization is the white girl in the country; she will make the home and fix the ideas of the people, and as mother and primary teacher she will do the most important teaching that is done for the human race; until recently the State, the church and the philanthropists have in the South devoted their attention, so far as endowed institutions are concerned, almost exclusively to the education of the white man, the negro man and the negro woman.

4. It is suicidal and criminal for the State, the church and society not to see to it that all women have at least equal educational advantages enjoyed by men; that 2,000,000 illiterate mothers in the South mean 4,000,000 or more illiterate children for society and the schools to contend with in the next generation, and that it is safer and cheaper to educate them now than then.

5. If these statements are true, we ought to act at once. Let this be done, not by taking anything from men of the white race or from the negro men and negro women, but by increasing from all sources our gifts of every kind to those educational institutions which are training the most important part of our population, so long forgotten, but which must always set the pace of our civilization.

The first thing the Spirit doth in a sanctified soul is to beat out new windows there, and to diffuse a marvellous light.





WASHINGTON. This discourse of Dr. Talmage is full of inspiring thoughts for those who find life a struggle and shows that we have many celestial sympathizers; texts, Hebrews xii, 1, "Seeing we also are compassed about with so great a cloud of witnesses;" 1 Corinthians xv, 32, "I have fought with beasts at Ephesus."

Crossing the Alps by the Mont Cenis pass or through the Mont Cenis tunnel, you are in a few hours set down at Verona, Italy, and in a few minutes begin examining one of the grandest ruins of the world, the Amphitheater. The whole building sweeps around you in a circle. You stand in the arena where the combat was once fought or the race run, and on all sides the seats rise, tier above tier, until you count forty elevations, or galleries, as I shall see fit to call them, in which sat the senators, the kings and the 25,000 excited spectators. At the sides of the arena and under the galleries are the cages in which the lion and tigers are kept without food until, frenzied with hunger and thirst, they are let out upon some poor victim, who, with his sword and alone, is condemned to meet them. I think that Paul himself once stood in such a place and that it was not only figuratively, but literally, that he had "fought with beasts at Ephesus."

The gala day has come. From all the world the people are pouring into Verona. Men, women and children, orators and senators, great men and small, thousands upon thousands come, until the first gallery is full; and the second, the third, the fourth, the fifth—all the way up to the twentieth, all the way up to the thirtieth, all the way up to the fortieth. Every place is filled. Immensity of audience sweeping the great circle. Silence. The time for the contest has come. A Roman official leads forth the victim into the arena. Let him get his sword with firm grip into his right hand. The 25,000 sit breathlessly watching. I hear the door at the side of the arena creak open. Out plunges the half-starved lion, his tongue athirst for blood, and with a roar that brings all the galleries to their feet he rushes against the sword of the combatant. Do you know how strong a stroke a man will strike when his life depends upon the first thrust of his blade? The wild beast, lame and bleeding, slinks back toward the side of the arena; then rallying his wasted strength he comes up with fiercer eye and more terrible roar than ever, only to be driven back with a fatal wound, while the combatant comes in with stroke after stroke until the monster is dead at his feet, and the 25,000 clap their hands and utter a shout that makes the city tremble.

Sometimes the audience came to see a race; sometimes to see gladiators fight each other, until the people, compassionate for the fallen, turned their thumbs up as an appeal that the vanquished be spared, and sometimes the combat was with wild beasts.

#### All Have Lions to Fight.

To one of the Roman amphitheatrical audiences of 100,000 people Paul refers

when he says, "We are compassed about with so great a cloud of witnesses." The direct reference in the last passage is made to a race; but elsewhere having discussed that, I take now Paul's favorite idea of the Christian life as a combat.

The fact is that every Christian man has a lion to fight. Yours is a bad temper. The gates of the arena have been opened, and this tiger has come out to destroy your soul. It has lacerated you with many a wound. You have been thrown by it time and again, but in the strength of God you have arisen to drive it back. I verily believe you will conquer. I think that the temptation is getting weaker and weaker. You have given it so many wounds that the prospect is that it will die, and you shall be victor, through Christ. Courage, brother! Do not let the sands of the arena drink the blood of your soul!

Your lion is the passion for strong drink. You may have contended against it for twenty years; but it is strong of body and thirsty of tongue. You have tried to fight it back with broken bottle or empty wine flask. Nay, that is not the weapon. With one horrible roar he will seize thee by the throat and rend thee limb from limb. Take this weapon, sharp and keen—reach up and get it from God's armory—the sword of the Spirit. With that thou mayest drive him back and conquer!

But why specify when every man and woman has a lion to fight? If there be one here who has no besetting sin, let him speak out, for him have I offended. If you have not fought the lion, it is because you have let the lion eat you up. This very moment the contest goes on. The Trajan celebration, where 10,000 gladiators fought and 11,000 wild beasts were slain, was not so terrific a struggle as that which at this moment goes on in many a soul. The combat was for the life of the body; this is for the life of the soul. That was with wild beasts from the jungle; this is with the roaring lion of hell.

Men think, when they contend against an evil habit, that they have to fight it all alone. No! They stand in the center of an immense circle of sympathy. Paul had been reciting the names of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Joseph, Gideon and Barak and then says, "Being compassed about with so great a cloud of witnesses."

#### A Cloud of Witnesses.

Before I get through I will show you that you fight in an arena, around which circle, in galleries above each other, all the kindling eyes and all the sympathetic hearts of the ages, and at every victory gained there comes down the thundering applause of a great multitude that no man can number. "Being compassed about with so great a cloud of witnesses."

On the first elevation of the ancient amphitheater, on the day of a celebration, sat Tiberius or Augustus or the reigning king. So in the great arena of spectators that watch our struggles and in the first divine gallery, as I shall call it, sits our King, one Jesus. On his head are many crowns. The Roman emperor got his place by cold blooded conquests, but our King hath come to his place by the broken hearts healed and the tears wiped away and the souls redeemed. The Roman emperor sat, with folded arms, indifferent as to whether the swordsman or the lion beat, but our King's sympathies are all with us—nay, unheard of condescension! I see him come down from the gallery into the arena to help us in the fight, shouting until all up and down his voice is heard: "Fear not! I will help thee! I will strengthen

thee by the right hand of my power!"

They gave to the men in the arena in the olden time food to thicken their blood, so that it would flow slowly and that for a longer time the people might gloat over the scene. But our King has no pleasure in our wounds, for we are bone of his bone, flesh of his flesh, blood of his blood.

In all the anguish of our heart  
The Man of Sorrows bore a part.

Once in the ancient amphitheater a lion with one paw caught the combatant's sword and with his other paw caught his shield. The man took his knife from his girdle and slew the beast. The king, sitting in the gallery, said: "That was not fair. The lion must be slain by a sword." Other lions were turned out, and the poor victim fell. You cry, "Shame! shame!" at such meanness. But the King in this case is our brother, and he will see that we have fair play. He will forbid the rushing out of more lions than we can meet. He will not suffer us to be tempted above that we are able. Thank God! The King is in the gallery! His eyes are on us. His heart is with us. His hand will deliver us. "Blessed are they who put their trust in him."

#### The Angels in the Gallery.

I look again, and I see the angelic gallery. There they are—the angel that swung the sword at the gate of Eden, the same that Ezekiel saw upholding the throne of God, and from which I look away, for the splendor is insufferable. Here are the guardian angels. That one watched a patriarch; this one protected a child; that one has been pulling a soul out of temptation! All these are messengers of light! Those drove the Spanish armada on the rocks. This turned Sennacherib's living host into a heap of 185,000 corpses. Those yonder chanted the Christmas carol over Bethlehem until the chant awoke the shepherds. These at creation stood in the balcony of heaven and serenaded the newborn world wrapped in swaddling clothes of light. And there, holier and mightier than all, is Michael, the archangel. To command an earthly host gives dignity, but this one is leader of the 20,000 chariots of God and of the ten thousand times ten thousand angels. I think God gives command to the archangel, and the archangel to the seraphim, and the seraphim to the cherubim, until all the lower orders of heaven hear the command and go forth on the high behest.

Now, bring on your lions! Who can fear? All the spectators in the angelic gallery are our friends. "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under foot."

Though the arena be crowded with temptations, we shall, with the angelic help, strike them down in the name of our God and leap on their fallen carcasses! O bending throng of bright angelic faces and swift wings and lightning foot, I hail you today from the dust and struggle of the arena!

I look again, and I see the gallery of the prophets and apostles. Who are those mighty ones up yonder? Hosea and Jeremiah and Daniel and Isaiah and Paul and Peter and John and James. There sits Noah, waiting for all the world to come into the ark, and Moses, waiting till the last Red sea shall divide, and Jeremiah, waiting for the Jews to return, and John of the apocalypse, waiting for the swearing of the angel that time shall be no longer. Glorious spirits! Ye were howled at, ye were stoned, ye were spit

upon; they have been in this for themselves, and they are all with Daniel knows all about lions. Paul fought with beasts at Ephesus.

#### Help From the Prophets.

In the ancient amphitheater the people got so excited that they would shout from the galleries to men in the arena: "At it again!" "Forward!" "One more stroke!" "Look out!" "Back!" "Huzza! Huzza!" So in the gallery, prophetic and apostolic, they cannot keep their peace. Daniel cries out, "Thy God will deliver thee from the mouth of the lions!" David claims, "He will not suffer thy foot to be moved!" Isaiah calls out: "Fear not! I am with thee! Be not dismayed!" Paul exclaims, "Victory through our Lord Jesus Christ!" The throng of prophets and apostles cannot keep still. They make the welkin ring with shouting and halleluiahs.

I look again, and I see the gallery of the martyrs. Who is that? Hugh Latimer, sure enough! He would not apologize for the truth he preached, and he died, the night before sunrise, from the bedpost in perfect glee at the thought of emancipation. Who is that army of 6,666? They are the Thibault legion who died for the faith.

Here is a larger host in magnificent array, 884,000, who perished for Christ in the persecutions of Diocletian. Yonder is a family group, Felicitas, Rome and her children. While they were dying for the faith she stood encouraging them. One son was whipped to death by thorns; another was flung from a rock; another was beheaded. At last the mother became a martyr. There they are together, a family group in heaven! Yonder is John Bradford, who said in the fire, "We shall have a merry supper with the Lord tonight!" Yonder is Henry Voes, who exclaimed as he died, "If I had ten heads, they should all fall off for Christ!" The great throng of the martyrs! They had hot lead poured down their throats; horses were fastened to their hands and other horses to their feet, and thus they were pulled apart; they had their tongues pulled out by red-hot pinchers; they were sewed up in the skins of animals and then thrown to the dogs; they were daubed with combustibles and set on fire! All the martyrs' stakes that have been kindled could be set at proper distances, they would make the midnight all the world over bright as noonday. And now they sit yonder in the martyrs' gallery. For them the fires of persecution have gone out; the sword is sheathed and the mob hushed. Now they watch us with an all-observant sympathy. They know all the pain, all the hardship, all the anguish, all the injustice, all the privation. They cannot keep still. They cry: "Courage! The fire will not consume; the flood cannot drown; the lions cannot devour. Courage down there in the arena!"

#### Some Eminent Spectators.

What? Are they all looking? This hour we answer back the salutation they give and cry, "Hail, sons and daughters of the fire!"

I look again, and I see another gallery—that of eminent Christians. What strikes me strangely is the mixing of companionship of those who on earth could not agree. There is Albert Barnes and around him the presbyter who tried him for heterodoxy! Yonder are Lyman Beecher and the church court that denounced him! Stranger than all, there are John Calvin and James Arminius! Who would have thought that they would sit so lovingly together? There are George Whitefield and the ministers who would not let him come into their pulpits because

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902.

**TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.****TRAINS LEAVE RICHMOND, VA.:**

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

**TRAINS ARRIVE RICHMOND:**

6:00 A. M. (From Atlanta, Augusta, Jacksonville, Asheville, and all points South.)

8:40 A. M., from Keysville and local stations.

2:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

**LOCAL FREIGHT.**

Nos. 61 and 62, between Manchester and Naples.

**York River Line, VIA WEST POINT.****THE FAVORITE ROUTE NORTH. LEAVE RICHMOND:**

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

**TRAINS ARRIVE RICHMOND.**

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

0:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and All ponds Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APL. 16, 1902

**TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.**

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

**TRAINS ARRIVE AT RICHMOND—DAILY:**

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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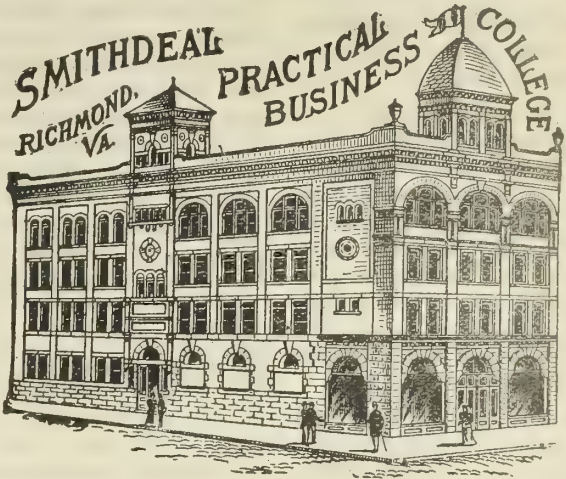
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

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## TESTIMONIAL TO PROF. FRANCIS SMITH.

ALUMNI OF THE UNIVERSITY OF VIRGINIA  
PRESENT HIM WITH A HAND-  
SOME SILVER SERVICE.

The alumni of the University of Virginia have been quietly arranging to do special honor to Professor Francis H. Smith, of the University, on the completion of his fiftieth year with that institution. It was determined to make the affair accord with the traditions of the University and the characteristics of Professor Smith; therefore, the preparations were made and the result of them reached in strict privacy.

Last week Professor Smith was lured here to pay a short visit to his life-long friend and fellow-student, John L. Williams, at Mr. Williams' residence, No. 315 east Grace street. About a dozen gentlemen, alumni of the University and friends of Professor Smith, were present. In the course of the evening when a pause occurred in the general conversation, Joseph Bryan attracted Professor Smith's attention and proceeded to read an address to that startled gentleman. The address was the framework for the presentation to the Professor of a volume compiled for his special pleasure and of a magnificent silver service. The silver came from Tiffany's, and is decorated with the new chrysanthemum pattern, and each piece is suitably inscribed with the Professor's name, together with the date and occasion of the presentation. The book consists of a copy of the address delivered by Mr. Bryan, together with many scores of uniform pages, each inscribed with some suitable sentence written and signed by an alumnus of the University, and all expressing reverence and love for the recipient and tributes to his qualities as a scholar, instructor, and a gentleman. These tributes are beautifully bound together and make a book which is unique and priceless, and likely to be an heirloom for many coming generations. It contains the names and sentiments of old and young men, who have been students under Professor Smith in the half century of his career at the University, and who are distributed in every part of the country. Among them are Bishops, presidents, and professors of colleges, Governors, Senators and authors, and men who have attained distinction in every walk of life.

The surprise was complete, and Professor Smith, in his attempt to reply faltered several minutes and visibly struggled to restrain his emotion. After a time, however, he mastered himself and succeeded in delivering a delightful little address, expressing in simple language and with deep feeling his appreciation of the honor done him by the remembrance and affection of his former associates and pupils. The address delivered by Mr. Bryan was as follows:

In behalf of your old friends and pupils, we have great happiness in offering you our most hearty congratulations on reaching your professional jubilee—the fiftieth year of your service in the School of Natural Philosophy in the University of Virginia. We beg leave to present you these testi-

monials of our sincere love and very great honor.

The little book will, we trust, be pleasant reading in your later years. It is full of fresh and kindly tributes from the hearts of those who have known you best, and who have long and unfailingly honored you—your old familiar friends and pupils.

You will find its contents sober, simple and genuine; the little volume, as it were, a gathering of loose and fragrant natural flowers, a basket of matured fruits, not withered by age or staled by custom, but fresh with the dew of early youth upon them, coming from all sections of our country, from all varieties of honorable men, occupying all walks and pursuits of life, full of kind and loving remembrances.

## LASTING REMINDERS.

These works of art will, we hope, brighten and gladden the very hospitable table before yourself and the most amiable and devout lady, who has been the companion of your joys and sorrows, and the helper of all the grace and goodness that is in you. They will go down to your children and to your children's children, lasting reminders of the honor and usefulness of yourself and your family.

Were we to consider only your unambitious soul, your modest, lowly and unselfish nature, we would hand these things to you in the privacy of your own home, with our warmest and sincerest wishes. And the kindly smile and shake of the hand would be an ample and happy acknowledgment.

But against such privacy on such an occasion this noble institution, whose usefulness you have enlarged and whose honor you have magnified, protests; your friends, who know your merit, protest; your pupils, who have enjoyed your instruction and influence, protest; your country, which has along so many paths and in so many ways been blessed with your gentle and holy influence, and even the mother country, which has known of you, protest; the everlasting fitness of things protests. In spite of yourself and our misgivings, this function must be before the world.

Heaven does with us as we with torches do, not light us for ourselves. A candle was not made to be put under a bushel, and you must, for a moment, patiently submit to what we have to say to you and of you. We do not undertake worthily to display your deserts. Our highest praise will fall short of them as we think. It is not an easy thing fairly to bestow merited praise without the suspicion of flattery.

Pardon us, then, if as plain business men we try to offer you an honest and correct balance sheet of your business; though perhaps a little illuminated whether you will or no.

## BEAUTIFUL TRIBUTE.

Those of us who were your old classmates, few though we be alive, remember you as an unpretending student, only conspicuous for the purity of your character, your single-hearted and unflinching devotion to light and truth, divine and human, which men on a lower level and within narrower confines call science. With those classmates you, in the lead, explored the in-

finite wisdom of the heavens, the fixed stars in their place, the planets in their orbits facing the great centre and source of light, all proclaiming the divineness of the hand that made and sustained them, and yet expressed in short equations; more brief than the single law of love the principle of universal order. All these made up the gospel of the heavens, speaking of the rounds of duty; of the works of light and goodness; of the worship of the great God; of the divine mixed mathematics that counts the hairs of the head and marks the least atom in His account.

As your pupils recall the happiness of your personal presence, your gentle and honorable manhood, they love to dwell on them; and with keen delight, they bring to mind how you unfolded to them the ample page of knowledge in all its simplicity and grandeur; how you unveiled the graces, the divine beauty and wisdom of nature, and made your hearers to be ravished with their loveliness. They remember, in the most lively way, how you, with them, explored the paths which no fowl knows, which the vulture's eye hath not seen, neither the fierce lion nor his whelps have trod. They remember how, with a reverent soul, you revealed to them the profoundest mysteries of creation, and how you led them, in spite of themselves, to acknowledge the infinite wisdom, power and goodness of the great Creator, and to feel their sonship after His image. They remember how, through the infinite and the infinitesimal, with telescope, spectroscope and microscope, you made them approach infinite knowledge; how, by the multiplication of power, the irresistible force of daring effort, they were made familiar with Almighty-ness; and how, through the telegraph and telephone, they learned to regard Omnipresence as a common every-day business fact. Moreover, you made them, by telephonic wires and wireless telegraphy, to feel conscious that their imploring voices might reach the throne of heaven and the heart of the great God unseen and at hand, near or afar off. You made them feel how that man, made of clay, inspired by God, and established as lord of creation, is imparting his life to this earthly clod, giving it a nervous system and making material things to throb with electric life. And yet, in your daily intercourse with them, far above all mysteries and knowledge, and power and tongues, you exalted the most excellent gift of charity, the bond of peace and of all virtues, patient, comely, hopeful—simplex munditis. By such graces, by such high scientific treatment, you inspired the soul of those who were under you, and made them familiar with the highest reach of manhood.

## ALL HONOR HIM.

None of those who have enjoyed your influence and have gone forth into the world have ceased to remember you with inspiring joy.

Your brother professors honor you, as you go in and out among them as a loyal Christian man, set only upon faithfully discharging your duty, whatever it may be; earnestly participating in the plainest service of rendering

your modest but efficient aid to the highest; in diffusing truth, in promoting the good of mankind and the glory of the Heavenly Father. They have known you as a kind, judicious and ever ready friend, and so they love you.

Your Alma Mater recognizes you as realizing and honoring science and scattering its light in all directions; revering virtue and practicing it. She sees you teaching, exemplifying, illustrating manhood in its highest and largest development, lowly and grandly; honoring those in high place according to their dignity, but cheering and loving the least and the lowest; in all your life radiating the spirit of civilization, of enlightenment, and of true religion. She recognizes you as among the brightest jewels of her crown.

Your country has felt the influence of your light and teaching, and wherever (within her own borders or in the general world) an alumnus of the University is found there Professor Francis H. Smith is honored and loved.

And now, we ask heaven's favor for you. As you day, in spite of passing clouds and shadows, has been full of light and beauty, so may its evening close with pleasantness and peace.

ARCHER ANDERSON,  
WYNDHAM R. MEREDITH,  
C. W. P. BROCK,  
JAMES C. LAMB,  
JOHN L. WILLIAMS,  
JOSEPH BRYAN,  
W. E. PETERS.

At the conclusion of the address Mr. John L. Williams presented for the committee a beautiful and massive silver tea service and an exquisitely-bound book, on whose leaves the friends of Professor Smith had written each his tribute.—Leader.



## THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.



## SHE TRUSTED GOD.

Some one tells the story of a Christian woman who was noted for the calm and peaceful attitude she maintained under the most trying circumstances. Another woman, hearing of her, said, "I must go and see that woman and learn the secret of her strong and useful life." She went to her and said, "Are you a woman of great faith?" "No," was the reply, "I am a woman of little faith in a great God. I try to see the hand of God in the present, and trust Him for the future." This was the secret of her peace.

Her faith in Christ had wrought in her that spirit of peacefulness which nothing of trial and disappointment could disturb.—Ram's Horn.



If we do stumble and fall, it is to our credit if we stumble and fall toward God.



# RESCUE WORK OF THE WOMAN'S HOME MISSION SOCIETY OF THE M. E. CHURCH, SOUTH.

Through its City Mission Boards the Woman's Home Mission Society does rescue work, and "Doors of Hope" furnish temporary aid for poor, sin-sick girls. At Dallas, Tex., in the Ann Browder Cunningham Mission Home and Training School a larger plant than any other is maintained. There all who enter are pledged to remain two years unless they can be restored to their families. A course of training is given which fits these poor girls to rise above the conditions of the past, and they go out prepared for respectable bread-winning. In this home they are taught cooking, sewing, laundering and other domestic arts. There is room in the house for fifty girls and their babes, and there are never spare beds. During the past year one hundred young girls who had been swooped into the whirlpool of lost virtue sought refuge at this home. Twenty-nine of this number were restored to their parents, twelve were provided with situations, and seven died. Only one returned to the old wayward life. In the five years of the existence of this home more than two-thirds of the girls who have been admitted have been restored to virtue, and are to-day making self-respecting, law-abiding citizens.



## AN ARTIST'S FIDELITY.

Leonardo Da Vinci had just finished his great painting, "The Last Supper," and a friend came in to look at it. The friend admired a goblet on the painted table. "How wonderful it is," said the friend, "it stands out like solid silver." The painter dashed his brush over the goblet, and exclaimed, "Nothing shall draw men's eyes away from my Lord!" It is with that spirit that we should keep Christ in the foreground, and ourselves, our plans and reputations in the background.

## SPECIAL SEASHORE EXCURSIONS VIA SHENANDOAH VALLEY ROUTE.

Double Daily Service via Roanoke, Luray, Hagerstown, Cumberland Valley and Pennsylvania Railroads to Atlantic City, Cape May, Sea Isle City, Avalon, Anglesea, Wildwood, Holly Beach, New Jersey.

Tickets will be on sale July 10th and 24th, August 7th and 21st, limited to sixteen days, including date of sale.

If tickets sold during July and August are deposited with Ticket Agent at Broad Street Station, Philadelphia, on arrival, a stop-over of ten days will be allowed at Philadelphia on going trip.

Additional information upon application to Agents Norfolk and Western Railway.

W. B. BEVILL,

General Pass. Agent, Roanoke, Va.

## SPECIAL FOURTH OF JULY RATES VIA SOUTHERN RAILWAY.

For the Fourth of July holidays the Southern Railway will sell special tickets from all points on its lines at one and one-third fares for the round trip. Tickets on sale July 2d, 3d, and 4th, with return limit July 8, 1902.

**SAVE THE CHILDREN.**—Statistics will prove that a large percentage of deaths among children may be traced to complications arising from the early souring of milk by bacteria. Cholera infantum is the most fatal disease of infancy, and common, especially with bottle-fed infants. Perry Davis' Painkiller in the emergency is best remedy, and saves many a child's life while the doctor is coming. 25 and 50 cents.



## TO CALIFORNIA AND RETURN.

For Less Than Half Fare, Via Southern Railway, New Orleans and Sunset Route. Or, Tarough Asheville (Land of the Sky), Memphis, Kansas City, and Colorado.

These special tickets will be on sale August 1st to 7th, inclusive, to either Los Angeles or San Francisco, with return limit September 30th. \$65.25 for the round trip. Liberal stop-over privileges. You may go one route and return another if desired. For detail information, illustrated pamphlet and folder, apply to any agent of the Southern Railway, or C. W. Westbury, D. P. A., Richmond, Va. je 2712t

## SPECIAL RATES VIA SOUTHERN RAILWAY.

The following special rates will apply via Southern Railway for special occasions mentioned:

## VIRGINIA STATE NORMAL SCHOOLS, SESSION 1902.

Special rate of four cents (4) per mile one way for the round trip. Apply to agents for details.

## FOURTH OF JULY RATES, SEASON 1902.

Rate of one and one-third first class limited fares for the round trip, between all points. Tickets on sale July 2d, 3d, and 4th, with return limit July 8, 1902.

## ANNUAL MEETING SOUTHERN EDUCATIONAL ASSOCIATION, CHATTANOOGA, TENN., JULY 1-4, 1902.

One fare plus \$2 membership fee for the round trip from all points. Tickets on sale June 27th to July 1st, with return limit July 8th, except by deposit of tickets with joint agent, and payment of fifty cents, extension until September 10th may be obtained.

## STATE CONVENTION B. Y. P. U., LYNCHBURG, VA., June 25-26, 1902.

One and one-third fares for the round trip from points within the State. Tickets on sale June 23d, 24th and 25th, with return limit June 28, 1902.

## PEABODY COLLEGE SUMMER SCHOOL, NASHVILLE, TENN., JUNE 16 AND JULY 28, 1902.

One fare for the round trip. Tickets on sale June 12th, 13th and 14th, June 27th, 28th and 29th, and July 3d, 4th and 5th, with return limit July 31st, except by deposit of tickets with joint agent on or before July 31st, and payment of 50 cents, extension of limit until September 30th may be obtained.

## MEETING VIRGINIA STATE DENTAL ASSOCIATION, OLD POINT, VA., AUGUST 3-7, 1902.

Four (4) cents per mile one way distance for the round trip. Tickets to be on sale August 3d, 4th and 5th, with return limit August 10th.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Travellers' Protective Association, Portland, Ore., June 3d to 7th.

Mystic Shrine, San Francisco, Cal., June 10th to 14th.

United Order Workmen, Portland, Ore., June 10th to 20th.

International S. S. Association, Denver, Colo., June 26th.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL,

M. F. BRAGG,

Gen'l Pass. Agt.,

T. P. A.,

Roanoke, Va.



Many things are changing and many pass away, but this taking the things of God and showing them to men is to be forever.

Commencing May 25th, additional passenger train service will be operated over Norfolk and Western Railway as follows:

Leave Roanoke 7 A. M., Lynchburg 8:45 A. M., arrive Petersburg 1 P. M., arrive Richmond 1:50 P. M.; leave Richmond 1:15 P. M., Petersburg 2 P. M., Lynchburg 6:15 P. M., arrive Roanoke 8 P. M.

Leave Lynchburg 7:20 A. M., arrive Roanoke 9:05 A. M., arrive East Radford 10:45 A. M., arrive Bristol 2:50 P. M.

Leave Bristol 2:05 P. M., arrive East Radford 6:05 P. M., arrive Roanoke 7:55 P. M., arrive Lynchburg 9:50 P. M. Close connection at East Radford to and from Bluefield, Norton, Welch and intermediate points.

Leave Roanoke 8 P. M., arrive Hagerstown 4:15 A. M. Returning, leave Hagerstown 1:20 A. M., arrive Roanoke 9:05 A. M., connecting to and from Harrisburg, Philadelphia, New York and interior Pennsylvania points. Pullman sleeping cars Philadelphia and Welch, W. Va.

Leave Roanoke 9:15 A. M., arrive Winston-Salem 2 P. M., arrive Charlotte, N. C., 6 P. M. Returning, leave Charlotte 11:10 A. M., leave Winston-Salem 2:55 P. M., arrive Roanoke 7:40 P. M. Trains runs solid between Roanoke and Charlotte.

See regular schedule advertisement for further information.

W. B. BEVILL,

General Passenger Agent.

## Once upon a time

A man—for an hour—doubled up with cramps, took

# Painkiller

(PERRY DAVIS')

was cured—immediately. His friends being told, said—"Pooh, we've all used PAINKILLER—for years.

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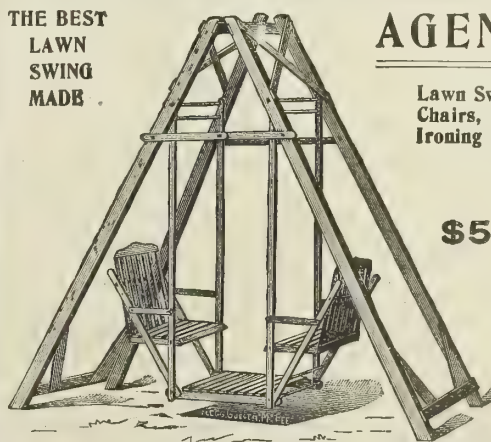
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SWING  
MADE





(Continued from page 10.)

they thought him a fanatic. There are the sweet singers Toplady, Montgomery, Charles Wesley, Isaac Watts and Mrs. Sigourney. If heaven had had no music before they went up, they would have started the singing. And there the band of missionaries—David Abeel, talking of China redeemed; and John S. Williams, of India saved; and David Brainerd, of the aborigines evangelized; and Mrs. Adoniram Judson, whose prayers for Burma took heaven by violence! All these Christians are looking into the arena. Our struggle is nothing to theirs! Do we in Christ's cause suffer from the cold? They walked Greenland's icy mountains. Do we suffer from the heat? They sweltered in tropics. Do we get fatigued? They fainted, with none to care for them but cannibals. Are we persecuted? They were anathematized. And as they look from their gallery and see us falter in the presence of the lions I seem to hear Isaac Watts addressing us in his old hymn, only a little changed:

Must you be carried to the skies  
On flowery beds of ease  
While others fought to win the prize  
Or sailed through bloody seas?

Toplady shouts in his old hymn:

Your harps, ye trembling saints,  
Down from the willows take;  
Loud to the praise of love divine  
Bid every string awake.

While Charles Wesley, the Methodist, breaks forth in words a little varied:

A charge to keep you have,  
A God to glorify,  
A never dying soul to save  
And fit it for the sky!

I look again, and I see the gallery of our departed. Many of those in the other galleries we have heard of, but these we knew. Oh, how familiar their faces! They sat at our tables, and we walked to the house of God in company. Have they forgotten us? Those fathers and mothers started us on the road of life. Are they careless as to what becomes of us? And those children—do they look with stolid indifference as to whether we win or lose this battle of life? They remember the day they left us. They remember the agony of the last farewell. Though years in heaven, they know our faces. They remember our sorrows. They speak our names. They watch this fight for heaven. Nay, I see them rise up and lean over and wave before us their recognition and encouragement. That gallery is not full. They are keeping places for us. After we have slain the lion they expect the King to call us, saying, "Come up higher!" Between the hot struggles in the arena I wipe the sweat from my brow and stand on tiptoe, reaching up my right hand to clasp theirs in rapturous handshaking, while their voices come ringing down from the gallery, crying, "Be thou faithful unto death, and you shall have a crown!"

#### The Gaze of the Universe.

But here I pause, overwhelmed with the majesty and the joy of the scene! Gallery of the King! Gallery of angels! Gallery of prophets and apostles! Gallery of martyrs! Gallery of saints! Gallery of friends and kindred! O majestic circles of light and love! Thrones, throngs, throngs! How shall we stand the gaze of the universe? Myriads of eyes beaming on us! Myriads of hearts beating in sympathy for us! How shall we ever dare to sin again? How shall we ever become discouraged again? How shall we ever feel lonely again? With God for us and angels for us and prophets and apostles for us and the great souls of the ages for us and our glorified kindred for us—shall we give up the fight and die? No, Son of God, who didst die to save us! No, ye angels, whose wings are

spread forth to shelter us! No, ye prophets and apostles, whose warnings startle us! No, ye loved ones, whose arms are outstretched to receive us! No; we will never surrender!

Sure I must fight if I would reign,  
Be faithful to my Lord,  
And bear the cross, endure the pain,  
Supported by thy word.

Thy saints in all this glorious war  
Shall conquer though they die;  
They see the triumph from afar  
And seize it with their eye.

When that illustrious day shall rise  
And all thine armies shine  
In robes of victory through the skies,  
The glory shall be thine.

My hearers, shall we die in the arena or rise to join our friends in the gallery? Through Christ we may come off more than conquerors. A soldier dying in the hospital rose up in bed the last moment and cried, "Here, here!" His attendants put him back on his pillow and asked him why he shouted "Here!" "Oh, I heard the roll call of heaven, and I was only answering to my name!" I wonder whether after this battle of this life is over our names will be called in the muster roll of the pardoned and glorified and, with the joy of heaven breaking upon our souls, shall cry, "Here, here!"

[Copyright, 1902, Louis Klopsch, N. Y.]

#### Rich Men's Funerals.

When a rich man dies, his death assumes an importance in dollars and cents which to the man who lives all his life with the prospect of being laid away for his long sleep at a cost of not over \$100 seems enormous. Though the millionaire cannot take his wealth beyond the grave, he frequently takes a considerable amount inside the doors of the tomb. The coffin in which Li Hung Chang was buried recently was one which that wily old diplomat had had made to suit his fancy and had carried around with him for many years. It was beautifully ornamented with gold and precious stones and was valued at \$65,000. The widow of a millionaire named Hiller lavished \$20,000 on the coffin in which she buried the body of her husband. The coffin was of exquisitely carved mahogany profusely ornamented with solid gold and lined with rare silk which cost \$65 a yard. Nearly all millionaires spend great sums upon the mausoleums where they and their family are to rest at last. The great Mackay and Vanderbilt mausoleums are examples of this, and Senator Clark of Montana has built him a tomb the cost of which is said to have been \$175,000.—New York Press.

#### Expensive Coronations.

It may be of interest to point out at this time that the most expensive coronation on record was that of the present czar of Russia. Upward of \$15,000,000 was spent by the government alone and fully another \$5,000,000 by the public authorities of various Russian towns. The representatives of other powers vied with each other in lavish outlays, and, counting the sums spent by other persons, the coronation of Nicholas II. cannot have cost much less than \$25,000,000.

The coronation of Czar Nicholas I. was also a very expensive affair. The then Duke of Devonshire was the British representative, and he spent fully \$150,000 of his own money in connection with it. The coronation of George IV. was the most expensive in English annals, and this cost only \$12,500,000. Of this amount \$125,000 was expended on the coronation robe and \$225,000 on the crown.

The cost of the coronation of George III. did not amount to half that of the coronation of George IV.

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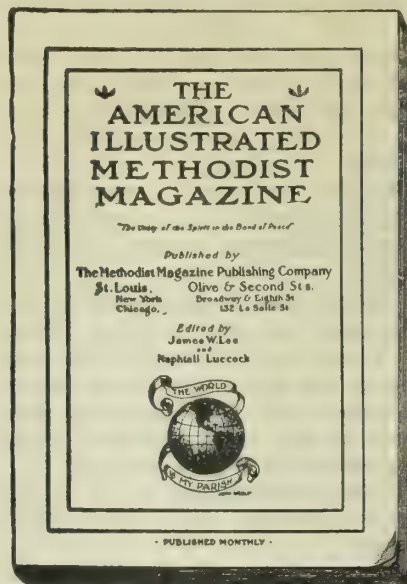
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Blackstone Standard	is	\$15.20,	but it actually runs	\$16.54
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 25

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JULY 3, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
stone, Va.

## BOARD OF EDUCATION.

Blanks have been sent to all our preachers to-day to be filled in and returned to the undersigned. Brethren are earnestly requested to go over their rolls carefully and send the desired information as speedily as possible, so that it can be of service to the Board during the present campaign for our schools.

The Secretary would also remind the brethren that no money is to be sent to him for Twentieth-Century offerings, except the offerings for Blackstone Institute and for missions. The other offerings are to be sent to Captain Richard Irby, Ashland, Va.

JAMES CANNON, JR.,  
Secretary Virginia Conference Board of  
Education.

## Editorial.

### THE ANTI-SALOON LEAGUE AND JUDGE CAMPBELL.

The public statement of the Executive Committee of the Anti-Saloon League concerning the Amherst outrage is given below. The editor is a member of the Executive Committee, but was not present at the meeting of the committee, as, owing to his absence from home, he did not receive notification of the meeting of the committee until too late to attend. This he regretted very much, as he desired to be present and to sign his name to the address. After a careful reading of the facts in the case, it seems strange that there should be any difference of opinion as to the verdict which should be given. The Judge of Amherst county should resign at once, as it is an insult to the idea of justice that a law-breaker should sit upon the bench to try other men and to pronounce sentence upon them. If he will not resign, he should be impeached by the Legislature and compelled to retire.

His conduct throughout the whole of this transaction has shown how unfit he is for such a position. An examination of the facts presented in the paper, given below, will show that his views on the liquor subject were evidently not without bias, as he granted license to the druggist, which license the Circuit Court revoked. Then, when it became plainly evident that this drug store was selling more liquor than medicine, and the grand jury investigated the matter, this same Judge instructed

the foreman of the grand jury that the druggist had a right to sell "medicated" liquor. It was concerning this ruling that Rev. C. H. Crawford, superintendent of the Anti-Saloon League, wrote the sentence: "Such rulings set people to wondering which had been doctored the most, the whiskey or the judge." Without discussing at this time the meaning of this statement of Superintendent Crawford, the facts clearly indicate that the Judge of Amherst county had such views on the liquor question as unfitted him to sit upon the granting of any license, or in the trial of any man for violation of the license laws. This is clearly evidenced, furthermore, by the fact that the druggist was tried before a magistrate for selling liquor without license, and was fined, and having appealed to the County Court, the decision of the magistrate was sustained, there being another judge on the bench at the trial of his case. It is not meant by this opinion of the unfitness of Judge Campbell to occupy his position that no man is fit to be a judge who will grant a liquor license; but it is meant that no man is fit to be a judge who will so interpret the law as to allow the sale of liquor in a local option community, especially when both the Circuit Judge and a visiting judge can see no ground for so doing. This is the first evidence of his unfitness for his position.

The second evidence is found in the "contempt" proceedings. With a high and mighty assumption of authority, which would have been supremely ridiculous had it not been so puerile, he attempted to elevate his little County Court to a position of authority never dreamed of by the highest courts in the land. Superintendent Crawford published his opinion of his conduct as a judge in a case already decided, and this judge of this mighty court seems to have imagined himself infallible and certainly denied the right of any man to criticise his official conduct. It was astonishing that a man so ignorant of the rights of citizens should ever have been elected to any position of responsibility by the Legislature. This is the second evidence of his unfitness for his position.

The third evidence of his unfitness for his position is found in the apparent cowardice which he displayed in his assault upon Superintendent Crawford. He may not be a coward, and, indeed, it is said, in extenuation, that he considered his honor involved in the statement made by Superintendent Crawford. That might have been a debatable question, but there is no ques-

tion but that his honor has been very seriously involved by his conduct in this matter. There is nothing but dishonor when a tall, strong, young man attacks, without the slightest warning, an old, defenceless man, and attempts to vindicate his position by brute force. He has, then, indeed, entered the realm of brute creation, which knows not how to distinguish honor from dishonor, but which considers that "might makes right." Had he known himself to be unjustly criticised by Superintendent Crawford, he should have written and asked an explanation of the language used, and should have explained his position; then, if Superintendent Crawford did not satisfy him, he should have defended himself in the press against what he considered to be unjust criticism; but, instead of that, he did the worst thing he could have done, and showed as clearly as possible his unfitness for his position as a judge of the Commonwealth of Virginia.

A writer in the Richmond Leader, who has not the courage to sign his name to his article, finds much fault with Superintendent Crawford for his statement in reference to Judge Campbell. The editor of this paper does not think that he would have said what Superintendent Crawford said. He would have used plainer language than Superintendent Crawford used. He would have said just what he has already said in this article—namely, "that such rulings showed very clearly that the man who made them was not fitted to be a judge in the Commonwealth of Virginia." Why the Judge saw fit to make such rulings is a question which is not of necessity involved in the matter. It may have been from ignorance, from prejudice, from political causes, or from some other reason. Whatever might have been the cause, such rulings very clearly evidenced to thoughtful people that *something was the matter with the Judge*. That is all I understood to be meant by Superintendent Crawford's statement, and, until the writer in the Evening Leader comes out like a man and lets people know who it is that is assailing the character of Superintendent Crawford he has no right to sign himself "Clericus," as by so doing he intimates that there is a minister to be found who not only assails the character of another minister, but who is also too much of a coward to do it over his own signature. No such man as that ought to think of throwing stones at another man.

In conclusion, the editor of this paper believes that there is only one way

for the Judge of Amherst county to regain the respect of the great body of the respectable, law-abiding people of the State of Virginia. If he will come out in a frank, clear statement that he has been wrong in this whole matter from the very beginning; that he realizes that he has done wrong, and that his usefulness as a judge is entirely gone, and that he hereby resigns his office and asks pardon of the citizens of the State of Virginia as a whole, and of Superintendent Crawford in particular, then he will show that he has the elements of genuine courage and manhood. Until he does this, he can never again expect to have the confidence and esteem of the great body of the Christian people of the State of Virginia.

The Executive Committee's statement is as follows:

The Anti-Saloon contest in Amherst county has extended over a period of fifteen years or more. It is stated that in the village of Amherst, with a population of less than six hundred, more than half of whom are colored, there were at one time at least nine bar-rooms.

The Good Templars formed a lodge, which rapidly grew in numbers, and the temperance question became a prominent one. There were three different local option campaigns in the court-house district at intervals of two years, in each of which the cause was lost. Temperance sentiment, however, gradually strengthened, and four years ago the temperance cause won by a majority of 150. Of the four districts in Amherst county, three at present are without license.

### BECAME A DRUGSTORE.

No sooner did the court-house district, which was the last to vote dry, forbid license, than one of the bar-rooms, the principal one at the court-house, was turned into a drugstore, with all the proper outfit, such as a first-class licensed clerk, etc. It is stated, however, that the place was frequented by the same crowd, and that the effects of whiskey were apparent. It is further stated that liquor could easily be gotten for drinking; that it was only necessary to get a prescription from a doctor, put it on a bottle, and have that bottle refilled as often as desired, and by whomsoever presented. While Mr. S. A. Day, who kept the said drugstore, had for two years no druggist's retail liquor license, he always had a United States liquor license. At the end of these two years he applied to the County Court for a druggist's retail liquor li-

(Continued on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELTON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

He walked slowly over to his room, went in and sat down by his table. He was really having a fight over his personal inclinations and his sense of what he really owed to Willis and his mother at this particular time. He really did not care to room with his old chum again. He had come to like the quiet of rooming alone. He had grave doubts concerning his influence over Willis in the matter of drinking, although he was obliged reluctantly to confess that he had probably not exerted all his influence to its full limit. But all through his conflict of feeling he could not shut out the generous side of Willis' nature, and certain passages in Mrs. Preston's letters at different times appealed to him.

At last he got up and went out and crossed over to Rankin hall.

The living room was in great confusion, and there was an open trunk standing near Willis' bedroom door. Edward did not see any one and at first thought that Willis was not in. But as he took a step into the room a number of articles, including a hairbrush, a pair of tennis shoes and a sweater, were thrown out of the bedroom toward the trunk. The sweater and the hairbrush dropped inside, but the shoes missed and fell on the other side of the trunk near a number of other things that had evidently been flung near the middle of the room in the same way. Suddenly Willis appeared at his bedroom door with an armful of things. As he caught sight of Edward he pulled up rather hastily, and then threw the whole armful in a heap into the trunk.

"What are you doing?" asked Edward, rather unnecessarily.

Willis laughed boisterously.

"Don't you see? I'm getting ready to 'abandon Hope,' to quote from Dante. I'm going to anticipate being fired by going off before the trigger is pulled, as the gun said to the little boy who thought it wasn't loaded. Goodby scholars, goodby school, goodby Prexy—no, I don't think the rest of it is right to say. He's always treated me square enough. I'm the one that's been a fool."

Edward walked over to the table and sat down on one corner of it.

"I came in to see you about matters generally. I don't think you need to leave college."

"Why, is Wheaton circulating a petition to have me stay, so he can have the pleasure of my company?"

"Not quite that, but he has begged the president not to dismiss you from the college."

"How's that?" asked Willis in evident astonishment.

Edward told him about the scene in the president's study and what Wheaton had said. Willis listened with increasing emotion.

"Well, Wheaton is square. He's worth a hundred thousand men like Rankin, with his money and his sneaking, stinky ways. And after we had

putted his room to pieces too; seems like a lot of sympathy wasted on the wrong party, though, don't you think? Did you say he was praying for my soul?"

Edward repeated Wheaton's words as nearly as he could recall them.

"It looks as if his prayers hadn't been heard very much, as far as I'm concerned, doesn't it? But I didn't do the work on the tower. I'm not quite so bad as all that." Here Willis confessed to Edward the truth about his statement that he was the guilty party. "Honest, now, I don't want to be kicked out of college just now. It will just about kill mother. I don't care for myself, but I hate to deal her the last and hardest blow of all." And, to Edward's surprise, Willis put his head down between his knees and gave a



"I'm getting ready to 'abandon Hope,' to quote from Dante."

so that was the result of being unnerved generally over the events of the last 24 hours.

After an awkward silence of several moments Edward managed to say:

"There's another thing I came to see you about. I haven't kept my promise to your mother that I would do anything I could for you. That was before she went out to San Francisco last fall. Do you want me to come back here and room with you?"

"Not if you're coming back just out of pity for me," replied Willis, lifting his head and staring hard at Edward.

"Not pity, but because I want to."

"Come on, then," said Willis, his face changing. Then he added: "What's the use? I'm fired, anyway."

"No, you're not. The president same as said that Wheaton's statement changed the case against you. I tell you, Willis, if you will let drink alone and cut the set you've been going with and steady down to hard work, you can finish your college course with credit."

Willis got up from the trunk and began to walk up and down through the room, tramping over the articles scattered on the floor. "I'll do it!" he exclaimed excitedly. "I'll turn out a credit to mother and you yet. Since

you left me I haven't given a row or burnt brass pins whether I went to the devil or not. But if you come back, and Prexy lets me off, I'll show you what I can do!" he repeated, with increasing excitement, as Edward sat silent, looking at him. If Wheaton had been present he would probably have said to Willis: "Will you do all this on your own strength? Don't you need divine help to overcome your passions? Aren't you afraid these good resolutions will fail you when you are severely tempted?" And most of the boys in college would have called him a crank for saying it. Edward kept still, because he had no higher standard for moral strength than Willis had.

At last Willis quieted down, and Edward and he talked over the whole matter of rooming together again. Edward finally agreed to come over the next day, and when he went out Willis was soberly picking up his things and straightening out his room.

The whole affair in which Willis had figured was settled at last by the summary dismissal from college of three of the worst men in it, against whom it was finally proved that they had been guilty of the picture painting. A few others were suspended. Willis and half a dozen more were called before the faculty and severely reprimanded and compelled to make good the furniture and other articles destroyed in Wheaton's room. Willis himself and one or two others apologized to Wheaton personally, and the atmosphere of Hope college cleared up generally with the elimination of some of its worst elements.

Then Edward and Willis resumed their old life together. It was not quite the same, however. For awhile Willis attended strictly to his college work and kept good hours, and Edward could find no fault with him on that score. But as the term went on there were many little things that annoyed Edward and made Willis' company unpleasant. He bore it all silently and kept very busy with his work. Nevertheless, more than once he wished he was rooming alone and almost repented him of his own overstrict interpretation of duty.

It was about this time that President Royce began his chapel talks on war, which attracted attention outside of the college owing to the interest of the world not only in the conflict in the Philippines, but for the war in the Transvaal between England and the Dutch republics. The recent debate in the college between Edward and Wilson had also excited a good deal of talk, and when the president announced one Friday that he would begin a chapel talk on war in general the entire college listened with an intense interest never before shown for any of the previous talks.

"The existence of war in this age of the world," began the president, "is reasonable evidence that we are, as a world, still clinging to the barbarous methods of might, rather than living according to the golden rule or the sermon on the mount. To quote from one of our American men of letters:

"This is a mad world—

"The great church crowded,

"The ancient, torn battleflags are hung high on the walls, where the dusty red and yellow rays from the stained windows strike them.

"The monuments of generals who died fighting look down at the multitude, among whom we see here and there uniformed soldiers from the garrison.

"And the priest drones, 'But I say unto you love your enemies; do good to them that hate you, and whosoever shall smite thee on thy right cheek turn to him the other also.'

"Yet no one smiles—but the devil.—E. H. Crosby.

"Or to quote again from an English newspaper, published in London:

"OUR BLOODY WORK IN SOUTH AFRICA.  
"We are not all mad with the war fever. Some

of us are still sane. We see through the mist of lies and know that there is murder being perpetrated.

"When passing along the streets, we read the flaming newspaper posters, 'Brilliant Work,' 'Splendid Cavalry Charge,' 'Boers Cut to Pieces,' and the like headlines; we see men hurling missiles of concentrated destructiveness at their fellow men or rushing at each other thrusting their cold steel into their fellows' quivering, sensitive bodies; we see them falling, lying on the ground, to be trampled underfoot, bleeding to death; we do not see any glory. It matters nothing to us whether the killed and the wounded are British soldiers or Boers; they are our brothers. Talk of 'Boer treachery!' On both sides the war is treason against humanity. It is all unmitigated savagery and diabolism, the work of darkness and delusion. There may be a little more or a little less military etiquette on this side or on that, but etiquette does not disguise the savagery to any one that remains sane. When a missile from one of our naval guns comes crashing along, it does not stand on ceremonies. It kills everybody within reach. That is war.—From Brotherhood, London, December, 1899.

"War is the argument of the savage, not of the civilized man. It is the resort of brute force because one side or the other or both have not enough Christianity in them to be willing to find brotherly ways and means out of a difficulty other than physical force, which is contrary to God's higher law and always results in enormous loss and misery.

"A glance at the cost of war will give us some idea of the awful waste of life and property which this un-Christian method of settling human disputes entails.

"Take the cost of a war vessel like the Oregon, \$3,791,777, and that is only a small item to begin with, for the cost of equipment, ammunition, pay for its officers and crew, cost of moving it or even of letting it lie idle in any port, is something enormous. The coal bill of Admiral Dewey for one month two years ago was \$81,872. During our brief war with Spain in Cuba we spent \$17,748,385 for additional vessels to use as transports, ferryboats, supply ships, etc. A single gun with its mount costs as high as \$80,000, and it costs \$500 to fire it each time. The total expenses of the Spanish war in Cuba for the United States are difficult to estimate, but for every day of that war the government paid out \$800,000. If we add to that the destruction of public and private property, it would be safe to say that for every 24 hours during the war in Cuba over \$600,000 was practically consumed. And, in addition, for several weeks after the war actually closed this same expenditure went on, owing to the expenses which the war involved, for sustenance of troops, etc., which continued just the same as if war were in progress.

"The entire amount of money paid out by the United States during March, April, May, June, July and August of 1898 was \$98,000,000. All this money, remember, was expended to destroy life and property. No matter what the cause of a war may be, whether it is for freedom or rights or anything else, the expense is the same. And that is all we are discussing now. A cannon fired in defense of one's country kills and destroys just the same as one fired in conquest of tyranny. It is the awful waste of property that war brings that makes it such a fearful way of settling human quarrels. The wars of the world have drained it of vast resources and left a legacy of pauperism and bankruptcy and suffering that ages cannot make good. Napoleon's wars cost Europe over \$6,500,000,000 and 1,900,000 lives. The Crimean war of only two years cost \$1,500,000,000 and 600,000 lives. These 600,000 bodies laid side by side would extend in an unbroken line from here to Chicago. The Franco-German war cost a third of the entire French army, in killed and disabled, over 200,000 lives, and an expense of \$1,500,000,000.

(To be continued.)



# Blackstone Female Institute.



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**A Christian Training School for Girls, opened in 1894. Is this School the School for Your Daughter?**

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The Building is a handsome brick building, erected specially for school work from plans, the outcome of practical experience. There are three stories and basement—main building 260x40 feet, with wing 60x40 feet; wide verandas; large and airy study hall, class-rooms, music hall, gymnasium, and bed-rooms (only two girls in a room); electric lights; water on every floor, with fire-plugs every fifty feet; Peck-Hammond system of heating (fresh air taken from outside, driven by fan over hot furnaces to the various parts of the building); Peck-Hammond system of sanitation (fire and evaporation, instead of drainage and sewers); all parts of building so connected that no exposure of pupils to weather necessary at any time.

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**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

**II. THOROUGH.**—There are ten Randolph-Macon graduates in the Faculty. The Principal, Vice-Principal, and the heads of all departments are Randolph-Macon graduates, and have been specially commended by the Randolph-Macon faculty for the work. There is no vain pretence or show. "THOROUGH" is the first word and the last word in the work of the school.

**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH.**—Number of boarding pupils year by year for seven years—29, 58, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

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**WOMAN'S COLLEGE COURSE** prepares directly for Randolph-Macon Woman's College. An extract from a letter written by President Smith, of the Woman's College, is to the point: "I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered college classes, and showed themselves qualified for them. This is no more than must reasonably be expected, seeing that your course has been so carefully adjusted to ours and ten of your faculty are Randolph-Macon graduates."

Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## BISHOP CANDLER ON VICTORY.

At the First Methodist church in Oak Cliff Bishop Candler, of Georgia, preached the baccalaureate sermon to the graduating class of the Oak Cliff High School. The church was crowded to the very doors. A special musical programme had been prepared. To the accompaniment of piano, violin and cornet, the Oak Cliff choir opened the services by singing "Onward, Christian Soldier," which was followed by "Come, Thou Mighty King," in which the congregation joined, standing.

Bishop Candler read from the 61st chapter of the Prophecy of Isaiah, and from the 2d and 3d chapters of the Gospel of St. John. He said:

Let me call your attention to the fourth and fifth verses of the First Epistle of St. John: "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

Our very familiarity with these sacred words operate to dim them to us. The Scriptures have suffered because of this familiarity with these words. The meaning of them lies deep, and if we would always read them reverently and in the spirit of those seeking truth we might find their meaning. If it some day comes to us in its beauty, we need to recur to the author. Not when he was young and hopeful, but when he was old, John talks of victory; not of victory in the future, but of present victory.

What victory had he achieved? He caught the words from his Master when He said to His disciples, "I have overcome the world." What must have been the majesty of that occasion! What must have been stirred in the heart of the gentle disciple when Jesus set forth that His death was at hand! Men had done their worst to Him. Pain, sorrow and humiliation had had their way with Him, and yet He stood there, serene, quiet, and with the voice of the victor, said, "I have overcome the world." So John said he had attained victory. Were Jesus and John using words without meaning?

Imagine their using inflated words. We do that. Words, words we must have. We pile them up, regardless of the weak ideas they express, and think we are impressing those who hear them—and sometimes we are.

These men were sober. These men used the simplest words to express things that were real. They claimed real victory? What was it? We get nearer their meaning by asking, "What do men mean by the world?" We may reach the answer by the process of exclusion, as the doctors do the name of a disease. It is not this and it is not that, and so it must be something else.

God said the world was good, and it is. Always we can find the good if we look for it. Through all the eruptive and explosive changes to which it has been subjected, it is the same world that God meant it to be, and He is everywhere.

Often in solitude the voice of God comes to us, and it is as if the world were not, so surely do we feel the reality of the eternal world.

By "the world" do we mean the men

and women in it? Does victory come to us through conflict with men? Some men make all life a campaign to win a victory over some one else, periodically whipping him. This is not victory. There is no conflict between our love of God and our love of men. Let no one tell you that you love your fellow-men too much. The Bible does not tell us that we can do this. This very epistle of St. John teaches that we must love men, as well as God. He who loveth not his brother, how can he love God?

What sort of comfort is it that we give the heart-broken father when we tell him, as he weeps over his dead child, that God took it because he loved it too much.

Suppose a father watching his little ones at play calls one of them in and to the child's question, "Father, why did you call me in?" he answers: "Because you were loving your companions too much. I wish you to think only of me." Such a man would be a miserable, jealous barbarian.

Oh, bereaved mother, when the little feet are still and the little fingers are numb, think not that God called your child home because you loved it too much! It was best for the little child—that is all there is of it.

By "the world," then we do not mean the men and women in it. What do men mean when they say, "One might as well be out of the world as out of the fashion?"

The world that is in conflict with Christ reaches its boundary when it questions right and wrong.

The boundary of our world is where self and conviction collide. We are in conflict with heaven when we are in conflict with earth. Instead of following our own convictions steadily we are seeking our own comfort. All good preaching is an action in ejection, and should be right out from the shoulder. Put the squatters out and the owners in—preach the truth that John preached. All preaching should be against the world of trifling, devouring of widow's portions; sham instead of substance. If we cannot bring men to the kingdom of heaven we must do what Christ did, bring the kingdom of heaven to earth.

Reforming earthly institutions will not bring God upon the earth. I'm for reform all the time—tariff reform and all sorts of reform, and I have my opinions about those reforms. These opinions have been formed by study and thought, and I am willing to talk about them, not preach about them from the pulpit. When a man preaches he tries to get power from above. If we would follow our own convictions and not the fashions we must engage in no mimic warfare. From the dawn of consciousness the warfare is on, and many are they who succumb. Erasmus writes to Luther: "I mean to be as good a Christian as the times will permit." When the spirit of the times comes in conflict with the Spirit of God there are many time servers. The Spirit of God is not the mixed image that Daniel saw, but purified gold from the refiner.

There is in the world a maxim, "Let us be practical." Professional men must follow it. Society women say,

"Let's not go against the trend of the times."

What cursed influence these maxims sometimes have! We cannot reach spiritual results by carnal methods. Men mean to seek God, but when the spirit of the world calls they yield.

The ideals of youth! Those are the real things! If young men and women could only know that the precious ideals that they begin to pinch off for this fashion and that fashion were the only things that can ever make the world heavenly!

Men say in light tones to the young man or woman, "You will learn better." There is no better to learn than the best you think of honor and purity and your duty to God. When you begin to pinch off you make the precious thing mere baggage. John and Jesus had ideals. Jesus said to men, "You have done your worst, but I am the victor. I stand for the eternal things of God." Men who charged up Gettysburg could not say this. The man of Austerlitz, that man who broke down when he came to the real fight, was weak in spite of his victories because he could not say this. What will give us victory over the world? The apostle tells us faith. To be born again—to believe that Jesus is the son of God.

I read not long ago in the Popular Science Monthly an article telling of the power of a gourd vine to lift a stone weighing several tons. I meditated upon this, not believing it at first. I was living in an old house covered with ivy, and one day I saw in the corner of a room a piece of ivy that had penetrated through a brick wall, and in growing had loosened a tenpenny nail from its hold in a wooden beam. This is an example of the tremendous power of vegetable life. We all know the power of animal life, but after all, it is intellectual life that settles everything. We hear ignorant men say, "Be practical. I don't believe in so much learning." I know you don't. You are too ignorant to know how ignorant you are. This man is a merchant, perhaps. Ask him how he gets his stuff to Dallas. He will answer, "It came over the T. & P." Ask him who surveyed that roadbed. Ask him what a man must know to be a surveyor. Ask him who made those steel rails and what work of the intellect there was there.

Before Eli Whitney invented the cotton gin we used to pick enough cotton to make gloves. After he invented it we all went to planting cotton. It is the spirit of Eli Whitney that moves the world. Some men have no respect for ideas. All they respect is dirty dollars. You couldn't get your dirty dollars if some men hadn't ideas. We can get along without your dirty dollars, but we can't get along without ideas. Moral ideas have the greatest power. Napoleon said God was on the side of the heaviest artillery. What had artillery to do with the Israelites crossing the desert? At one time they were in Egypt and they turned up in Palestine. How did they get there? We may leave out of the question the cloud and the manna and the quail, but how did they get there? Where was the artillery during the Revolutionary war? I remember the picture in my

old history of a log on wheels with never a hole in it. We scared the British with it. God is very seldom on the side of the heaviest artillery.

Let the Americans try to go to an island in the Pacific ocean with God, and Napoleon's defeat will be nothing to theirs. God has not dictated. Of all moral ideas Christian ideas are the strongest. Buddhism, Mohammedanism—all must go down before Christianity. But Christians want a chance to talk. St. Peter, Paul, the Master all talked and their work by talking. The Christian life cannot be conquered by the world. Evil has no power. Can we conquer by faith? Who has defined faith? Saviour never did nor St. Paul. What do we mean by our faith in prayer? What we need is faith in God, that will make us pray. Faith is not act, just as love is service. Continuous doing and being according to God's will is faith. God's will is permanent. Customs are transient. God's abides. Man will not resist customs until he believes in God. God is not in a hurry. The stars never quickened when Jesus was on His way to death. The sun kept in his course when Christ hung stretched on the cross. Go on with your miserable maxims. God is calm and serene. Don't think God is going to get scared at any wind you can raise. He pays no more attention to your battles than you would to a fleecy day or a hailstorm. A man that believes in God is never afraid. Faith neither conforms nor raves—it is serene. Men sometimes talk loud and defiant about their faith; they are whistling to keep up their courage. That is not faith. A man almost swears in the pulpit sometimes, and by his manner says, "Ain't I brave?" No, you are a miserable coward. There is no business in faith. Charles Wesley, his in a barn, began to sing, "Jesus, Lord of My Soul." Where is the bitterness in that song? It is the song of a lark soaring above the clouds and singing at the gates of peace. I think I can take my chances if I believe in the power of love and faith. If love is left off by itself it might get helpless. Love and faith join hands I can testify to that. Do you suppose John wrote about Nero? Do you suppose a man who has stood on Patmos is afraid of the little world? It counts for nothing. I wouldn't take a line of fire from youth. Get the thing that abides. Walk on the earth unconcerned and try to make it better. John said: "The lusts of the flesh, the lusts of the earth and the lusts thereof pass away, but the kingdom of God abides forever." Pilate is only immortal because of a passing touch of Jesus.

If you men think these things concern you have come to stay, to Jesus. The Son of God should concern you. The purpose of His coming brought the Son of God into the world was the purpose that made the world. These coronations, these wars, these concerns of the worldly are passing to-morrow they will be forgotten. Naught but the kingdom of God comes to stay. The world is passing. Purity and peace are accomplishing their purpose. Redemption has achieved its finality. All things



working in God's own way and the white day will come when nothing will be left to be desired, and therefore nothing left to be achieved.—Dallas News.

### DIED IN THE FAITH.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day she was reading in the first chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ His Son, cleanseth us from all sin." The old man raised himself up and stopped the little girl, saying with great earnestness:

"Is that there, my dear?"

"Yes, grandpa."

"Then read it to me again, I never heard it before."

"She read it again."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

"She took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now read it to me again."

"With a soft, sweet voice she read: 'And the blood of Jesus Christ, His Son, cleanseth us from all sin.'"

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then, if anyone should ask how I died, tell them I died in the faith of the words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

"With that the old man passed into the presence of Him whose blood cleanseth from all sin."



### TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and the mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite," she remarked, in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the while when further questioning brought only more emphatic denials. The teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and is so polite. We feel just as polite as anything."

"That was all he could tell about it," his mother began to see through the mystery.—Educational News.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—J. R.

## Communications

### PERSONAL AND OTHERWISE.

A coroner's jury brought in a verdict declaring that the officers of the Coal Creek mine, that exploded, and the State Mine Inspector, were negligent, and that their negligence was responsible for the catastrophe that hurried 216 souls into eternity without warning. It is evident that this negligence, if it existed, was not malicious; for they had nothing to gain, but everything to lose by the catastrophe. It was perhaps a case of false security. That error is very common. Sinners are guilty of this every day. Christians are guilty of it too; if many of us knew what is in store for us in the near future, I am sure we would walk more closely with God.

If the rich fool had known that his soul would be required of him at midnight, he would not have spent the day in planning larger barns in which to store his superabundance of goods. He would not have been commanding his soul to take its ease, but he would have been making his peace with God.

It may be that ere this reaches you, there will be an *interregnum* in England, if that is possible. There is a proverb that "the King never dies." I apprehend that "his majesty's" case is more serious than the physicians will acknowledge. If the dissipation and high living of the king has not too much undermined his constitution, he may recover. May God preserve his life; if not, may the Holy Spirit prepare him to render with joy his account to the King of kings!

The new editor of the Nashville Advocate copies without comment an editorial article of the Florida Christian Advocate, which advises persons not satisfied with the action of the General Conference on the Publishing House case quietly to drop out—that is to say, leave the Church. What would the Florida editor think if the persons so advised were to turn and advise him quietly to drop out? Wouldn't the parties be even? Many persons will drop out, I presume; but not because of this Florida advice, coming via Nashville. I asked a Methodist gentleman to-day, who is seriously thinking about dropping out, what Church he would join if he dropped out. He replied, "None."

Some of the disciples dropped out in the days of Christ, and when He asked the twelve if they were going to drop out, too, they replied substantially, "Where will we drop to? Thou hast the words of eternal life."

May I not say to any who are contemplating dropping out, be careful, brethren, that you do not drop away from Jesus Christ. Stick to Him and you are safe.

Well, the drought is burst; I didn't say busted; yet how much more expressive is this slang word than the genuine? Lately we have had a few showers that gave us hope, but to-day we had a wet rain, a real baptism of blessing. My poor garden is partially saved. My father's faithful servant Dick was ploughing in his master's cornfield near the end of a six week's drought, ploughing in despair. Dr.

Nickerson Sneed passing, said: "Dick, is your corn suffering?" Dick replied with a tear in his eye, "No, doctor, done sufferin'."

My little crop is not done suffering, but the rain, I fear, has only deferred the evil day. But God always does right, and if we did the same, we would have very little trouble. O the depth of the riches of His wisdom and goodness!

The University of Tennessee has established a normal summer school for the teachers of the South, and so far some 1,200 pupils have been in attendance. The instructors are doing good work, and there are daily lectures for the whole attendance—lectures that are doing much good and giving great satisfaction.

I have measured the work I have done by way of writing Holston history since last October, and I find that, although confining myself to pioneer history—that is to say, to the period before 1824—I have nearly ready for the printer about 1,000 pages of such a book as a volume of McFerran's History of Methodism in Tennessee. Of course, it must be retouched, added to and abridged, more or less.

R. N. PRICE.

Morristown, Tenn., June 26, 1902.



### THE VIRGINIA CONFERENCE BROTHERHOOD.

The writer gave his name in the fall of 1882 at the session of our Conference in Portsmouth, Va., as one of the charter members of our Brotherhood. Although since that time it has cost no little sacrifice and self-denial on his part to pay up the dues to the Brotherhood, yet no money he has ever given has afforded the writer more pleasure. The Brotherhood, properly conducted, is a grand organization, and its usefulness already in our Conference cannot be doubted. The money raised through its assessments at the death of a preacher comes in very opportunely for the benefit of the deceased brother's family. This is practical religion. In so many cases the family of the deceased preacher is left in needy circumstances at his death, and the amount raised by our Brotherhood at the opportune time is of incalculable benefit to the survivors.

Important and helpful as the monetary part of the Brotherhood is, that's not all. The Brotherhood draws us closer together in fraternal bonds. It engenders a spirit of brotherly sympathy and love among us. It has a tendency to make us feel that we are a band of brethren with common ties, with same hopes, aims and aspirations, and are organized for mutual helpfulness. It is strange that some of our preachers from various pretexts fail to join our Brotherhood.

But the Brotherhood, like other things, may be abused, or, on account of our zealous friends, made a failure. The taking up collections for the families of deceased preachers, however worthy and deserving they may be, who fail to join the Brotherhood will surely tend to destroy this useful organization. If preachers are trained to expect financial aid with no reference to the Brotherhood when death comes and their families then be as-

sisted, they will naturally save the expense of the Brotherhood and stay out of it. The making special efforts to raise extra money through the Brotherhood when popular ministers die is manifestly unjust to the rank and file of our brethren. Of course when a D. D. dies whose work and ministry has been a power, and his brethren and admirers wish to contribute for the benefit of his family, all right, but we all ought to be on a par in the Brotherhood. Let everybody share alike. It would not be practicable to make special appeals through the Brotherhood for extra contributions for the family of every preacher who dies. People would tire of this, and to make a difference in any case seems to me to have a tendency to injure the Brotherhood. Let us stick to the Brotherhood. Use it for all it is worth. Get all to join it who will do so. It is to be devoutly hoped its over-zealous friends won't kill it. E. P. PARHAM.



The lessons only which have cost us pain, which we have learned in struggle, which have been born out of anguish of heart, will heal and really bless others. It is when we have passed through the bitterness of temptation, wrestling with evil and sore beset, victorious only through the grace of Christ, that we are ready to be helpers of others in temptation. It is only when we have known sorrow, when the chords of our love have been swept by it and when we have been comforted and helped to endure, that we are fitted to become comforters of others in sorrow.—J. R. Miller, D. D.



The March issue of the American Illustrated Methodist Magazine has for its leading article an appreciation of President Theodore Roosevelt as a historian. The numerous illustrations are from photographs taken at Cambridge, Massachusetts, where he spent his college days—the Hasty Pudding, the Porcelain Clubs, to which he belonged; University Hall, Harvard, which he attended, and other places of interest. Pictures of some of his professors are also given. The manner and worth of his "Naval History of 1812," and his "Winning of the West" are judiciously estimated.



God does not give grace until the hour of trial comes. But when it does come, the amount of grace and the nature of the special grace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.—J. R. Macduff.



Let us lay hold of the happiness of to-day. Do we not go through life blindly, thinking that some fair to-morrow will bring us the gift we miss to-day? . . . Know thou, my heart, if thou art not happy to-day, thou shalt never be happy.—Anna Robertson Brown.



It is when we feel all broken up and wasted, and that we can only bring the bits to God, that He says, "Come," and He will take us and mend us and make us whole again.—Mrs. Whitney.



## THE SUNDAY SCHOOL.

LESSON II, THIRD QUARTER, INTERNATIONAL SERIES, JULY 13.

Text of the Lesson, Ex. xx, 1-11.  
Memory Verses, 3-11—Golden Text,  
Luke x, 27—Commentary Prepared  
by Rev. D. M. Stearns.

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1, 2 And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

It was now the third month since they had been redeemed from the bondage of Egypt. They had come to Mount Sinai, and the Lord had offered to make them a peculiar treasure unto Himself above all people, a kingdom of priests, a holy nation, if only they would obey His voice. This they readily promised to do, and now we see them gathered about Mount Sinai, the mountain quaking greatly and covered with fire and smoke, out of the midst of which God speaks the words of our lesson to the people (chapter xix). It was a day unlike any before or since in the history of the world. So wonderful was it that a people should hear the voice of God out of the midst of the fire that the fact is stated ten times (Deut. iv, 12, 15, 33, 36; v, 4, 22, 24, 26; ix, 10; x, 4). He first reminds them that their redemption from Egypt was wholly His doing, without any help of theirs, for "salvation is of the Lord" (Jonah ii, 9), and He never asks an unredeemed soul to keep His commandments. He often reminded them that He brought them forth from Egypt (Ex. vi, 7; Lev. xi, 45; xxii, 33; xxv, 38, 42; xxvi, 13; Ps. lxxxii, 10), which He called an iron furnace (Deut. iv, 20; 1 Kings viii, 51; Jer. xi, 4), that they might be His own people and serve Him.

3. Thou shalt have no other gods before Me.

Since they were redeemed by the only living and true God to make Him a name on the earth in the sight of all nations (11 Sam. vii, 23; Isa. lxiii, 12, 14), therefore they were forbidden to have aught to do in any way with the gods of the nations, idols of wood and stone, the work of men's hands (11 Kings xviii, 36, 37; Jer. x, 10, 11).

4-6. I the Lord thy God am a jealous God.

God is called jealous just seven times. The other six places are Ex. xxxiv, 14; Deut. iv, 24; v, 9; vi, 15; Josh. xxiv, 19; Nah. i, 2, and in all but the last He is so spoken of in connection with the worship of idols. The word translated "jealous" also means to buy, purchase or redeem. We are redeemed to be a people for His own possession (Tit. ii, 14, R. V.), and He wants us all for Himself. Idols are works of men's hands, and it is surely silly to bow down to that which we can make, as if our own works which we have made could care for us. In Deut. iv, 15, 16, the reason for this second commandment is given. We are not apt to bow down to graven images, but if anything is tolerated in our hearts' affections that prevents our Lord Jesus from having first place we are grieving the Holy Spirit.

7. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

The name above every name must be ever hallowed, as Jesus taught us to pray (Matt. vi, 9). Not only is all kind of so called profanity forbidden, but as the name stands for the character (Ex. xxxiv, 5-7), all that would in any way belittle the character of God must be carefully avoided. We are

here to honor Him in every way and magnify His name, for there are so many who blaspheme that worthy or beautiful or honorable name by the which ye are called (Jas. ii, 7). See God's abhorrence of everything that is merely outward in Isa. xxix, 13; Ezek. xxxiii, 30, 32, and in His condemnation of the Pharisees (Matt. xxii, 5). It may help some one if I pass on right here a word of explanation given to me by an aged and devout servant of Christ who is very familiar with Hebrew concerning a passage which long perplexed me—"Thou hast magnified Thy word above all Thy name" (Ps. cxxxviii, 2). He said as I asked him concerning it: "Did you ever write a check? After filling in the amount, what did you do?" "I signed my name." "Yes," he said, "and thus you magnified your word over your name. And the sense of 'above' here is 'over.' He has magnified His word by His name, and if we dishonor His word we ill treat His name."

8-11. Remember the Sabbath day to keep it holy.

This command takes us back to Gen. ii, 1-3, the word "remember" pointing us to something before made known. The Sabbath was made for man, and the Son of Man is Lord of the Sabbath (Mark ii, 27, 28). If, then, He is my Lord, the Sabbath is specially mine that on it I may have special communion with Him. In Isa. lviii, 13, 14, we are taught that we are to honor Him, not doing our own ways nor finding our own pleasure nor speaking our own words, and that thus we shall delight ourselves in the Lord. In Col. ii, 16, 17, we read that even the Sabbath is a shadow of things to come, perhaps referring to the keeping of a Sabbath that remains for the people of God, but which we can foretaste even here (Heb. iv, 9, 10). The word "Sabbath" means rest, and there is no rest but in Christ and in His finished work. We never find rest until we cease from all our own efforts, our own works, and accept Him and the benefit of His great work of redemption. Then, being saved by His blood, which includes His life, His death and His resurrection, we need to know the rest which comes by ceasing from all our works in the daily life as Christians and allowing God to work in us both to will and to do of His good pleasure (Phil. ii, 13).

### RELIGIOUS THOUGHT.

#### Gems Gleaned From the Teachings of All Denominations.

All grace is found in the bosom of the Father.—Rev. Dr. Wilson, Methodist, Danbury, Conn.

#### A Wireless Message.

A thought is the wireless message of soul to soul.—Rev. George H. Hepworth, Congregationalist, New York.

#### Progress in Spiritual World.

The law of progress is just as much a law in the moral and spiritual world as it is in the natural and growth is sanctification.—Rev. C. J. Hall, Denver.

#### An Unworthy Church.

The church that does not save people, and a great many people, is unworthy the ground on which it stands.—Rev. Dr. Warren S. Danley, Presbyterian, McKeesport, Pa.

#### What Salvation Means.

Salvation means more than deliverance from sin and Satan; it means service. It means more still; it means sacrifice.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

#### The World's Brother.

The pre-eminence of Christ consists, in the first place, in the fact that he is the one universal character. He is the son of man; he is the world's brother.—

Bishop C. B. Galloway, Methodist, Washington.

#### The Equality of Men.

The conflict of classes will never subside until the great principles of the equality and fraternity of men as taught by the Man of Nazareth are accepted and put into operation.—Rev. Bruce Brown, Christian, Denver.

#### Employing the Divine Hospitality.

The union with God is more than a hiding place from the storms of life; it is a home for the soul, a permanent dwelling place. It is the constant enjoyment of divine hospitality.—Rev. Richard Hartley, Baptist, New York.

#### The Greatest Discovery.

The earliest great achievement of the twentieth century is wireless telegraphy, but incomparably greater is the discovery of the way to send our messages to the very ear of God.—Rev. James J. Dunlop, Presbyterian, Boston.

#### Children of the Same Father.

Religion teaches me that we are all children of the same Father, brothers and sisters of the same Redeemer and consequently members of the same family. It teaches me the brotherhood of humanity.—Cardinal Gibbons, Catholic, Baltimore.

#### Lessons of the Infinite.

Everything in this beautiful world has a lesson of permanent and eternal good in it, and the mind and heart thrill with the sweetest emotions when they find the lessons of the infinite in the common things which we see and handle every day.—Rev. Alfred F. Smith, Methodist, St. Louis.

#### Simple, but Not Easy.

Religion is simple, but not easy. It has the right to ask of every man that he shall give himself to it in the fullness of his power. Religion always begins, and it never begins in any other way, when a man comes to himself.—Rev. Dr. William J. Tucker, President of Dartmouth College.

#### Need of an Endless Life.

There is no greater mistake than that we need only this world's lights to guide us through this world. Earth needs the solar orb to lighten and fructify it. Our souls need the power of an endless life to sustain them in their daily toils and troubles.—Rev. Dr. J. T. G. Nichols, Unitarian, Saco, Me.

#### Separating Chaff From Wheat.

There is a cry going forth for a ministry which speaks with authority. Back of every true ambassador of Jesus Christ is the divine authority, or, if it be not so, the ministry is the most stupendous of all farces. The chaff of the pulpit must go; the wheat will remain.—Rev. Henry Irving Rasmus, Baptist, Chicago.

#### The Crown of Desire.

If there be one thing more certain than another about human nature, it is this—that by itself it is incomplete. The soul of man cannot live without God. Wickedness is imperfection. Selfishness is sin. The crown of desire is the consciousness of the divine presence.—Rev. Dr. George R. Van De Water, Episcopalian, New York.

#### The Working Out of a Plan.

We see a world crowded full of design, wheel within wheel, the most delicate adjustments of means to end. The plain man says, "Here is the working out of a plan, and a plan involves a wise planner." The philosopher can never overthrow that plain reasoning by any specious pleas.—Rev. C. P. Wishart, Presbyterian, Allegheny City, Pa.

#### Work a Form of Worship.

It is my profound conviction that the evils of that system in the industrial world of the day which turns the worship of work into a mockery and a blasphemy will not be changed until

its pathos has stirred the hearts of men and aroused them to realize that the mandates of religion extend over the six days of the week as well as over the seventh and that work is as much a form of worship as is prayer.—Rev. Dr. Henry Berkowitz, Hebrew, Philadelphia.

#### Crowned With Beauty.

The soul that is crowned with the beauty of the Lord our God stands forth unchanged and unchangeable. Therefore adorn and make beautiful the doctrine of God our Saviour. Illustrate the Christian life in your beautiful character and career. Be a living sermon on the mount, clothed with flesh. Remember that Christian character represents the greatest achievement of the fine arts. The true Christian character must be as full of color as is the spring, as full of fruit as the autumn, as perfect in his purity as the white cloud.—Rev. Dr. Newell Dwight Hillis, Congregationalist, Brooklyn.

## "POOR MAN'S CLUBS"

DR. TALMAGE ANSWERS ADVOCATE OF OPENING SALOONS ON SUNDAY

Speaks For the Wives and Children of the Workingmen Who Would Rush to the Ginmill on the Sabbath.

Intemperance is a broad subject and needs to be handled in a cautious, conservative manner. Inebriates are merely those who fall through strong drink. It is possible to palliate some great evil or exterminate some boodvice that is ruinous in such words as phrases as to mark an intemperate spirit, says Rev. T. De Witt Talmage in The Christian Herald. When reformers or men of the sacred profession become apologists for any evil that has been known by its fruits to be a menace to the national good, evil that has laid in ruins some of the loveliest homes and burdened the shores of history with the wreck of the most brilliant genius and done more to populate perdition than war with all its horrors, then we are at fault in saying these men are guilty of inebriety of speech.

It is deeply to be regretted that men who minister at church altars should in any form apologize for the existence of the saloon or attempt to show that it is a necessary evil. Evil is never necessary. Christ came to destroy works of darkness and not to apologize for their existence. His servants must in like manner smash to shreds these bulwarks of Satan if they are to be loyal to his cause.

It is said that the saloon is a social factor and the poor man's clubroom; that as a rule the homes of our workingmen are ill furnished, ill ventilated, small and uncomfortable and that the brilliantly lighted and decorated room gives him such surcease from discouragement as to make life endurable. The music and hilarity of the places beguile the sons of toil of a sense of social injustice done them and for that reason these so called clubrooms ought to be opened on the Lord's day to our workingmen. What is to be said of the wives and children, who must remain in these ventilated and overcrowded tenements? Why should this so called clubroom the saloon, not be opened to them and thus give all the money to the saloon keeper for the still greater enrichment of his home and clothing rich raiment his children? If the money spent in the saloon was spent at home it would not be the evil



crowded, ill ventilated and uncomfortable place, but could be easily made a hundredfold more attractive than the most gayly furnished barroom. Many of the clubrooms, even for the rich, are neither good nor wholesome if their whole history were laid bare. They alienate men from their homes, foster habits not at all conducive to good morals, such as gambling and secret drinking, and there ought to be no circle of so called friends that a man cannot welcome to his home and introduce to his family.

It is argued that the workingman finds in these establishments and beer gardens both congenial society and an opportunity for moderate enjoyment and that temperance reformers have misrepresented these so called social centers—the saloons and beer gardens of our great cities. Have our clergymen and other advocates of this form of sociability frequented or even spent one whole evening in such places? Have they listened to the ribald jokes, the obscene jests, the filthy tales, the discussions about the inequalities of society and dangerous sentiments so often voiced against capital and capitalists that become the germs of anarchism, the noise and oaths that rise from these so called congenial centers? And, remembering that what is seen and heard one evening is reproduced the year round, how can the servants of Christ advocate such a line of conduct for our workingmen? The enjoyment is not moderate (if it can be called enjoyment), but has always ended in immorality, and every employer will testify, if he testifies to the truth, that no workingman who patronizes these so called clubrooms for the poor man on the Lord's day is as valuable a servant on Monday morning as he would be were he to abstain from drink.

But it is said the food served at the saloons is not only cheap, but excellent and presented in a tempting manner to their patrons. The "free lunch" is the devil's bait on the hook to catch the victim of the drink habit. What is the food served that is so excellent? Enter any barroom, and on the side table you will find some sour pickles, dry cheese, hard crackers, unsavory sausage or bolognas strong enough to disgust a rat's stomach, and this is the free lunch served, or the better class saloons may dish up some hot broth called soup, but all intended to lure the patrons of the bar to drink what will prove final destruction to soul and body!

#### Bad News For Beer Drinkers.

Beer drinkers probably will "view with alarm" the present startling condition of the hop market in this country. In the United States last season's crop of hops was 150,000 bales. Of these only 10,000 bales remain on the Pacific coast, and the total number of bales in New York state is not more than 2,500. These figures include all grades of hops, and as brewers are not heavily stocked generally there is a decided prospect of a hop famine. New hops will not be harvested until September.

#### A Warning From Austria.

One hundred thousand copies of a pamphlet entitled "Away With Alcohol" have been distributed by the accident insurance department of the Austrian government.

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Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

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REV JAMES CANNON JR., Editor.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

South Boston, May 25th, at night.

Boydton, May 28th, at night.

Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 5th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED.

Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.

Ettrick, May 18th, night.

Lugh-Street, May 25th, morning.

Blandford, May 25th, night.

Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th, morning.

Wakefield, Rocky Hock, June 14th-15th, morning.

Surry, Morning's, June 15th, afternoon; 16th, morning.

Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.

East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th, morning.

Blackstone Station, July 6th, night; 7th, morning.

South Brunswick, Prospect, July 12th-13th, morning.

Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.

South Hill, South Hill, July 14th, night; 15th, morning.

North Mecklenburg, Shiloh, July 18th, afternoon.

West Lunenburg, Grace, July 19th-20th, morning.

Lunenburg, Antioch, July 20th, afternoon; 21st, morning.

Brunswick, Liberty, July 26th-27th, morning.

West Brunswick, Bethel, July 27th, afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-10th, morning.

West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.

R. T. WILSON, P. E.

### NO SUBSTITUTE WANTED.—No!

I did not ask for a bottle any cheaper, or twice as large, or one made by yourselves. I did ask for and will not have any substitute for Perry Davis' Pain-killer; I have used it, my father used it, and I would not be surprised if my grandparents did so too. There is no imitation that can equal it. That I am sure of—for stomach ache,

#### THE ANTI-SALOON LEAGUE AND JUDGE CAMPBELL.

(Continued from 1st page.)

cense, which was granted. Under this he sold liquor for one year.

When he made his application for a similar license for the succeeding year, the Anti-Saloon people presented a protest, but the County Court granted the license. An appeal was taken to the Circuit Court, which revoked the license. Things appeared, notwithstanding, to go on very much as before, and many people believed that liquor was freely sold. There is reliable authority for the statement that twelve barrels and twenty-eight boxes of liquor were received at the Amherst depot by the said druggist within four months' time.

#### "MEDICATED" LIQUOR.

A special grand jury was appointed in March last, and it was testified to before them that ardent spirits had been bought from this druggist; but all the parties also declared that it was "medicated." The foreman of the grand jury is credited to have said that he was instructed by the county judge, Clarence J. Campbell, that the druggist had a right to sell "medicated" liquors. No indictments, therefore, were made. This seeming miscarriage of justice so outraged the good people of Amherst that expressions of protests were used subsequently at the morning service of the Baptist church by the Rev. J. L. Wiley, at which Judge Clarence J. Campbell was present. That night at the Methodist church a similar protest was made by Rev. E. V. Carson. Thereupon Judge Campbell arose and made a statement in defence of his own conduct in regard to the case of the druggist. The occurrences in these churches and the high state of excitement that ensued were much talked of, being reported quite at length in the public prints of the State.

#### DR. CRAWFORD'S VISIT.

It was at this point in the situation that Rev. C. H. Crawford was invited, as the superintendent of the Anti-Saloon League of Virginia, to visit Amherst and co-operate with the temperance people there in strengthening the cause. He spent with them two or three days, preaching at the two churches on Sunday, and making on that afternoon a statement to a public meeting of the aims and methods of the Anti-Saloon League. It was in reference to this ugly situation that Superintendent Crawford wrote in the March issue of the Christian Federation the following paragraph: "At Amherst recently a whiskey-selling druggist was presented to the grand jury. It was proved that he had sold about twenty-five barrels of whiskey during the past year, and a number of witnesses testified that they had bought it from him; but the jury was instructed by the judge that the druggist had a right to sell 'medicated whiskey,' so they brought in a verdict of 'no indictment.' Such ruling set people to wondering which had been doctored the most, the whiskey or the judge."

#### CONCLUSIONS DRAWN.

From this simple statement of facts it will be seen that the situation at Amherst Courthouse was one of long

standing and aggravated. It will be seen further that Dr. Crawford was there upon invitation of the people of that community in the interest of the League. He did not make the situation, but was endeavoring, in co-operation with the people there, to further the cause of temperance. It is also true that the proceedings in the County Court were called in question by many of the people of the community. It was in reference to this state of the public mind that the last sentence was written in the paragraph to which exception was taken by Judge Campbell.

As to the expediency of publishing the statement in question the Executive Committee of the Anti-Saloon League passes no judgment, preferring to leave it to every man to decide for himself. If, however, Judge Campbell thought himself thereby aggrieved, the courts of the land were open to him to enter suit against Superintendent Crawford for libel.

#### THE JUDGE'S COURSE.

Judge Campbell, neglecting this plain remedy which the law had provided for him, resorted to the extraordinary course of summoning before him for contempt of court Superintendent Crawford as editor of the Christian Federation. By such a course Superintendent Crawford was deprived of a trial by a jury, and was subject to the arbitrary powers of the judge. As the article in question had been written after the conclusion of the druggist's case in the Amherst court, Dr. Crawford felt himself justified in refusing to obey the summons to appear for contempt of court. Thereupon an attachment was issued for him. When he did appear at the May term of the court, the judge postponed the case with a view to having present also some of the reporters of the Richmond press. We need not speak of the annoyance, the loss of time, and the expense to which Superintendent Crawford was put by these proceedings.

Meantime Mr. S. A. Day, the druggist, was tried before a magistrate on five warrants for violation of the law in selling liquor and fined \$20 for each count, and put under a peace bond of \$500. He immediately appealed to the County Court. When the case came up at the May term of the County Court, the verdict of the magistrate was sustained. At this trial Judge Campbell did not sit, but at his request another judge presided. This decision must be regarded as throwing light on the previous situation at Amherst.

#### THE RECENT TRIAL.

When the case of Dr. Crawford finally came to trial on June 24th, Judge W. H. Mann, counsel for Dr. Crawford, stated that in view of the fact that Judge Campbell's mind seemed to have been made up as to the decision of the case, it seemed hopeless for him to make his argument in defence of his client. Yet he ventured, in spite of all, to do so. So cogent was his reasoning, so clear was his statement of the law and facts in the case, that Judge Campbell felt himself forced to dismiss the case, thus seemingly deciding against himself. During the trial Judge Campbell gave Dr. Crawford an opportunity to re-



his statement. As it was evident Judge Campbell resorted to this method only after he discovered that powder was wet, Dr. Crawford felt he could say nothing more than he had not intended for the words near the construction which the judge chose to put upon them.

#### THE HORSEWHIPPING.

The crowd separated all thought of the matter was at an end. Judge Campbell left the court-room. A short time after, as Dr. Crawford and Judge Campbell, in company with the Rev. Mr. Finley and Rev. Mr. Carson, were leaving the court-house, they met Judge Campbell, with a heavy walking-stick in one hand and a whip in the other. As he was shaking hands with Dr. Mann, Dr. Crawford, in a friendly way, reached out his hand to shake hands with him, supposing the incident was closed. Hereupon Judge Campbell, with the remark, "I gave you an opportunity to apologize and you did not; now take this," began to strike his unsuspecting victim, inflicting severe lashes and an exceedingly painful wound upon his head. In this affair Judge Campbell had no advantage. He was young, athletic, prepared, and was standing on his feet and somewhat higher than was Dr. Crawford. Dr. Crawford is a gray-haired man, was wholly without suspicion, and, needless to say, without means of any kind whatsoever. We are ourselves unable to express the indignation which we feel at the cruel and cowardly assault made upon a minister of the Gospel by a man who represented the dignity and honor of the Commonwealth. Such a disgrace we believe to be without parallel in the history of Virginia, and hence the intense expression of condemnation against Judge Campbell which has gone up from the people and press of this State is without precedent.

#### THE LAW INVOKED.

We wish to put upon record our appreciation of the faithful services of Dr. Crawford, as superintendent of the Anti-Saloon League of Virginia, rendered to the cause of temperance, and we hereby give expression of our deepest sympathy with him in that he has had to endure in this honorable affair. As citizens and as representatives of the temperance people of this State, we earnestly call upon the courts and the Legislature, whom we, as a League, leave this matter, to deal adequately with Judge Campbell, to the end that such disgraceful an act may be utterly repudiated by the Commonwealth of Virginia.

(Signed)

EXECUTIVE COMMITTEE OF THE VIRGINIA ANTI-SALOON LEAGUE.  
June 27, 1902.

Choose Thou for me my friends,  
My sickness or my health;  
Choose Thou my cares for me,  
My poverty or my wealth.  
Not mine, not mine the choice  
In things or great or small;  
Choose Thou my guide, my strength,  
My wisdom and my all.

—Bonar.

## Religious News.

Improvements on Pocomoke M. E. church, South, began this week, under the supervision of Mr. George W. Johnson, who has contracted to do the work for the sum of \$400.—Enterprise.

Rev. Lewis P. Brandford, of Danville, Va., is conducting a protracted meeting at the Methodist church in Urbanna. Very large crowds are attending, and a considerable amount of interest is being manifested.—Times.

Rev. R. Finley Gayle, pastor of Mount Vernon Methodist Episcopal church, was taken quite sick on Saturday, the 21st, and was unable to preach on Sunday as usual. While it is thought that he is better now, his condition is rather critical.—Times.

Rev. John R. Gill is now at his mother's, his physician having advised a change of scene. His condition is improved and hopes are entertained for his early recovery. He is accompanied by his faithful wife and two interesting little girls.—Citizen.

The Anti-Saloon League has recently prepared some interesting facts about the liquor business in North Carolina. Of the 97 counties, 47 are under absolute prohibition; 5 have dispensaries, but no saloons; 20 have saloons only in the county seat, leaving only 25 counties which may be classed as "wet."—Landmark.

The marriage of Mr. Benjamin Robertson Turner, of Mount Sterling, Ky., and Miss Alice Norcross Littleton, daughter of the Rev. O. Littleton, of the Virginia Conference, took place on Wednesday morning, June 25, 1902, at 9:30 o'clock, at the East Suffolk parsonage. The ceremony was performed by the bride's father in the presence of a few friends.

The attendance on the occasion of the laying of the corner-stone of the new Urbanna Methodist church not long since was said to have been the largest ever seen on such an occasion. The ceremonies were conducted by Urbanna Lodge, A. F. and A. M., assisted by brethren from lodges of surrounding counties. Eighty-odd members of the craft were in line when they marched from the hall to the church. State Senator J. Boyd Sears, of Mathews, was the orator of the day.—Times.

#### PETERSBURG DISTRICT CONFERENCE.

Delegates and visitors coming to this Conference by rail will be met at Union Level, Southern Railway, on Tuesday afternoon, July 15th, at 1:50. Railroad companies have been asked to allow special rates for the occasion, and our request will doubtless be granted, but we are not yet able to say what the rates will be. We desire to know whom we may expect at the above mentioned time. Delegates and visitors coming by private conveyance will please come to Shiloh church, North View, the seat of the Conference. Those who arrive on Tuesday after-

noon will find some one present to direct them to their homes. Any further information our brethren may desire we shall be glad to furnish.

R. S. BAUGHAN.

Union Level, Va., June 24, 1902.

Rev. Paul Bradley, of West Norfolk, has been spending some days past in King George in the interest of the Methodist Orphanage now being erected in Richmond. He preached to a large congregation at Fletcher's chapel Friday. A collection was taken up for the benefit of the Orphanage. During the afternoon children's day services were celebrated, and a most interesting programme carried out under the efficient superintendence of Mr. Julian Pratt, of Fletcher's chapel Sunday school. Rev. Mr. Bradley preached at 4 o'clock Friday afternoon at Trinity church.—Times.

The Norfolk Ledger says: "Bishop A. Coke Smith, D. D., of this city, who was recently raised to the Bishopric by the Methodist Episcopal Church, South, left here to-day to begin the active work of the Episcopacy—he having been resting at his cottage at Willoughby Beach since his return from the General Conference of his Church, held at Dallas, Texas. He goes from here to Salisbury, N. C., where to-morrow and Sunday he preaches in the interest of city mission work. He has a considerable itinerary just ahead of him, as on next Sunday he goes to Hertford, N. C., to dedicate a church, and on the second Sunday in July he will be at Rockingham, N. C., to attend a District Conference. He will then return home for a week, and then go to Western North Carolina to attend several District Conferences. The Bishop's friends here still have the hope that he will make his permanent home in Norfolk."

#### REV. MR. TILLERY MAY BECOME A BAPTIST MINISTER.

The Rev. J. R. Tillery, formerly of the Baltimore Conference of the M. E. Church, South, who recently became a member of the East-End Baptist church, of this city, will now in all probability be admitted to the full Baptist ministry.

At the meeting of the Baptist Ministers' Conference this morning Mr. Tillery was present, and was introduced to the body by the Rev. Joel T. Tucker, pastor of the End-End church. After a statement made by Mr. Tillery a committee was appointed to examine him, with a view to setting him forth to the full Gospel ministry. The committee consists of the Revs. J. B. Hutson, D. D., C. S. Gardner, D. D., George Cooper, D. D., W. S. Leake and W. T. Derieux, D. D.

In his statement, which was voluntarily made, Mr. Tillery indicated his reasons for leaving the Methodist Church, and also gave an explanation of his trouble with the Baltimore Conference. As regards the former, Mr. Tillery said he went over to the Baptists on account of a conscientious conviction that he should obey the Lord in methods of baptism. He had come to the conclusion that immersion was the only proper way of administering the ordinance, and that other forms of

baptism are no baptism at all.

Concerning his trouble with the Conference, Mr. Tillery made a full statement, going over the whole ground. He exhibited papers signed by the investigation committee of the Conference exonerating him of all blame.—Dispatch.

#### METHODIST PREACHERS' MEETING.

The Methodist preachers of the city held their regular weekly meeting this morning with a fair attendance of the pastors, who made the usual reports of their labors on yesterday.

The approaching District Conference to be held in July in Mecklenburg county, near Union Level, was discussed. The majority, if not all, of our pastors will attend this meeting. It will be a pleasant outing for the brethren, besides being an important meeting at which local preachers are licensed to preach the Gospel and recommendations for admission into the Annual Conference made for suitable applicants. At this meeting the lay delegates, with their alternates, are elected to the Annual Conference. Bro. Guyer will furnish his tent for the occasion. Large crowds will no doubt attend the sessions of the Conference if the weather proves favorable. The spread of big dinners on the occasion may be expected, and the preachers' favorite dish—fried chicken—will be no doubt in evidence.

Bro. Hatcher is very hopeful of securing the amount of money necessary to make the extensive and needed improvements at Market-Street church.

Our president, Dr. B. F. Lipscomb, gave edifying talks on various subjects of interest to the Church. The time passed pleasantly and the brethren disbanded in fine humor.—Secretary, in Progress.

#### AN INTERESTING ADDRESS.

An interesting session of the Methodist ministers of this city and vicinity was held in Epworth church yesterday morning.

Rev. R. H. Bennett, who occupied the chair, called on the Rev. Dr. J. C. C. Newton, of Salisbury, Md., to open the meeting with prayer.

The reports called for indicated that the warm weather had in some cases diminished the attendance, but otherwise they were of an interesting nature.

The Rev. E. T. Dadmun conducted the usual services at Centenary. The hour for the evening service has been changed to 6 o'clock, which will be continued during the heated term.

At McKendree the Rev. W. R. Proctor preached to good congregations. He also conducted the services at the mission connected with this church in the afternoon.

At LeKies' Memorial the Rev. C. W. Cain preached to a good congregation in the morning, and the Rev. W. R. Crowder, of Denby's, at night.

The chaplain of the Seamen's Bethel, the Rev. J. B. Merritt, had a fair day.

The Rev. D. T. Merritt had a good Sunday school and the usual services at Port Norfolk. Four were received by certificate.

(Continued on page 13.)





WASHINGTON. —A familiar illustration from the barnyard is employed in this discourse by Dr. Talmage to show the comfort and protection that heaven affords to all trusting souls. The text is Matthew xxiii, 37, "Even as a hen gathereth her chickens under her wings, and ye would not."

Jerusalem was in sight as Christ came to the crest of Mount Olivet, a height of 760 feet. The splendors of the religious capital of the whole earth irradiated the landscape. There is the temple. Yonder is the king's palace. Spread out before his eyes are the pomp, the wealth, the wickedness and the coming destruction of Jerusalem, and he bursts into tears at the thought of the obduracy of a place that he would gladly have saved and apostrophizes, saying, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Why did Christ select hen and chickens as a simile? Next to the appositeness of the comparison, I think it was to help all public teachers in the matter of illustration to get down off their stilts and use comparisons that all can understand. The plainest bird on earth is the barnyard fowl. Its only adornments are the red comb in its head-dress and the wattles under the throat. It has no grandeur of genealogy. All we know is that its ancestors came from India, some of them from a height of 4,000 feet on the sides of the Himalayas. It has no pretension of nest like the eagle's eyrie. It has no luster of plumage like the goldfinch. Possessing anatomy that allows flight, yet about the last thing it wants to do is to fly, and in retreat uses foot almost as much as wing. Musicians have written out in musical scale the song of lark and robin redbreast and nightingale, yet the hen of my text bath nothing that could be taken for a song, but only cluck and cackle. Yet Christ in the text uttered while looking upon doomed Jerusalem declares that what he had wished for that city was like what the hen does for her chickens.

#### Christ's Simple Teachings.

Christ was thus simple in his teachings, and yet how hard it is for us who are Sunday school instructors and editors and preachers and reformers and those who would gain the ears of audiences to attain that heavenly and divine art of simplicity! We have to run a course of literary disorders as children a course of physical disorders. We come out of school and college loaded down with Greek mythologies and out of the theological seminary weighed down with what the learned fathers said, and we fly with wings of eagles and flamingoes and albatrosses, and it takes a good while before we can come down to Christ's similitudes, the candle under the bushel, the salt that has lost its savor, the net thrown into the sea, the spittle on the eyes of the blind man and the hen and chickens.

There is not much poetry about this winged creature of God mentioned in

my text, but she is more practical and more motherly and more suggestive of good things than many that fly higher and wear brighter colors. She is not a prima donna of the skies nor a strut of beauty in the aisle of the forest. She does not cut a circle under the sun like the Rocky mountain eagle, but stays at home to look after family affairs. She does not swoop like the condor of the cordilleras to transport a rabbit from the valley to the top of the crags, but just scratches for a living.

I am in warm sympathy with the unpretentious old fashioned hen because, like most of us, she has to scratch for a living. She knows at the start the lesson which most people of good sense are slow to learn—that the gaining of a livelihood implies work and that successes do not lie on the surface, but are to be upturned by positive and continuous effort. The reason that society and the church and the world are so full of failures, so full of loafers, so full of deadbeats is because people are not wise enough to take the lesson which any hen would teach them that if they would find for themselves and for those dependent upon them anything worth having they must scratch for it. Solomon said, "Go to the ant, thou sluggard." I say, Go to the hen, thou sluggard. In the Old Testament God compares himself to an eagle stirring up her nest, and in the New Testament the Holy Spirit is compared to a descending dove, but Christ in a sermon that began with cutting sarcasm for hypocrites and ends with the paroxysm of pathos in the text compares himself to a hen.

#### Hawks of Temptation.

One day in the country we saw sudden consternation in the behavior of old Dominick. Why the hen should be so disturbed we could not understand. We looked about to see if a neighbor's dog were invading the farm. We looked up to see if a stormcloud were hovering. We could see nothing on the ground that could terrorize, and we could see nothing in the air to ruffle the feathers of the hen, but the loud, wild, affrighted cluck which brought all her brood at full run under her feathers made us look again around and above us, when we say that high up and far away there was a rapacious bird wheeling round and round and down and down, and, not seeing us as we stood in the shadow, it came nearer and lower until we saw its beak was curved from base to tip and it had two flames of fire for eyes and it was a hawk. But all the chickens were under old Dominick's wings, and either the bird of prey caught a glimpse of us or, not able to find the brood huddled under wing, darted back into the clouds. So Christ calls with great earnestness to all the young. Why, what is the matter? It is bright sunlight, and there can be no danger. Health is theirs. A good home is theirs. Plenty of food is theirs. Prospect of long life is theirs. But Christ continues to call, calls with more emphasis and urges haste and says not a second ought to be lost. Oh, do tell us what is the matter. Ah, now I see; there are hawks of temptation in the air, there are vultures wheeling for their prey, there are beaks of death ready to plunge, there are claws of allurements ready to clutch. Now I see the peril. Now I understand the urgency. Now I see the only safety. Would that Christ might this day take our sons and daughters into his shelter "as a hen gathereth her chickens under her wing."

The fact is that the most of them will never mind the shelter unless while they are chickens. It is a simple matter of inexorable statistics that

most of those who do not come to Christ in youth never come at all. What chance is there for the young without divine protection? There are the grogshops, there are the gambling hells, there are the infidelities and immoralities of spiritualism, there are the bad books, there are the impurities, there are the business rascalities, and so numerous are these assailants that it is a wonder that honesty and virtue are not lost arts. The birds of prey, diurnal and nocturnal, of the natural world are ever on the alert. They are the assassins of the sky; they have varieties of taste. The eagle prefers the flesh of the living animal; the vulture prefers the carcass; the falcon kills with one stroke, while other styles of beak give prolongation of torture. And so the temptations of this life are various.

#### Protect the Young.

Fathers, mothers, older brothers and sisters and Sabbath school teachers, be quick and earnest and prayerful and importunate and get the chickens under wing. May the Sabbath schools of America and Great Britain within the next three months sweep all their scholars into the kingdom. Whom they have now under charge is uncertain. Concerning that scrawny, puny child that lay in the cradle many years ago, the father dead, many remarked, "What a mercy if the Lord would take the child!" And the mother really thought so too. But what a good thing that God spared that child, for it became world renowned in Christian literature and one of God's most illustrious servants—John Todd. Remember, your children will remain children only a little while. What you do for them as children you must do quickly or never do at all. "Why have you never written a book?" said some one to a talented woman. She replied: "I am writing two and have been engaged on one work ten years and on the other five years—my two children. They are my life work." When the house of John Wesley's father burned and they got the eight children out, John Wesley the last before the roof fell in, the father said: "Let us kneel down and thank God. The children are all saved. Let the rest of the place go." My hearers, if we secure the present and everlasting welfare of our children, most other things belonging to us are of but little comparative importance. Alexander the Great allowed his soldiers to take their families with them to war, and he accounted for the bravery of his men by the fact that many of them were born in camp and were used to warlike scenes from the start. Would God that all the children of our day might be born into the army of the Lord!

#### The Mercy of God.

But we all need the protecting wing. If you had known when you entered upon manhood or womanhood what was ahead of you, would you have dared to undertake life? How much you have been through! With most life has been a disappointment. They tell me so. They have not attained that which they expected to attain. They have not had the physical and mental vigor they expected or they have met with rebuffs which they did not anticipate. You are not at forty or fifty or sixty or seventy or eighty years of age where you thought you would be. I do not know any one except myself to whom life has been a happy surprise. I never expected anything, and so when anything came in the shape of human favor or comfortable position or widening field of work it was to me a surprise. I was told in the theological seminary by some of my fellow students that I never would get anybody to hear me preach unless

I changed my style, so that when I found that some people did come to hear me it was a happy surprise. Most people, according to their statement, have found life a disappointment. Indeed, we all need shelter from its tempests.

About 3 o'clock on a hot August afternoon you have heard a rumble. You first took for a wagon crossing bridge, but afterward there was a louder rumbling, and you said, "Why, is thunder?" And, sure enough, clouds were being convoked for diapason. A whole park of artillery was rolling down the heavens, the blinds of the windows in the were closed. But the sounds above were not more certain than the sun beneath. The cattle came to the and moaned for them to be let do that they might come home to shelter and the fowl, whether dark Brahma or Hamburg or Leghorn or Dorn began to call to its young. "Cluck, cluck!" and take them under the wagon house or shed and had them all bid under the soft feathers by time that the first plash of rain struck the roof. So there are sudden tempests for our souls, and, oh, how dark gets, and threatening clouds of bankruptcy or sickness or persecution or bereavement gather and thicken, blacken, and some run for shelter to bank, but it is poor shelter, and others run to friendly advisers, and they to help, and others fly nowhere since because they know not where to and they perish in the blast, but others hear a divine call saying, "Come, all things are now ready." "The son and the bride say come."

#### Need of Warmth.

The wings of my text suggest warmth, and that is what most want. The fact is that this is a world whether you take it literally or figuratively. We have a big fire called the sun, and it has a very fire, and the stokers keep the coals stirred up, but much of the year cannot get near enough to this fire to get warmed. The world's extremities are cold all the time. Forget that it is colder at the south pole than at the north pole and that the arctic is not so destructive as the antarctic. Once in a while the arctic will let explorers come back, but the antarctic hardly ever. When at the south pole ship sails in, the door of ice is almost sure to be shut against its return. Life to many millions of people at the south and many millions of people at the north is a prolonged shiver. When I say that this is a cold world chiefly mean figuratively. If you want to know what is the meaning of the ordinary term of receiving the "shoulder," get out of money and trouble. The conversation may have been almost tropical for luxuriant thought and speech, but suggest necessities and see the thermometer drop to 50 degrees below zero, and that which till a moment before had been a warm room. Take what is unpopular position on some question and see your friends fly by chaff before a windmill. As far as myself is concerned, I have no word of complaint, but I look off day by day and see communities freezing out and women of whom the world is worthy. Now it takes after one now after another. It becomes popular to depreciate and defame and execrate and lie about some people. This is the best world I ever got into, but it is the meanest world that some people have got into. The worst thing that happened to them was their cradle, the best thing that will ever happen to them will be their grave.

(Continued on page 11.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 85. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.)

5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

0:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays and Saturdays.

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Washington, D. C.

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Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APL. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.

2:15 P. M.

2:56 P. M.

7:27 P. M.

10:25 P. M.

10:35 P. M.

7:50 A. M.

2:00 A. M.

No. 31.

10:37 P. M.

11:20 P. M.

4:12 A. M.

7:00 A. M.

7:20 A. M.

3:55 P. M.

10:35 A. M.

9:40 A. M.

2:10 P. M.

7:00 P. M.

6:45 A. M.

10:08 A. M.

10:22 A. M.

12:35 P. M.

2:50 P. M.

3:55 P. M.

5:40 P. M.

7:20 P. M.

9:20 P. M.

2:55 A. M.

7:25 A. M.

1:40 A. M.

8:20 A. M.

Lv. Richmond.

Lv. Petersburg.

Lv. Raleigh.

Ar. Hamlet.

Lv. Hamlet.

Lv. Atlanta.

Ar. Columbia.

Lv. Columbia.

Ar. Savannah.

Ar. Jacksonville.

Ar. St. Augustine.

Ar. Tampa.

Ar. Charlotte.

Lv. Chester.

Lv. Greenwood.

Lv. Athens.

Ar. Atlanta.

Ar. Augusta.

Ar. Macon.

Ar. Montgomery.

Ar. Mobile.

Ar. New Orleans.

Ar. Nashville.

Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

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Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

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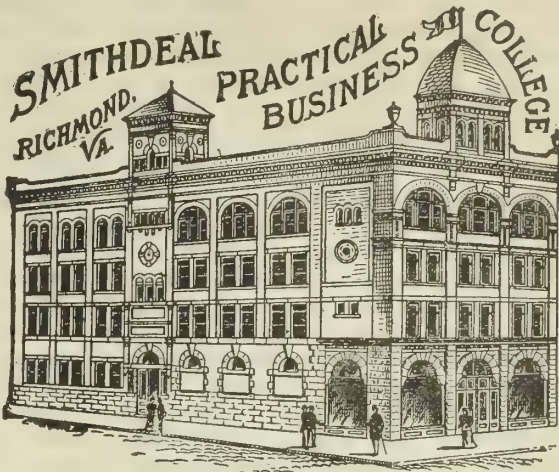
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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D. R. L. C. TUCKER,

SURGEON DENTIST.

Richmond, Va.



## RELIGIOUS NEWS.

(Continued from Page 9.)

The Rev. E. K. Odell preached at Huntersville at the morning and evening hours to fair congregations. The Sunday school was very good. It was organized into a missionary society. The attendance on the League was fair. Officers of the League were installed and consecration services held.

The Rev. C. L. Bane attended the Sunday school and League and preached to fine audiences at Cumberland Street. One member was received by certificate. The pastor conducted a funeral in the afternoon.

The Rev. G. H. McFaden reported a large Sunday school at Wright Memorial, 386 being present. He preached to a packed house at night. One member was received by certificate.

The Rev. George Wesley Jones conducted both services at Trinity, and received three by certificate.

The Rev. W. R. Crowder had a fairly good Sunday school at Denby's, and preached morning and afternoon.

The Rev. Dr. J. P. Barrett said the Sunday school at the Christian Memorial Temple was better than usual. He had a good day, and conducted the usual services.

The Rev. W. A. Christian preached morning and night at Memorial to good congregations and received one by certificate.

The Rev. C. H. McGhee reported a well attended Sunday school at Lambert's Point. He preached to a good congregation in the morning. In the afternoon children's day was observed, the attendance being fine, and the children acquitting themselves with credit.

At Queen Street the Rev. Dr. J. H. Moss preached morning and night fine sermons to fine audiences.

The pastor, the Rev. J. K. Jolliff, preached at Smithfield for Dr. Moss in the interest of the Virginia Conference Orphanage. The church there pledged itself to raise about \$400 for this cause.

The Rev. J. T. Mastin presented this cause on the Isle of Wight charge with encouraging results.

The Rev. J. N. Latham conducted the morning and evening services at Park View, and spoke at the Y. M. C. A. in the afternoon.

The Rev. R. H. Bennett conducted the regular services at Epworth and received one on profession of faith.

At Owens Memorial, the Rev. Ernest Stevens preached at the usual services and had a good Sunday school.

The Rev. W. P. Jordan conducted a good Sunday school in Park Place.

At Monumental the Rev. E. H. Rawlings held good services morning and evening.

The Rev. Dr. J. C. C. Newton, formerly stationed at Owens Memorial, but now at Trinity church, Salisbury, Md., was present, and gave an interesting account of his work. He expects to have the assistance of Evangelist Bransford, of Danville, in a meeting in October.

ADDRESS BY MR. W. E. FENNO.

Mr. W. E. Fenno, the international secretary of the Naval Y. M. C. A., was present, and was accorded the privileges of the floor and spoke briefly in reference to his work. It was inaugu-

rated at Key West during the Spanish-American war, and from there was carried to Brooklyn, N. Y. Through the generosity of Miss Helen Gould, \$450,000 were secured to build and equip a suitable building. This has been fitted up with everything to attract and help the sailors and marines of the United States Navy. The committee has established a like institution here at 187 Church street, and a secretary has been selected and will take charge next week. A large part of the money necessary to carry on this work has been raised, and the movement is an assured success.

## JUDGE CAMPBELL CONDEMNED.

At yesterday's session of the Methodist ministers of this city and section resolutions extending the sympathy of the body of Rev. C. H. Crawford, superintendent of the Anti-Saloon League of Virginia, were adopted, and the meeting denounced the action of Judge Campbell, of Amherst, who cowhided the Rev. Mr. Crawford some time ago.

The following resolution was unanimously adopted:

Whereas our brother, Rev. C. H. Crawford, superintendent of the Virginia Anti-Saloon League, has of late been brought into unpleasant publicity and subjected to humiliating conditions by the acts of the Judge of Amherst county; therefore

Resolved, That we reassure Dr. Crawford of our hearty sympathy in his good work.

Second. That we condemn the attack of Judge C. J. Campbell upon Dr. Crawford.

Third. That we trust there shall be taken such steps as may be necessary to vindicate the high and responsible position of the judiciary.

Fourth. That while we do not enter into the merits of the original case, we do say that if Judge Campbell felt himself aggrieved, there were sane and legitimate means which he could have used to right the matter.

The meeting then adjourned with the benediction by Dr. Newton.—Landmark.

## CHRISTIAN THOUGHT CLUB.

The vice-president, the Rev. E. H. Rawlings, called the Christian Thought Club to order in regular session in the lecture-room of Epworth church on yesterday at noon. Prayer was offered by the Rev. George Wesley Jones. The question concerning the reading of new books indicated that the members have not read as many lately as heretofore, their multifarious duties preventing. Still the list was an extensive and varied one.

It was decided not to meet again till October, except on the call of the president to hear the report of the Committee on Programme. The regular order was an original paper on "The Old Testament According to Jesus," by the Rev. Dr. J. C. C. Newton, of Salisbury, Md. The members were treated to one of the most excellent and most carefully-prepared papers that has ever come before the club, and indicated the fine scholarship of this estimable Christian gentleman. At the conclusion of its reading, Dr. Newton was thanked by a rising vote, and the hope was expressed that he would have it published in

some of the periodicals of the Church.—Landmark.

## MARRIED AT MONTICELLO.

Miss Ada P. Perkinson and James E. Howell, both of Brunswick county, Va., were married yesterday afternoon at 4 o'clock in the parlor of the Monticello Hotel, the Rev. W. T. Green, pastor of Beadles' Memorial M. E. church, performing the ceremony.

Miss Perkinson, who had been a teacher in the public schools in Brunswick county, has been visiting for several weeks with friends at No. 425 King street. Her fiancé arrived here on Saturday, and arrangements were made to have the nuptial knot tied out on the broad expanse of Hampton Roads. For this purpose they were to go down on the steamer Hampton Roads to Old Point, accompanied by Mr. Green and a few friends, and the wedding was to have been solemnized on the return trip.

When the party got to Norfolk, however, it was found that the steamer would not make the trip in time for the couple to catch the afternoon train over the Southern Railway, by which they were to leave on their wedding journey, consequently the romantic plan was given up, and the party proceeded to the Monticello, where the ceremony was performed.

Immediately after the wedding Mr. and Mrs. Howell left for the South.—Virginian-Pilot, June 24th.

## WASHINGTON LETTER.

(From Our Regular Correspondent.)

Sunday, June 23d, marked the ninth anniversary of the Anti-Saloon League of the District of Columbia, and was fittingly celebrated by the members of the League. In a brief but comprehensive review of the work of the year, Mr. Herman C. Metcalf, chairman of the committee on mass-meetings, stated that, taking the figures of less than a year ago, the decrease in the total number of saloons in the District, despite the growth in population, amounted to 472 since 1892, the present ratio being 1 to every 458 persons, estimated population of 1902. The present enrollment of the League, as given by Mr. Metcalf, represents 120 societies, of which 78 are church societies, 31 strictly temperance societies, and 11 of miscellaneous character. The chief feature of the meeting was the address of Representative Gibson, of Tennessee, who spoke most encouragingly of the progress of the temperance movement. Referring to his own experience in Congress, covering eight years, he said that while during the first Congress of which he was a member, he personally saw three members of the House in a state of intoxication, during the present Congress he had seen none. Referring to the sale of liquor in the Capitol, he said that the demand came almost entirely from outsiders visiting or having business with Congress, and he confidently predicted that within two years the sale on government land would be completely abandoned. "Congress abolished slavery in the District," he said, "and when Congress abolishes liquor from the Capitol, it will be saying to the country that Congress has stamped

its disapproval on the saloon business."

Mr. James F. Cunningham recently addressed to the Commissioners of the District of Columbia a vigorous protest against the establishment of numerous "social clubs" within their jurisdiction. Mr. Cunningham makes the point that these "clubs" are "in reality nothing more than Sunday bar rooms"; that they charge a mere nominal initiation fee, usually \$1, and then, of course, charge the usual bar-room prices for drinks. He alleges that these so-called clubs are really worse than the ordinary saloon, for the reason that the saloon keeper is governed by laws which necessitate, at least in the District, his closing his place of business on Sundays and on week days at midnight, but the clubs continue to transact their nefarious business on Sundays and at all hours. The fact that the proprietors of these institutions are shrewd enough to keep within the pale of the law governing the more exclusive and genuine social clubs makes them difficult to deal with, but that will not prevent the Anti-Saloon League and similar institutions from endeavoring to discover some means whereby the evil may be remedied.

It is generally understood at the Capitol that there will be no action during this session of Congress on the Sunday closing law which is now in Senator McMillan's committee. The fact that there are many men, in no way affiliated with the Church movement for the sanctification of the Sunday, interested with the Church workers in the promotion of the law, warrants the statement that such a law will eventually be placed upon the statute books, but so many and such diverse interests have presented themselves that it will be impossible to get the law passed at this session. It has been claimed that by prohibiting the sale of all groceries on Sunday, in a climate as warm as that of Washington, considerable hardship would be inflicted upon certain poor families, who are compelled to rely on the ice boxes of their local merchants for their supplies of meat and milk, etc., and, while the reasons advanced against the passage of the bill sound somewhat hackneyed, a further investigation of the conditions will be made, and if the representations of certain opponents are found to be correct, an effort will be made to so alter its provisions as to prevent any suggestion of hardship to the very poor. The contentions of the opponents of the law recall the effort once made in Chicago by certain charitable people to establish free ice boxes in neighborhoods occupied by very poor people with a view to preserving in proper condition articles of food, and particularly the food of infants, which is so susceptible to contamination by heat and lack of proper ventilation. What the outcome of the experiments was, unfortunately, I am unable to state.

An enthusiastic and well-attended Convention was held in Washington last week by the fourth General Conference District of the Epworth League, over 200 members being in attendance. A unique feature of the



Conference was the holding of several "sunrise" prayer-meetings, one of which took place on the grounds of the American University, and which was followed by a breakfast on the same grounds. Among many interesting addresses, one delivered by Rev. Frank D. Gamewell, D. D., attracted much attention. It consisted of a graphic description of the siege of Peking, and the defence of the British Legation, in which Mr. Gamewell took an active part. He asserted his firm belief that only the prayers of the Christian people throughout the world saved the refugees from the peril which threatened them on every side. Referring to conditions in China, Mr. Gamewell asserted that the Christian missionaries had the entire sympathy of the common people, but that the more educated classes used their influence to incite the people against the missionaries and imaginary wrongs inflicted by them. Before the close of the sessions the delegates to the Convention were received by the President, and had the honor of being the last delegation of any description which will be received in the White House until after the alterations now in progress are completed, presumably some time in October.

Rev. Wilbur F. Crafts, Ph. D., superintendent of the Reform Bureau in Washington, has discovered, with the help of the attorney of the Bureau, that the contract entered into by the Secretary of the Treasury and the directors of the Louisiana Purchase Exposition, is "deficient," and is making an earnest effort to secure its perfection. By the terms of this contract the exposition company is supposed to bind itself to keep the doors of the exposition closed on Sundays in return for the liberal appropriation made towards its expenses by Congress. It is alleged, however, that once the company has secured possession of the \$5,000,000 appropriated by Congress the exposition company will be able to break the contract and open the doors of the exposition at will. In view of this situation Dr. Crafts is sending out petitions to which he hopes to secure a large number of signatures. One is addressed to the President, urging him to take steps to insure the validity of the contract; another requests the same of Hon. David R. Francis, president of the exposition company, and a third is addressed to the Bureau, urging that, in the event that the contract is not properly drawn and signed, the Bureau take legal steps to prevent the payment of the funds appropriated.

#### INTER-CLASS COLLEGE SPIRIT.

Next to the college spirit that of the class is the sentiment most cherished by the student, but there also exists much loyal feeling between the alternate classes, it being a universal tradition for the juniors to champion the freshmen and for the seniors and the sophomores to be on the best of terms. Inter-class parties and various contests for championships, etc., are also productive of much college interest. The department of college news in The Delineator for April takes up the matter of inter-class amenities and

discusses various features of the life at the leading institutions. College women everywhere should be interested in this article.

#### THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.

#### SPECIAL RATES VIA SOUTHERN RAILWAY.

The following special rates will apply via Southern Railway for special occasions mentioned:

PEABODY COLLEGE SUMMER SCHOOL, NASHVILLE, TENN. JUNE 16 AND JULY 28, 1902.

One fare for the round trip. Tickets on sale June 12th, 13th and 14th, June 27th, 28th and 29th, and July 3d, 4th and 5th, with return limit July 31st, except by deposit of tickets with joint agent on or before July 31st, and payment of 50 cents, extension of limit until September 30th may be obtained.

MEETING VIRGINIA STATE DENTAL ASSOCIATION, OLD POINT, VA., AUGUST 3-7, 1902.

Four (4) cents per mile one way distance for the round trip. Tickets to be on sale August 3d, 4th and 5th, with return limit August 10th.

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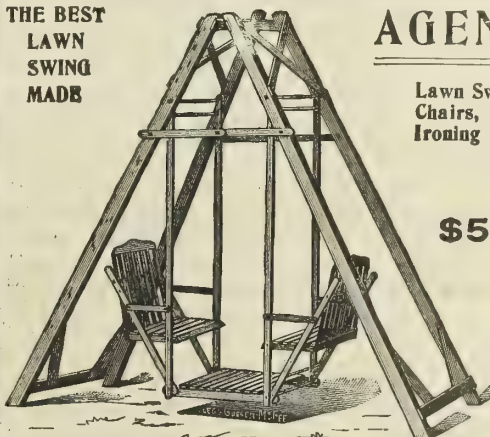
There are certain facts about the RANDOLPH-MACON ACADEMY that we wish every reader of the RECORDER to know. In this space we can mention only a few.

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(Continued from page 10.)

What people want is warmth. Many years ago a man was floating down on the ice of the Merrimac, and great efforts were made to rescue him. Twice he got hold of a plank thrown to him and twice he slipped away from it, because that end of the plank was covered with ice, and he cried out, "For God's sake, give me the wooden end of the plank this time!" and, this done, he was hauled to shore. The trouble is that in our efforts to save the soul there are too much coldness and icy formality, and so the imperiled one slips off and floats down. Give it the other end of the plank; warmth of sympathy, warmth of kindly association, warmth of genial surroundings. The world declines to give it and in many cases has no power to give it, and here is where Christ comes in, and as on a cold day, the rain beating and the atmosphere full of sleet, the hen clucks her chickens under her wings, and the warmth of her own breast puts warmth into the wet feathers and the chilled feet of the infant group of the barnyard, so Christ says to those sick and frosted and disgusted and frozen of the world: "Come in out of the March winds of the world's criticism, come in out of the sleet of the world's assault, come in out of a world that does not understand you and does not want to understand you. I will comfort, and I will soothe, and I will be your warmth, 'as a hen gathereth her chickens under her wing.'" Oh, the warm heart of God is ready for all those to whom the world has given the cold shoulder.

#### Christ Takes the Storm.

But notice that some one must take the storm for the chickens. Ah, the hen takes the storm. I have watched her under the pelting rain. I have seen her in the pinching frosts. Almost frozen to death or almost strangled in the waters, and what a fight she makes for the young under wing if a dog or a hawk or a man come too near! And so the brooding Christ takes the storm for us. What flood of anguish and tears that did not dash upon his holy soul? What beak of torture did not pierce his vitals? What barking Cerberus of hell was not let out upon him from the kennels? Yes, the hen takes the storm for the chickens, and Christ takes the storm for us. Once the tempest rose so suddenly the hen could not get with her young back from the new ground to the barn, and there she is under the fence half dead. And now the rain turns to snow, and it is an awful night, and in the morning the whiteness about the gills and the beak down in the mud show that the mother is dead, and the young ones come out and cannot understand why the mother does not scratch for them something to eat, and they walk over her wings and call with their tiny voices, but there is no answering cluck. She took the storm for others and perished. Poor thing! Self sacrificing even unto death! And does it not make you think of him who endured all for us? So the wings under which we come for spiritual safety are blood spattered wings, are night shadowed wings, are tempest torn wings. In the Isle of Wight I saw the grave of Princess Elizabeth, who died while a prisoner at Carisbrook castle, her finger on an open Bible and pointing to the words, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Oh, come under the wings!

But now the summer day is almost past, and the shadows of the house and barn and wagon shed have lengthened. The farmer, with scythe or hoe on shoulder, is returning from the fields. The oxen are unyoked. The horses are crunching the oats at the full bin. The

air is bewitched of honeysuckle and wild brier. The milkman, pail in hand, is approaching the barnyard. The fowls, keeping early hours, are collecting their young. "Cluck!" "Cluck!" "Cluck!" And soon all the eyes of that feathered nursery are closed. The bachelors of the winged tribe have ascended to their perch, but the hens, in a motherhood divinely appointed, take all the risk of a slumber on the ground, and all night long the wings will stay outspread, and the little ones will not utter a sound. Thus at sundown, lovingly, safely, completely, the hen broods her young. So, if we are the Lord's, the evening of our life will come. The heats of the day will have passed. There will be shadows, and we cannot see as far. The work of life will be about ended. The hawks of temptation that hovered in the sky will have gone to the woods and folded their wings. Sweet silences will come. The air will be redolent with the breath of whole arbors of promises sweeter than jasmine or evening primrose. The air may be a little chill, but Christ will call us, and we will know the voice and heed the call, and we will come under the wings for the night, the strong wings, the soft wings, the warm wings, and without fear and in full sense of safety, and then we will rest from sundown to sunrise, "as a hen gathereth her chickens under her wing."

Dear me! How many souls the Lord hath thus brooded! Mothers, after watching over sick cradles and then watching afterward over wayward sons and daughters, at last themselves taken care of by a motherly God. Business men, after a lifetime struggling with the uncertainties of money markets and the change of tariffs and the underselling of men who because of their dishonesties can afford to undersell, and years of disappointment and struggle, at last under wings where nothing can perturb them any more than can a bird of prey which is ten miles off disturb a chick at midnight brooded in a barnyard.

#### Under the Divine Wings.

My text has its strongest application for people who were born in the country, wherever you may now live, and that is the majority of you. You cannot hear my text without having all the rustic scenes of the old farmhouse come back to you. Good old days they were. You knew nothing much of the world, for you had not seen the world. By law of association you cannot recall the brooding hen and her chickens without seeing also the barn and the haymow and the wagon shed and the house and the room where you played and the fireside with the big backlog before which you sat and the neighbors and the burial and the wedding and the deep snowbanks and hear the village bell that called you to worship and seeing the horses which, after pulling you to church, stood around the old clapboarded meeting house and those who sat at either end of the church pew and, indeed, all the scenes of your first fourteen years, and you think of what you were then and of what you are now, and all these thoughts are aroused by the sight of the old hencoop. Some of you had better go back and start again. In thought return to that place and hear the cluck and see the outspread feathers and come under the wing and make the Lord your portion and shelter and warmth, preparing for everything that may come and so avoid being classed among those described by the closing words of my text, "as a hen gathereth her chickens under her wings, and ye would not." Ah, that throws the responsibility upon us. "Ye would not."

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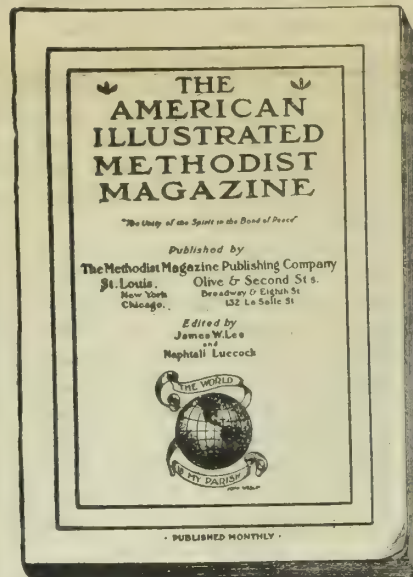
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 26

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JULY 10, 1902.

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## Editorial.

### THE PRESIDING ELDERSHIP.

The editor has been so pressed by routine duties that he has had no time up to the present to discuss any of the doings or undoings of the General Conference. But in passing around the last two or three weeks he has found that many brethren are not informed as to what took place in regard to a number of matters, and so as opportunity presents itself he will set forth a number of things as they appeared to him. Of course some persons who were there did not see things as he saw them, but he must tell them as he understood them, and if any other ~~other~~ did not understand them the same way, it will not be strange if there should be discussion. Well, if there should be discussion it would not be sinful. Discussion is not heathenish, undemocratic or unchristian. It is not American, Methodist or Christian. The right to discuss is American, Methodist and Christian. Discussion, in itself, has no quality. It is either bad or good. The spirit and manner of discussion may be bad or good, Christian or unchristian, but much care must be exercised at this point in passing judgment. Persons are sometimes accused by careless and indiscriminating thinkers of having a bad spirit because the facts stated are distasteful, and of necessity greatly affect our opinion of persons involved in the transactions narrated. But this is true of all history, whether of a nation, a Church, or an individual. The story of men, "Let us have peace," "Let discussion cease," has little effect when the persons so clamoring have just delivered themselves of harsh and censorious judgments of the character and motives of others and when the strength of the men crying peace lies in the ignorance of the facts by the great body of Church or State. This editor, therefore, shall not hesitate to state facts, and to discuss them. He desires to do so in a Christian spirit. If any man accuses him of a bad spirit because the facts are so distasteful to him that his judgment is warped by his feelings, it will not affect the spirit of the writer; it will not make his spirit bad because some brother says it is bad; it will simply show the brother's inability to separate feelings from facts. The above general statement is

made in reference to the various articles which may appear in this and future issues.

There have been two great issues before the Virginia Conference for the last four years. One of these is a time limit to the continuous service of a man in the Presiding Eldership. The Conference has said in the plainest terms that it does not want the same men to assist in the making of the appointments longer than eight years successively. If this means anything at all, it means that the Conference has come to this conclusion from experience. It has had men in the eldership longer than eight years, some as long as fifteen and twenty years, and the results have not been satisfactory to the great majority of the Conference. By the press, by discussion on the Conference floor, by vote, this opinion has been expressed. But the Bishops have paid little attention to the wishes of the Conference, and men still remain in the eldership after the great majority of the Conference have said openly that they do not want them to aid any longer in the making of the appointments. Why they remain there is not the question. Many reasons could be advanced, but the great question is one of fact. The Bishops know the wishes of the Conference, and the elders know the wishes of the Conference, but those wishes do not prevail. Now these are simple facts. Everybody knows them who knows the Conference history. The statement of these facts shows no spirit, good or bad.

The memorial from the Virginia Conference on this subject was referred to the Committee on Itinerancy. The Virginia representative on that committee was Bro. James C. Reed. He reported that the committee was virtually unanimous in the view that no man should be appointed to the eldership longer than eight years, and that the majority of the committee thought that four years was long enough. The objection was raised in the committee that there was no need for such legislation; that the discussion four years ago had done its work, and the Bishops had not reappointed the old elders. This was the general statement in the committee. The attitude of the committee as a whole was almost unanimously in favor of the principle of the memorial of our Conference, but a majority of the committee thought that four years successively was long enough, and brought in a report limiting the time of service to four years successively, except for weighty reasons. The balance of the committee agreed at one time to bring in a re-

port for eight years successively, but finally decided that no law was necessary, but the Bishops could follow out the sentiment of the Church. The minority, therefore, brought in a report non-concurring with the memorial, meaning that no action should be taken in the matter. This view of the minority prevailed by a vote of two to one. But this vote did not mean, as some have thought, that the General Conference favored the appointment of men to the eldership more than eight years successively. Very many of the leading men thought that four years should be the limit, most of the Conference thought that eight years was long enough, but the great majority of the Conference did not see any necessity for any legislation, as they said the Bishops had settled the matter without legislation. Men who voted to make no change in the law expressed astonishment and decided disapproval when told that in our Conference men were reappointed twelve, sixteen and twenty years, but said they did not think a law should be made for a few Conferences; that the Conference itself should take it in hand and express itself in such a way that no preacher would be willing to receive the appointment unless compelled to do so by the Bishop.

The above are facts as far as I was able to gather them. They may not be all of the facts. Some other man may be able to add to them. But they tell what I understood to be the meaning of the action of the General Conference. After a careful study of the situation, I am convinced that the sentiment of the Conference was overwhelmingly against the idea of continuous service in the eldership year after year, as it has existed with us, and it is doubtful whether any other Conference has any such experience to relate as we have. By this action is meant that each Annual Conference and the Bishop presiding must settle this question. If the Annual Conference does not want life timers in the eldership it should let both the Bishops and the incumbents know it, and if neither the Bishop nor the incumbents realize that the Conference is in earnest, then steps should be taken that would demonstrate beyond question that the ministry and laity of the Conference feel that some consideration should be given to their views on the question of what men shall assist in making appointments, which are of such vital importance to the welfare of both ministry and laity.

The discussion of the question came  
(Continued on page 4.)

### CAPTAIN RICHARD IRBY.

The death of Captain Richard Irby came as a surprise to most of our people. The suddenness of it was a shock to all. He had gone in and out among us so long that we expected him to cease his work gradually. Indeed, at the last meeting of the Randolph-Macon Board, on June 18th, he seemed to be as well as usual, and spoke with force and vigor on the various questions before the Board. He made several speeches on various phases of the question of reducing the tuition fees, and supported with heartiness the proposition to give free tuition as soon as the endowment of the college had been increased by \$300,000. Still, he felt that the time was short, and so requested the Board to arrange to give his work to a younger man.

The tribute given below from the Times is so full that little more is necessary to be said about his life. He was a true man in all the relations of life—in the college as a student, in the home, in the army, in the college as an officer, and in the Church as a earnest Christian worker for the Master's kingdom. In every place he had the respect and confidence of his fellow-men. He was a favorite son of the Southside, and the people of his native county felt great pride in his career. He was buried in the cemetery at Blackstone on Saturday afternoon. In accordance with his wishes, nothing but the beautiful ritual of the Church was used. His pastor, Rev. J. S. Hunter, conducted the services, assisted by Revs. T. P. Epes, of the Presbyterian Church, and George F. Green and James Cannon, Jr. The report from the Times follows:

Richard Irby, youngest son of Edmund and Frances Irby, of Nottoway, was born at Poplar Hill, the second home of the family, in Nottoway, September 28, 1825.

His father, a farmer of large means, died in the prime of life, leaving a widow and six children, all under age but one. Fortunately, the oldest was eminently fitted to fill the headship in business matters, while the mother did all a mother could do in moulding the minds and characters of her children. After all the debts were paid, the family had a competency which was sufficient to give the minor children good educational advantages.

At the tender age of fourteen, the subject of this sketch entered Randolph-Macon College, and was a student at that institution for five years, where he was graduated with the degree of A. B., along with the late Bishop.

(Concluded on page 8.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

Our civil war, beginning in 1860, cost us \$2,500,000 a day for five years. It cost us in actual direct outlay \$3,400,000,000, and counting destruction to property north and south \$10,000,000,000 would hardly cover the cost, a sum representing nearly one fourth the entire valuation of the United States in 1860. Single battles in that war cost in lives up into the thousands: Bull Run, 5,000; Shiloh, 21,000; Gettysburg, 55,000, on both sides; Vicksburg, 31,000; the Wilderness, 38,000; Stone's Run, 37,000. The entire number of northern soldiers killed was not far from 350,000. If every man killed in the civil war had had a private funeral, the hearse would have made a solid line from New York to San Francisco. Add to these killed all the losses incidental in the families that were bereaved and beggared and you have only one of the awful chapters which war has always written in the history of a sinful world. In the last century it is estimated that Christian nations have destroyed \$20,000,000,000 worth of property and killed 5,000,000 men. Put these men in single file and they would make a procession that would stretch clear across the United States from Portland, Me., to Los Angeles, Cal., and it would take them two months to march past a given point, marching day and night without rest. [These figures have been compiled by Hon. Frank A. Vanderlip, assistant secretary of the United States treasury, and George B. Waldron.]

"And yet these statistics of war do not begin to tell the story of the brutal education of men made in God's image. The sorrow and the anguish and the havoc wrought by all the long list of succeeding events that follow every war are simply appalling. This resort to brute force inevitably leads to horrors that are indescribable in their effect upon body and soul. Read the detailed accounts of some of the battles recently fought in the Philippines and South Africa, and we are sickened by the mere reading.

"But some one may say: 'Some wars are surely justifiable. Those wars that were waged for human freedom, like our own for independence, and, again, in order to defend the Union—these wars must have been necessary and right.'

"But even if we grant that certain wars like these have better reason for being waged than other wars, war itself as a method of settling disputes is never the Christian way of doing it. In other words, in any war that the world ever saw, one nation or another, one side or another, was to blame for resorting to war. It is easy to see that a nation or a person unjustly assailing another is more to blame than the one assaulted and under certain well known and undisputed conditions a nation or an individual might be justified in protecting self against assault, even as we would be justified in resisting the murderous attack of an insane man or a mad dog if we or

our dear ones were in danger from their attacks.

"But it is doubtful if the Christian nations have ever done all in their power to avoid war, even war of the kind that might be called a war of self defense. The more Christian the nations become the less and less even outward excuse for war can be found. England was too far advanced along the line of Christian knowledge and training to provoke the war with her colonies. It was an inexcusable war from her standpoint. England today has no righteous excuse worth naming for carrying on the war in South Africa. It is a monstrous proposition to advance that in this age of the world, with all England's Christian knowledge and training by the Prince of Peace, there was a necessity to precipitate war in order to settle the comparatively unimportant differences that existed between her and the Dutch republics. Granting that the injustice complained of was all it has been claimed, still it could not by any possibility justify war in the sight of God or men. Can we imagine Christ exhorting his disciples to wage war for such a cause? It is easier for us to imagine him saying again as he said when on earth, 'Turn the other cheek.' It would seem that Christ's teaching meant anything, even loss of life, rather than a resort to force, to brute violence, in order to gain our ends.

"War has changed the history of the world more than all its inventions or its arts. It has kept the world back in barbarism and educated it in cruelty. It has wiped out whole peoples living in a chosen life of peace. It has carried wrong and sin and shame and loss into countless homes and hearts. It is a thing abhorred of God and directly contrary to the teachings of his Son, the Prince of Peace. To speak and sing and act in its behalf is to keep alive a spirit that ought to be no more a part of the civilized life of humanity. God speed the day when the battleship shall rust at the wharf, and the big guns shall be silent so long that the birds shall build their nests in them; when the vast armies that stand as a drain to a country's real need shall be sent home to till the fields and fill the shops of useful industry; when the fabulous sums now spent by the world to equip and maintain its navies and armies shall be used in producing food and clothing and the things that humanity needs for its comfort and progress; when the whole earth shall be filled not with the 'glory of war,' for the 'glory of war' is the glory of the lowest pit, but with the glory of the Lord, who came into this world to teach men that they were brethren and ought to live together in love."

There was a good deal of discussion over this talk of the president's, and the college was divided in its sentiments. But there was a growing number of students who began to look at the subject as the president did. Among those was Edward. There was something in his heart and mind that re-

sponded with real feeling to the president's presentation.

Willis had begun to fall back into his old ways again. There was no excuse for him. But Edward bore with everything up to a certain point with almost Christian patience. Willis had not begun his former card playing in the room, but Edward soon learned that he was meeting almost every night either with one of the boys in the upper hall or at the old society rooms down town. He did not seem to be actually drunk when he came in very late from these occasions, but Edward knew he had been drinking, and the first time he noticed it he spoke to him about it.

"You remember, Willis, what you agreed to do if I came back? You promised to let the stuff alone."

"Well, haven't I?" asked Willis, with some indignation.

"No, you know you've been drinking lately."

"Nothing but a little beer," replied Willis doggedly.

"You've been drinking," repeated Edward slowly. "And you know one condition of my coming back was that you let every kind of drink alone."

Willis went over to the window and began to whistle. Edward boiled up suddenly, as he did once in a great while.

"If you break your word with me again, you know what I shall do," he exclaimed, and his usually quiet, almost stolid, face fairly blazed with passion.

"All right," said Willis briefly, not turning around. Then after a moment of silence he faced Edward with a queer look.

I may not stay in college another year. I've got a plan for the future that may mean leaving here for good. So I won't bother you very much longer."

And then, to his great surprise, Willis sat down near his table and said:

"Ned, old boy, I have made a big fool of myself, but I'm going to turn over a new leaf, and I don't want you to go back on me. You won't, will you?"

"You've turned over so many new leaves that I don't have much faith in you."

"I don't blame you, Ned. But honest ginger, I mean it this time. Want to see what I can do? Just watch me for the rest of the term."

Edward made no answer, and Willis opened his books and began to study.

It was after this scene that Edward received a great surprise in the shape of a remarkable letter from Mrs. Preston.

Willis had been even better than his word. He had cut entirely loose from his fast friends, had stopped going out nights, and to the real astonishment of Edward he had applied himself with zeal to his studies. Not a man in all Hope could have excelled Willis at that time for real, downright, hard, faithful study. He was agreeable, too, so much so that Edward began to have a pleasure in anticipating the intervals between study and recreation, periods when he could talk with Willis and especially hear him describe events in his short army experience. Willis was a good talker, and when he chose to do so he knew how to make himself very agreeable. The girls, with most of whom Willis was a great favorite, always spoke of his manners as fascinating, and he seemed to be especially gifted in this direction during that short time immediately following his last talk with Edward and his promise of reformation.

Edward opened Mrs. Preston's letter to him, expecting a line or two of

thanks for his continued influence over Willis. He had received a long and very gratefully worded letter at the time he went back to room with Willis and one or two short letters since that time.

But he had read only a short distance when he was startled by some news that upset him completely:

I feel that it is only right to tell you something of Willis' future plans, even if he has not confided everything to you. And I am quite sure he will forgive me if I speak a word in his behalf.

It may be no secret to you that Willis has always thought a great deal of your sister Freddie. Before he sailed for the Philippines he confessed to me that he loved her and hoped some day to marry her. When he was at home, after the loss of his arm, I found this feeling had undergone no change, unless to become even more emphatic. You know he carried that little volume of poems with him through all the fighting around Manila. There is no question that his feeling for your sister is more than a fancy. It is a real, deep, honorable feeling that I am sure has helped to keep him from much that is evil.

Now what I am about to say may take you by surprise; but for the sake of Willis I pray that you will not dismiss it as unworthy of your thought.

Willis is determined to leave college this summer and enter a business to which his uncle in New York has invited him. It is really a very good position for a young man, with an assured salary and a prospect of promotion. Willis is competent to do the work required. My brother wants him to become a member of the firm eventually.

This is what I hesitate to tell you, but it is what I want you to consider calmly. Willis wants your sister to leave college, to marry him and go to New York to live. Foolish as this sounds at first, as I have already told him, there is something to be said for it. In the first place, Willis is older than the average college student, and so is your sister. The loss of the college course is a serious thing to consider, but other young people have occasionally done this, and they have had happy, useful homes. Of course there is the matter of your sister's feeling. I know nothing about her thought of Willis. Probably you do. My only thought of the matter is that if she does care enough for my son to become his wife and leave her college course you will not dissuade her from it. Somehow I feel as if Willis' future depended on the wife he has. If he should be disappointed here, there is no telling—

There was a step outside, the door opened, and Willis entered.

"Hello, old man! What are you reading?" he asked as he noted Edward



"Hello, old man, what are you reading?" standing by the window with the letter in his hand.

"A letter from your mother. Want to hear it?" asked Edward grimly.

"Yes, go ahead," replied Willis, carelessly sitting down at his own table and putting his feet up on it, as his custom was.

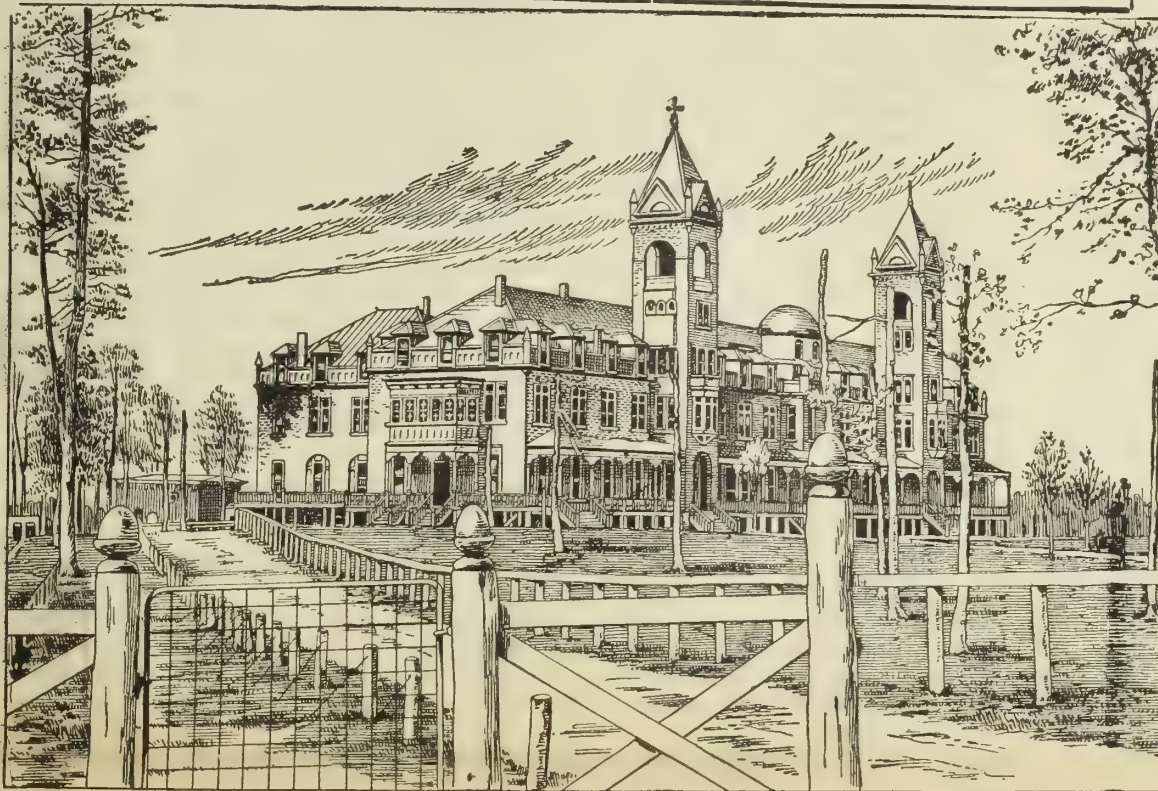
(To be continued.)

If we could get to heaven without outside help, there would be no living with us here, not to say hereafter.

Not to be tempted may be a temptation—a temptation to see whether we will give up watchfulness and prayer



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**Rev. JAMES CANNON, Jr., Principal,**

BLACKSTONE, VA.



## THE PRESIDING ELDERSHIP.

(Continued from 1st page.)

up in the evening, and no report was given in the Daily Advocate. The speech of Bro. Reed was reproduced by him and published in the Danville Methodist, and is copied from that paper. The discussion was continued in the morning, and Bro. Lipscomb made a speech, which is also given below:

SPEECH OF REV. JAMES C. REED.

I am a presiding elder and the son of a presiding elder. My father was a presiding elder for twenty years, but not continuously, and died believing that a limit should be put upon this office.

I have had some experience in this office and desire to present my reasons for favoring the limiting of the term of a presiding elder. These reasons are:

I. That continuance in the office of presiding elders *does not give ability and increased fitness* for that office, but *tends, more and more, to disqualify and unfit for the proper performance of the duties of that office.* If one has not the qualification and fitness when appointed, he will never get it by continuance in office. You have known examples where each year gave evidence of increased unfitness.

(1) The claim is often put forth that it takes a man four years "to get the hang of things" in the presiding eldership before he can do his best work. There is no foundation for such a claim. The facts do not bear out the statement. Presiding elders do their best work, make their best appointments, the first term. Any man who has been a member of a Conference from ten to twenty years and is yet so ignorant of the work and the men that it will take him four years to get the hang of things in the presiding eldership office is not fitted for the itinerant ministry.

(2) The same rule does not apply when dealing with men in the itinerant ministry as in dealing with merchandise. Continuance in the same business may and will give facility in merchandise, but not in the office of presiding elder. The reasons are plain; they grow out of the very human nature with which God has endowed every man.

(3) Presiding elders are men of like infirmities with other men. They deal with men of like infirmities. In dealing with men—with the preachers on their districts—they are compelled to form judgments, and have preferences and prejudices growing out of the judgments formed. These necessarily influence them. I am not charging them with wrong in forming these judgments and being influenced by them. This is human. It cannot be otherwise. Each year these judgments, preferences and prejudices for or against men, either correct or not, grow. They become stronger and stronger. They influence the best of men.

The presiding elders have necessarily been brought under obligation to the preachers. Some men are more congenial than others. Some are more hospitable and ready to accommodate than others. Some are so situated as to be able to render greater kindness and service than others. As is natu-

ral, strong friendships are formed, and every man desires to do all he can for his friends. And thus the longer a man remains in the office the more his hands are tied by the obligations under which he has been brought. He must be more or less than a man not to feel and be influenced by these things. His predilections and desire to help certain men will be great. Change from one district to another does not mend matters. The appointments of the same men are to be dealt with all the time. The same problems, preferences and prejudices will arise. What is the result? The longer a man stays in the office the stronger will be the desire and inclination to take care of certain men—to look after his special friends. This is natural; it cannot be helped.

But what becomes of the great and only question which should be asked by Bishops, presiding elders and preachers, *What is best for the Church?* Not where I would like to go, but where I ought to go. To please a man by his appointment, when he is not suited to the place, is to damage both the man and the Church. *When you do the best thing for the Church, you always do the best thing for the man.*

And so I think that it is clear that continuance in the office of presiding elder does not give increased fitness and qualification, but tends more and more to disqualify and unfit him for the difficult, delicate and responsible duties of that office. It cannot be otherwise. It would be to reverse the very nature which God has given us.

II. The continuance of the same men in this office is a *reflection upon the ability and fitness* of other members of the Conference to fill this office. It implies *distrust* of the other members of the Conference. It is to say, and to keep on saying, that there are only 9, 10, 12 or 20 members of the Conference, as the case may be, who have any fitness and can be trusted in this office. It discounts the qualification of others to fill this office. Such a state of affairs is a *reproach and stigma* on any Conference. It is branding them as incapable of doing this work. Such a stigma and reproach is galling. It creates widespread dissatisfaction. This dissatisfaction is not the result of the disappointment of a few men who may be ambitious to fill this office, but grows out of the fact that it manifests *distrust* of the others, and proclaims them unfit for this office. If there ever was a day when but few men were capable of performing the duties of this office that day has passed.

III. The continuance of the same men in this office *becomes a reflection upon, a reproach to, the men themselves who continue in the office.* How often, as an Annual Conference session is approaching, or when the preachers have come together, do you hear questions like this: "Do you think Bro. So and So will be continued in the presiding eldership? His term is out this year." And the answer comes: "Oh, yes, of course; what would you do with him if you take him out? *He is not fit for anything else.*" And I hold that a man who has remained in the office of presiding elder until he is unfit for anything else is *not fit for that office.* He has lost his grip and power. Now

any law that allows a man in the itinerant ministry to remain in an office until he becomes in the eyes of the preachers and the Bishops and laymen unfit for other work should be changed *for the men's sake who are in the office.* It will be a kindness to them; it will increase their usefulness. Have not Bishops when urged by preachers and laymen to put new men in the presiding eldership said frankly, "I can use the men you want put in most anywhere, but what am I to do with these men if I take them out of the presiding eldership?" The implication is clear that the Bishop did not know what to do with these *perpetual elders.*

The reason of the Bishop's trouble and perplexity is plain. These brethren have been honored and useful men. The Bishop does not like to offend them by sending them to a circuit; they are not in demand on the stations, and so "men may come and men may go, but these stay in forever." So I say that continuance in this office becomes a reflection and a reproach upon the men themselves. It brands them as inefficient anywhere else. Therefore for these men's sake there should be a limit put upon the office.

NOTE.—Just at this point the time limit, fifteen minutes, was reached, and the speech came to a close. But had I been permitted to go on I would have said:

IV. The continuance of the same men in this office *prevents our Bishops from doing their best work for the Church in the appointment of preachers.* It gives the Bishop a one-sided and unfair, and often unjust, view of the Conference and the preachers over whom he presides. The Bishop looks to the presiding elders for light, and depends largely upon them for guidance. He does the best he can with the light he has, and the presiding elders give advice and light according to their judgment. I do not charge them with wilful wrong-doing. They try hard to do for the best, but their sight is not the clearest and the best. They have looked at matters so long from one standpoint that the judgments, preferences and prejudices formed through long years of continuance in this office have grown stronger and stronger, until they are unable to get and give the clearest and best view of the whole situation. This is natural; they cannot help it. *But it is so, and the Bishop has to be guided by these men under these conditions.*

It is true the Bishop may invite the preachers to confer with him and give him all needed information; he may be *very patient* and spend much time in doing this, or he may be *very impatient* and say in act, if not in word, "Say what you have to say quickly and be gone." But, after all, he generally does just what the elders tell him to do. No man stands a chance against them.

Now, the consequence of this state of affairs is that mistakes are made by the Bishop which ought not to be made, but which will ever be made under like conditions. *To illustrate:* A Bishop comes to a Conference to preside. Questions have arisen in that Conference with regard to certain measures and men; questions of Church government have been discussed and are un-

der discussion still. Some men hastily take one side; other men as hastily take the other side. The Conference is, in a sense, divided—divided their opinions and views of the matter under discussion—divided, let us say on this very question under discussion. Some men are so constituted that if others do not think as they think they believe them to be *wrong*, and all are inclined to lean with *more favor* upon those who think as they do.

Now let all the presiding elders of Conference be of one way of thinking on the questions upon which the Conference itself is divided in its opinions and views, and what kind of view will the Bishop get of the matter who do not think as the presiding elders think? If they should attribute those who differ from them a self-purpose to push them out that themselves may get in—saying, as once heard it said, "The outs are trying to get in and the ins are trying to keep in"—instead of giving those who differ from them credit for sincerity and honesty in seeking the best interest of the Church, would it be possible under such circumstances for the Bishop to get the best view, the best and broadest view?

Will not the Bishop be liable to lean upon some men "as Israelites leaned in whom there is no guile," as the verse "angels of light," and others as firebrands, disturbers of the peace of Zion who ought to be put down, squelched, transferred and scattered, it may be, to the four corners of the earth for the peace of the Church? When the men, instead of being firebrands and disturbers of the peace, are as "cool cucumbers" and as "harmless doves," though they may not always "as wise as serpents," and "seek for the good of the Church, as they see as honestly as the others. Is it possible for the Bishop under these circumstances, I repeat, to get the correct view—the best and broadest view—the best appointments?

I do not charge wrong intent, wilful misrepresentation, but I do say that it is in accordance with the natural trend of affairs for the Bishop to get a more favorable view of men who agree with the presiding elders than those who do not agree. The shorter the term the clearer the view. Our Bishops have the right to the clearest and most unbiased view of the men and work, but continuance of the same men in the office of presiding elder prevents him from getting it. And will always be so as long as the present custom is followed.

V. But, it may be asked, *are not preachers appointed to the same kind of work continuously—to circuits and stations?* Do not editors, college presidents and professors, book agents, etc., continue year after year in the same office? Yes; *but the cases are parallel. None of these deal with appointment of preachers.* None of these handle men as presiding elders handle them, where their highest and dearest interests are involved. *Does not the Bishop continue in office and does he not have this interest in his hands continuously?* Yea, verily. But this, like the other, is not a pa-



case, and the argument does not hold. The Bishop does not preside over one Conference continuously 4, 2, 16, 20 years, in succession, and have the appointments of the same preachers in his hands every year. If this were so the argument would hold, and would hold with a vengeance, for it could prove the same thing with regard to Bishops that it does with regard to presiding elders, for Bishops are men of like passions and infirmities with other men. Therefore the Bishops rarely ever preside over an Annual Conference more than two years in succession.

VI. This is a constitutional trouble, and needs a constitutional remedy. The continuous presiding eldership is an anomaly in the itinerancy. The preachers itinerate, the Bishops itinerate, but the presiding eldership, as administered amongst us, has become a settled pastorate. The itinerant blood clogged just at this point. It has formed an abscess and become a running sore. This obstruction to the freest and freest flow of the itinerant blood must be removed if you desire health in our ecclesiastical body.

#### SPEECH OF REV. R. F. LIPSCOMB.

I do not wish to detain the Conference with any extended remarks, but as one of the authors of that memorial sent up from the Virginia Conference on this subject, I feel I ought to say a few words. I wish it understood that no attack upon the presiding elders is rather made, we think, to increase the efficiency of the office. We believe that men who change from the pastorate to the presiding eldership, and then back to the pastorate, are more efficient men than they would be presiding elders remaining in the office indefinitely. This is in some sections of our Church by no means a theory, but an urgent condition. Such things happen as that. There are a certain set of men who get into the presiding eldership and stay there indefinitely ten, fifteen or twenty years, or even longer, and by reason of that fact become, as many of us think, in a measure disqualified for the discharge of the duties of that office. We think this action now contemplated is for the relief of the Bishops. A Bishop comes to a certain Conference and finds a certain set of men who are presiding elders, and who have been such for fifteen or twenty years, and it requires a good deal of moral courage on the part of the Bishops to put those men out. Bishops are men, as the rest of us. They need all the support they can get, and I think this action, if taken, so far from hampering the Bishops, will free their hands and let them follow their best judgment. If there be a special reason, the Bishop may continue them. Further, we think that his present arrangement, in its practical operation, is unjust to the rank and file of the Conference. The presiding elders stay in so long they get a certain set of men, who are their protégés, as it were, men who follow them around from district to district, wherever they go. Without any intentional injustice, these elders get to look upon a certain set of men as the men to put out, and the men who are not in favor of these presiding elders are placed

at a great disadvantage. We think, therefore, both to free the hands of the Bishops and improve the quality of the presiding elders themselves, and also to protect the rights of the rank and file of the Conference, this change ought to be made. There may be brethren here who think four years is too short; they would like to have an absolute limit of eight years. If that be true, I say to them to vote down this minority report, and then, when you get the majority report, which is a limitation of four years with a proviso, then, if you want eight years, you can introduce that as an amendment to the majority report.



#### PERSONAL AND OTHERWISE.

Religion is a personal matter. It is right and our bounden duty to be concerned about the state of the Church and of the country. Personal religion requires this of us; but we should not suffer our concern for the public welfare to sour our temper and eat out all our individual piety. "Every man must give an account of himself unto God." "Every tub stands on its own bottom." "Every man should paddle his own canoe."

These maxims are in special demand in the Southern Methodist Church just at this time. The Church did not, could not, save me; it cannot destroy me. Paul complimented the Philippians upon the independence and individual steadfastness in the absence of the spiritual father: "Wherefore, my beloved brethren, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you to will and to do of His good pleasure." These people, thrown upon their own resources by the enforced absence of the great founder of their church, had not slackened in the divine service, but had increased in fidelity and diligence.

The priestly idea is a bad one. Ministers of the Gospel are not priests. They have influence for good and for evil; but the souls of men are not in their hands. The intercession of priests is not absolutely essential to the salvation of the people. Every man has a right in *appropria persona* to come boldly to a throne of grace, seeking the supply of his needs. His preacher may be good, and the preacher may be bad; conversely, the preacher may be bad, and yet the member be good all the same.

Southern Methodists are engaged in building a large and handsome church in Morristown. They have torn down their old barns and are building greater. Bro. J. A. Baylor, the pastor, is taking a lively interest in the new building. He is a young man, but is taking rank. He is a philosopher of wonderful mental resources; he seems to be at home on any subject which he tackles.

The Rev. John H. Parrott, now on the circuit, has been much wrought up over the Publishing House affair, and has spoken with great boldness. I have been looking to see him lose his scalp; for, while the other side are silent, they are terribly fierce. I have feared that Parrott would leave us, but I think

that he clearly sees that there is no place for him to go to. He is like the countryman who went to the animal show; approaching the lion's cage, and the lion growling, he backed on the elephant; turning, he exclaimed: "What, an animal creature with two tails!" With all her faults—yea, with all her sins—the M. E. Church, South, is about as good as any of the Churches.

The Rev. John H. Parrott is a true man. Honesty was born and bred in him. He is an incisive thinker, and he is at home among words—indeed, he is a kind of automobile dictionary. He has been too funny for Bishop timber, and has, therefore, escaped the great calamity of the Bishopric, after which many have honed, and not in vain.

Since I wrote you we have had some fattening showers, reviving the hopes of the farmers and gardeners. We are eating roasting ears and tomatoes out of our own patch.

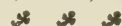
Tennessee is a considerable tobacco country. The receipts for tobacco in Clarksville for November and December, 1901, and February and March, 1902, were 6,264 hogsheads. That embraces only the tobacco raised in that immediate section.

Just think of the chicken industry of the United States! The chicken crop of North Carolina brings more money than the cotton crop. The hen laid eggs enough last year in the United States to more than pay off the receipts of the postal revenue, or to have paid the entire expenses of the War Department. If you should drop on to the United States navy all the eggs she laid in the country in 1901, it would sink the entire navy, with many eggs to spare. There are hens and roosters enough in the United States to set one every four feet along every railroad track in the United States. There are 284,000,000 chickens in the United States, and 191,000 miles of railroad. In 1901 our chickens laid ten billions of eggs—that is, three and three-fourths chickens and 142 eggs to every man, woman and child in the nation. All the eggs laid in the country last year would weigh 655,000 tons, or about four times the tonnage of the United States navy. If all the eggs now in the United States were one egg, it would be 150 miles long and as large otherwise in proportion. If all the hens were one hen, she would make a nice thanksgiving dish weighing one million tons. For some of these figures I am indebted to that excellent agricultural paper, "The Tennessee Farmer."

What a great little man that man J. Pierpont Morgan is! Years ago he conceived the idea that to resuscitate the bankrupt railways of the country, the true policy was to squeeze some of the water out of the stock; he squeezed and out went the water and up went the stock. That was wise—that was splendid financeering. Now, in order to enrich that great steel corporation, he deluges the stock with *aqua pura*. Where is the consistency? You have heard of the white man who to the Indian blew hot and cold; this man blows dry and wet. Do you charge Morgan with inconsistency? Don't do

it. He's not guilty of it. He is consistent with himself. All men are consistent with themselves. They can't be otherwise. Squeezing out water at one time and pouring in water at another, may seem to be inconsistent—but only seems. Referred to the motive of each policy the two things are absolutely consistent. The squeezing and pouring both had the same object in view—to enrich J. Pierpont Morgan. They say that Roosevelt is now a lion in Morgan's way. So be it. May God grant it may be so, even if Morgan should for revenge decapitate the President—that is to say, prevent his renomination. R. N. PRICE.

Morristown, Tenn., July 5, 1902.



#### CHAUTAUQUA LETTER.

Chautauqua, N. Y., June, 1902.

If prospective visitors to Chautauqua could now witness the beauties of this famous region, probably many assembly vacation plans would be enlarged in future to include the delightful months of May and June. The bright sunshine, cloudless skies, shady groves, pure atmosphere, singing birds, green foliage, and the blue, dancing waves of the lake combine in this high altitude to produce that gentle exhilaration wherein one is necessarily unreasonably happy. The violets and anemones are strewn from Palestine Park to the college, and from the college to the ravine; long-stalked, purple blossoms nod pleasantly as you pass, and everywhere is the yellow gleam of the dandelion. The birds give grand concerts regularly every morning in the wooded amphitheatres. They are all present and audible, from the shrill twitter of the sparrow to that unknown, mysterious soloist whose note is like the tuning of a great harp. To hear them at their best one must sit on Mt. Hermon at dusk, when they gather among the tall trees on the point. One is inclined to call it a vast improvement on the "Siegfried" forest music.

All day long, from dawn to dusk, the sound of the saw and hammer is heard in the wooded assembly town, fashioning order and symmetry from confusion. Along the lake front Aladdin's palace (on a smaller scale) has been reproduced in more than one place, while further away from the water's edge numerous dwellings, some modest, many more pretentious, are lending an added beauty to the groves. Twenty-one new cottages is the unprecedented record of Chautauqua for the new season, while additions and improvements on every hand are under way. Work is being rapidly pushed on the new Girls' Club building (costing upward of \$5,000), as well as on the new Gymnasium building, the art studio in the grove, and new piano and violin practice cottages.

The Hall of the Christ is now finished up to the roof, and will soon be under cover. Uncompleted as it is, a sort of sanctity broods over it, and seems to claim it for its own. One most impressive feature is the great arch, which rises in a majestic curve over the spot where the image of the Christ is to stand. Environed by scenes of peace and contentment, it will

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON III, THIRD QUARTER, INTERNATIONAL SERIES, JULY 20.

Text of the Lesson, Ex. xx, 12-17.  
Memory Verses, 12-17—Golden Text,  
Matt. xix, 19—Commentary Prepared  
by Rev. D. W. Stearns.

[Copyright, 1902, by American Press Association.]

12. Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

The Ten Commandments, or ten words, as they are sometimes called, are summed up by our Lord in Mark xii, 29-31, in these words: "Hear, O Israel; the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, and the second is like-namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." He thus quoted from Deut. vi, 4, 5, and Lev. xix, 18, for He honored the whole of the law, the prophets and the psalms (Luke xxiv, 27, 44), never in any way discounting the least portion. How very unlike Him in this respect are some wise people of our day who profess to be His followers! See in connection with this fifth commandment Prov. i, 8, and note that in Eph. vi, 2, it is called the first commandment with promise. The promise had doubtless a special reference to Israel.

13. Thou shalt not kill.

In our Lord's commentary on this in Matt. v, 21, 22, He teaches that anger lies at the root of murder, and in I John iii, 15, it is written, "Whosoever hateth his brother is a murderer," referring back to the story of Cain and Abel. In the same connection it is written that Cain was of the wicked one, and in John viii, 44, our Lord said that he was a murderer from the beginning, a liar and the father of it. Not only are we forbidden to hate any one, but we are forbidden to speak evil of any one (Jas. iv, 11; Eph. iv, 31; I Pet. ii, 1). In Zech. vii, 10; viii, 17, we are forbidden even to imagine evil in our hearts against a brother or a neighbor.

14. Thou shalt not commit adultery.

That this sin may be committed by a look as well as by an act our Lord taught in Matt. v, 27-32, where He also gives fuller instruction concerning it. That love will conquer it is seen in Rom. xlii, 10—"Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." God counted Israel guilty of this sin when they worshiped idols, the works of men's hands (Jer. iii, 9), and by the Spirit through James He tells us that if we are in friendship with the world we are in His sight guilty of this sin (Jas. iv, 4). It seems to some moral people impossible that anything so vile as this sin could ever touch or come near them, but let them see it as God does and honestly ask as in His sight, Am I in any way conformed to this present evil world, am I in love with the world which is lying in the wicked one? (Rom. xii, 1, 2; I John ii, 15-17; v, 19, R. V.).

15. Thou shalt not steal.

Many who would scorn to take what does not belong to them, as between man and man, might have to plead guilty when searched by the question, "Will a man rob God?" Yet God had to say to Israel, "Ye have robbed Me in tithes and offerings" (Mal. iii, 8). Inasmuch as our relation to God is the first question and the matter of the ut-

most importance, let the believer ask himself, Am I robbing God of any portion of my being or my time or my money? He claims our body as His property (Rom. xii, 1, 2; I Cor. vi, 19, 20), and at least a seventh of our time and a tenth of our income.

16. Thou shalt not bear false witness against thy neighbor.

There are tongues that devise mischief, that love evil more than good and lying rather than righteousness, but such do not belong in the holy city (Ps. iii, 2, 3; Rev. xxi, 15). "He that worketh deceit shall not dwell within My house; he that telleth lies shall not tarry in My sight" (Ps. ci, 7). False witnesses were among the grievous things which our Lord suffered for our sakes, even as it is written, "False witnesses are risen up against Me and such as breathe out cruelty," and again, "False witnesses did rise up; they laid to My charge things that I knew not" (Ps. xxvii, 12; xxxv, 11).

17. Thou shalt not covet.

We might infer from Rom. vii, 7, in connection with Phil. iii, 6, that Paul fancied that he had kept the law pretty thoroughly except on this one point, but he learned, as James also did, that to keep the whole law and offend in only one point makes one guilty of all, and in our flesh dwelleth no good thing (Jas. ii, 10; Rom. vii, 18). "Guilty" is the word for every one (Rom. iii, 19, 20). Some one has well said: "To do what the law requires I must have life, and to be what the law requires I must have righteousness, but by nature I have neither and am therefore cursed. When I receive Christ, He becomes my life and righteousness and will fulfill the law in me." The people found that they could not keep this holy and perfect law, for in a few days they found themselves calling on Aaron to make them an idol and dancing around a golden calf. Then Moses before their eyes broke the two tables which God had given him, thus powerfully testifying to what they were actually doing. Then the Lord told His servant Moses to make two tables like the first and bring them up to Him in the mount, and He would write the same words on them, but Moses was also commanded to make an ark and put the tables of stone in it and cover them up and let them be there (Deut. ix and x).

### EPWORTH LEAGUE.

Topic For the Week Beginning July 20, "Evangelizing the World in This Generation"—Isa. lxi, 1-4; John xvii, 6-8, 18-20.  
Read Matt. vii.

What are the views of the leaders of the church upon the possibility of evangelizing the world in this generation? It depends largely upon their point of view.

Some think the gospel is to be preached among all nations not with the expectation that any great numbers will be converted, but that it shall be a witness against them. This is in the spirit of denunciation and with the idea of their destruction rather than their salvation.

Others are sanguine that all that is needed is sufficient numbers of missionaries and money, and the great bulk of heathenism can be reached and converted to Jesus Christ.

Still others see the gospel penetrating slowly but surely the mass of the heathen peoples, winning some converts, gradually breaking down prejudices and opposition and little by little lifting those it touches into new life of spirit and into a different grade of social civilization. The advances of Japan since Commodore Perry entered Yokohama

harbor in 1854 point eloquently to the power of the gospel to renovate an antique and effete civilization if the people have the virility for recovery and renovation. The case of Hawaii shows by sad contrast the impossibility of rescuing a race when it has once lost its vitality by vice, even though multitudes of its members may be individually Christianized. The romance of the lifting of Uganda shows how an intelligent and strong nation of barbarians can be evangelized and turned into new courses in a brief period if only the heroic endurance of witnesses for the truth can be secured at the first. No age has shown more steadfast adhesion to Jesus Christ under fiercest and deadliest persecutions than has the last half of the past century. No land has seen martyr blood more freely shed than this region of central Africa, which but a few years since was unheard of by the Christian church. Stanley found it. The chief asked for teachers of the Bible. They went. The people listened, believed and turned to God in great numbers. Opposers entered and poisoned the minds of some. Persecutions arose, and hundreds were slain, preferring death to forsaking their Saviour. Again the tide turned. This time it sets with a strong flood toward liberty of worship and purity of faith, and Uganda is enrolled among the lands which are Christianized.

The story of Fiji and Tonga and the other south sea islands ought not to be forgotten. But a brief time ago they were cannibal islands. Now there is no place on earth more peaceable and morally elevated and religious.

How India is awakening! Long years have been spent in preparatory work. This needs to be constantly kept in mind in calculating results. Now the harvest is more abundant than the workers can properly care for. Thousands are asking for baptism whom we have no teachers for and so dare not receive as yet.

The great need is an awakening of the church in the home field to supply more abundantly the means for schools, hospitals and preaching places and support for the needed workers.

#### Dig Your Well Deeper.

A dry time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes, they can be relied on as never before. It is a very dry time just now in the religious world, and it is a good time for us all to dig our wells deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now, and there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The drier it gets around you the deeper you need to dig.—Christian Witness.

#### Life an Easy Lesson.

These hurrying days, these busy times of ours, are wasted when they take our hearts away from patient gentleness and give us fame for love and gold for kisses. Some day when our hungry souls will seek for bread our selfish god will give us a stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child may read. You can

not find its solution in the ponderous tomes of the old fathers, the philosophers, the theorists. It is not on your bookshelves, but in the warmest corner of the most unlettered heart it glows! Letters that the blindest may read, sweet, plain, simple, easy, loving lesson. And when you have learned I brother of mine, the world will be better and happier.—R. J. Burdette.

#### A Worthless Life.

Hers was merely one of a million lives in which man can find no fault and God no fruit.—"The Velvet Glove," by Henry Seton Merriman.

#### Little Things.

If you would advance in true holiness, you must aim steadily at perfection in little things.—Abbe Guilloire.

#### In His Own Power.

Circumstances are beyond the control of man, but his conduct is in his own power.—Disraeli.

### RELIGIOUS THOUGHT.

Gems Gleaned From the Teaching of All Denominations.

Apart from Christ we can do nothing.—Rev. Dr. Cadman, Congregationalist, Brooklyn.

#### Tempted Because Underpaid.

Many a man has yielded to temptation because he was underpaid.—Rev. A. C. Bane, Methodist, San Francisco.

#### Our Attitude Toward Life.

It is certain that the good of life here and now depends upon our attitude toward it.—Rev. Dr. David Utter, Unitarian, Denver.

#### A Beautiful Word.

Religion is obedience. It is a beautiful and precious word and means all that says.—Rev. Alonzo Monk, Methodist, Atlanta, Ga.

#### Regeneration Necessary.

Regeneration is necessary if we are to escape the corruption and pollution that are in the world.—Rev. Martin E. Bird, Congregationalist, St. Louis.

#### Patriotism a Moral Force.

Patriotism should be a moral force teaching us never to act so our country may be ashamed of us.—Rev. Dr. Forrest E. Dager, Episcopalian, Philadelphia.

#### Magnetism of the Cross.

The magnetism of the cross is stronger today than ever before. Christ of the cross draws us because of our need.—Rev. Dr. H. G. Henderson, Methodist, St. Louis.

#### Principle, Not Sentiment.

Religion is a principle and not a sentiment. It is something to take possession of the man and actuate his whole life.—Rev. Dr. Broughton, Baptist, Atlanta, Ga.

#### The One Safe Course.

A man only involves himself more and more in evil when he starts out on a wrong course. There is but one safe course. It is that of the strictest honesty.—Rev. J. L. Davis, Congregationalist, Akron, O.

#### Pitted Against Each Other.

Good and evil are pitted against each other. The fight has really just begun and the struggle will be a long one. But it is in the nature of things that the moral idea will prevail.—Dr. Felix Adler, Ethical Culture, New York.

#### The Best Society.

Society should be regarded as an implement for strengthening and spreading religion, philanthropy, learning and good morals. This is indeed the true society. It is the best society.—Rev. Dr. Henry C. McCook, Presbyterian, Philadelphia.

#### Religion Is Life.

Religion is not a thing the world can



to without. Some good people seem to consider it a sort of veneer, very nice, but not necessary; admirable in the wardrobe, but entirely unnecessary. This is all wrong. Religion is bread; it is life, for it is the staff of life.—Rev. Frank G. Tyrrell, Christian, St. Louis.

#### Drawing and Holding Men.

The greatest genius that ever lived would fail to hold men to the church by schemes and inventions, but the great heart of God, beating in a congregation of saved men and women and in a pulpit on fire with the enthusiasm of the passion for men, will draw them and hold them.—Rev. Dr. John E. White, Baptist, Atlanta, Ga.

#### New Basis of Reform.

The belief of our age is in the solidarity of our race and its power to become the exhibit of the life of God. In this we find a new basis for reform, for it convicts of sin all of those who are in any way failing honorably and justly to use their powers to benefit the social body of which they are a part.—Rev. William M. Backus, Chicago.

#### The Chief Concern.

In the days to come our children and grandchildren will not ask what confessions of faith their fathers wrote or what were the forms under which they worshiped and did their work, but they will be most concerned with the kind of spiritual life that was developed under our beliefs and practices.—Rev. Dr. Edward B. Pollard, Baptist, Washington.

#### Not an Unnatural Life.

A Christian life is not an unnatural life. It is life as God wants it to be. It is life from God, in God and for God. It is the fulfillment of what eternal love has decreed for us. Sin has dwarfed this life and shamed it and sent evil spirits to crawl across it and the forked hoofs of devils to sink down through it.—Rev. Dr. W. J. McKittrick, Presbyterian, St. Louis.

#### Responsive Sympathy.

The most sensitive soul ever in the world was the Christ. The more like him we become the more burdens we bear. The more tightly the strings of an instrument are drawn the more vibrant it is to the touch of the musician. The tender the soul in its devotion to the Lord the easier the burdens reach us, the more ready our responsive sympathy.—Rev. Alonzo Monk, Methodist, Atlanta, Ga.

#### Duty and Pleasure.

A true Christian, finding his way to glory through the sad and hard as well as the joyous experiences of life, always under the conviction that God and the angels will come with assistance at his call, presents an ideal of work well done, of sorrows bravely borne and of a heart at peace because duty and pleasure are two words for the same thing.—Rev. George H. Hepworth, Congregationalist, New York.

#### The Mission of Art.

With the most ardent devotee of fashion I plead for the beautiful. Art is the hope of the toiling multitude, as it is the joy of the cultivated. It is the highway that leads to God. But art is not fashion, and art rests on simplicity and never violates the principle of fitness. Every bonnet as well as every cathedral must have a background of morality by which its artistic quality must be tested.—Rev. Jenkin Lloyd Jones, Episcopalian, Chicago.

Regeneration is a new heart towards God.

It will never do to eat the fruit we know to be forbidden and then ask to be delivered from its ill effects.

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The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.  
East Halifax, Concord, May 24th, 25th.  
South Boston, May 25th, at night.  
Boydton, May 28th, at night.  
Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.  
Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.  
South Pittsylvania, St. Johns, June 5th, 11 A. M.  
Danville Circuit, Rock Spring, June 7th, 8th.  
Charlotte, Lebanon, June 15th, 16th.  
Prince Edward, Mt. Pleasant, June 21st, 22d.  
District Conference, Clarksville, June 24th-26th.  
Henry, Pleasant Grove, June 28th, 29th.  
Martinsville, June 29th, at night.  
Main Street, July 2d, at night.  
Chatham, Siloam, July 5th, 6th.  
Patrick, Providence, July 12th, 13th.  
Rocky Mount, July 17th, at night.  
Franklin, Red Valley, July 19th, 20th.  
E. Franklin, Epworth, July 21st, 22d.  
Calvary, July 23d, at night.  
West Franklin, Rock Spring, July 26th, 27th.  
J. C. REED,  
Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.  
Ettrick, May 18th, night.  
High-Street, May 25th, morning.  
Blandford, May 25th, night.  
Matoaca, June 1st, night.  
Greensville, Emporia, June 7th-8th, morning.  
Wakefield, Rocky Hock, June 14th-15th, morning.  
Surry, Morning's, June 15th, afternoon; 16th, morning.  
Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.  
East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.  
Nottoway, Poplar Hill, July 5th-6th, morning.  
Blackstone Station, July 6th, night; 7th, morning.  
South Brunswick, Prospect, July 12th-13th, morning.  
Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.  
South Hill, South Hill, July 14th, night; 15th, morning.  
North Mecklenburg, Shiloh, July 18th, afternoon.  
West Lunenburg, Grace, July 19th-20th, morning.  
Lunenburg, Antioch, July 20th, afternoon; 21st, morning.  
Brunswick, Liberty, July 26th-27th, morning.  
West Brunswick, Bethel, July 27th, afternoon; 28th, morning.  
Dinwiddie, Rocky Run, August 9th-10th, morning.  
West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.  
R. T. WILSON, P. E.

### NOTICE.

The Lynchburg District Conference will meet at Bedford City July 28th (Monday) at 8:30 P. M. All the members, including pastors, superannuates, local preachers, and lay delegates, will please notify me when and how they will come. Write, brethren, as soon as you can.

Yours fraternally,

JOSEPH W. SHACKFORD.

### CAPTAIN RICHARD IRBY.

(Continued from first page.)

op McTeire, of Tennessee; John Howard, John Lyon, William Campbell, of Virginia, most of whom are now dead.

Leaving college, he followed the taste and example of his forefathers by becoming a tiller of the soil on the plantation of his mother in partnership with one of his brothers. Up to the war, no man of the family was known to desert the farm.

As a farmer, he was eminently successful. In 1853, with neighbors, he organized the Farmers' Club of Nottoway, one of the most useful and active farmers' associations ever formed in the State, of which he was the first president. The same year young Irby was elected a member of the Executive Committee of the State Agricultural Society. The draft of the premium list of the first State Agricultural Society Fair was made by him. He was connected officially with this society for over twenty years.

Early in his active life, Mr. Irby added to his farming business that of the manufacture of farm implements, which was very successful up to and during the war.

### A GALLANT SOLDIER.

The war coming on, his business was given up at once and he left for service without a day's notice, not having had time to bid his loved ones goodbye. Of his war history, one of the lieutenants of the company he commanded wrote as follows:

"He entered the service as first lieutenant in the Nottoway Grays, a company raised at Blackstone (then Blacks and Whites), Company G, Eighteenth Virginia Regiment. On account of the sickness and delicate health of Captain Reps. Connally, who was also a brave and efficient officer, and resigned before twelve months had expired, Lieutenant Irby frequently commanded the company. He was a strict officer, and believed in every man doing his duty, yet he was kind and considerate of his men's interests. I am sure he had the confidence and affection of every member of his company, and no officer in the Eighteenth Virginia Regiment was more highly esteemed and respected. When in November, 1861, he resigned to take his seat in the Legislature of Virginia, to which he had been elected without an effort, almost universal regret was expressed throughout the regiment. All felt they were parting with a good soldier, a faithful friend, a true Christian, and a competent spiritual adviser. Consequently, when the question of re-enlisting began to be talked about, all the members of his old company said, 'Dick Irby must be our captain.' Accordingly, he was elected without opposition in April, 1862, and served with distinguished efficiency and bravery until disabled by wounds.

### WOUNDED IN BATTLE.

"We who are living well remember how faithful he was to duty, how calmly he stood at the First Manassas, and how bravely he led at Williamsburg, Seven Pines, and Second Manassas. At the last-named battle he was severely wounded in the neck and shoulder while gallantly leading the charge, which disabled him for a long

time, and finally occasioned his transfer to the commissary department June, 1863, where he rendered most valuable service in getting supplies for the army.

"He was a good organizer, and officers and men relied upon his judgment. He was tender and careful in looking after the temporal and spiritual welfare of his men.

### PRAYED FOR HIS MEN.

"His company passed through the severe pitched battles with only one man slightly wounded. So that it began to be said by the members of some of the other companies, which had lost heavily, 'that the prayers of Captain Irby had saved his company.' This at least illustrates their confidence in him. He did pray for his men. They were treated as his family. Every evening, when practicable, divine worship was held, led by himself or some one appointed for the purpose. And he is still looking after the remnants. They hold a warm place in his affections.

"No one but himself can tell how much time, labor and money he has spent in getting up the records of the reunions, writing the sketches, and other things, besides looking after and providing for the sick and disabled ones, and the widows and orphans of those who are dead.

### LOVED AND HONORED.

"I wish to say, further, we all still love and honor him. Virginia, his native State, and Nottoway, his native county and residence for many years may well feel proud of such a citizen and such a soldier. Since the war he has proven himself just as diligent and faithful and reliable wherever he has labored. He has served his Church in its representative councils in various ways. While he is a genuine Methodist, yet he is full of the catholicity of the Gospel, and numbers his friends in all communions.

"In the educational work of the Church and State he has rendered signal service. He resides at Ashland, Va., and is secretary and treasurer of Randolph-Macon College. He is a senior member of the board of trustees, and I know I voice the unanimous sentiment of that board when I say his services to the college have been most invaluable. He well deserves the sobriquet, which he has won and which he is known, 'Old Reliable.' Long may his useful life be spared, and at his sunset, when it comes, may it be glorious."

### THE WAR OVER.

The war over, Captain Irby returned to farm and foundry, and endeavored to retrieve losses and carry on business as before. This, however, was a hill work. He was elected president of the Petersburg Iron Works in 1864 and in 1868 he moved to Richmond to engage in the stove manufacturing business with Asa Snyder. This offered a large field for business, but the bright prospects for success were dashed by the panic of 1873 and succeeding years.

His interests were sold in 1878, and for several years thereafter Captain Irby was agent for the Bureau of Immigration of Virginia. In 1884 he was elected secretary of the Virginia Bi-



Society, which position he held until 1887, when he resigned to accept the office of secretary and treasurer of Randolph-Macon College, which position he recently resigned. In 1895 the Captain was elected a member of the Town Council of Ashland, in which body he served with ability and distinction.

#### DEVOTION TO THE COLLEGE.

In 1855 he started the first subscription for the endowment of the college, and in 1868 he took the first steps in the movement that led to its removal from Boydton to Ashland. At the time of his death he was the oldest living member of the Board of Trustees, having served for forty-eight years. He filled every office of the board except that of president.

In 1898, at the request of the Board of Trustees, he published a "History of Randolph-Macon College," a book which has been highly commended and is his longest literary production.

Captain Irby continued to serve the college with great fidelity and success till his death.

"No man ever had better friends than I," Captain Irby once remarked in speaking of his past life. He did not add the reason why this was so; but it was because he was himself warm in his attachments and slow to see frailty in those he loved.

Captain Irby loved knowledge for its own sake; he loved honor for the blessings a consciousness of it gives; and his religion was of that liberal kind that made him a friend of man and servant of God. If the world had more like him, then more flowers would be scattered "on the arid sands of human experience."

#### FELT THE END COMING.

Captain Irby has for some time had premonitions of his coming end, though his manner has been just as cheery and his smile as joyous as that of a child.

He told the members of the Randolph-Macon Board that he had many things he wanted to get into perfect shape so that his successor would have no trouble, and that he thought it better to make way for a younger man, so that he could render him assistance while able to do so.

Sunday, June the 29th, he fainted while attending services at the chapel on the college grounds, and was taken home in an unconscious condition. He rallied for a time, but gradually grew weaker to the end.

His case was diagnosed as enlargement of the liver, and the disease affected his heart action seriously, the fainting spell in church being but the beginning of the end.

A happy occasion, well remembered, was the golden wedding of Captain and Mrs. Irby at their home in Ashland, which anniversary was celebrated the evening of October 1, 1896, on which occasion the nine living children were present, as well as many friends.

Most of the children were at his bedside when the summons came.



Faith is a hand whereby the soul lays actual hold on the unseen realities, and so learns to sit loosely and to detach itself from that which only belongs to time.

## Communications.

### HOUSEHOLD RELIGION.

ABRAHAM AND CORNELIUS

While all the words of God are worthy of study, some of them mark epochs, noted occasions in the history of His dealings with His Church and with the world, and are especially worthy of consideration. He hath determined to choose for Himself a peculiar people to say to them, "You only have I known of all the nations of the earth." He communicates to them a large knowledge, the bounds of their habitation are appointed by Him a land that is the glory of all lands; His Davids, His Solomons, His Isaacs are to be of this chosen people. When His Son comes in the flesh, He is to be one of them, and through them all nations become acquainted with Him.

No warrior, no wealthy sheik or chief doth He choose; He chooses not him who can bring armies into the field; not him who wears a crown, not Him whose flocks graze on hundreds of hills. He looks into His household. Now deports He himself under the curtains of His tent; what is His bearing, His walk, and conversation in His home? Here is the result: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do judgment and justice; that the Lord may bring upon Abraham that which He hath spoken of him."

Nothing can speak more strongly than these words, for the importance our God attaches to family religion. The Father of the faithful, "the friend of God," the Founder of the Jewish Church and nation, laid its foundation broad and deep and strong on religion in his home—family religion, family prayer, or its equivalent—the altar on which sacrificial offerings were continually made.

Look under the curtains of the Jewish tent, look into the rooms of the Gentile centurion, representing as they do the Jewish and the Gentile nations, and God approves both. He is the God of Abraham and the God of those who have Abraham's faith. He is the God of Cornelius, the Gentile, who has by faith accepted Christ, and with Him accepted Christian customs, among them family religion. Both observed family religion, family prayer. We are doubly bound to follow their example—take Christ into our homes.

We honor with our whole hearts the Sunday schools and those who teach in them and those who are taught in them, but the household priest, he who is the teacher of his own family, from whose lips the children hear the Word read, and with whom they kneel in prayer to "Heaven's Eternal King," hath a place of honor and responsibility an angel could not take.

Epworth Leagues, Young People's Societies, we bid them "God-speed," but 'tis to the children listening reverently to the Word reverently read by a father and kneeling in prayer with him that we look with tenderest love, with a hope lively and strong.

Hannah gave Samuel to the Lord before she sent him to Eli that he might minister in the temple. Six years of

John Newton's life were with a praying, godly mother; grown to manhood, he was known for all manner of ungodliness, drunkenness, profanity; but the mother's example and impressions of her prayers and teachings saved the man—the man who in the criminal going to the gallows saw himself and exclaimed: "But for the grace of God, there goes John Newton."

In our District Conference, lately held in Clarksville, which was so much enjoyed and remembered with so much pleasure, I would have been glad to hear some utterances from our lay brethren, remembering the earnest and impressive remarks by a lay brother from Blackstone at our District Conference last year.

HERBERT T. BACON.

Clarksville, Va.

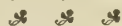


### PETERSBURG DISTRICT CONFERENCE.

Delegates and visitors coming to this Conference by rail will be met at Union Level, Southern Railway, on Tuesday afternoon, July 15th, at 1:50. Railroad companies have been asked to allow special rates for the occasion, and our request will doubtless be granted, but we are not yet able to say what the rates will be. We desire to know whom we may expect at the above mentioned time. Delegates and visitors coming by private conveyance will please come to Shiloh church, North View, the seat of the Conference. Those who arrive on Tuesday afternoon will find some one present to direct them to their homes. Any further information our brethren may desire we shall be glad to furnish.

R. S. BAUGHAN.

Union Level, Va., June 24, 1902.



### BEADLES FUND.

Capron, Va., July 2, 1902.

Editor Methodist Recorder:

Dear Sir,—Please allow me space in your columns for receipts to the Beadles Home:

Previously acknowledged	.....\$293 00
B. M. Becham	..... 2 00
W. T. Williams	..... 5 00
L. D. Ames	..... 5 00
R. E. Bently	..... 1 00
Dr. Harmon	..... 5 00
W. B. Beauchamp	..... 5 00

The treasurer will be very glad to hear from all others that promised to this fund. Respectfully,

W. H. VINCENT.



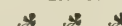
### THE PETERSBURG DISTRICT CONFERENCE

Will convene at Shiloh church, North Mecklenburg Circuit, Wednesday, July 16th, at 9:30 A. M. Rev. S. C. Hatcher will preach the opening sermon.

Committee to examine candidates—Revs. J. R. Sturgis, J. B. DeBerry, and W. G. Boggs.

All necessary information will be furnished in due time by Rev. R. S. Baughan, the Conference host.

R. T. WILSON, P. E.



### THOMAS L. RODES DEAD.

Mr. Thomas L. Rodes died at his home, Fair View, Albemarle county, Va., Wednesday. Mr. Rodes was for a long time in the soap and candle business with Mr. P. J. Crew, in Richmond, and retired from business about ten

years ago. He was a man of fine ability, and by his energy and devotion to his work, amassed quite a large amount of property.

His first wife was a daughter of Mr. R. J. Christian, of Richmond. Mr. Rodes was a Christian man, widely known for his honesty and charity. He leaves a widow, a large family of children, and a wide circle of friends who mourn their loss.—Dispatch.



### BROAD STREET SUFFERS.

The steeple of the Broad Street Methodist church was struck a half hour before the evening service began. Firemen from the engine-house near by immediately looked after it, but found no blaze. A plank is ripped off near the base of the steeple, and one of the windows knocked out. There will be no other damage.

When the church was struck its pastor, the Rev. W. B. Beauchamp, was taking supper at Ford's Hotel, a square below. He had no idea that it was his own church that had suffered, but when the crash came, thought, like many others in the dining-room, that the hotel itself had been struck. Electric lights sputtered curiously, wires bobbed around, and everybody thought the place was afire. Many left the building a good deal faster than they had entered it.—Dispatch.



Professor R. E. Blackwell, president of Randolph-Macon College, was in the city yesterday, and was present at the meeting of the Methodist ministers. He made an interesting talk on college affairs, and declared the outlook for raising \$300,000 for free tuition to be most encouraging.

At the conclusion of the address the ministers unanimously adopted the following resolution:

Resolved, 1, That we, as a preachers' meeting, have heard with pleasure Professor R. E. Blackwell, president of Randolph-Macon College, especially in regard to the good outlook and buoyant spirit among our people in regard to the raising of the \$300,000 for free tuition at Randolph-Macon College.

2. That we pledge ourselves individually and as a preachers' organization to do whatever we can to aid Professor Blackwell in this great movement.

W. B. BEAUCHAMP,  
R. M. CHANDLER.

### SPECIAL SEASHORE EXCURSIONS VIA SHENANDOAH VALLEY ROUTE.

Double Daily Service via Roanoke, Luray, Hagerstown, Cumberland Valley and Pennsylvania Railroads to Atlantic City, Cape May, Sea Isle City, Avalon, Anglesea, Wildwood, Holly Beach, New Jersey.

Tickets will be on sale July 10th and 24th, August 7th and 21st, limited to sixteen days, including date of sale.

If tickets sold during July and August are deposited with Ticket Agent at Broad Street Station, Philadelphia, on arrival, a stop-over of ten days will be allowed at Philadelphia on going trip.

Additional information upon application to Agents Norfolk and Western Railway.

W. B. BEVILL,  
General Pass. Agent, Roanoke, Va.



# Talmage Sermon

WASHINGTON. —From the letter to the Hebrews Dr. Talmage takes a text and illustrates how all offenders may be emancipated; text, Hebrews viii. 12, "Their sins and their iniquities will I remember no more."

The national flower of the Egyptians is the heliotrope, of the Assyrians is the water lily, of the Hindoos is the marigold, of the Chinese is the chrysanthemum. We have no national flower, but there is hardly any flower more suggestive to many of us than the forgetmenot. We all like to be remembered, and one of our misfortunes is that there are so many things we can not remember. Mnemonics, or the art of assisting memory, is an important art. It was first suggested by Simonides of Ceos 500 years before Christ. Persons who had but little power to recall events or put facts and names and dates in proper processions have through this art had their memory re-enforced to an almost incredible extent. A good memory is an invaluable possession. By all means cultivate it. I had an aged friend who, detained all night at a miserable depot in waiting for a rail train fast in the snowbanks, entertained a group of some ten or fifteen clergymen, likewise detained on their way home from a meeting of presbytery, by first with a piece of chalk drawing out on the black and sooty walls of the depot the characters of Walter Scott's "Marmion" and then reciting from memory the whole of that poem of some eighty pages in fine print. My old friend, through great age, lost his memory, and when I asked him if this story of the railroad depot was true he said, "I do not remember now, but it was just like me. 'Let me see,' said he to me. 'Have I ever seen you before?' 'Yes,' I said; 'you were my guest last night, and I was with you an hour ago.' What an awful contrast in that man between the greatest memory I ever knew and no memory at all!

## The Art of Forgetting.

But right along with this art of recollection, which I cannot too highly eulogize, is one quite as important, and yet I never heard it applauded. I mean the art of forgetting. There is a splendid faculty in that direction that we all need to cultivate. We might through that process be ten times happier and more useful than we now are. We have been told that forgetfulness is a weakness and ought to be avoided by all possible means. So far from a weakness, my text ascribes it to God. It is the very top of omnipotence that God is able to obliterate a part of his own memory. If we repent of sin and rightly seek the divine forgiveness, the record of the misbehavior is not only crossed off the books, but God actually lets it pass out of memory. "Their sins and their iniquities will I remember no more." To remember no more is to forget, and you cannot make anything else out of it. God's power of forgetting is so great that if two men appeal to him and the one man

after a time an right, gets the sins of his heart pardoned and the other man, after a life of abomination, gets pardoned God remembers no more against one than against the other. The entire past of both the moralist, with his imperfections, and the profligate, with his debaucheries, is as much obliterated in the one case as in the other. Forgotten forever and forever. "Their sins and their iniquities will I remember no more."

This sublime attribute of forgetfulness on the part of God you and I need, in our finite way, to imitate. You will do well to cast out of your recollection all wrongs done you. During the course of one's life he is sure to be misrepresented, to be lied about, to be injured. There are those who keep these things fresh by frequent rehearsal. If things have appeared in print, they keep them in their scrapbook, for they cut these precious paragraphs out of newspapers or books and at leisure times look them over, or they have them tied up in bundles or thrust in pigeonholes, and they frequently regale themselves and their friends by an inspection of these flings, these sarcasms, these falsehoods, these cruelties. I have known gentlemen who carried them in their pocketbooks, so that they could easily get at these irritations, and they put their right hand in the inside of their coat pocket over their heart and say: "Look here! Let me show you something." Scientists catch wasps and hornets and poisonous insects and transfix them in curiosity bureaus for study, and that is well, but these of whom I speak catch the wasps and the hornets and poisonous insects and play with them and put them on themselves and on their friends and see how far the noxious things can jump and show how deep they can sting. Have no such scrapbook. Keep nothing in your possession that is disagreeable. Tear up the falsehoods and the slanders and the hypercriticisms.

## How to Be Happy.

Imitate the Lord in my text and forget, actually forget, sublimely forget. There is no happiness for you in any other plan or procedure. You see all around you in the church and out of the church dispositions acerb, malign, cynical, pessimistic. Do you know how these men and women got that disposition? It was by the embalmment of things pantherine and viperous. They have spent much of their time in calling the roll of all the rats that have nibbled at their reputation. Their soul is a cage of vultures. Everything in them is sour or embittered. The milk of human kindness has been curdled. They do not believe in anybody or anything. If they see two people whispering, they think it is about themselves. If they see two people laughing, they think it is about themselves. Where there is one sweet pipkin in their orchard there are fifty crabapples. They have never been able to forget. They do not want to forget. They never will forget. Their wretchedness is supreme, for no one can be happy if he carries perpetually in mind the mean things that have been done him. On the other hand, you can find here and there a man or woman (for there are not many of them) whose disposition is genial and summery. Why? Have they always been treated well? Oh, no. Hard things have been said against them. They have been charged with officiousness, and their generousities have been set down to a desire for display, and they have many a time been the subject of tittle tattle, and they have had enough small assaults like gnats and enough great attacks like lions to have made them perpetually miserable if they would have consented to be miserable. But they have had enough di-

vine philosophy to cast off the annoyances, and they have kept themselves in the sunlight of God's favor and have realized that these oppositions and hindrances are a part of a mighty discipline by which they are to be prepared for usefulness and heaven. The secret of it all is they have, by the help of the Eternal God, learned how to forget.

## Cancelling Your Debts.

Another practical thought: When our faults are repented of let them go out of mind. If God forgets them, we have a right to forget them. Having once repented of our infidelities and misdeeds, there is no need of our repenting of them again. Suppose I owe you a large sum of money, and you are persuaded I am incapacitated to pay and you give me acquittal from that obligation. You say: "I cancel that debt. All is right now. Start again." And the next day I come in and say: "You know about that big debt I owe you. I have come in to get you to let me off. I feel so bad about it I cannot rest. Do let me off." You reply with a little impatience: "I did let you off. Don't bother yourself and bother me with any more of that discussion." The following day I come in and say: "My dear sir, about that debt—I can never get over the fact that I owe you that money. It is something that weighs on my mind like a millstone. Do forgive me that debt." This time you clear lose your patience and say: "You are a nuisance. What do you mean by this reiteration of that affair? I am almost sorry I forgave you that debt. Do you doubt my veracity or do you not understand the plain language in which I told you that debt was canceled?" Well, my friends, there are many Christians guilty of worse folly than that. While it is right that they repent of new sins and of recent sins, what is the use of bothering yourself and insulting God by asking him to forgive sins that long ago were forgiven? God has forgotten them. Why do you not forget them? No; you drag the load on with you, and 365 times a year, if you pray every day, you ask God to recall occurrences which he has not only forgiven, but forgotten.

Quit this folly. I do not ask you less to realize the turpitude of sin, but I ask you to a higher faith in the promise of God and the full deliverance of his mercy. He does not give a receipt for part payment or so much received on account, but receipt in full, God having for Christ's sake decreed "your sins and your iniquities will I remember no more." As far as possible let the disagreeables of life drop. We have enough things in the present, and there will be enough in the future, to disturb us without running a special train into the great Goneyby to fetch us as special freight things left behind. Years ago, when there was a great railroad strike, I remember seeing all along the route from Omaha to Chicago and from Chicago to New York hundreds and thousands of freight cars switched on the sidetracks, those cars loaded with all kinds of perishable material, decaying and wasting. After the strike was over did the railroad companies bring all that perished material down to the markets? No; they threw it off where it was destroyed and loaded up with something else. Let the long train of your thoughts throw off the worse than useless freight of a corrupt and destroyed past and load up with gratitude and faith and holy determination. We do not please God by the cultivation of the miserable. He would rather see us happy than to see us depressed. You would rather see your children laugh than to see them cry, and your Heavenly Father has no fondness for hysterics.

## Allow Others to Forget.

Not only forget your pardoned transgressions, but allow others to forget them. The chief stock on hand of some people is to recount in prayer meetings and pulpits what big scandals they once were. They not only will not forget their forgiven delicts but they seem to be determined that the church and the world shall not forget them. If you want to declare that you have been the chief of sinners, extol the grace that could save such a wretch as you were, do so, but do not go into particulars. Do not tell how many times you got drunk or to what bad places you went or how many friends you had in the prison van before you were converted. Lump it, brother, give it to us in bulk. If you have scars got in honorable warfare, show them, but if you have scars got in ignominious warfare do not display them. I know you will quote the Bible reference to the horrible pit from which you were dug. Yes, be thankful for that rescue, but do not make displays of the mud of that horrible pit or splash it over other people. Sometimes I have felt in Christian meetings discomfited and unfit for Christian service because I had done none of those things which seemed to be, in the estimation of many, necessary for Christian usefulness, for I never swore a word or ever got drunk or went to compromising places or was guilty of assault and battery or ever uttered a slanderous word or ever did any one a hurt, although I knew my heart was sinful enough, and I said to myself, "There is no use of my trying to do any good for I never went through those depraved experiences." But afterward I saw consolation in the thought that no one gained any ordination by the laying on of the hands of dissoluteness and infamy.

And though an ordinary moral life, ending in a Christian life, may not be as dramatic a story to tell about, let us be grateful to God rather than worry about it if we have never plunged into outward abominations. It may be appropriate in a meeting of reformed drunkards or reformed debauchees to quote for those not reformed how desperate and nasty you once were, but do not drive a scavenger's cart into assemblages of people the most of whom have always been decent and respectable. But I have been sometimes in great evangelical meetings where people went into particulars about the sins that they once committed, so much so that I felt like putting my hand on my pocketbook or calling for the police lest these reformed men might fall from grace and go at their old business of theft or drunkenness or cutthroatery. If your sins have been forgiven and your life purified, forget the waywardness of the past, and allow others to forget it.

## A Sin Forgetting God.

But what I most want in the light of this text to impress is that we have a sin forgetting God. Suppose that on the last day—called the last day because the sun will never again rise upon our earth, the earth itself being flung into fiery demolition—supposing that on that last day a group of infernal spirits should somehow get near enough the gate of heaven and challenge our entrance and say: "How canst thou, the just Lord, let those souls into the realm of supernal gladness? Why, they said a great many things they never ought to have said, and they did a great many things they ought never to have done. Sinners are they—sinners all."

And suppose God should deign to answer. He might say: "Yes, but did not

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT FEB. 16, 1902

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyaville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keyaville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Newport.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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## SEABOARD AIR LINE.

"CAPITAL CITY ROUTE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APL. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
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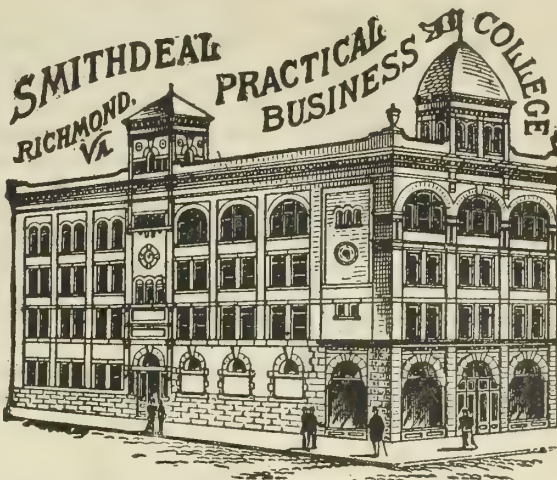
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

*No Teacher*  
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*Penmanship*  
*Commercial*  
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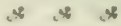


## CHAUTAUQUA LETTER.

(Continued from page five.)

be a true Chautauqua building suggestive of a warm human affection, as even in its incompleteness it stands out against the purple-green recesses of the grove with a deep and quiet dignity which at once inspires reverence.

The steamers plying the lake entered upon their regular summer schedule June 1st, and are already unloading gay crowds of pleasure-seekers. Inquiries as to the summer's programme, schools, and accommodations are pouring into the general offices, now permanently centered here, and the prospects for the "New Chautauqua Institution" are for the largest attendance in its history.



## THE AMERICAN WORKER AT PLAY IN THE AUGUST WORLD'S WORK.

The World's Work will give much of its August number to "The American Worker at Play"—that is, the enormous business of summer pleasure-seeking. The great summer movement of population to the mountains and to the seashore is a thing of very great social significance; there has never been such a movement by any other people. It means prosperity; it means a growing love of country life; it means the development of a wonderful transportation business; it means a social mobility such as no other people ever showed. It is instinct from its beginning to its end with American spirit, for the people play with the same vigorous energy, the same sustained effort as they throw into the strenuous work of the world. And it is picturesque with all the beauty and health of the unconfined American outdoors.

This August number will carry with it the bracing breath of the sea, the echo of the wind in the woodland, the scent of the balsam, the swish of the paddle, the singing of the fishing-reel, and a vital moving picture of the American people in the midst of it all.

There will be more than eighty pictures, making a sweep of the entire country from the St. Lawrence to the Southern mountains, from the West coast to the East.

The text will include among many subjects the following: "The Great Summer Movement and Its Meaning," "The New England Mountains and Seashore," "Northern New York and the St. Lawrence," "The Great Lakes," "Southern California and the Puget Sound Country," "The Atlantic Seaboard," "The Rocky Mountains"—all holding together and presenting in unity and at a single view the extraordinary social character that the summer habit reveals among a democratic people.

Among the subjects that will be presented in detail in these articles are: "How the State of New Hampshire Has Made the Summer Resorts and the Summer Boarder Business a Sort of State Industry," "The Building of the Handsomest Country Towns in the World—Such as Windsor, Vermont," "The Great Transportation Problems Involved in Summer Moving," "How Easily a Town-man May Find Game Near His Doors," "What the Tenement

People Do in Hot Weather," "House-Boats, Steam Yachts, Canoes, and Other Ways of Recreation on the Water."

These and many other related subjects will receive the sort of treatment in text and illustration that won for the Pan-American issue of the World's Work last August such wide praise.



## THE NORTHFIELD CONFERENCE. Dear Friends and Fellow-Workers:

To maintain the catholic spirit of Christian teaching it is essential that equal emphasis be placed upon co-ordinate truths. Heresy has often originated by giving undue prominence to one truth to the neglect of others and ultimate denial of equally essential doctrines. Thus faith and works must never be divorced, and the emphasis of the subjective life of the soul must find expression in the objective experiences of daily life.

Northfield teachers have in recent years placed special emphasis upon the privileges of a life fully yielded to God, and hundreds have been blessed thereby and testified to new joys. We rejoice in this manifestation of God's love and power in the lives of His children. But many, who have now experienced a fuller blessing of God in their own lives, need other teaching in God's Word, with a view to efficiency in Christian service. It is not enough to have a subjective experience; there must be objective results. Christianity is more than a soul's experience; it is also a life of service.

While we would in no way lessen the emphasis which has heretofore been placed upon the spiritual life of the individual, we believe that there should be also more direct and consecutive Bible teaching as a training for actual service. With this end in view, courses in Bible study upon the minor prophets, conducted by Rev. G. Campbell Morgan; institutes for the study of methods of work by specialists, and lectures upon other subjects of interest to the Christian workers have been arranged.

In sending this invitation to the Christian public to attend the twentieth General Conference for Christian Workers to be held at Northfield August 1st to 17th, it is with earnest prayer that all who attend may receive that help which they most deeply need.

But neither speakers, however spiritual, nor methods, however good, constitute the source of blessings: it is only as God graciously bestows His presence and power that these become effective. Let our prayer, therefore, be unto Him in the words of the Psalmist: "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness."

Yours in the Master's service,

W. R. MOODY.

East Northfield, Mass., June 20, 1902.

Among the speakers expected may be named: Rev. F. B. Meyer, London, England; Rev. J. Whitcomb Brounger, Chattanooga, Tenn.; Rev. H. C. Mabie, D. D., Boston, Mass.; Rev. C. I. Schofield, D. D., East Northfield, Mass.; Rev. W. Ross, England; Rev. A. C. Dixon, D. D., Boston, Mass.; Rev. L. G. Broughton, Atlanta, Ga.; Rev. G. Campbell Morgan, East Northfield,

Mass.; Rev. H. W. Pope, New Haven, Conn.; Rev. Henry G. Weston, D. D., Chester, Pa.; Mr. Henry Varley, London, England; Rev. Stephen Band, Liverpool, England. The music will be under the direction of Messrs. D. B. Towner and George C. Stebbins.

Beginning August 1st, and continuing through the Conference, Rev. G. Campbell Morgan will conduct a Bible class in "The Minor Prophets."

Rev. F. B. Meyer and others will deliver a series of post-Conference lectures from August 19th to September 7th.



## "HOME NURSING."

We have before us a copy of a new publication, entitled "Home Nursing." The object of the book is to give practical instructions how to take care of the sick by the inexperienced. In training schools for nurses, instructions are, of course, given in all matters of this kind, but let any woman ask herself, "Could I give a bath to a person in bed without wetting the clothing, or change the undersheet while the bed was occupied?" and she will smile at the seeming impossibility; yet when she is shown, she will wonder why she did not discover the right way herself.

In this little book practical instructions are given for the performance of all necessary offices pertaining to the sick. The knowledge of any of them is not taken for granted, and the writer has tried to do it in such a plain, simple manner that no one need mistake the easiest way.

A sample copy of this valuable book can be had upon application to the publishers, Davis & Lawrence Co., 64 Grand street, New York city, enclosing to them 5 cents in stamps or coin to pay the expense of mailing and stating the name of this paper.



Come take that task of yours which you have been hesitating before, and shrinking and walking around, and on this very day lift it up and do it.—Phillips Brooks.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

Knights of Pythias, San Francisco, Cal., August 11th to 15th.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.

## TO CALIFORNIA AND RETURN.

For Less Than Half Fare, Via Southern Railway, New Orleans and Sunset Route. Or, Through Asheville (Land of the Sky), Memphis, Kansas City, and Colorado.

These special tickets will be on sale August 1st to 7th, inclusive, to either Los Angeles or San Francisco, with return limit September 30th. \$65.25 for the round trip. Liberal stop-over privileges. You may go one route and return another if desired. For detail information, illustrated pamphlet and folder, apply to any agent of the Southern Railway, or C. W. Westbury, D. P., Richmond, Va. je 2712t

## THE DISEASE OF MONEY-GETTING.

BY REBECCA HARDING DAVIS.

We were delayed one day last summer at the toll-gate on a lonely road in the Virginia mountains. The son of the gatekeeper at the moment came hurrying across the field.

"I've got the job, father!" he shouted, waving his hat. "Sixteen dollars a month!"

The old man stared at him open-mouthed, forgetting to give us a change. "Sixteen dollars a month! Why, you kin git married now, Bob right away and set up housekeepin'. You kin lead a man's life now, sah!"

We laughed as we drove away at the mountaineer's ideas of the things necessary to a man's life. He must be long, we said, to a generation of two centuries ago.

Some one then told a story of a man he knew in Denver or St. Paul or some other crowded, driving western city. He had been all of his life a bookkeeper on a small salary. When he was a young man and the city a village he had bought for a few dollars a huge square of ground on the principal street, and had built a snug little house on it and planted a garden for his young wife. Now that they were gray old folks of seventy, they still lived in the house, hedged in by cabbages and roses, the mossy old well in one corner of the garden, the beehive in another.

The lot was now surrounded by huge business houses, and was of enormous value.

One firm after another offered the old man sums for it which would make him rich for life.

"You can give up work if you sell," they said, "and take your place among the millionaires of the State. You can build yourself a palace out in the country, and have nothing to do but turn over your money and make more and more millions."

"My wife and me," he said, "wouldn't be comfortable in a palace. We are comfortable in this house. It's home. I don't want to rake in millions. We have enough. I'm able for my work—it doesn't hurt me. We have no children to leave a fortune to. Money in bank wouldn't give my wife as much comfort as her posies and bees do. No, I won't sell."

He is still living in the mean little house, and picks strawberries for his old wife's breakfast from ground that is worth a thousand dollars a foot.

We laughed again, and some one else recalled the story of another madman, who was as ignorant of the value of money.

"My guide," he said, "when I was fishing in Florida last spring, showed me one day a tract of land on the river bank. 'That's my ground,' he said. 'I've got fifty acres there. I have cleared three acres an' put it into lettuce fer the Northern market. It brings me in a hundred dollars a year.'

"Why not clear the whole of it," I asked, 'and put it into lettuce? Then you would have thousands of dollars a year instead of one hundred.'

"He stared at me. 'A hundred's enough fer me with what I make fishin'. Why should I slave fer money I don't need?'

"But you do need it," I urged, and



told him of some of the luxuries he could buy with more money. Besides, I argued, he should have money laid by in bank. He did not answer for a while, and then said:

"No, I'm in the right of it. Ther's only me an' my boy. Bob's hed good schoolin', an' is makin' his own way in Jacksonville. Ef he wants more money he kin come an' plant more lettuces. I've a snug cabin yonder, an' what, with fish and game an' a pig, I've enough to eat. I like to look into politics a bit, an' I'm fond o' readin'. The hundred dollars pays for my newspapers an' books. Ef I worked more land I'd hev money in bank, as you say, but I'd hev no time for politics nor readin'. No. Ther's other things than money. Enough of it's enough."

"He was a good guide," continued the fisherman, "but a queer fellow. He never planted more lettuce. I often wonder whether he was quite mad in that matter or eminently sane."

When I read in the Independent the other day the discussion upon the Concentration of Wealth, it brought to my memory these ignorant feeble folk who, because they valued money only for what it would buy, we ridiculed as mad. They seemed more feeble and more mad in the light of these discussions of the power of wealth.

I wonder, by the way, if the younger generation of Americans are conscious of how rapidly wealth is becoming the one object that dominates our horizon? The greed for money has been developed among us since the civil war with the force and swiftness of an epidemic. Before that war there were very few large fortunes in this country. The man who accumulated two hundred thousand dollars was looked upon with awe as a Cæsar. We had no huge, splendid cities then, hotbeds of luxury. The Western, even the Middle, States were sparsely settled; the majority of our people lived in villages or little towns, where the conditions of life were simple and inexpensive. The great man of the town probably lived in a pillared wooden mansion on an income of two or three thousand per annum. He had a Brussels carpet on his parlor and a pair of Vito Viti's alabaster vases on the mantel shelf. His wife owned a single velvet gown, which gave her royal state for life. The yearly incomes of the less lucky men of the village—clerks, cashiers, storekeepers, lawyers or doctors—usually ranged from four hundred to a thousand dollars. Living, on the other hand, was cheap. Butter and beef ten cents a pound, a cow in the "lot," pigs in the sty, and a garden full of vegetables and fruit supplied food. In the clothes press were a Sunday broadcloth suit and a silk gown; they would last for many years. There were no operas, no pictures, no costly journeys to absorb money. The man who had been in Europe was regarded with wonder; men talked to him with bated breath. These men and women knew nothing of art nor the stage nor the countless luxuries which are necessities to their grandchildren. Yet they were of honorable birth, gentle-mannered, God-fearing, and, as a rule, with as sound a literary education and taste as the majority of their grandsons. Human na-

ture was, of course, the same then as now. But as there were fewer uses for money, it rated lower among the good things of life than it does with us. In the code of our church-going, Bible-loving ancestors there was something vulgar, even wicked, in the greed for riches. Every community had, of course, its misers and shrewd money-grabbers. But their aims were regarded as plebeian, their place in society was below the salt. Little thought was given to ancestry. Education was held to be the chief good and object of ambition. "Professional men" were indisputably the upper class. Every ambitious mechanic or poor farmer struggled hard to push at least one of his boys through college, and to make of him a lawyer, doctor, or minister.

Then came the civil war. When it was over some of the successful army contractors first taught us how fast and how high an ignorant, uneducated man could climb in the community upon a heap of dollars. Then followed the oil speculation, the development of the railway systems; after that came the formation of the great trusts. The American has now grown used to look upon gigantic accumulations of wealth, and it may well be that his eyesight is a little impaired by their perpetual glitter. Dwellers under the lustre of Mt. Blanc, it is said, see other things but dully, and no longer can measure distances justly.

More can be bought with money now in the United States, perhaps, than anywhere else. Luxury, political power, a certain social position—all have their price. Haman occasionally may be vexed, as of old, by some scholarly Mordecai sitting at the gate, who watches his noisy pomp with a quiet, amused smile. And yet the poor gentleman Mordecai has common sense. He knows that with a little heavier account in bank he could send his consumptive boy to Florida or the Adirondacks, and that without it he must die. Mordecai is not a slave to Mammon, but he is human, and he too, joins the multitude in the frantic struggle of money-getting.

Who can live outside of it?

Life rises before the young American now as the enchanted palace did before Jack in the old fairy story. Behind its closed doors wait wonders of which his grandfather knew nothing, the triumphs of art and science, the joys of travel, of power, of society, of luxury. But the doors open, he thinks, only to golden keys. How, without a great fortune, can he sail his yacht to unknown climes, or build a castle like Biltmore, or buy Titians, or endow colleges, or, most coveted joy of all, enter the Smart Set of his native city? The huge accumulations of wealth in the last two or three years by a few individuals and by the trusts seem to have maddened the brain of the nation just as a noxious disease infects a body.

The majority of the writers in your symposium the other day based their remarks upon the acknowledged fact that the ruling power in this country now was not the love of liberty or patriotism or God, but—the dollar.

Our recent writers on sociology recognize the recent change in the values which we set upon the things of life.

There are certain facts about the **RANDOLPH-MACON ACADEMY** that we wish every reader of the **RECORDER** to know. In this space we can mention only a few.

If any one of these facts interests you, let the Principal know, and he will write you personally full information or will visit you at your home. Here are the facts:

1. Over one hundred degrees have been conferred in the past five years on students trained at our Academy.
2. Our work has been endorsed by over twenty colleges and universities.
3. Special features peculiar to our Academy, in methods of Discipline and Instruction, have secured for us most gratifying results.

E. SUMTER SMITH, Principal,  
BEDFORD CITY, VA.

Our old idea of a higher class to be imitated, men and women of honest parentage, of gentle breeding and high purposes, is, we now hear, stale and fantastic. Our House of Lords, we are told, "is already incorporated. They are the plutocrats of New York. They soon will give us a syndicated presidency."

The faith of the old-time American in the republic as the one land on earth where all men are free—where government exists only by the consent of the governed—is jeered at and thrust aside. "Neither the Constitution nor the old prejudices in favor of liberty, nor the dead hand of Washington," we are told, "shall be allowed to interfere with the gigantic business interests of the country."

Under this ruling even the meaning of words has changed lately for Americans. The successful man is merely the rich man. The national progress of which we boast so loudly just now does not mean advance in science, in art, or learning, or in the nobility or distinction of individual life, but simply commercial progress. The popular policy of Imperialism is, stripped of verbiage, merely the seizing of territory and subjugation of foreign peoples with whom we have no quarrel, by force, in order to increase the national wealth.

To put money into the treasury we admitted slavery into the States again without a protest. Professedly a Christian people, we looked on in silence while our army was sent to conquer an intelligent race, capable of self-government, who were struggling for their freedom. When our soldiers revived some of the most brutal tortures of the Middle Ages to subdue them, we were silent, and when General Smith ordered the extermination of women and all children over ten years of age we forgave him. Why? Because torture and wholesale murder were "necessities of war," and this war is going to put money into our pockets.

Our doings in the Philippines have been recited with many lofty phrases. But there, in homely English, is the meaning of them.

To measure how deeply this cancer of avarice has eaten into the national character, look for a moment at the list of pensioners. Not at the honest men who were disabled in the service of their country, and who deserve her

grateful and tender care while they live, but at the huge body of willing paupers who once rendered her a short service, for which they were amply paid at the time, and who, though able and strong, have fed upon her ever since. Not one man among them, apparently, has found sufficient reward in the proud consciousness that he served his country in her hour of peril. He chooses rather to take pay and more pay in dollars and cents from her every month while he lives.

Jesus Christ held an ideal man before the world, pure, bold, unselfish, giving his life to serve God and to help his brother. That man has drawn humanity upward for nineteen centuries.

But now we have a new model. "Get money," shouts the modern teacher to our boys. "Why should you starve? Treat yourselves to the best of life as did the young Roman in the days of Augustus. Get money—*Rem facias*—it is the only good!"

But in our universal, wild rush to the feet of the golden calf, can we not go back for a moment to facts, to plain common sense? The ruler of Wall street—what are the realities of life to him? His millions, his aching jaw, his drunken son—the woman whom he loved, who is dead? Do the millions actually buy him rest, comfort, happiness? Do they give him any hold upon the world into which he soon must go, and go without a dollar?

There were men richer than he in the old Roman days, who often sat, smiling, to watch the superb lions in the arena below while the followers of a miserable Galilean Jew were fed to them.

They are gone and Rome is gone. But the Galilean still lives.

In the fury of our haste to be rich I often think of those ignorant folk of whom I told you who valued money only for the rest and content it could buy, and knew when they had enough of it.

Are they mad, or more sane than any of us?—The Independent.

\*\*\*

When God leads us we go under His sheltering care, but when without His guidance we go into places of danger, we take our life in our own hands. If we venture into places of temptation when duty does not lead us there, we put ourselves outside the divine protection.—J. R. Miller.



(Continued from page 10.)

my only Son die for their ransom? Did he not pay the price? Not one drop of blood was retained in his arteries; not one nerve of his that was not wrung in the torture. He took in his own body and soul all the suffering that those sinners deserve. They pleaded that sacrifice; they took the full pardon that I promised to all who, through my Son, earnestly applied for it, and it passed out of my mind that they were offenders. I forgot all about it. Yes, I forgot all about it. "Their sins and their iniquities do I remember no more." A sin forgetting God! That is clear beyond and far above a sin pardoning God. How often we hear it said, "I can forgive, but I cannot forget." That is equal to saying, "I verbally admit it is all right, but I will keep the old grudge good." There is something in the demeanor that seems to say: "I would not do you harm. Indeed I wish you well, but that unfortunate affair can never pass out of my mind." There may no hard words pass between them, but until death breaks in the same coolness remains. But God lets our pardoned offenses go into oblivion. He never throws them up to us again. He feels as kindly toward us as though we had been spotless and positively angelic all along.

Many years ago a family consisting of the husband and wife and little girl of two years lived far out in a cabin on a western prairie. The husband took a few cattle to market. Before he started his little child asked him to buy for her a doll, and he promised. He could after the sale of the cattle purchase household necessities and certainly would not forget the doll he had promised. In the village to which he went he sold the cattle and obtained the groceries for his household and the doll for his little darling. He started home along the dismal road at nightfall. As he went along on horseback a thunderstorm broke, and in the most lonely part of the road and in the heaviest part of the storm he heard a child's cry. Robbers had been known to do some bad work along that road, and it was known that this herdsman had money with him, the price of the cattle sold. The herdsman first thought it was a stratagem to have him halt and be despoiled of his treasures, but the child's cry became more keen and rending, and so he dismounted and felt around in the darkness and all in vain until he thought of a hollow that he remembered near the road where the child might be, and for that he started and, sure enough, found a little one fagged out and drenched of the storm and almost dead. He wrapped it up as well as he could and mounted his horse and resumed his journey home. Coming in sight of his cabin, he saw it all lighted up and supposed his wife had kindled all these lights so as to guide her husband through the darkness. But no. The house was full of excitement, and the neighbors were gathered and stood around the wife of the house, who was insensible as from some great calamity. On inquiry the returned husband found that the little child of that cabin was gone. She had wandered out to meet her father and get the present he had promised, and the child was lost. Then the father unrolled from the blanket the child he had found in the fields and lo! it was his own child and the lost one of the prairie home, and the cabin quaked with the shout over the lost one found! How suggestive of the fact that once we were lost in the open fields or among the mountain crags, God's wandering children, and he found us, dying in the tempest and wrapped us in the mantle of his love and fetched us home, gladness and

congratulation bidding us welcome. The fact is that the world does not know God or they would all flock to him.

## A Story of Garibaldi.

There are certain names so magnetic that their pronunciation thrills all who hear them. Such is the name of the Italian soldier and liberator, Garibaldi. Marching with his troops, he met a shepherd who was in great distress because he had lost a lamb. Garibaldi said to his troops, "Let us help this poor shepherd find his lamb." And so, with lanterns and torches, they explored the mountains, but did not find the lamb, and after an unsuccessful search late at night they went to their encampment. The next morning Garibaldi was found asleep far on into the day, and they awakened him for some purpose and found that he had not given up the search when the soldiers did, but had kept on still further into the night and had found it, and he pulled down the blankets from his couch, and there lay the lamb, which Garibaldi ordered immediately taken to its owner. So the commander of all the hosts of heaven turned aside from his glorious and victorious march through the centuries of heaven and said, "I will go and recover that lost world and that race of whom Adam was the progenitor, and let all who will accompany me." And through the night they came, but I do not see that the angelic escort came any farther than the clouds, but their most illustrious leader came all the way down, and by the time his errand is done our little world, our wandering and lost world, our world fleecy with the light, will be found in the bosom of the Great Shepherd, and then all heaven will take up the cantata and sing, "The lost sheep found!"

## Come Into Mercy and Pardon.

So I set open the wide gate of my text, inviting you all to come into the mercy and pardon of God—yea, still further, into the ruins of the place where once was kept the knowledge of your iniquities. The place has been torn down and the records destroyed, and you will find the ruins more dilapidated and broken and prostrate than the ruins of Melrose or Kenilworth, for from these last ruins you can pick up some fragment of a sculptured stone or you can see the curve of some broken arch, but after your repentance and your forgiveness you cannot find in all the memory of God a fragment of your pardoned sins so large as a needle's point. "Their sins and their iniquities will I remember no more."

Six different kinds of sounds were heard on that night which was interjected into the daylight of Christ's assassination. The neighing of the war-horses—for some of the soldiers were in the saddle—was one sound, the bang of the hammers was a second sound, the jeer of malignants was a third sound, the weeping of friends and followers was a fourth sound, the splash of blood on the rocks was a fifth sound, and the groan of the expiring Lord was a sixth sound. And they all commingled into one sadness. Over a place in Russia where wolves were pursuing a load of travelers and to save them a servant sprang from the sled into the mouths of the wild beasts and was devoured and thereby the other lives were saved are inscribed the words, "Greater love hath no man than this, that a man lay down his life for his friend." Many a surgeon in our own time has in tracheotomy with his own lips drawn from the windpipe of a diphtheritic patient that which cured the patient and slew the surgeon, and all have honored the self sacrifice.

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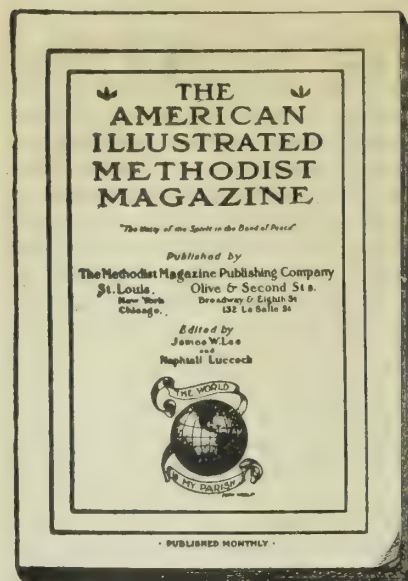
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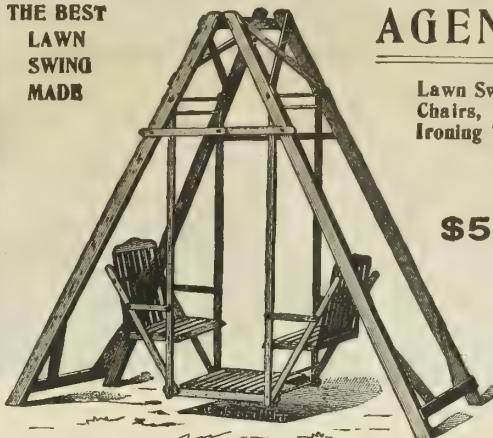
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VOL. 10 NO. 27

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JULY 17, 1902.

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## Editorial.

The greater part of the appreciative sketch of Captain Irby, copied from the Times last week, was written by his devoted friend, Bro. Richard Ferguson. He told the editor this week with great emotion that he had lost the best friend he ever had, outside of his immediate family.

### "RED" JOURNALISM.

The Richmond Times has some good qualities, and it is a source of regret to the friends of good morals in Virginia to see it following in the track of the "yellow" journals of the North. It had an editorial a few days ago rejoicing in the fact that it had bought a new color press and had again set the lead in Virginia journalism. It is a lead which it is devoutly to be desired that no other paper will follow. It is incomprehensible to the editor of this paper how the men who are at the head of the Times can look with any satisfaction upon the paper which they is sued last Sunday morning. A newspaper issued on Sunday is bad enough, but to put such a newspaper as last Sunday's Times in the hands of people, young and old, on Sunday morning certainly does not help any man to be better. It does not promote reverence or regard for the Sabbath. Such a paper might be expected from some people, but the citizens of Virginia have a right to expect better things from the Christian gentleman at the head of the Times than to scatter broadcast throughout the Commonwealth of Virginia such stuff as they sent out last Sunday (July 6th), and then boast of it as a great achievement. The Southside Sentinel, of Middlesex, rightly says, "The sooner the Times abandons its color printing the better."

### THE LOCAL PREACHER.

The discussion in reference to the local ministry was quite interesting. The report of the committee favored the placing of the local preacher entirely under the care of the District Conference. It also recommended that when a local preacher is under report of immorality the report may be investigated and tried where the offence was alleged to have been committed, and by the authorities having jurisdiction there.

Both of these changes are in some sense in the nature of an experiment, but the first item has probably more to commend it. It has been clearly manifest for many years that there were many of the local ministry who were not doing any real work. They assist occasionally at sacramental services, and marry couples in the neighborhood, but are not in any sense under the control of the presiding elder or of the preacher in charge. They might as well be simply church members as to be licensed ministers. It was very properly held that men who did not place enough value upon the license to be willing to place themselves under the care of the District Conference, and to take time to attend the Conference whenever circumstances would permit, were not likely to be of any service to the Church, and that the law would have the very salutary effect of weeding out the indifferent and incompetent men, and thus the dignity and honor of the local ministry would be increased. Dr. Tigert, in his speech, which is given below, called attention to a fact, which was of much interest to the editor on his trip to England last year. There the local ministry has great influence, and is very effective. Indeed, the work could not be carried on there at the various points without the aid of the local preachers. The plan of the circuit is made out at the beginning of the year, and the local preachers are assigned regular appointments, following after the travelling preachers, all of the appointments getting service from the regular travelling preacher, and most of them from the local preacher also. It is doubtful whether we will ever again get much work from the local ministry, as the tendency among us is very strong to divide up the circuits and make it possible for the regular pastor to be at every church every Sunday, or at least every other Sunday. It is not certain that our plan of sub-division is the best plan. The editor believes that the plan of a circuit with a preacher in charge and junior preacher cannot be improved upon, and that in our cities especially the way to care for the outlying districts is to join two or three or even four preachers in one charge, with a great central church or three or four weaker churches with it. But the trend of the work is in the other direction in most places, and there is a great desire for independence. Wherever that is the case the local preacher is not likely to flourish, and it is probable that he will be a rapidly decreasing factor in our work. This is of in-

terest as meeting the position of several speakers that the change in the law had already caused a decrease of 169 in the number of the local ministry. The law has no doubt cut off some inefficient men, but the tendency of the times cut off more.

As to the second point, that of the place of trial of a local preacher, the chief objection to the change is that it does not follow our usage. The travelling ministry are not tried except by their own Conferences, the members are not tried except by the churches to which they belong, and it opens the way to petty persecution and the wreaking of spite and prejudice against a man. There is not sufficient reason for the change. It is true that sometimes a man might be guilty of immorality and he might not be brought to trial and condemned because of the difficulty of getting witnesses to attend at a distance. But these cases are few, and it does not seem reasonable to make a general change in our law for these few.

The most interesting part of the defect is given from the Daily Advocate, preceded by the report of the committee, which was adopted:

#### COMMITTEE ON ITINERANCY.

##### (Report No. 8.)

Memorials concerning local preachers, from Fort Worth District, Northwest Texas Conference; from St. Louis Conference, Mexican Central Mission Conference, North Missouri Conference, from District Conference of Lafayette District, North Alabama Conference, from Alabama Conference, and from the South Carolina Conference, have been considered by a sub-committee. The Committee on Itinerancy makes the following recommendation:

Strike out of paragraph 81, page 39, "local preachers and".

Strike out paragraph 82, page 57.

Strike out of question 21, paragraph 86, page 43, "local preachers and"; also, strike out "the exhorters" and insert "their," so that the question will read: "21. Have the exhorters passed an examination of character, and have their licenses been renewed?"

At end of paragraph 74, page 37, add, "The District Conference shall take cognizance of all the local preachers within the district, and shall inquire annually into the gifts, labors and usefulness of each by name.

In paragraph 168, answer 1, page 75, strike out "Fourth Quarterly" and insert "annually to the District," so that this part of the paragraph shall read: "And they shall report annually in

writing to the District Conference the extent and result of their labors."

Amend paragraph 170, answer 3, page 75, so as to read: "When any travelling preacher is located, he shall be amenable to the District Conference of the district within the bounds of which he last travelled until he presents his certificate of location to some Quarterly Conference."

Amend paragraph 280, answer —, so as to read: "To the District Conference of the district within which he resides; but when a local preacher is under report of immorality, said report may be investigated and the case tried where the offence is alleged to have been committed, and by the authorities having jurisdiction there."

Amend paragraph 281, answer 1, page 117, by striking out "preacher in charge" and inserting "Presiding Elder." Also, strike out the phrase "before the Quarterly Conference" and insert, at end of the paragraph, "They shall notify the Presiding Elder of their finding, and he shall notify the accused."

Amend paragraph 284, by striking out "preacher in charge" and inserting "Presiding Elder."

Amend paragraph 285 by inserting at the beginning these words, "When notified that a trial is found necessary, the Presiding Elder shall call a Committee of Trial, composed of not less than seven nor more than thirteen official members of our Church. The accused shall have the same right of challenge as has a travelling preacher. Strike out "President of the Quarterly Conference" and insert "Presiding Elder." Strike out "present" and insert "of the committee." Strike out all after and including "Quarterly Conference" and insert "committee shall be final, save as to the right of appeal."

Amend paragraph 287, question 5, by striking out "Quarterly" and inserting "District."

Make same change twice in paragraph 288.

After paragraph 75 add another paragraph, to read as follows:

"The District Conference shall elect annually, on nomination of the Presiding Elder, a Licensing Committee of six, or four, of which the Presiding Elder shall be a member and chairman. They shall serve until the ensuing Annual Conference, and in case of absolute necessity shall have the power, by unanimous vote, on thorough examination on the prescribed course of study, to license proper and duly recommended preachers to preach. In cases where

(Continued on page 4.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

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(Continued.)

## CHAPTER XII.

Edward began the reading of Mrs. Preston's letter in a low voice, but with a good deal of excitement. He was deeply roused by what she had written and tremendously angry with Willis, although if he had been asked to tell exactly why, he might not have been able to tell very clearly.

He read the letter entirely through without once looking up, and Willis listened in silence without changing his position. When Edward finished and looked over at him, he was evidently angrier than ever, for he suddenly walked over to Willis and exclaimed harshly:

"What business have you to be thinking of such a thing as this?"

Willis took his feet down from the table and looked at Edward quietly. His answer partly calmed Edward, who never remained angry or excited very long at a time.

"I have no business to be thinking of it if I have no business to care for a girl whom I have always honored in my thought."

"You have not honored her in your thought. If you had, you would have stopped drinking and going with the fast crowd all this time."

Willis turned pale, and for a moment Edward thought he was going to strike him with his clenched fist. Then he turned his face away and remarked in a low voice:

"That's true enough. At the same time, I've said the same thing to myself. I know this is true also. If I have ever had a good thought for the last two years, it is due to her. That much, at least, is to be said of my feeling for her."

"At the same time, this is impossible," continued Edward, striking the letter with his hand.

"I don't know whether it is or not. It depends altogether on your sister to say."

"I shall have something to say about it," retorted Edward, his passion rising again.

"You will not have anything to say if she actually cares enough to go with me."

"She doesn't care for you, and never will!" said Edward almost savagely.

"You don't know," replied Willis quietly.

Edward was silent a moment. He did not know anything about Freeda's feelings in the matter. Since his own unexpected feeling for Miss Seton he had come to learn that in cases of love people could not always determine with mathematical certainty just what a person might do under certain conditions. On the point of Freeda's probable action he was really in doubt. Only it seemed like a monstrous proposition for Willis to entertain or for Freeda to consider for a moment.

"There is one way you can find out," Edward ventured to say.

"Yes, and I intend to find out pretty soon too."

"I can't wish you success," replied Edward, as he walked back to his own table. As he sat down he added in a milder tone:

"Willis, of course I don't need to say that I believe it would be a calamity for my sister to marry you. She has been brought up in an entirely different world. She is poor; you are rich. She is a church member; you are not. She has a perfect horror, as I have, for all the vices that are familiar to you. You could not make her happy."

"I could, if she loved me as I love her."

"It's impossible. You are too far apart even to sympathize with each other. Besides, she never will care for you as long as you continue to drink and gamble."

"But I've quit all that. Haven't I shown you that I can master myself? Haven't I lived all straight enough lately? And all for her sake too?"

Edward did not reply. He had little faith in the spasms of Willis' reform.

"Can't I live down the past all right? Is your sister never going to marry any one but an out and out saint? There are mighty few of 'em among the men."

"I don't think it does any good to talk about it. I have my opinion, and it won't change. One thing I'm very confident of, and that is that Freeda will never care anything for you. She is here in college to get an education. She is not old enough to get married. She is the last person in the world to think of such a thing. It is all as absurd as it can be."

"It is not absurd at all. Good God, Ned, don't you see how I am situated? I don't care for the old college. All the time I've been here I've been tempted by the fast set to do the things I've been doing. I'm no scholar. I hate books, except novels. When I think of what it's all for, I don't care a rap for the education. But I like business, and I know as well as anything that I can succeed with the opening my uncle has made for me. Now, if I can settle down in a home of my own I shall be in a fair way to make a man of myself. No other girl ever appealed to me like your sister. I feel as if I could promise her anything and keep it, too, even as I haven't kept my promise to my own mother. Does that mean nothing to you? It means everything to me."

There was quite a silence in the room. Then Edward spoke very slowly:

"Then you want my sister to sacrifice herself to save you. Is that it?"

"I don't ask her to sacrifice anything if she does not care for me," replied Willis proudly.

Edward did not reply to this, and after awhile Willis said: "I'm going to write to your mother and ask her if I may speak to Freeda. If she gives her consent, I suppose it's all right."

"I shall never give mine."

"But she is of age. She can decide for herself."

"I mean that it will never be with my approval that you ask Freeda to marry you. I haven't any fears about

the answer she will give you."

Nevertheless, he did have some fears, and Willis seemed to know that fact.

"It all rests with her, then. Will you promise me one thing, Ned? Will you promise not to say anything to her before I get word from your mother? After all, isn't a man to be allowed to choose for himself when he loves a person?"

Edward hesitated. He did not know just what his mother would say. But what Willis said had a good deal of weight after all.

"Yes, I'll promise that," he said at last reluctantly.

"All right. Thank you," replied Willis, and then, as by agreement, the conversation stopped.

A week later Willis showed Edward a letter from Mrs. Blake.

Edward read it through in some surprise. It was in answer to Willis' letter, in which he had evidently gone into a full account of the matter. He had put his case as strongly as possible, and Mrs. Blake had evidently sympathized with him to a degree. His proposal concerning Freeda had come as a great surprise, but she was willing that Freeda should decide her future. She had always given her great freedom and did not wish to coerce her feeling. At the same time she ventured to express her strong regret that Mr. Preston was not a Christian by profession and more than hinted her doubts concerning Freeda's acceptance of such a future on account of her religious home training, etc. The letter closed with a reluctant assent to Willis' appeal to be allowed to speak to Freeda.

"It's all right so far as your mother is concerned," said Willis, with some satisfaction, as Edward handed back the letter.

Edward did not answer.

"There's one more thing I want to ask of you, Ned, and that is that you let me speak to Freeda before you say anything to her against me. Will you?"

"I won't say anything to her. Let her settle it," replied Edward shortly.

This was about two weeks before commencement. Three days after, as Edward was going over to the library to get a book, he met Freeda coming from the hall. Her face bore marks of weeping, and Edward knew at once what the reason was.

He went up to her and faced her with sympathy.

"Come, Freeda, take a walk with me out on the lower campus and tell me what you can. I know about it."

Freeda silently assented, and they went down to a seat under an old elm and sat down there after walking slowly around the wide path that encircled the campus.

"And I couldn't give him any other answer, Ned, could I?" asked Freeda as she continued her account of the unexpected interview she had had with Willis.

"No, I don't see how you could," replied Edward gravely. "And yet you say, dear, that you had begun to like him very much?"

"Like" isn't the word to use, Ned. I'm afraid I think a great deal too much of him for my own happiness now. And yet I felt as sure all the time he was asking me to marry him and looking so handsome and so brave—here Freeda choked a little and Edward waited in sympathetic silence for her to recover—"so brave, Ned, that I had hard work to say no. And yet I knew it was for the best. I told him plainly that I feared for my future with him on account of his drinking especially. And he promised everything about giving it up for my sake. But I have no faith in his promises. Isn't it strange, Ned, even though

I believe I have somehow come to—actually think more of him than of any one, I still know, somehow, that after awhile he would begin to drink again, and our home would be ruined? It's an awful thing, the drink habit, isn't it, Ned?"

"It certainly is, dear. And you don't believe you could keep him from it?" he asked, finding his sympathy for his sister softening his feeling toward Willis.

"No, I've no faith in that, Ned," replied Freeda sadly. "I don't believe in marrying a young man to reform him. A man has no right to ask a girl to do that. He ought to come to her as pure and free from vices as he expects her to be. Men are not expected to marry bad women to reform them. What right have they to expect a girl to do that for them?"

"You will not regret your decision, dear," at last Edward said. "I am very glad of it. I feel as you do about it. You would never be happy."

"No, I don't regret it," answered Freeda, pushing her foot nervously over the cinders at the foot of the seat. And then, to Edward's surprise and distress, she clasped her hands in her lap, while the tears ran over her face as she said, "But I am very unhappy now, Ned, for I think I loved him very much."

That evening Willis did not come in until quite late, and Edward waited



"You will not regret your decision, dear," for him. The minute he saw Willis' face he knew that he had taken his answer in a hard way.

"Of course you know all about it," he said, with a short laugh. "She's too good for me. I made her confess that she cared for me though. You said she didn't."

Edward came very near getting angry again. Nothing but his sense of Willis' keep disappointment kept him from it.

"I'm going home this week," Willis continued shortly. "I'll skip examinations anyway."

Edward tried to persuade him to stay and finish out the work of the year.

"What's the use? I'm going to New York this summer anyhow. Your sister will have a good deal to answer for if I go to the bad when I get to the city."

At that Edward boiled over with righteous wrath.

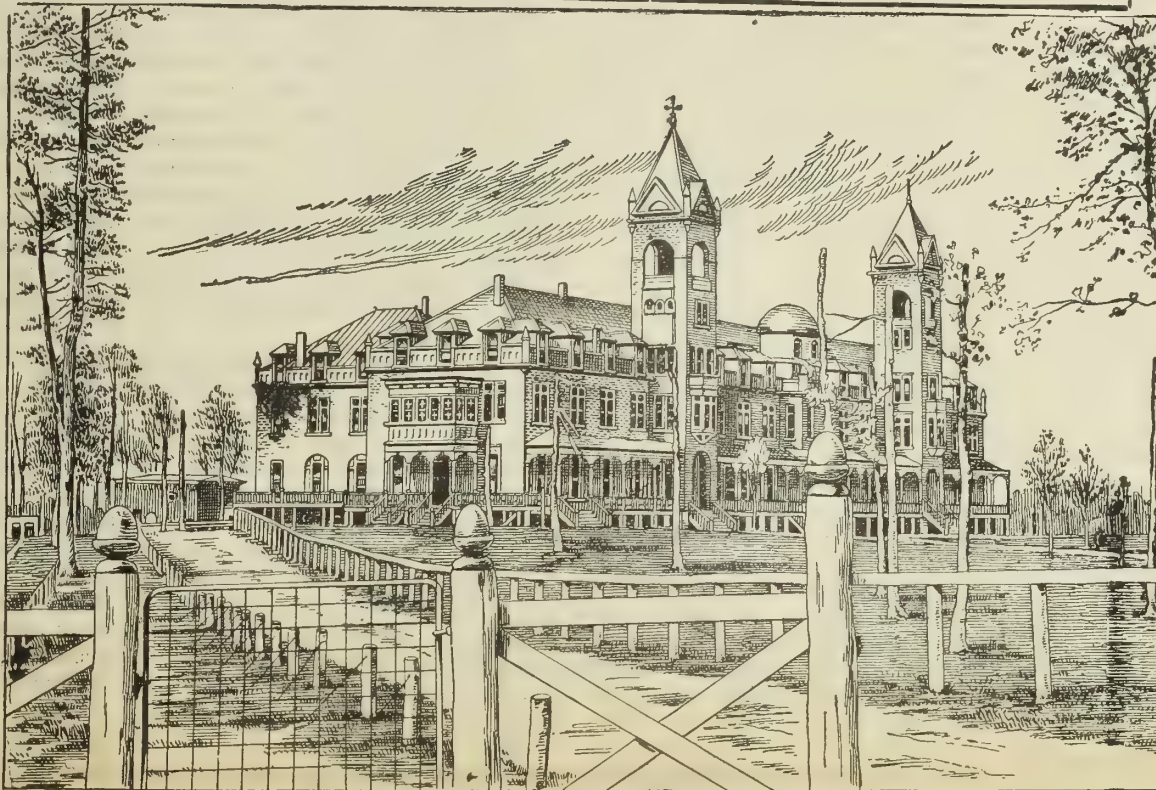
(To be continued.)

We never use the aid of God but when the knot is so hard that we ourselves cannot undo it.

When we pray not to be led into temptation, we solemnly pledge ourselves to do our part to keep out of it.



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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## THE LOCAL PREACHER.

(Continued from 1st page.)

It is clearly impossible for the applicant to reach the District Conference, the Presiding Elder may examine him and report to the Conference."

W. C. BLACK, Chairman.

S. B. TERRENTINE, Secretary.

## DISCUSSION.

R. H. Mahon: We have two reports here. I favor the adoption of the minority report, which is simply to transfer back to the Quarterly Conference all power to license persons to preach, and to renew their license, and to recommend persons to the Annual Conference for admission for ordination. Now this power to grant license to preach by District Conferences has not worked very well. It has proved to be somewhat of a hardship to some of our local preachers. Our Bishops, who have general supervision of the whole work and have looked after it during the past quadrennium—in fact, during the past eight years, have taken pains in their quadrennial address to suggest this very action to us. They understand it very well, and know it better than some of us, and because of this it would be well for the General Conference to take this action.

J. J. Tigert: Mr. President and Brethren—It is with diffidence that I present my opinion upon a subject like this, wherein I have had very little experience, and particularly when I find my opinions differ from those of experienced presiding elders like Dr. Mahon, yet I have given, I think, very careful attention to this question of the relation of local preachers to the Quarterly and District Conferences. When I went abroad last summer as one of your representatives at the Ecumenical Conference, there was nothing in European Methodism that struck me with greater force than the wide difference between the status of the local preacher in English and American Methodism. As Dr. Mahon has indicated, we have for eight years, since the General Conference at Memphis, been in this condition. We have part of the supervision of the local preacher in the Quarterly Conference and part in the District Conference, so that this member of our ministry has had two different courts to which he might appear and to which he might be answerable. Now the question is as to whether we shall take a step further and put everything in the District Conference, or, as I see it, whether we shall take a step backward, and put everything in the Quarterly Conference? I believe that we shall do the local preacher a very useful service, and greatly dignify and enlarge the functions of the District Conference, if we put everything surrounding local preachers under the jurisdiction of the District Conferences; and I will tell you why. One argument against this is that we have had a decrease of the number of local preachers since the law has been in operation. Now, I regard that as one of the great merits of the law, and I mean no disrespect to my local brethren. Hear me; I do not mean that I do not desire an increase in the rank of our local preachers. On the contrary, the measure that I advocate will in the long run secure that increase, and at the same time secure

the efficacy of the local ministry. And whatever you may think about it, it seems to me the facts are something like this: Just as occasionally we have a travelling preacher who is indifferent to attendance on the Annual Conference and does not watch his duties and his interests there, so we have a class of local preachers who do not sufficiently interest themselves in Church matters to note the time when their District Conference meets; and when ever a man carelessly allows his District Conference to go by and does not take interest enough to be present and look after the renewal of the license, I say it is a blessing to the man and a blessing to the Church that his license lapses. Therefore, this law, though not designed to do so, is performing a useful service in eliminating from the local ranks a good many brethren (not a large number proportionately to the whole) who are really inefficient. They wake up at the close of the year and find out that they are no longer ministers, and then they begin to raise a row about this law. I think the law has very quietly and very effectively done a most useful service to the Church. Now, as to the District Conferences. I say that the difficulty about that tribunal is that it has lacked definite and official ecclesiastical jurisdiction. I believe we have taken a step in the right direction, and we can by persisting in this movement build up the District Conference as the court of the local preacher in our ecclesiastical economy. I believe that just in proportion as the local preacher is placed at the disposal of the District Conference, there will be accomplished a useful work for the District, for the local preacher and for the Church at large. Now, hear me on another point in that connection. The usefulness of the local preacher in British Methodism largely rises out of the fact that he is used to fill the vacant appointments on the circuits. Now, we frequently have no local preachers who put themselves at the disposal of the District Conference. I came near introducing a measure at this General Conference that we should formulate all the business of the District Conference in a series of questions and answers, and that after we had formulated the present business of the District Conference in a series of questions and answers like those asked in the Annual and Quarterly Conferences, I wanted to add this additional question: "What local preachers in the District put themselves at the disposal of the presiding elder for appointment within the limits of the District?" While that is an ideal that may lie far ahead, upon careful consideration my conclusion was that the time had not yet come to introduce the question in the District Conference. Nevertheless, I believe that if this General Conference will vest all the jurisdiction over the local preacher absolutely and exclusively in the District Conference, that by the next General Conference we may introduce that question after we shall have weeded out these comparatively indifferent local preachers and secured a body in the local ministry who would come to the District Conferences and fill appointments. I believe the Lord knew what He was

about when He appointed one day in seven for worship and not one day in thirty. In many of our circuits we get appointments only once a month. I say do not take a step backward. Put the whole jurisdiction in the District Conference. Give it definite business to do. Make the local preacher absolutely responsible to it, weed out the inefficient men, and give us a body of men who at least can be depended upon to take the vacant pulpits in the circuit appointments, and you will build up the District Conferences into a real useful function in the Methodist Episcopal Church, South.

J. R. Scroggs: In 1894 at the General Conference in Memphis I voted in favor of the present law on two principles: One was to decrease the number or quantity, and to increase the quality. My experience since then is that we are reducing the quantity, but we are not improving the quality, and for that reason I want to see the whole thing go back to the Quarterly Conferences.

J. H. McGehee: I have not crossed the water, sir. I am not prepared to report on English Methodism. I have been in the field where Dr. Tigert has not been, as he very properly says. I have seen the working of this. We have made a great mistake in carrying this authority to our District Conferences; the sooner we get back the better for the Church. The present law is expensive. Local preachers, like itinerants, have not heavy purses. Let us have it nearer to them. In the next place, the present law places the examination of character in one tribunal, and the renewal of the license in another, so that men are licensed to preach without their character having been passed upon. That is objection number two. The minority report obviates all that and puts it in the right place in the Quarterly Conference. In the third place, as Dr. Scroggs justly stated, we have decreased the number of local preachers. I do not believe that it is the best thing to do. No, sir, it is not the best. If we can multiply them and they are suitable men, their work is needed all over the circuit. The Church is suffering at that point. We must do nothing to discourage this strong arm of the circuit. In the next place the old law as it now stands has not improved the quality at all. We have been in the field; we know what we are talking about on this subject. I see nothing good that has been accomplished by the old law.

T. L. Mellen: I want to say that out of the depths of my own experience, which, however, is not as extensive as Bro. McGehee's, that I cordially favor the majority report. When we come to talk about the law that has been in existence for the past eight years we can hardly consider it to have been a fair test of that law in so short a time, and yet my observation is that it has wrought a good deal of good, and by the adoption of the majority report it will work a good deal more good. When I went upon the district that I am now serving I found almost an army of local preachers. They had a license, but it seemed to me the only object in obtaining a license was to put "Rev." before their names and have folks call

them "Parson." They were doing solutely nothing. Some had been licensed for years and had never made an effort to preach. They have got thinned out in that district now, those that are there are doing something and co-operating with the preachers. What we want is to put the whole thing back into the District Conference. This going back to the Quarterly Conference, as Dr. Tigert has said, is a step backward, and it is a real step for us to go back there. Now as the law laying a burden upon the young man who wants to go to the District Conference. Why, there is not a District Conference that is held so far away that a young man can't go on horseback. He may not be able to pay his own fare, but if it is a case of merit there will always be found somebody ready to help him meet the expense of travel. And the reason we don't go ninety-nine times out of a hundred is because of sheer laziness; that laziness will grow on them until they get the license. Let us stand by the majority report and vote down the minority.

J. W. Boswell: Mr. President, in Dr. Tigert's observation of the working of the local preachers in England is taken as an argument, certainly an argument is in favor of the minority report, because while he said little about the quality of the preachers in England, he did say something about the number. We naturally inferred that our English Methodists, without the great number of preachers that they now have, would not be as successful in their work as they are. The time has not come in the history of our Church when we can dispense with this arm of the service and the way we are going now it will not be very long until we will not be short of men fit for the ministry but short of men in the local ranks. I followed a man on a local circuit and found that in eighteen months he had decreased his congregation one-third. He announced to his congregation on Sunday to Sunday that the back of his Church was open, and he was like for all to go that way, and he said the sooner they go the better. I believe Mellen's policy is to be pursued, he has pursued it in the Mississippi Conference, it will not be very long we will have no local preachers. The number of our local preachers decreased last year 169, and yet the general minutes of our Church show that our Bishops were obliged to fall back on the local ranks and supplied vacant ministers to the number of 400.

M. J. Cofer: I suppose this has been thought about a good deal, and I am ready to vote. I move the previous question.

The previous question was ordered.

The Bishop: Dr. Black, as chairman, has a right to speak.

W. C. Black: I wish, as chairman of this committee, to ask Dr. Alderson to take my place.

T. L. Mellen: If Dr. Alderson is advocating the majority report, I believe he will tell us distinctly the difference between the majority report and the law as it now stands.

E. W. Alderson: Mr. President, true, as these brethren say, to a



the Quarterly Conference will be to go back to the position of the Church of a hundred years ago. We are just a hundred years in advance of what the Church was one hundred years ago. That law was fitted to the condition of the Church then, and it is not now. The brethren say that 400 men did supply work during the past year, but there were six thousand or more local preachers out of which that supply could be drawn, so I don't think there is any danger in that direction. I make a bold challenge on this floor that no local preacher who is doing efficient service to the Church has ever been taken off by virtue of this transfer of license to the District Conference. Now, the brethren contend that we are taking a step backward. We should not do that; but we should remedy the defects in the law as it stands. These defects, I think, are thoroughly and fully remedied in this bill. The purpose of this bill is not to decrease the number of local preachers, but, as a matter of fact, we all know that as the Church more thoroughly covers the territory the need of local preachers does diminish to some extent. The contention that applicants for admission on trial in the travelling connection will be decreased by this law is an absurdity on its face. Tell me a man who has not got snap enough to come to the District Conference can stand the examination. If you put the license back in the Quarterly Conference, his father and his uncle, and his cousin, and his neighbor and acquaintances and friends can vote him a license on his moral character, irrespective of his educational or other qualifications. Let me take time to call your attention to the changes that this law proposes. It proposes to obviate the difficulties and imperfections in the double jurisdiction over the local ministry. In the first place, under the old, a local preacher, if charged with immorality, is tried before his Quarterly Conference. There are his relatives; there are his neighbors; there are his friends; there are his bitter enemies in the jury that tries him. He will have to wait three months for trial. He has not the right of challenge of the men who are to pass upon his case. We do not propose to try local preachers at the District Conference. That would not be practicable; but we propose, in all cases, to try a local preacher before a committee of not less than seven nor more than thirteen members of the Church, with absolutely the same right of challenge that a travelling preacher has. An investigating committee is appointed. It goes to a committee of three to investigate the case. If a trial is necessary they report to the presiding elder, and he summons a trial committee. Of course local preachers are in that trial committee. The local preacher has, for the first time in his history, the right of challenge, and challenge for cause. He is tried, not before his neighbor, his relatives, his friends or his enemies, but before thirteen brethren selected throughout the district, or without the bounds of the district, if necessary, as an impartial jury to pass upon his case.

Now one or two other points. In the case of a large and sparsely settled dis-

trict, and especially in our mission fields, there is a provision that in cases of imperative necessity of this sort the presiding elder himself may make the examination and report to the District Conference. Now it seems to me that in this arrangement we have obviated the evils of the law as it now stands; we have given a unified jurisdiction. We are not taking a step backwards, but if the law as we put it into operation to-day does not prove a success, then the men who have advocated a transfer of the jurisdiction over the local ministry to the District Conference can't complain if their brethren come forward and demand a change; but I do persist that we should not take a backward step when it has not been proven on this Conference floor that one solitary efficient man has been lost to the local ranks. On the other hand, it is palpably certain that the general condition of the local ministry has been developed and uplifted. We ought not to take that backward step until we have given the law a fair chance. I hope you will pass the majority report, and then, after a few years, if it does not work well, I, for one, will not contend for a continuation of any law that does not work well for the Church.

The vote was taken upon the adoption of the minority report, and the same was not adopted—ayes, 66; noes, 107.

The majority report was then adopted—ayes, 130; noes, 53.



#### IT HAD TO BE DONE.

The following story is told by Mr. James Barnes in an article on "A Hundred Years at West Point" in *The Outlook* as an illustration of the West Point idea of obedience and discipline.

During the war a young officer once reported to a volunteer brigade commander that he had orders from division headquarters to take a battery that held the top of a sweeping slope on the front of the Confederate line, the shells from which were playing havoc with the Union infantry that were deploying through a wooded ravine.

"What!" exclaimed the volunteer brigadier; "are you going to try to take those guns with cavalry? Impossible! You can't do it."

"Oh, yes, I can, sir," was the reply; "I've got the orders in my pocket."

This West Pointer did not doubt in the least what he was going to do, nor his capacity, and, strange to say, he did it, for, advancing at a charge suddenly from the wood across the open ground, he took the battery in the flank before they could change effectually the position of the guns, and he brought them back with him.



Don't look for flaws as you go through life;

And even when you find them,

It is wise and kind to be somewhat blind,

And look for the virtue behind them.

For the cloudiest night has a hint of light.



Repentance is a new mind about God.

## Communications

### PERSONAL AND OTHERWISE.

On the dividing line between Knox and Union counties, East Tennessee, recently died an aged negro, Ferry Chesney. While the American people were celebrating the one hundred and twenty-sixth anniversary of the Declaration of Independence the death angel visited the cabin of this aged negro. He was as old as the nation, having been born between the years 1770 and 1780. The first sixty or more years of his life was spent with his original master, Jonathan Jackson, at Clarks-ville, on the Roanoke and Dan rivers, in Virginia. He was brought to East Tennessee about the year 1838, and three years later was sold by Corbin Jackson, administrator of his father's estate, to John Chesney, one of the oldest settlers on Bull Run creek. He remained the trusty faithful slave of Mr. Chesney till the emancipation proclamation freed him, as far as it could do so. He then built a cabin of the most primitive style five miles southeast of Maynardsville, where he led a hermit's life, and where, unattended in his dying hour by a human being, he ended his long life of about 125 years. He was a remarkable man. His portrait shows that he had a fine head and face, indicative of honesty and determination—the head and face of a man that might well have been the head of a tribe or nation. Scarcely less remarkable than his great age was his retentive memory. His sight and hearing became somewhat defective in his extreme age, but his mental facilities were the wonder of all who knew him. He had always been a keen observer of passing events, and his mind was stored with an inexhaustible supply of interesting incidents and reminiscences of by-gone days. No inquest was held over his remains, and he was buried in the old Chesney grave-yard, near his beloved master.

See what a man "Our Bob" is! Next season he is to deliver "The Fiddle and the Bow" one hundred times for \$25,000—a pretty good salary for a Carter county mountain boy! How this tinsel talent sells! And yet how little would be paid for the deepest and newest philosophy! All go into ecstasies over a flower garden; few would take a second look at a corn-field, unless it was theirs.

The Summer School in Knoxville still goes on. One of the professors of the University is Thomas W. Jordan, I. L. D., professor of Latin. He was born and reared by Methodist parents in Newbern, Va., educated at E. & H. College and at the University of Virginia. He is son-in-law to that grand old man, Prof. Edmund Longley. Jordan is taking rank, and is a real stand-by in religion in the University. I send you the following extract from his recent address before the Summer School:

"That's the old American idea. Make a man a man and let him be."

"All very well, but first make him a man. That is not done by releasing him from every other obligation to earth and heaven and saying: 'Now go it. Cash is the goal. Every fellow for himself, and devil take the hindmost,'

It ends in every fellow for himself and devil take us all. For 'I do know,' with old Thomas Carlyle, 'that cash payment is not the sole relation of human beings. Cash never yet paid one man fully his deserts to another, nor could it, nor can it, now or henceforth, to the end of the world. In brief, we shall have to dismiss this cash gospel rigorously to its own place. We shall have to know that there is some infinitely deeper gospel subsidiary, explanatory and daily and hourly corrective of the cash one, or else that the cash one and all others are fast travelling.'

"This doctrine of economics, harsh enough in itself, has been further hardened by the tone—I do not say the purpose—of much of our teaching in the field of biology. Its vocabulary is loaded down with expressions like 'the struggle for existence,' 'the rivalry of life,' 'the survival of the fittest'—meaning the strongest, etc. Now all this carrying over of the habits of the lower animals and basing on them a theory of life for men tends not only to take the divine element out of it, but the human. Mr. Huxley may well pray for his 'kindly comet' when he and his are never done telling us that Nature (with a big N) only wants a fair field and a free fight for her darling the strongest. The beatitudes of such a gospel are:

"Blessed are the strong who run over and trample under foot the weak."

"Blessed is the man who gets all he can and keeps all he gets."

"Blessed is the wise virgin who in emergency can fill his own lamp by emptying his neighbor's."

"Blessed are the priest and the Levite who can walk the highways of life in supreme unconcern for the disappointed and defeated who have fallen by the wayside."

"Animalism, hunger, vanity and selfishness in general may be trusted to look out for themselves. The work of encouraging them is entirely superfluous. It has ended in making us act like so many cattle on a crowded car in which one horns and pushes the one in front to make room for himself, and he another, and he another, and when all are horned and pushed and the weak are down and being trampled to death beneath the hoofs of the stronger or more fortunate, we call our bovine philosophy the survival of the fittest. Its whole tendency is to silence the voices of gentleness, meekness, mercy, brotherly kindness, patience, charity. Its ear is dull to such strains as these. 'We then that are strong ought to bear the infirmities of the weak and not to please ourselves.' 'It is more blessed to give than to receive.' 'We are members one of another; and whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it.' 'He that would be greatest among you let him be the servant of all.' 'Bear ye one another's burdens, and so fulfill the law of Christ.'

"The very comprehensiveness of most of our schemes for reform is their condemnation. Each evening the tired little children in Peter the Hermit's crusade were wont to ask, 'Is this Jerusalem?' 'No, poor children,' as

(Continued on page 12.)



# THE SUNDAY SCHOOL.

LESSON IV, THIRD QUARTER, INTERNATIONAL SERIES, JULY 27.

**Text of the Lesson.** Ex. xxxiv, 1-35.  
**Memory Verses.** 30-32—Golden Text,  
Ex. xx, 3—Commentary Prepared by  
Rev. D. M. Stearns.

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1. Up, make us gods, which shall go before us.

The topic of our lesson is "Worshiping the Golden Calf," and, although the whole chapter is assigned as a study, lack of space will necessitate limiting our comments to the verses to be printed as the lesson, 1-6, 30-35. Some one has said that whenever we turn away from leaning exclusively upon God either for salvation or for the necessities of the daily path we are virtually saying, "Up, make us gods." This is equal to a rejection of God. These people had not seen Moses nor heard from God for several weeks, and, forgetting their promise to obey, they fail to trust.

2, 3. And Aaron said unto them, Break off the golden earrings . . . and bring them unto me.

When Moses went up into the mount to be alone with God, he said to the elders, "Aaron and Hur are with you," and he referred the people to them as counselors in his absence. Aaron was Moses' mouth or spokesman, and Moses was to him instead of God (Ex. iv, 16; vii, 1); but, Moses being absent, he, like a false prophet, speaks out of his own heart this evil advice (Jer. xxiii, 16). He has no word of warning or help for them as from God.

4. These be thy gods, O Israel, which brought thee up out of the land of Egypt. What a lie, what blasphemy, what dishonor to the living God! Has Aaron lost his reason? He certainly has lost faith in God. See in II Thess. ii, 10, 11, the awful consequences of turning away from the truth. Instead of receiving from their hands the gold to make an idol, they should have received from his mouth the living words of the living God. Through him who should have led them to the God of glory they changed their glory into the similitude of an ox (Ps. cvi, 20).

5. And when Aaron saw it he built an altar before it.

See this sin repeated in the case of Jeroboam and the very words of Aaron used (I Kings xii, 28, 33). This is all the work of the devil from beginning to end, and so is everything like it in the churches and among the people of God today. God is a Spirit, and they that worship Him must worship Him in spirit and in truth (John iv, 24).

6. The people sat down to eat and to drink and rose up to play.

See I Cor. x, 7, and it would be well to read the whole chapter. Is it not on the same line of things when in houses built for the worship of God people bearing the name of Christ meet to eat and drink and be entertained or amused? In the next two verses the Lord, while speaking to Moses, calls the people Moses' people which he brought out of Egypt and says, "They have turned aside quickly out of the way which I commanded them." They were not acting like the people of God; they were not in His way. See Ps. cxix, 1; John xiv, 6; Josh. i, 7. The Lord suggests that He destroy the whole nation and make of Moses a new nation. Moses intercedes for the people as the Lord's people and is heard. He comes down from the mount, breaks the tables, burns the calf, grinds it to powder, scatters it upon the water and

makes the people drink it.

30. I will go up unto the Lord. Peradventure I shall make an atonement for your sin.

Thus he puts himself between the sinners and God as a mediator, confessing their sin and seeking atonement, which implies judgment upon sin. See what is written of Phinehas making an atonement in Num. xxv, 10-13. Remember Lev. xvii, 11, and that it is the blood that maketh atonement for the soul and see Him, the prophet like unto Moses (Deut. xviii, 18), who, taking the sinner's place and allowing all sin to be laid upon Him, did by bearing our sins in His own body on the tree make atonement sufficient for the sins of the whole world.

31. Oh, this people have sinned a great sin!

All sin is great, and even the thought of foolishness is sin (Prov. xxiv, 9), but some sins are more heinous than others. The Lord Jesus Himself spoke of a sin that hath never forgiveness at the same time that He spoke of the forgiveness of all manner of sins except this particular sin (Mark iii, 28-30). The sin that overtops all others is the rejection of Christ, the Son of God. This is the sin that causes souls to perish (John iii, 18).

32. And if not, blot me, I pray Thee, out of Thy book which Thou hast written.

He is willing to suffer in their stead, if necessary, in order to save them. The same spirit is seen in Paul on behalf of the same people Israel (Rom. ix, 3). The reality is seen in Jesus Christ, who was actually made a curse for them and for us.

33. Whosoever hath sinned against Me him will I blot out of My book.

In Rev. xx, 12, and Mal. iii, 16, we read of several books, but what book is referred to in our lesson perhaps we may not know in this our time of partial knowledge (I Cor. xiii, 9, 12).

34, 35. Behold, Mine angel shall go before thee.

See chapters xxxiii, 2, 15, and xxxiii, 20; Isa. lxi, 9, and thank God for Matt. xxviii, 20; Isa. xli, 10, 13; Deut. xxxi, 8, etc. He is the God of all grace, and He will not forsake His people for His great name's sake. So that we may plead, "Though our iniquities testify against us, do Thou it for Thy name's sake" (I Sam. xii, 22; Jer. xiv, 7).

## EPWORTH LEAGUE.

**Topic For the Week Beginning July 27, "The Programme of Christianity"—Text, Matt. iv, 23; x, 7, 8.**

We are followers of Christ. Our work has been clearly marked out for us. If the spirit of the Master dwells in and rules us, we shall ever find in Him our pattern and shall seek to form our lives on the model of His. He "went about all Galilee teaching in the synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people." What wonder that multitudes followed Him from near and far and that they brought their sick from great distance to be cured!

The apostles did similarly when sent out through the land to prepare the way for Him. Even the seventy disciples who went by twos through the villages on evangelizing tours found themselves able to effect marvelous cures and even to cast out evil spirits. In the times after Pentecost some at least of the apostles were able to perform wonderful deeds of healing.

The mission of the church of Jesus Christ is something more than to

preach that men are sinners and can be saved through repentance from sin and faith in God through Jesus Christ. She is to teach sound doctrine and maintain the customs and ordinances of divine worship, but she is to do more than this. The church has a duty to the bodies as well as the minds and souls of men. Miraculous powers of healing may not be long continued, but the curative work is to go steadily forward. Men had come to regard the sick with aversion and to think disease a sign of God's displeasure with the one afflicted. "Who did sin, this man or his parents, that he was born blind?" was a question perfectly natural in that time, but shows the current opinion that sickness was a punishment for sins. Jesus taught men to look upon suffering from a different viewpoint. He showed sympathy for those in pain and by relieving the afflicted gave a new conception of God in His relation to men. God is merciful and pitiful as well as just.

Medical science and all the arts of sanitation, nursing and merciful helpfulness of these recent times are directly in accord with the work of Jesus and His commission to His followers. The great development of hospital science, asylums of many kinds for the unfortunate, deaconess work and missions for reform of the fallen are modern adaptations of the mercy and help work which the church has carried on in some form and degree from the first when Peter and Paul were the foremost leaders.

The second department of the League is a most important one and should be so conducted as to interest and train the young people in regard for and visitation of the sick and relief of the poor under the guidance of the pastor and with proper safeguards and precautions. Shakespeare beautifully describes this virtue when he says:

"The quality of mercy is not strained."

### The Joyful Spirit.

The child of God should always cultivate the spirit of joy. If one is a real Christian, he is entitled to a joyful life, for God, who made all, is his friend, and He has shown His friendly care not only in His kind providence, but in His infinite grace. Believer, you did not choose God first and persuade Him to come to your help, but He chose you just of His own accord and came down to deliver you. It is He that does the persuading to get you into His kingdom. Do you not have abundant reason to rejoice that you have such a Friend? Not only that, but you are of the rich ones among men—rich in grace and in being heirs with Christ. You are sure of having all that is good for you, if not all you want.—Christian Instructor.

### Doing God's Will.

The soul needs lungs and atmosphere in order to live. Prayer is the lungs of the soul, and God is its atmosphere. To neglect prayer is to stop breathing life from God. Prayerless lives are strangled lives. Suffocation is as effective as starvation and more speedy. The soul must exercise in order to grow. Stagnation is as dangerous to growth as starvation or suffocation. The Lord has purposed that our spiritual life should grow strong by exercise. Doing God's will is as essential to growth as feeding on God's word or seeking God's face in prayer.—Christian Intelligencer.

### Profanity.

Profaneness is an unmanly and silly vice. It certainly is not a grace in conversation, and it adds no strength to it.

That is ingrained with oath and the blasphemy that bolsters up an opinion does not make it any more correct. Nay, the use of loose expletives argues a limited range of ideas and a consciousness of being on the wrong side. And if we can find no other phrases through which to vent our choking passion we had better repress that passion.—Dr. Chapin.

### Abiding Love.

Under heavens clouded  
With their gathered rain  
Or in times of anguish  
When my heart's in pain,  
I will trust my Father,  
Who is me above,  
And accept His dealings  
As His thoughts of love.

For my Lord's affection  
Is not only shown  
In the radiant sunbeams  
From the heavens thrown,  
But in shadows likewise  
And in tears that flow,  
As a flashing angel,  
Blessings to bestow.

—Philadelphia Ledger.

## MAKING CRIMINALS

THE JUVENILE COURT BEARS WITNESS TO RUM'S AWFUL WORK.

**Youthful Prisoners Too Often Driven to Crime by the Drunkenness of Their Parents—Cases Cited From Docket of a Chicago Judge.**

Judge Tuthill's juvenile court is one of Chicago's most typical and useful institutions. On Monday and Friday of each week a motley crowd of men, women and children—Poles, Bohemians, Germans, Irish, negroes, Americans and what not—through the courtroom, summoned before his honor in the interest of the youthful flotsam and jetsam of the city. This court differs from all others in that it was created for the express purpose of being useful to orphaned and delinquent children, and right royally is it fulfilling its mission. Many a boy gets his first taste of order, justice and kindness when he doffs his ragged cap, smooths down his unkempt hair and faces judge and jury.

The ceaseless procession of sad eyed, pinched faced, forlorn little ones that files through the juvenile court has of late aroused a great deal of popular sympathy. Judge Tuthill himself taking the lead in trying to solve the problem, "What can be done for these children?" As a partial answer to this question a home for delinquent boys has now been assured, the wealthy Commercial club of Chicago being among those actively interested in the matter. But not only has this now famous juvenile court served to voice the bitter cry of despoiled childhood, but it also affords an answer to the vital questions: "What is the primary cause of these domestic tragedies? What violent tempest has rent and scattered these households, the poor fragments of which we here behold?" The cause, says a writer in the Union Signal, must be commensurate with the awful effect.

All who know the facts agree that the serpent that has driven these people out of their domestic paradise (such as it was) is the demon of strong drink. Of eight cases recently tried in succession involving the fate of a number of children six were directly traced to drunkenness. Said a Polish boy, aged eleven: "I stole money and set a house on fire. My father? He is a saloon keeper." Another lad, several years older, with coat buttoned to the throat and collar up, said: "My mother is sick. We have no home. My father was once a saloon keeper." (The face of the boy's father, when he appeared



was peculiarly expressive of violence of temper and morbid despair. He had deserted his wife. The testimony in the third case brought out the sad fact that both parents were hopeless sots, usually too stupidly drunk to have noticed that their children were begging on the streets. They had lost nine of their children, and no wonder. In the fourth case the father, who had lost his wife, instead of caring for his motherless children spent his leisure time in the saloon, so that when the probation officer called at the wretched tenement she found the two little girls infested with vermin and nearly starving. They often lived on a dry crust.

But enough. It is only too evident that as alcohol destroys the tissues of the body so also it dissolves the most sacred ties of the family, robbing the inmates of self respect, honor, love and decency.

This is about the course things usually take: The father comes home drunk and penniless and if he does not find things to his liking proceeds to demolish what few articles of furniture and convenience are left in the dingy rooms. It may and doubtless often does happen that the wife is not a good housekeeper, but what can she do with nothing in the house—no dishes, no wholesome food, no fuel, no credit at the store? The next step downward is that she, too, doesn't care. She becomes desperate and perhaps even indifferent to the fate of her children. In this mood she sends a child for a can of beer, hoping to drown her troubles. It is not long before she gropes her way to the "ladies' entrance" of the saloon, and then farewell to marital vows and honor and tenderness. The once fair bride sinks to the level of the moral outcast. The divorce court soon has a fresh applicant, unless even this tribute to an ordered life is omitted before final separation. And the children? God pity them! The downcast look and the quivering lips tell plainer than words of the sad havoc made of their tender hearts.

By all means build homes for the homeless, but better still send missionaries into the slums bearing in their hands the gospel of economy, cleanliness, temperance and salvation.

#### Fighting Ireland's Greatest Curse.

At the recent annual meeting of the Irish Association For the Prevention of Intemperance in Dublin important measures were discussed looking to legislation as a means of curtailing the continual issuance of new licenses, which are Ireland's greatest curse. In Ireland every license creates a vested interest which the public must redeem, so every additional license increases the tax on the public purse. The association is nonsectarian, and clergymen of every denomination took part in the proceedings.

#### A Utopia in Ohio.

The little hamlet of Mound City, O., is described as a modern "Utopia of righteousness." Seventy-five houses make up the village, and there is no saloon in the place. The hamlet possesses a mayor, but he has a pleasant occupation. With the saloon eliminated many otherwise vexing problems flower into beauty. We have never yet heard of a genuinely saloonless town that did not assume Utopian characteristics.

We must not hope to be reapers,  
And gather the ripe gold ears.  
Until we have first been sowers,  
And watered the furrows with tears.

—Alice Carey.

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Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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## QUARTERLY CONFERENCES.

DANVILLE DISTRICT—THIRD  
QUARTER, IN PART.

Washington Street, May 18th, at night.  
East Halifax, Concord, May 24th, 25th.  
South Boston, May 25th, at night.  
Boydton, May 28th, at night.  
Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.  
Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.  
South Pittsylvania, St. Johns, June 5th, 11 A. M.  
Danville Circuit, Rock Spring, June 7th, 8th.  
Charlotte, Lebanon, June 15th, 16th.  
Prince Edward, Mt. Pleasant, June 21st, 22d.  
District Conference, Clarksville, June 24th-26th.  
Henry, Pleasant Grove, June 28th, 29th.  
Martinsville, June 29th, at night.  
Main Street, July 2d, at night.  
Chatham, Siloam, July 5th, 6th.  
Patrick, Providence, July 12th, 13th.  
Rocky Mount, July 17th, at night.  
Franklin, Red Valley, July 19th, 20th.  
E. Franklin, Epworth, July 21st, 22d.  
Calvary, July 23d, at night.  
West Franklin, Rock Spring, July 26th, 27th.  
J. C. REED,  
Presiding Elder.

PETERSBURG DISTRICT—THIRD  
ROUND.

Market-Street, May 18th, morning.  
Ettrick, May 18th, night.  
High-Street, May 25th, morning.  
Blandford, May 25th, night.  
Matoaca, June 1st, night.  
Greensville, Emporia, June 7th-8th, morning.  
Wakefield, Rocky Hock, June 14th-15th, morning.  
Surry, Morning's, June 15th, afternoon; 16th, morning.  
Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th, 29th, morning.  
East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.  
Nottoway, Poplar Hill, July 5th-6th, morning.  
Blackstone Station, July 6th, night; 7th, morning.  
South Brunswick, Prospect, July 12th-13th, morning.  
Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.  
South Hill, South Hill, July 14th, night; 15th, morning.  
North Mecklenburg, Shiloh, July 18th, afternoon.  
West Lunenburg, Grace, July 19th-20th, morning.  
Lunenburg, Antioch, July 20th, afternoon; 21st, morning.  
Brunswick, Liberty, July 26th-27th, morning.  
West Brunswick, Bethel, July 27th, afternoon; 28th, morning.  
Dinwiddie, Rocky Run, August 9th-10th, morning.  
West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.  
R. T. WILSON, P. E.

## NOTICE.

The Lynchburg District Conference will meet at Bedford City July 28th (Monday) at 8:30 P. M. All the members, including pastors, superannuates, local preachers, and lay delegates, will please notify me when and how they will come. Write, brethren, as soon as you can.

Yours fraternally,

JOSEPH W. SHACKFORD,

## Religious News.

Mr. L. Cockrell, of Reedville, in this county, one of our best-known and most highly respected citizens, is very ill. He suffers with heart trouble, and but few hopes of his recovery are entertained, either by himself or his friends. Dispatch.

The Woman's Foreign Missionary Society of the Farmville District will hold its annual meeting at Chase City, beginning Friday evening, July 18th, and continuing through Sunday. Each Auxiliary is expected to send a delegate or a written report. Miss C. T. Collyer, of Korea, will be present at the meeting, and will tell us of the work there. Rev. R. A. Compton will preach on Sunday the missionary sermon. Visitors are invited to attend.

MRS. H. T. BACON,  
Secretary.

At the Quarterly Conference of the M. E. Church, South, held at Blackstone, Va., July 7, 1902, the following resolution was unanimously adopted:

Resolved, That we, the members of the Quarterly Conference now in session, do condemn in the strongest terms the attack of Judge Campbell upon Rev. C. H. Crawford; and that we call upon the proper authority to see that justice be vindicated.

(Signed)

SECRETARY QUARTERLY CONFERENCE.

The opening of the Methodist Orphanage at this place has been postponed. The date was originally fixed in July, but has been put off. It will now probably be September 1st before everything is ready for the formal opening.

The Executive Committee of the Orphanage will meet on August 12th in this city to arrange all details. Quite a number of applications are on hand for the admission of children. Up to this time the committee has found it possible to pay for the work on the building as it proceeds. The main building is nearly complete and will cost about \$22,000.—Dispatch.

The corner-stone of the new Wesley Methodist Episcopal church, on Halifax street, was laid this afternoon with impressive Masonic ceremonies, conducted by Powhatan Starke Lodge. A very large assemblage was present to witness the ceremonies. The address of the occasion was delivered by Rev. John Hannon, D. D., of Richmond. The entire programme was carried out in a faultless manner.

The new church is to be of brick, of handsome design, will cost about \$10,000, and will seat between 600 and 700 people. It has now an active working membership of 300, with a rapidly growing congregation.—Dispatch.

Bishop A. Coke Smith dedicated the new \$13,000 Methodist church here yesterday in the presence of six hundred people. The day was very hot, which doubtless kept more from being present. The Bishop preached an elegant sermon, full of apt illustration and plain, impressive facts, from the text, "What shall I render unto the

Lord for all His benefits toward me," etc., from the 116th Psalm. A collection of \$1,800 was taken up on the church debt. Other ministers present were Elder Underwood and Rev. M. H. Tuttle, Rev. Mr. Willis and Rev. E. M. Jordan, of the Virginia Conference, who preached an excellent sermon at the night service. The townspeople had an abundant repast of good things of the fat of the land prepared for the guests of the occasion.—Landmark.

## NEW METHODIST CHURCH.

The movement set on foot some time ago by the Centenary Methodist church looking to the selling of the church building, situated on the corner of Boush and Queen streets, and building another church by the same congregation in Ghent, has, after mature deliberation, been abandoned and Centenary church will continue where it is. The abandonment of the project has resulted in the determination to erect a new church of that denomination in another section of Ghent, the site selected by Centenary church having been surrendered to its original owners after finding it impossible to dispose of the lot on which the present edifice stands to an advantage.

A new movement is now on foot in which members of the four churches Epworth, Centenary, Queen Street, and LeKies Memorial are interested. This movement was started several months ago by representative laymen of the churches already named. A site has been purchased and paid for on the corner of Stockley Garden and Raleigh avenue, 100x120 feet. The new church will cost between \$30,000 and \$40,000.

At a future meeting, to be held shortly, trustees will be selected to hold the property for the church, and a building and other committees will be appointed. It is the desire of the inaugurators of this new enterprise to begin the work of construction at as early a day as possible.—Virginian-Pilot.

## INTERESTING SESSION.

The president, Rev. W. R. Proctor presided at the Methodist preachers meeting yesterday morning, and prayer was made by Rev. Graham H. Lambeth.

The most interesting feature of the meeting was the visit and address of Professor R. E. Blackwell, president of Randolph-Macon college. Mr. Blackwell made a highly interesting and instructive talk. He reviewed the work of Randolph-Macon College under its present system of education and introduced evidence from the ablest educational critics to show that the system of training the young of this day in the higher branches of education in this institution was the marvel of the age. He said that during his college days as a student only about three graduates were turned out each year, whereas now there are twenty. Professor Blackwell enumerated the various branches of learning at Randolph-Macon and declared that the standard was as high as any college in America and superior to some. He urged the co-operation of the ministry in getting the \$200,000 for Randolph-Macon, and said that he felt sure that when the Methodists of Virginia knew what the



college was doing they would readily respond to the call for the \$200,000 asked for by the board of directors and trustees.

#### THE COLLEGE WORK ENDORSED.

At the close of Professor Blackwell's remarks the following, offered by Rev. H. Bennett, was adopted:

"Resolved, That we have received with pleasure the visit of President E. Blackwell, of Randolph-Macon College, to our city and to our ministers' meeting, and we rejoice to hear of the new and bright prospects for Randolph-Macon College, which plans will continue our college in the front rank of the institutions of our country. Resolved, That we pledge to President Blackwell and to the college our best services to aid in the increase of the college patronage and raising of the \$200,000 asked from Virginia Methodism in order to secure the \$100,000 offered by Colonel John P. Branch, of Richmond."

After the adoption of the resolutions Rev. W. Asbury Christian, Rev. R. H. Bennett, Rev. E. T. Dadmun and Rev. C. L. Bane said that the address of Professor Blackwell was really an inspiration, in that it had thrown a volume of new light on their minds as to the splendid work their college was doing, and they urged him to come before their congregations and give them the benefit of this valuable information.

#### CRYING SUNDAY PAPERS.

Rev. R. H. Bennett spoke of the great nuisance of crying the newspapers on the streets on Sundays, and especially the hours of the opening and closing of services at the churches, deploring that it was a violation of the sanctity of the day, and offered the following, which was unanimously adopted:

"Whereas the crying of newspapers on the streets on Sundays is a nuisance and the Sabbath broken and religious services thus disturbed, therefore,

"Resolved, That we respectfully call the attention of our new mayor and executive officers to this matter, and request that steps be taken to correct this evil.

"R. H. BENNETT,  
"C. L. BANE."

#### CALL OF CHURCHES.

The call of the churches was taken up, and the following reports were heard:

Rev. Graham H. Lambeth, who has just returned from his vacation in Lynchburg, preached morning and night Sunday for his people at LeKies Memorial church.

Rev. E. T. Dadmun reported an increase in the attendance of the Sunday afternoon service at Centenary church. He raised at the morning service \$75 as the amount promised for the new church to be erected in Park place, and provided for the remaining debt on Centenary church, the amount raised being \$1,500.

Rev. W. T. Green preached at Central church Sunday morning and night, and at Cottage Place in the afternoon.

At Port Norfolk Rev. Daniel T. Merritt had a fairly good day, preaching both morning and night. Held an Epworth League meeting in the afternoon.

Rev. Mr. Dryer was present, spoke and organized a missionary Bible study class and provided for a library.

Rev. C. W. Cain preached at Trinity church, Newport News, Sunday morning and night to fine congregations. He reported the pastor, Rev. George W. Wray, very sick at the hospital with typhoid fever.

At Epworth church President R. E. Blackwell, of Randolph-Macon College, delivered a fine address Sunday morning on "Christian Education" before a large and cultivated audience. At night the pastor, Rev. R. H. Bennett, preached on the subject, "Can a Man Be a Christian on Five Dollars a Week?"

Rev. C. L. Bane conducted the usual services at Cumberland Street church Sunday morning and night, preaching to large congregations.

At Huntersville Rev. E. K. Odell had an unusually good day. The congregation was especially large at the morning service. The Sunday school was well attended and a live Epworth League meeting was held in the afternoon.

Rev. Mr. Snyder preached at Wright Memorial Sunday morning, and the pastor, Rev. George H. McFaden, occupied the pulpit at night. He received one new member by certificate.

Rev. George Wesley Jones had his usual services at Trinity and preached to good congregations.

Rev. Dr. J. P. Barrett preached at 11 A. M. at the Christian Memorial Temple; addressed a missionary meeting in the afternoon and preached again at night. He had a pleasant day.

Rev. W. Asbury Christian, of Memorial church, Berkley, held fine services Sunday and received three new members by certificate.

Rev. J. K. Jolliff reported a gratifying increase in the congregations at Queen Street and earnest interest manifested in the services. He had a good Sunday school.

Rev. J. B. Merritt preached to a very large congregation at Monumental church Sunday morning and conducted the usual service at the Seaman's Bethel in the evening.

Rev. D. J. Traynham preached at Deep Creek at 11 A. M., at Indiana at 1:30 P. M., Olive Branch 3:30 P. M. and at Monumental church, Portsmouth, at night.

Rev. Ernest Stevens reported a very gratifying increase in the attendance on the services at Owens Memorial.

Rev. C. H. McGhee, of Lambert's Point, had a fine Sunday school, with the addition of several new scholars. He preached to a large congregation at 11 A. M., received four new members by certificate and two on profession of faith. Rev. A. J. Parker, of the North Carolina Conference, preached at night.

The services at McKendree church Sunday were largely attended. The pastor, Rev. W. R. Proctor, preached morning and night and received two new members by certificate.

Rev. R. H. Bennett called the attention to a school that has been established in Norfolk for the purpose of giving a thorough training in the best way of doing things at home in laundry and kitchen work under the Bos-

ton Cooking Course of Instruction. This school is to train young white women for this special field of operations.

#### ITEMS OMITTED LAST WEEK.

The Rev. George Wesley Jones requested the Norfolk preachers to raise the amounts assessed against their churches for the purchase of a lot in Park Place, on which a church will be built in the near future, and to let him have the money as soon as possible.

The Rev. E. T. Dryer, a ministerial student from Randolph-Macon College, and who is in this section in the interest of the missionary movement under the auspices of the Board of Managers, made a short statement concerning his work.

The Rev. S. J. Battin, pastor of Sledd Memorial, Danville, was present, and stated that the churches there are doing well now. The Danville District Conference was one of the most delightful he had ever attended.

The Rev. Asbury Christian offered the following resolutions on the death of Captain Richard Irby, late secretary-treasurer of Randolph-Macon College, which, after being feelingly spoken to, was adopted by a standing vote:

Whereas, we have heard with deep sorrow of the death of Captain Richard Irby; and

Whereas, we realize the great loss which the church has sustained in his death; therefore,

Resolved, 1. That we bear testimony to his unrelenting fidelity to every trust committed to him, to his intelligent noble Christian character, and to his great devotion to his church and her institutions.

2. That we deem his example worthy of emulation as a layman and workman that needed not to be ashamed.

3. That as a further mark of our great esteem of Captain Irby, we send a copy of these resolutions to his family and request the secular papers to publish them.

W. ASBURY CHRISTIAN,  
E. H. RAWLINGS.

—Landmark.



#### WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, July 3, 1902.

On Sunday, June 29th, the House of Representatives held its first legislative Sunday session since 1811. That is to say, it was the first Sunday session at which the House was convened with its full organization, and in such order as to make it possible to transact legislative business. No legislation was enacted, however, as, after the reading of the journal of the previous day, the time was devoted to the eulogies of the late Amos J. Cummings and Peter J. Otey, the former of New York, and the latter of Virginia. Although both of the deceased were Democrats, in such high esteem were they held by their confreres that an almost full attendance was present throughout the session, and from the solemn prayer offered by Chaplain Couden to the benediction pronounced by the same reverend gentleman the session gave one the impression that a grand religious service was being conducted. The Marine Band, which was stationed

in the Speaker's lobby, rendered "Near-er, My God, to Thee" as the members were taking their seats, and then Chaplain Couden offered a touching prayer, in which he referred to the loss which the House and the nation had sustained in the death of the two distinguished members who had been taken away.

Representative Cannon, of Illinois, pronounced the chief eulogy on Mr. Cummings, and his words were a manly tribute to a brave, conscientious, God-fearing man. Briefly sketching Mr. Cummings' life, Mr. Cannon said that he was the son of a devout minister, and had proved a son of whom his father might well be proud. Concluding, he quoted the tribute paid to his late colleague by Col. John A. Joyce, who wrote of him:

"Happy, cheerful, loyal man,  
Built upon the God-like plan;  
Always doing something good  
For his human brotherhood."

Eulogies were pronounced upon the late Major Otey by Representatives Jones, of Virginia; Graff, of Illinois; De Armond, of Missouri, and many others. Mr. Rhea, of Virginia, said of Major Otey: "In his death he exemplified the life described by the Psalmist as one 'that walketh uprightly, and worketh righteously, and speaketh the truth in his heart.'" When the eulogies were concluded the House adjourned out of respect for the dead.

With his usual enthusiasm for religious affairs, the President has expressed great interest in the proposition of Bishop Fallows, of Chicago, to hold during the Olympian games to be held in that city in 1904 a congress of religions. Mr. Roosevelt had already assured the promoters of the games that he would endeavor to be present during their continuance, at least a part of the time, and when informed of the proposition of the Bishop, that a parliament of religions, similar to that held during the World's Fair, be held there at the same time, he stated that, should the plans fructify, nothing but ill-health would prevent his attendance. The proposition of the Bishop, in so far as developed, I am advised, anticipates that merely the six Sundays during the progress of the games shall be devoted to the parliament, and it would, of course, be impossible for the President to remain there so long a time, but he will endeavor to be present at one session, and at perhaps more.

It will be with regret that the temperance people of the country learn that, not only has no action been taken on the immigration bill by the Senate during this session, but that the Senate Committee on Irrigation has eliminated from the bill the provision that there shall be no liquor sold in the Capitol. The ground on which this provision was eliminated was a purely technical one, it being claimed that the amendment was not germane to the subject matter of the bill, a statement which is only partially true. Unfortunately, however, it was generally understood at the Capitol, at the time that the House accepted the amendment, that the Senate would reject it. No reasonable person can deny that the maintenance in the national Capitol

(Continued on page 12.)



# Talmage's Sermon.

WASHINGTON. In this discourse Dr. Talmage advocates the idea that the Christian religion is as good for this world as the next and will help us to do anything that ought to be done at all; 1 Timothy iv, 8, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

There is a gloomy and passive way of waiting for events to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catiline was found on the battlefield, it was found far in advance of all his troops and among the enemy, and the best way is not for us to lie down and let the events of life trample over us, but to go forth in a Christian spirit determined to conquer. You are expecting prosperity, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and, therefore, I propose, as God may help me, to project upon your attention a new element of success. You have in the business firm frugality, patience, industry, perseverance, economy—a very strong business firm—but there needs to be one member added, mightier than them all, and not a silent partner either, the one introduced by my text, "Godliness, which is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

I suppose you are all willing to admit that godliness is important in its eternal relations, but perhaps some of you say, "All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who suppose that if they can finally get safely out of this world into a better world they will have exhausted the entire advantage of our holy religion. They talk as though religion were a mere nod of recognition which we are to give to the Lord Jesus on our way up to a heavenly mansion; as though it were an admission ticket, of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud and a religion of the coffin and a religion of the hearse and a religion of the cemetery who have no appreciation of a religion for the bank, for the farm, for the factory, for the warehouse, for the jeweler's shop, for the office. Now, while I would not throw any slur on a post-mortem religion, I want today to eulogize an antemortem religion. A religion that is of no use to you while you live will be of no use to you when you die. "Godliness is profitable unto all things, having promise of the life that now is as well as of that which is to come." And I have always noticed that when grace is very low in a man's heart he talks a great deal in prayer meetings about deaths and about coffins and about graves and about churchyards. I have noticed that the healthy Christian, the man who is living near to God and is on the straight road to heaven, is full of jubilant satisfaction and talks about the duties of this life, understanding well that if God helps him to live right he will help him to die right.

## What Godliness Is Good For.

Now, in the first place, I remark that godliness is good for a man's physical health. I do not mean to say that it will restore a broken down constitution or drive rheumatism from the limbs or neuralgia from the temples or pleurisy from the side, but I do mean to say that it gives one such habits and puts one in such condition as are most favorable for physical health. That I believe, and that I avow. Everybody knows that buoyancy of spirit is good physical advantage. Gloom, unrest, dejection, are at war with every pulsation of the heart and with every respiration of the lungs. They lower the vitality and slacken the circulation, while exaltation of spirit pours the very balm of heaven through all the currents of life. The sense of insecurity which sometimes hovers over an unregenerate man or pounces upon him with the blast of ten thousand trumpets of terror is most depleting and most exhausting, while the feeling that all things are working together for our good now and for our everlasting welfare is conducive to physical health.

You will observe that godliness induces industry, which is the foundation of good health. There is no law of hygiene that will keep a lazy man well. Pleurisy will stab him, erysipelas will burn him, jaundice will discolor him, gout will cripple him, and the intelligent physician will not prescribe antiseptic or febrifuge or anodyne, but saws and hammers and yardsticks and crowbars and pickaxes. There is no such thing as good physical condition without positive work of some kind, although you should sleep on down of swan or ride in carriage of softest upholstery or have on your table all the luxuries that were poured from the wine vats of Isphahan and Shiraz. Our religion says: "Away to the bank, away to the field, away to the shop, away to the factory! Do something that will enlist all the energies of your body, mind and soul!" "Diligent in business, fervent in spirit, serving the Lord," while upon the bare back of the idler and the drone comes down the sharp lash of the apostle as he says, "If any man will not work, neither shall he eat."

Oh, how important in this day, when so much is said about anatomy and physiology and therapeutics and some new style of medicine is ever and anon springing upon the world, that you should understand that the highest school of medicine is the school of Christ, which declares that "godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." So if you start out two men in the world with equal physical health, and then one of them shall get the religion of Christ in his heart and the other shall not get it, the one who becomes a son of the Lord Almighty will live the longer. "With long life will I satisfy him and show him my salvation."

## Religion and the Intellect.

Again I remark that godliness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life his intellect goes into a bedwaring process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will and wider swing to all the intellectual faculties. Christianity is the great central fire at which philosophy has lighted its brightest torch. The religion of Christ is the fountain out of which learning has dipped its clearest draft. The Helicon poured forth no such inspiring waters as those which flow from under the throne of God clear as crystal. Religion has given

new energy to poetry, weeping in Dr. Young's "Night Thoughts," teaching in Cowper's "Task," flaming in Charles Wesley's hymns and rushing with archangelic splendor through Milton's "Paradise Lost." The religion of Christ has hung in studio and in gallery of art and in Vatican the best pictures—Titian's "Assumption," Raphael's "Transfiguration," Rubens' "Descent From the Cross," Claude's "Burning Bush" and Angelo's "Last Judgment." Religion has made the best music of the world Haydn's "Creation," Handel's "Messiah," Mozart's "Requiem." Is it possible that a religion which builds such indestructible monuments and which lifts its ensign on the highest promontories of worldly power can have any effect upon a man's intellect but elevation?

Now, I commend godliness as the best mental discipline, better than belles lettres to purify the taste, better than mathematics to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory. It will go with Hugh Miller and show him the footprints of the Creator in the red sandstone. It will go with the botanist and show him celestial glories encamped under the curtain of a water lily. It will go with the astronomer on the great heights where God shepherds the great flock of worlds that wander on the hills of heaven answering his voice as he calls them all by their names.

Again I remark that godliness is profitable for one's disposition. Lord Ashley, before he went into a great battle, was heard to offer this prayer: "O Lord, I shall be very busy today! If I forget thee, forget me not." With such a Christian disposition as that a man is independent of all circumstances. Our piety will have a tinge of our natural temperament. If a man be cross and sour and fretful naturally, after he becomes a Christian he will always have to be armed against the rebellion of those evil inclinations. But religion has tamed the wildest natures. It has turned fretfulness into gratitude, despondency into good cheer, and those who were hard and ungovernable and uncompromising have been made pliable and conciliatory. Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habits than the hand that bent the bow of Ulysses, and it takes a stronger lasso than ever held the buffalo on the prairie.

## Influence of the Gospel.

A man cannot go forth with any human weapons and contend successfully against these Titans armed with up-torn mountains. But you have known men into whose spirit the influence of the gospel of Christ came until their disposition was entirely changed. So it was with two merchants in New York. They were very antagonistic. They had done all they could to injure each other. They were in the same line of business. One of the merchants was converted to God. Having been converted, he asked the Lord to teach him how to bear himself toward that business antagonist, and he was impressed with the fact that it was his duty when a customer asked for certain kinds of goods which he had not, but which he knew his opponent had, to recommend him to go to that store. I suppose that is about the hardest thing a man could do; but, being thoroughly converted to God, he resolved to do that very thing, and, being asked for a certain kind of goods which he had not, he said, "You go to such and such a store, and you will get it." After awhile merchant No. 2 found these customers coming, so sent, and he found also that merchant No. 1 had been brought to God, and he sought

the same religion. Now they are good friends and good neighbors, the grace of God entirely changing their dispositions.

"Oh," says some one, "I have a rough, jagged, impetuous nature, and religion can't do anything for me." Do you know that Martin Luther and Robt. Newton and Richard Baxter had impetuous and all consuming natures; the grace of God turned them into the mightiest usefulness? A manufacturer cares but very little for a state that slowly runs through the mean, but values a torrent that leaps from rock to rock and rushes with mad energy through the valley and out toward the sea. Along that river you will find fluttering shuttles and grinding mills and flashing water wheel. And a nature the swiftest, the most rugged, the most tremendous—that is the nature God turns into greatest usefulness. Oh, how many that have been pugnacious and hard to please, irascible and more bothered about a mote in their neighbor's eye than about the beandike ship timber in their eye who have been entirely changed by the grace of God and have found out that "godliness is profitable the life that now is as well as of that life to come."

## Religion In Business.

Again I remark that religion is good for worldly business. I know the general theory is the more business, the less religion, the more religion, the less business. Not so, thought Dr. Harnish "Biography of a Christian Merchant" when he says: "He grew in grace the last six years of his life more than at any time in his life. During those six years he had more business crowding him than at any other time. In other words, the more worldly business a man has the more opportunity to serve God. Does religion exhilarate or retard worldly business? is the practical question for you to discuss. Is it hang, like a mortgage, over the family? Is it a bad debt on the ledger? Is it lien against the estate? Does it enter the door through which custom comes for broadcloths and silks?"

Now, religion will hinder your business if it be a bad business or if it be a good business wrongly conducted; you tell lies behind the counter, if use false weights and measures, if put sand in sugar and beet juice inegar and lard in butter and sell for thing that which is another thing, religion will interfere with that business, but a lawful business, lawfully conducted, will find the religion of Lord Jesus Christ its mightiest ally.

Religion will give an equipoise spirit. It will keep you from extremes of temper, and you know a many fine businesses have been broken to atoms by bad temper. It will keep you from worryment about free loss; it will keep you industrious prompt; it will keep you back squandering and from dissipation will give you a kindness of spirit which will be easily distinguished from mere store courtesy which shakes violently with you, asking about health of your family, when there anxiety to know whether your child well or sick, but the anxiety is to know how many dozen cambric pocketkerchiefs you will take and pay down. It will prepare you for the fiscal duties of everyday life. I do mean to say that religion will make financially rich, but I do say it will give us, it will assure us of a comfortable sustenance at the comfortable subsistence all the through, and it will help us to the bank, to manage the traffic.

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

10:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

10:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

10 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

10 A. M., No. 1, from Atlanta, Augusta, Jacksonville, Asheville, and all points South.

10 A. M., from Keysville and local stations.

10 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

10 A. M. and 10 P. M., between Manchester and Naples.

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**SEABOARD AIR LINE.**

"CAPITAL CITY ROUTE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
1:05 A. M.	9:40 A. M.—Lv. Columbia.
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
11:35 A. M.	5:40 P. M.—Ar. Augusta.
6:25 P. M.	7:20 P. M.—Ar. Macon.
6:55 P. M.	9:20 P. M.—Ar. Montgomery.
8:20 A. M.	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.
4:55 P. M., No. 66, from all points South and Southwest.
5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
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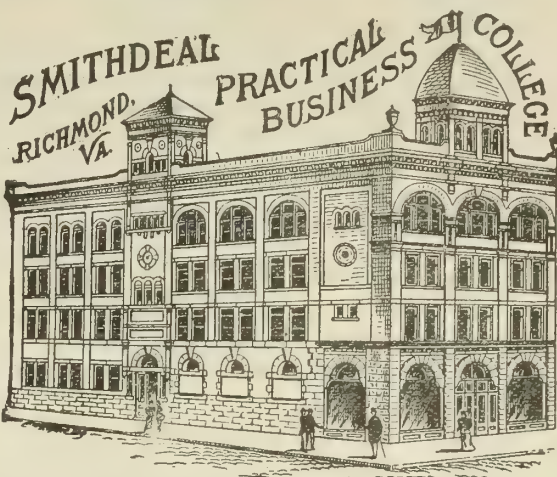
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

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## PERSONAL AND OTHERWISE.

(Continued from page five.)

Matthew Arnold wrote, 'not this town nor the next, nor yet the next is Jerusalem.' And so we must struggle on, taking counsel for the day and need, glad if only to-morrow find us a little further than to-day, for

We build the ladder by which we climb

From the lowly earth to the vaulted skies,

And we mount to its summit round by round.

"In like manner whatever relief is to come from the selfishness and harshness of individualism will come through a generous socialism, which is its correlate. Not that state socialism which would sap the foundations of progress by bestowing the rewards of energy and character upon the idle and the unworthy; not that conciliation of classes that would reduce all to a dead level and a low level by decapitating the prosperous; none of that gospel of the short-haired women and long-haired men, who, having failed in the simplest enterprises of life, propose to lay down the law for the capable and successful; but that saner socialism which, while it recognizes the difference between mine and thine, binds together me and thee. It has its word for the man who will not work and it is short and sharp—'neither shall he eat.' This spoils it for all that free soup crowd whose ideal world would be that of the old lady, who in dying ordered to be inscribed upon her tombstone:

'Don't mourn for me now,  
Don't mourn for me never;  
I'm goin' to a do nothin' forever and ever.'

"This Christian socialism will preserve the just balance between looking on one's own things and also upon the things of another, between diligence in business and fervency in spirit, between bearing one's own burden and bearing one another's. It is this that is to harmonize our rivalries and purge our philosophies. It anchors us to the right instead of to the expedient.

"Right things in great and small;

Then, though the skies should fall,  
Sun, moon and stars and all,  
We shall have light.'

"Every question is at bottom a moral question; and in all lands, in all times, in all conditions, the light in darkness, the guide in perplexity, the star for the disappointed and the inspiration for the hopeless, is the gospel of the Son of God. This is the majestic voice that can say to the troubled waters: 'Peace be still.' This is the tree whose leaves are for the healing of our nation and all nations. The one effective sanitary agency for the world diseased in all its parts is the spirit of the Father, incarnate in the Son, and reproduced in the faith-filled lives of His followers. Its purpose is to banish sin, the great social and economic as well as spiritual enemy of the race. It redeems business from sordidness, while it saves philanthropy from folly. It puts bit and bridle upon the animal that is in use and sets free the God. Its keynote is peace on earth, good-will toward men. Its songs are the solace of our

adversity and its prophecies are the signals of our relief. It reflects upon the things that are seen and temporal light from the things that are unseen and eternal and makes all luminous. This is the force that is swelling the sails of the old ship laden with the cares and hopes of humanity. We are sailing under sealed orders, it is true, but we have got our chart, not from the sodden earth, but the sunlit skies and with whatever creaking of cordage and straining of timbers and buffeting of waves, we are moving, and that we do move is proof of a pilotage, not of man prophetic of a harbor, not of the earth, but of that radiant shore where perfect righteousness will make possible perfect peace."

R. N. PRICE

Morristown, Tenn., July 9, 1902.

## WASHINGTON LETTER.

(Continued from page 9.)

of what are little better than two bar-rooms is a stultification of the work of the temperance people, a deplorable example to set before the young people of the country and a sad commentary on the sincerity of certain members of the national legislative body, but nothing will remedy the existing state of affairs but organized work upon the part of the reformers, and no attempt to attach, in the shape of an amendment to some other bill, a clause which will abate the evil will escape the expert parliamentary enemies of the temperance cause.

Among the recent interesting visitors to Washington was the Rev. Dr. Hampden C. DuBose, of Davidson, N. C., who has spent thirty years as a missionary in China. Dr. Du Bose takes a most hopeful view of affairs in that country, and predicts that in the not distant future the Christian missions will make giant strides which will surprise the world. The late Boxer uprising, the Doctor attributes more to international politics and a fear of the partition of China than to religious causes, and asserts that the American missionaries, at least, stand high in the estimation of the Chinese.

With a few brief words and amid impressive surroundings, President Roosevelt, on yesterday afternoon, laid the corner-stone of the imposing edifice which is to take the place of the diminutive church which he has attended since he came to Washington as Vice-President. Even the fact that the hour for the adjournment of Congress was approaching, and that numerous public bills at the Capitol awaited his signature, did not deter the President from paying this mark of respect to his church and to his highly esteemed pastor, Dr. Shick. As soon as the great granite stone was in place a selected choir rendered the President's favorite hymn, "How Firm a Foundation Ye Saints of the Lord," Mr. Roosevelt joining heartily in the singing. After the sermon was preached, the President was obliged to depart for the Capitol.

As recently announced in these letters, one of the courts of the District of Columbia has rendered a decision to the effect that liquor selling in the Capitol is illegal. Following this decision some interesting correspondence

between Senator Spooner, chairman of the Senate Committee on Rules and Privileges, and Dr. Wilbur F. Crafts, Superintendent of the International Reform Bureau, occurred, in the course of which the Senator wrote Dr. Crafts that the Senate had long ago adopted a rule which forbade the sale of "spirituous liquors," and that it was the duty of the sergeant-at-arms to enforce that rule. The Senator made no mention of the fact that the rule is frequently violated in the Senate restaurant, and that "spirituous liquors" are sold regularly in the House restaurant. However, Dr. Crafts immediately replied, calling the attention of the Senator to the fact that the rule quoted did not conform to a law enacted by Congress which forbids the sale of "beer" or any other liquor in the District without a license. To this communication the Senator did not deign to reply. The object of Dr. Crafts is to emphasize the necessity of such a law as was attached to the immigration bill and rejected by the Senate committee as not germane. Earnest work by the constituents of the members and Senators in their own districts and States would doubtless accomplish the desired result and the Doctor hopes that all who have the temperance cause at heart will take occasion this summer to see their Representatives and Senators and plead with them for the enactment of this very essential law.

No sooner had the Philippine bill been signed by the President than the Reform Bureau opened its campaign for temperance in the Philippines by presenting to the new civil government, through the President, twenty-nine petitions requesting that all saloons in the islands be abolished. So long as the islands were under military rule there was little hope of effecting this desirable end, but now that Governor Taft and his associates constitute the supreme governing power in the Philippines, it is hoped that sufficient pressure can be brought to bear on them to cause the elimination of the saloon evil.

With the advent of the warm weather a number of the Washington churches have discontinued some of their services, although, of course, the Sunday morning preaching and the mid-week prayer-meeting will be continued as usual. While it has been deemed necessary to make these concessions to the hot weather, Washington pastors have not spared themselves, and, in lieu of more services in the churches, they have, with great success, turned their attention to certain tent and open air services. While no less beneficial from a religious standpoint, these open air services appear to conform more to the idea of the people as to the proper way to spend a summer evening. They partake, to a slight extent, of the nature of picnics, and frequently include a pleasant "trolley ride" out into the country, where, surrounded by green fields and attractive scenery, the conditions have proven most auspicious for enthusiastic religious meetings.

Reviewing the past year, a Washington clergyman told me yesterday that it had been a most gratifying one to Washington pastors; that all of the

churches had added to their membership, and most of them had noted an increased interest in church work. The many practical philanthropies existing in Washington, and the fact that the State Department is, to a certain extent, the Mecca for foreign missionaries, all help to keep up the interest. And, too, he said, that the excellent example set by the President and his family in the matter of regular church attendance had added their quota to the gratifying results of the past year. Speaking of the President, Mr. Cortes told your correspondent, just before leaving Washington, that Mr. Roosevelt and his family attended the pretty little chapel known as Christ Church in Oyster Bay, and Secretary Barnes, who is in charge of the temporary White House here, said yesterday that the President and all his family attended that church on last Sunday.

The memorial tablet in the Metropolitan Methodist church, in memory of President McKinley, has been unveiled. It is of white marble, and bears the inscription:

"In Memory of William McKinley,  
"President of the United States.  
"Born January 29, 1843;  
"Died September 14, 1901.  
"Fourteen years a member of Congress  
"Twice Governor of Ohio, and  
"Twice President of the United States  
"A Man of Immaculate Purity, I  
Walked in Perfect and Noble  
Self-Control.

"He Fell in the Zenith of His Power  
and in the Glory of a Matchless  
Career."

In two lines, one above and one below the inscription proper, are the words, "Nearer, My God, to Thee," and "Thy Will, not Mine, Be Done."

Washington is rapidly becoming a centre of the highest ecclesiastical architecture, and will soon be known as a centre for ecclesiastical art. Mr. Carl Guthertz is at present engaged preparing the mural decorations for the People's Church of St. Paul, Minn. These will include four large panels each twenty feet high. Two of the panels will symbolize "life" and "immortality," respectively. Life is represented by an angel of heroic size recording in the "Great Book" the deeds of mortals, and "immortality" is typified by a similar angel holding the book closed and sealed. Another canvas will signify "benevolence," and the fourth will typify "liberty of religious thought." As the interior of the church is to be finished in golden oak, Mr. Guthertz has selected gold as the dominant tone of his work, and the various shades of harmonizing yellow will pervade the canvases.

A large number of Christian Endeavorers left Washington last night for Pittsburg, where they will attend the fifteenth Convention of the Pennsylvania Christian Endeavor Union. Mr. Percy S. Foster, of this city, was instrumental in getting together the delegation which left here on a special train.

## TEACHERS.

Persons desiring to employ teachers can secure the names and addresses of a number of well-trained young ladies by applying to Rev. James Cannon, J. Blackstone, Va.



## KING EDWARD AND AMERICANS.

Mr. George W. Smalley in a personal article about King Edward VII in The Outlook says:

We Americans have certain prejudices to get rid of before we can do justice to a king. But we ought to be just to this one, if only because he has approved himself, as did his mother before him, our friend. It has become a commonplace to say so; and the commonplaces of it is good proof of its truth. Americans of distinction who have been abroad are so many witnesses of the fact. They have been welcomed at Marlboro' House, or at Homburg, or at Sandringham; so have other Americans whose chief claim to distinction was their Americanism—which itself for many years has been a passport across many a social frontier in England. The Queen's real regard for the United States and real wish for a good understanding between England and the United States has descended to her son. I will venture to add, delicate as the ground is to tread, that American women in London have done much to foster this inherited and personal predisposition. From the earliest days of the American invasion, when American women, of whom some are still living, began to enliven London society and to light up certain waste spaces of social life, the Prince showed himself susceptible to these new enchantments. The influence thus gained has never been lost, nor the effect of it diminished. The Prince liked Americans. The King likes them. It may not be amiss to note that two American women whose rank as wives of British husbands would not entitle them to witness the coronation in Westminster Abbey will witness it as guests of the King. It certainly cannot be amiss to note that the first Ambassador with whom the King has dined is the American Ambassador, Mr. Choate. And when the President appointed Mr. Whitelaw Reid Special Ambassador for the coronation, the King first intimated, through official channels, his pleasure in this act of our Government, then sent a private message to say how glad he was that the Ambassador should be Mr. Reid, who had held the same post at the Queen's Jubilee.

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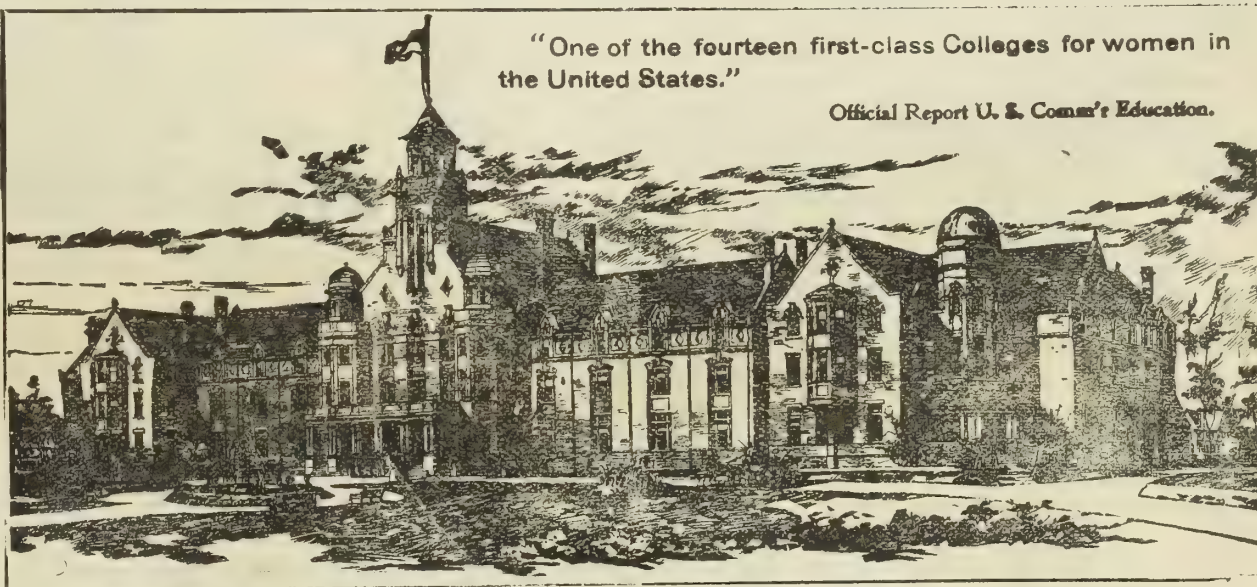
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Among the full page portraits of notable persons in The Outlook's July magazine number are those of Professor Woodrow Wilson, the newly elected president of Princeton, the Hon. Michael Henry Herbert, the new British Ambassador to the United States, Herbert B. Squiers, the first United States

Minister to Cuba, and Mrs. Charles Denison, the new president of the Federation of Women's Clubs. Another single page picture of special interest is a reproduction of the remarkable and beautiful statue called "The Spirit of the Confederacy," designed by Mr.

F. W. Ruckstuhl, the sculptor, of St. Louis.



Temperance is the moderate use of all things helpful, and total abstinence from all things harmful.—Temperance Tribune.



(Continued from page 10.)

duct all our business matters and to make the most insignificant affair of our life a matter of vast importance, glorified by Christian principle.

#### The Story of a Merchant.

In New York city there was a merchant, hard in his dealings with his fellows, who had written over his banking house or his counting house room, "No compromise." Then when some merchant got in a crisis and went down—no fault of his, but a conjunction of evil circumstances and all the other merchants were willing to compromise they would take 75 cents on the dollar or 50 cents or 20 cents—coming to this man last of all, he said: "No compromise. I'll take 100 cents on the dollar, and I can afford to wait." Well, the wheel turned, and after awhile that man was in a crisis of business, and he sent out his agent to compromise, and the agent said to the merchants, "Will you take 50 cents on the dollar?" "No." "Will you take anything?" "We'll take 100 cents on the dollar. No compromise." And the man who wrote that inscription over his counting house door died in destitution. Oh, we want more of the kindness of the gospel and the spirit of love in our business enterprises! How many young men have found in the religion of Jesus Christ a practical help? How many there are today who could testify out of their own experience that godliness is profitable for the life that now is! There were times in their business career when they went here for help and there for help and yonder for help and got no help until they knelt before the Lord crying for his deliverance, and the Lord rescued them.

In a bank not far from New York—a village bank—an officer could not balance his accounts. He had worked at them day after day, night after night, and he was sick nigh unto death as a result. He knew he had not taken one farthing from that bank, but somehow, for some reason, inscrutable then, the accounts would not balance. The time rolled on and the morning of the day when the books should pass under the inspection of the other officers arrived, and he felt himself in awful peril, conscious of his own integrity, but unable to prove that integrity. That morning he went to the bank early, and he knelt down before God and told the whole story of mental anguish, and he said: "O Lord, I have done right, I have preserved my integrity, but here I am about to be overthrown unless thou shouldst come to my rescue. Lord, deliver me." And for one hour he continued the prayer before God, and then he arose and went to an old blotter that he had forgotten all about. He opened it, and there lay a sheet of figures which he only needed to add to another line of figures—some line of figures he had forgotten and knew not where he had laid them—and the accounts were balanced, and the Lord delivered him. You are an infidel if you do not believe it. The Lord delivered him. God answered his prayer, as he will answer your prayer, oh, man of business, in every crisis when you come to him.

#### Can You Get Along Without It?

Now, if this be so, then I am persuaded, as you are, of the fact that the vast majority of Christians do not fully test the value of their religion. They are like a farmer in California with 15,000 acres of good wheat land and cultivating only a quarter of an acre. Why do you not go forth and make the religion of Jesus Christ a practical affair every day of your business life and all this year, beginning now, and tomorrow morning putting into practical effect this holy religion and demonstrating that godliness is profitable

here as well as hereafter?

How can you get along without this religion? Is your physical health so good you do not want this divine tonic? Is your mind so clear, so vast, so comprehensive, that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion which has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And if what I have said is true then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion fifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unrelieved and uncomfortable? You want religion today in the training of that child. You will want religion tomorrow in dealing with that customer. You wanted religion yesterday to curb your temper. Is your arm strong enough to beat your way through the floods? Can you, without being incensed in the mail of God's eternal help, go forth amid the assault of all hell's sharpshooters? Can you walk alone across these crumbling graves and amid these gaping earthquakes? Can you, waterlogged and mast shivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have plunged into mistakes they never could correct, although they lived sixty years after, and like serpents crushed under cart wheels dragging their mangled bodies under the rocks to die. So these men have fallen under the wheel of awful calamity, while a vast multitude of others have taken the religion of Jesus Christ into everyday life and, first, in practical business affairs, and, second, on the throne of heavenly triumph, have illustrated, while angels looked on and a universe approved, the glorious truth that "godliness is profitable unto all things, having the promise of the life which now is as well as of that which is to come."

[Copyright, 1902, Louis Klopsch, N. Y.]

#### Good Cheer About Death.

Let any man be of good cheer about his soul who has ruled his body and delighted in knowledge in this life; who has adorned the soul in her own proper jewels, which are temperance, justice, courage, nobility and truth. In these arrayed the soul is ready for the journey even to another world when the time comes. For, if death be the journey to another place, and there all the dead are, what good can be greater than this? Be of good cheer about death and know this of a truth—that no evil can happen to a good man either in life or after death. God orders and holds together the whole universe in which are all things beautiful and good. He keeps it always unimpaired, unconfused, undecaying, obeying his law swifter than thought and in perfect order.—Socrates.

#### Muscular Christianity.

"At Plevna, Kan.," says the Kansas City Journal, "a 'joint' keeper cornered the Rev. W. H. Houston in the post-office and informed the reverend gentleman that he must take a licking on account of a temperance sermon which he had preached the day before. 'All right,' responded the parson cheerfully, and two minutes later the friends of the 'joint' keeper were taking him down to the butcher shop for the application of beefsteak to a pair of beautiful black eyes, showing again the low down, deceptive wickedness of our theological seminaries in maintaining physical culture departments."

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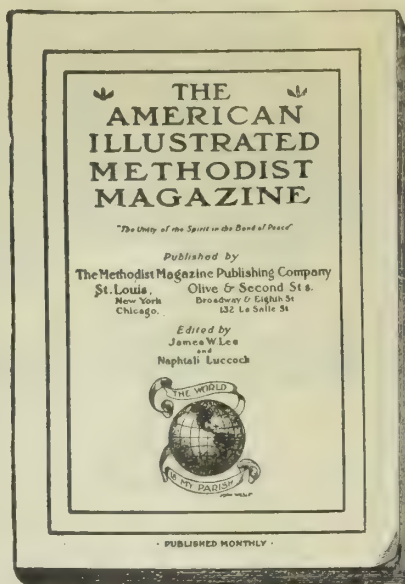
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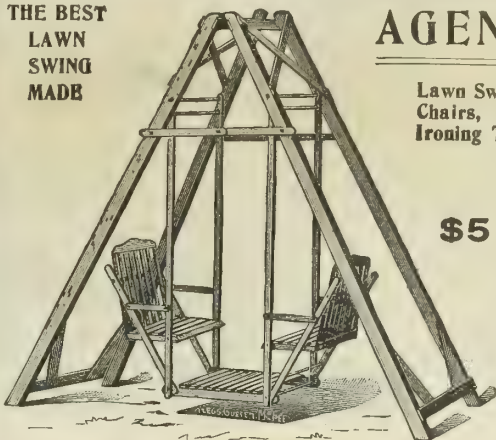
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ESTABLISHED 1893.

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VOL. 10. NO. 28.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., JULY 24, 1902.

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## Editorial.

Dr. B. W. Arnold has been elected to fill the chair of history at the Randolph-Macon Woman's College. The Woman's College has again been unusually fortunate, or, perhaps, it is right to say also, has shown good judgment in the selection of the man for this important work. Dr. Arnold has been at the Normal School in Farmville for two or three years, and designs to take this important place in our educational work. He has already taught at Bedford and Front Royal, and is well known to our educational workers.

### THE DEACONESS.

The action of the General Conference on this subject is given below. There were two reports presented. Each had received 13 votes in the committee. Both favored some method by which trained women could be employed to do certain work among the sick and destitute. One report favored a regular organized system, with machinery under control of a central board, etc. The other favored the addition of a sentence to the present constitution of the Woman's Home Mission Board which would authorize the local societies in any place, on the advice of the pastor and Quarterly Conference, to employ trained women to assist the pastor and work under his direction. This editor was inclined to the latter plan, as most likely to work well in all places. It was not, however, a matter of grave concern, as the principal thing was to secure official recognition by the Conference of the need of the work and the authority to perform it. If the plan does not work well it can be adjusted to suit at the next Conference. The reports and the debate follow:

REPORT OF COMMITTEE ON REVISALS.  
to the General Conference, M. E.  
Church, South, Dallas, Texas:

Your Committee on Revisals had under consideration various memorials and resolutions, requesting the creation of the office of deaconess.

The judgment of your committee was tested by a vote on the following resolution:

"Resolved, That we establish the office of deaconess in our Church."

Twenty-six members were present and the superintendent of the school.

and voted. The vote resulted in a tie. The undersigned members of your committee, who voted affirmatively upon the above-named resolution, beg leave to report to you as follows—to-wit:

We recommend that you add additional paragraphs next following Art. 15, Par. 403, Sec. 4, Chap. 11, page 164, Discipline of 1898, as follows—to-wit:

P. 404, Art. XVI.—The office of deaconess is hereby created in connection with the Woman's Home Mission Society.

The Woman's Home Mission Board shall prescribe a course of training for candidates for deaconess' work, and shall pass upon the applications of those persons recommended by Quarterly Conferences, for appointment to a training school, and shall have power to reject a candidate at any time during or at the end of a course of training, if she be found unsuited to the work. The Board or the Executive Committee thereof shall, upon application, recommend deaconesses to mission boards, preachers in charge, societies or other Church agencies wishing to employ them.

When a deaconess is thus employed, she shall make reports to the Quarterly Conference of the charge in which she labors, and be, so far as is practicable, under the direction of the preacher in charge. When removing from the bounds of one pastoral charge to another, she shall carry a certificate of official standing. She shall also make annual reports to the Woman's Board of Home Missions. Her certificate must be renewed annually.

P. 405. A candidate for deaconess' work must be at least 23 years of age, a single woman or a widow. She must be a member of the M. E. Church, South, in good standing, and must have shown a fitness for this work by active service in some line of Christian work. She must have a good English education, and a certificate of good health from a reputable physician. Her application for admission to the training school must be endorsed by the Quarterly Conference and the preacher in charge of the church of which she is a member. She must pass a satisfactory examination before the proper committee of the Woman's Board of Home Missions, both as to her educational and religious qualifications before she can be placed in the training school.

She must give two years of probationary service and study the course prescribed by the Board, after which she must have the recommendation of

In exceptional cases, when other re-

quirements are met and the course in the training school is not deemed necessary, she may be nominated by the preacher in charge, and elected to the office of deaconess by the Quarterly Conference, without attending the training school.

The duties of the deaconess are to minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering and sinful and do any religious or teaching work to which she may be assigned by the preacher in charge, employing her in the home or foreign field, and relinquishing all other pursuits, devote herself to these or other forms of Christian work to which she may be found adapted. No vows shall be required of any deaconess, nevertheless it is expected that those who seek admission to the training school, or who apply for a certificate from the Quarterly Conference, will have considered carefully the steps they are taking, and feeling themselves called of God to do this work, will enter upon it with the purpose of devoting themselves wholly to it. A deaconess shall, however, be at liberty to retire from the work after three months' notice to the Woman's Home Mission Board, and will be subject to a revoking of her certificate and dismissal if found unsuited to the work. While engaged in active service, she shall be entitled to such support as the Woman's Home Mission Board shall stipulate, and if after a long term of service, she shall be disqualified by sickness or old age, she shall be cared for in a deaconess' home hereinafter provided for.

A deaconess, not employed by any of the above Church agencies shall be under the direct control of the Woman's Mission Board.

A report of the work of each deaconess, with a certificate of character and standing, shall be sent annually to the Woman's Home Mission Board by the agency employing her, together with her personal report.

P. 406. Deaconess Institutions: The Woman's Home Mission Board is authorized to provide a home where unemployed deaconesses may temporarily reside and be instructed, and where the aged or sick may be permanently cared for, and such other institutions as will not be in conflict with other provisions of Sec. 4, Chap. 11, of Discipline of 1898.

CHAS. W. WHITE, W. W. MARTIN,  
PERRY S. RADER, A. G. CAMPBELL,  
PAUL WHITEHEAD, T. L. MELLEN,  
JOHN B. ROBINS, W. E. ARNOLD,  
HENRY P. HAMILL, W. J. CANTER,  
J. H. MCCOLLUM.

### COMMITTEE ON REVISALS.

#### Report No. 3.

Your Committee on Revisals, to whom were referred memorial from several of the Annual Conferences, from the Woman's Board of Home Missions, and from others, desiring the establishment of the order or office of Deaconess in our Church, beg leave to report that they have given the subject a prolonged and careful consideration and recommend that the General Conference do not concur with this request. Instead of the proposed action, your committee recommend that paragraph 390, page 159, of the Discipline be amended by the addition of the following:

"Any auxiliary society may, on the advice of the preacher in charge and the recommendation of the Quarterly Conference, employ trained women to assist the pastor and work under his direction; or any such worker may be employed by a District or Conference Society, with the consent of the presiding elder and the preacher in charge of the church with which she may work."

So that when amended it shall read as follows: "Art. II. The object of the Society is to enlist and organize Christian women and children in securing homes for itinerant preachers, in providing religious instruction for the neglected and destitute, and in otherwise aiding the cause of Christ. Any auxiliary society may, on the advice of the preacher in charge and the recommendation of the Quarterly Conference, employ trained women to assist the pastor and work under his direction; or any such worker may be employed by a District or Conference Society, with the consent of the presiding elder and the preacher in charge of the church with which she may work."

Respectfully submitted,

(Signed) PAUL WHITEHEAD,  
Chairman.

PERRY S. RADER, Secretary.

The secretary then read Report No. 3 of Committee on Revisals and the minority report accompanying the same.

S. S. Keener: I move the adoption of the majority report.

Paul Whitehead: I move to substitute the minority for the majority report.

The motion was seconded.

Paul Whitehead: I claim to be one of the oldest advocates of this movement in the Southern Church. Immediately after the action of the Northern Methodist Conference in 1890

(Continued on page 4.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

SEPTEMBER, 1922, IN U. S. A., BY ADVANCE PUBLISHING CO., CHICAGO.

(Continued.)

"Look here, Willis! Don't you dare to charge your own miserable selfishness to my sister! It's all your own fault that she couldn't marry you. And if you go to the bad now it will be your own fault and no one's else, besides showing her that you never really cared anything for her. If you did, you would make a man of yourself."

Willis sat down and leaned his elbow on the old table and put his head on his hand. Then he lifted a haggard face to Edward and said:

"You're right. I'm a poor, miserable, selfish fool, and I would wreck her life if she should put it into my keeping. I know as I sit here that I shall go to the devil through drink, no matter what happens. I've had the tortures of hell to fight all these weeks. Do you know when your sister told me that her refusal was absolute workers or not the slightest hope I of work for their of something like a work they love to do? I have been already done to some extent."

more than ten years. And yet grandfather always said drink never hurt him any. He was one of these personal liberty fellows. He never thought of the possibility that I might go to the devil even if he didn't. Possible, though, that we shall meet in hell. Maybe in God's sight he's as much to blame as I am."

"Don't!" cried Edward, shocked at the reckless, savage manner in which Willis spoke. The sight of the miserable face and the thought of Willis' possible future haunted him all the rest of his college course.

"God keep you from knowing anything about this feeling," said Willis more gently, and then he rose suddenly and came over to Edward.

"Ned, old boy, I'm going away, and I may never see you again. I owe you a lot for the way you've borne with me, and I'll never forget it. You and Freeda have prompted the best feelings I ever had. Don't think too hard of me, will you? I wish you'd write to me once in a while. Don't give me up, even if I do seem to be past hope. Maybe Wheaton's prayers will save me yet."

Oh, Edward Blake, college student, when the judgment day reveals the secrets of the universe, will you see then what you missed because you were not a Christian? What might you have said or done at this time to save this poor soul if you had really had some higher standard of life than your cold, moral standard, that never warmed your heart or fired your soul to help save another soul? The Lord open your eyes to see not only the great opportunity you missed, but also the great sin of daring to live always with no better purpose than the one that has so far ruled you.

So he let Willis go, and go out of his life, at least for the time being, with a kindly and even a self-reproachful

feeling, that in time became a vague sort of hope that he might not turn out quite so bad as he himself said he would. And yet if the clutch of his grandfather's sins was on him, how is it that even then you do not yet realize, either of you, that there is a power even greater than hereditary taint in the blood and that the blood of Jesus Christ the Son of God can cleanse even that taint of that other blood? For he is able to save to the uttermost those that put their trust in him.

And now the commencement season was on, and Edward realized that he was through his junior year, and in a few days, as soon as the graduating class had received their diplomas, his own class would be entitled to the dignified name of seniors. He was not so devoid of imagination as not to be quite deeply moved at the thought. He and Freeda were now classified together, for, although she had entered six months earlier, Edward had arranged his course so as to make up his studies, and Freeda had dropped back a part of a year in order to be with him and take a special course in music. So they were glad to think of comradeship still possible for them another year.

As they sat together that commencement day and heard the charge to the outgoing class they realized as never before the value of their college life. The president never said very much at commencement. Perhaps that is one reason why the class that graduated remembered so good many things and carried them away with them.

"It would not be fair nor true to say to you," continued the president after giving the diplomas, "that you had all done the very best you knew how during your entire college course. You yourselves know that you have neglected many opportunities and wasted many important hours. You cannot now help this, and I am not going to use this occasion to blame you for not having made better use of your advantages."

"The question for you to ask now is, What can I do with what I have gained in Hope college? As you go out into the world you will find a great many temptations to use your intelligence selfishly. A college bred man or woman always is strongly tempted to be more or less exclusive, growing farther and farther from a knowledge of and sympathy for the people. Will you let me urge every one of you to use your powers developed here to get nearer the people who have not had your advantages? If education does not mean a brotherhood, if it does not mean the strong bearing the infirmities of the weak, then it is not Christian; it is pagan in its selfishness and narrowness."

"There is just one other thing I want you to feel at this time, and that is the great first thing in all life. I mean the Christian life. If every member of

this class in the course of the next ten years should forget every lesson he ever learned in mathematics or chemistry or astronomy, the loss might be great, but it would not necessarily be vital nor fatal to a life of great usefulness. But if every one of you ten years from now should forget and cease to practice all the lessons you have been taught in Christian character and the value of truth and purity and self denial and usefulness the loss would be not only terrible, but absolutely irreparable. All the things you have learned in the whole college course are not worth knowing without the knowledge of God. Paul said that if a man had all knowledge, but did not have love, it profited nothing; it



"I'm not going to apologize, Blake," was of no account. That is what I mean. If the main things you are taking out of this school into the world are facts concerning languages and science and art and music—if that is all you are taking with you, I am sorry for you and for the world. But if you are taking with you a great desire to make use of all this knowledge in such a way as to make human life happier and the kingdom of God on earth more real, because you love with supreme love God and your fellow men, then I am glad for you and the world that you have learned here in this college the secret of all true education, which is the fitting of men and women to serve God and one another more powerfully."

"I am rejoiced as I read your class motto, 'Vires Nobis Desuper.' If you realize this truth that your strength is not in yourselves, not in your own cultured morality, not in your acquired learning, not in your superior training, but is in that power above us who also abides within us, then you can go out and do good work in the world as it ought to be done and do it not to your own glory, but to the glory of God. The Lord bless you and use you to his glory. Go out from here and do not your best, but his best, as he works above and within you."

In the afternoon of commencement day at Hope it was customary to have class day exercises under an elm on the upper campus. But the afternoon on this occasion was rainy, and the class went into the chapel. As Edward was going in with the rest of his own class, which always sat together during the afternoon exercises, he was stopped a moment in the lower hall by Wheaton, who asked him if he would be in his room after the exercises or before the promenade concert in the evening.

"Pardon me for asking or taking any of your time today, but I am obliged to leave for home on the 7 o'clock train on account of illness there, and I want just a word with you before I go."

Edward felt somewhat annoyed, for

he guessed what Wheaton wanted to say, but he had come to feel more respect for him than he once felt, and so he answered quite pleasantly.

"Come up right after the exercises here, and I'll have a little time."

"All right; thank you," said Wheaton gratefully.

When Edward went up to his room after the class exercises were over, he found Wheaton waiting for him in the hall.

They went in, and Wheaton somewhat awkwardly took the seat Edward offered.

"I'm not going to apologize, Blake, for saying what I have in my mind at this time," began Wheaton, and all his awkwardness and embarrassment vanished as he began to speak. "I may not come back to Hope next year on account of matters at home, and I may not ever see you again. But I have been praying for you almost ever since you entered Hope, and I have carried a burden in my soul for you that you might accept Christ as a personal Saviour. Won't you give it a serious thought, Blake? Not because I ask you to, but because you owe it to Christ to be his disciple. You have great power for good in this college. Your influence would be something wonderful if it was positively Christian. Why don't you surrender yourself to him, Blake? You will never regret it as long as you live if you do."

Wheaton paused, and Edward sat looking out of the window at the dripping branches of the big elm near by. He was distinctly displeased with Wheaton at first. "Confound the fellow!" he was saying within himself as Wheaton was speaking. "Why should he pick out today of all days to preach his association religion to me?" Then as Wheaton went on a curious change of feeling took place in Edward's mind. "Why should Wheaton care anything about him anyway? What difference did it make to him whether Blake was a Christian or not? But if he really was anxious about the welfare of his (Edward Blake's) soul for any reason whatever, what more to be expected than that he would seize any opportunity he could to speak on the subject?"

Edward was silent so long as he went over this little monologue that Wheaton thought he was perhaps giving the subject serious consideration.

He did not venture to break the silence, and Edward at last said slowly:

"I'm much obliged to you, Wheaton, for your interest in me. I'm afraid I don't deserve it."

"That's not the question," began Wheaton eagerly. "I believe you don't realize all you are missing as you go on with your college course. A Christian faith in your own life would make a wonderful change in it."

"Am I so bad as all that?" asked Edward, with a slight laugh, beginning to feel rise in himself suddenly that unreasonable anger that he had felt before when Wheaton had spoken to him.

"No, you don't understand. But there is a great difference in the life that has put Christ into everything and the life that does not call him Lord. I wish you could see it clearly."

Edward was silent again, and Wheaton looked and evidently felt disappointed. As Edward made no sign of saying anything, Wheaton rose.

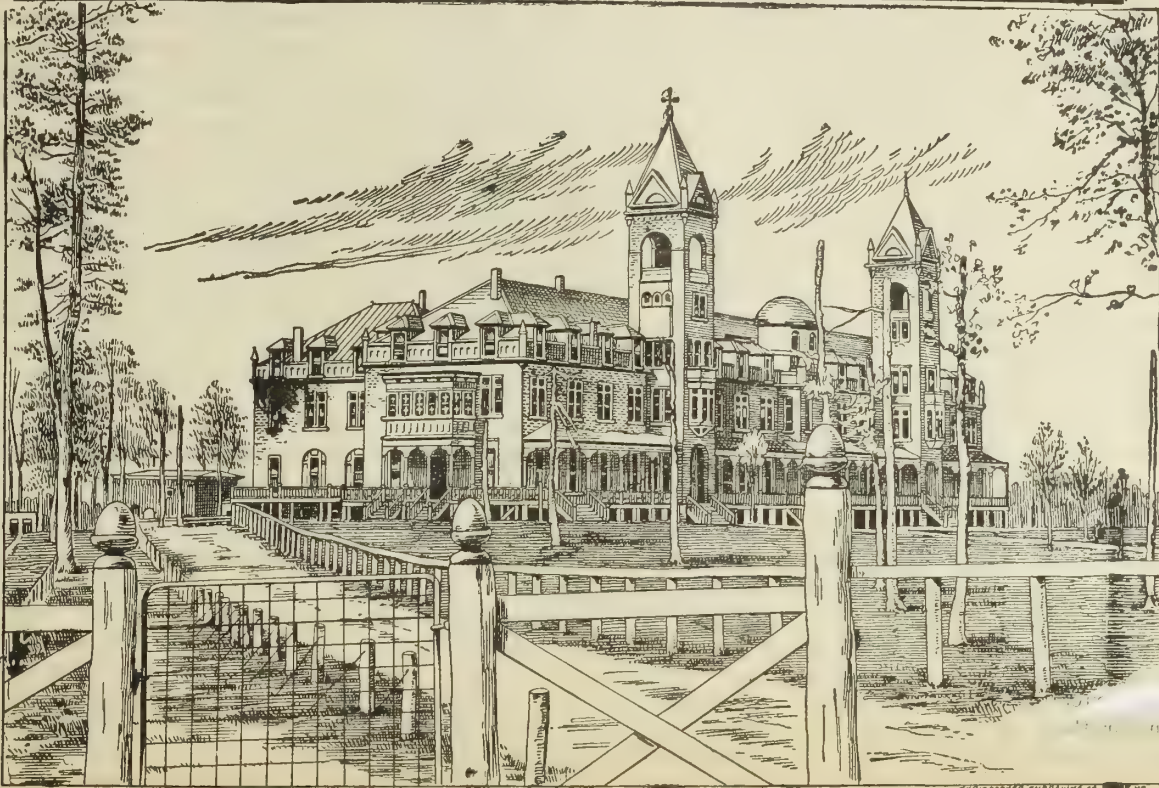
"I'm sorry if I've intruded on you, Blake, or said something I ought not. Some day perhaps you'll understand my motive. I pray the Holy Spirit may move your heart and bring you into the kingdom."

(To be continued.)

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BLACKSTONE, VA.



## THE DEACONESS.

(Continued from 1st page.)

on this subject I wrote an article in the Richmond Christian Advocate advocating the establishment of the order of deaconess, and I have never changed my mind.

The vote of 13 to 13 in the committee was on a motion to concur in the establishment of the office of deaconess, which failed on a tie, and the committee reported against it; but 13 were in favor as well as 13 against. I think the whole subject is most cleverly covered by the little leaflet written by Miss Held. The very same objection to the work of trained deaconesses in this business was made to the working and employment of trained nurses the Southern prejudice against women being anything else but a member of the household and working in a social sphere according to her sweet will. I have known a great many men to object most seriously to the education and training of their sisters, though they were poor and dependent as trained nurses. They would say that they would work their fingers to the bone to support their sisters before they should ever go to any such employment. But the common sense of the age and the necessities of the situation and the demands of the people have swept away all this prejudice. I contend there is a demand for trained

of this kind. We have plenty

to do. We have got

to—a work that

is urgent;

but we want this provision for their training just like we want institutions for the graduation of trained nurses. We want to know where we can get them when we want them, and lay our hands upon them and willingly support them and give them our endorsement and help in this work, and we cannot do it until we have some arrangement of this kind. We say expressly that this office of deaconess is no order of any kind, and there is no provision for a woman preacher or a woman expounder on the platform, but to give authority to the office and signification to the woman who consecrates herself to this benevolent work. I cannot see any harm in it; it seems to me I see a good deal of good, and, by God's blessing, I hope this General Conference will order it.

W. R. Peebles: I do not think there is any need developed for the office of deaconess to be created that is not met fully in the report of the committee, or rather in the majority report of the committee. It is claimed that certain sections need just such work as it is claimed the deaconesses can do. This majority report provides not only that you can have them, but there is a factory where you can get them from. I do not know any women that want this scarcely at all. I have taken pains to inquire into it. I am opposed to it because it is an undemocratic measure. According to that paper, it is class legislation. She can't be a married woman. It is in the interests of these long unappropriated blessings. I oppose it, again, because when you get a special lot of women to do a work it will encourage the women to unload on us. It suppresses individual activity.

It is taking away spontaneity and crushing out individualism, and putting everything in orders.

A. Coke Smith: I come from one of the largest pastoral charges in Southern Methodism. For two years that church has employed a city missionary who is doing the work that is provided in this bill for deaconesses. I stand here to say that there is a work in our cities that only women can do, and only women that have been trained to do that kind of work are fitted to do it. She must be trained for it, and this is simply the name given an order of deaconesses. Bro. Peebles talks about class legislation. Why, when a woman marries and has a family of her own, she has already legislated herself out of that kind of work. She cannot attend to her own household work and attend to work of this kind.

C. F. Reed: If ever there has been a question before this Conference from which ridicule should be debarred, certainly this is the question. In the name of our mothers, in the name of our sisters, in the name of that great host of godly women, without which there would be no Church, let us consider this question as in the presence of God. It has been said here that they do not want it. They do want it. What is this petition before us but an asking at our hands consideration? They say, in the first place, they are not asking to be preachers. It is not petticoats in the pulpit that we have to deal with now. They do not ask us to ordain them. They simply ask to be recognized by us, that as they go forward in their labors they may not stand alone; that they may have the endorsement of their brethren upon them. Is this too much to ask at our hands? Another thing I would like to have considered, and that is that this majority report makes no provision for the training and education that is necessary for this work. They ask us to put into their hands the facility for enabling them to do this work in the very best possible way. Unless they have that facility and that study and training which will enable them to be most effective, they cannot meet with that success which they desire.

W. R. Webb: In July, 1862, in front of the batteries in Malvern Hill, I was shot down and left upon the battlefield for three days, unattended and uncared for, as hundreds of others were. The priests and the Sisters of Charity were there. I had been reared among the old Scotch Presbyterians, who dissented from those who suffered persecution who had taught me when I was simply a lad in my teens that the Catholic Church was the great beast spoken of in Revelations. When I saw the old Roman priests and the Sisters of Charity, and I saw no Methodists or Baptists, or any other of the great denominations, I realized what a great work these people were doing for humanity. That may be simply a personal illusion, but it had its weight upon my character. You will pardon me for another. I never knew what it was to have the advice of a father. A mother, a widowed mother, an unappropriated blessing, was the grandest teacher of a Sunday school I ever had the honor of attending. I

thank God for these unappropriated blessings. The finest piece of literature ever produced to the South was Thomas Nelson Page's "Cousin Fanny." Bro. Peebles made his speech. He comes from my Conference, that passed a memorial asking this General Conference to establish this order of deaconesses according to the minority report; and I want the Tennessee Conference properly represented before this body. Our delegates who are here—each one that appeared upon the floor—made speeches upon that order. He fights against it because it is undemocratic. If I understand democracy (and I tried to learn it) it is local self-government. My conscience! Can't a good woman have local option on her matrimonial state without being charged with being undemocratic? My brethren, I believe that this is the great question that is now left before us for this General Conference, and unless we adopt that minority report I will return to the Tennessee Conference feeling that we have not taken the best forward step that was before us.

S. B. Adams: Permit a few words in favor of the deaconess movement. I came from a city where an order of this kind is extremely important. I believe that one of the sources of the strength of the Roman Catholic Church, a Church that is very close to the masses, and is doing an immense amount of good among the masses, is in the existence of the Sisters of Charity. I am proud to say, Methodist though I am, that I am one of the managers of a hospital in Savannah controlled by the Sisters of Charity, and belonging to their great Church, and the son of a Methodist preacher is the house physician. I have had occasion to know these godly women, and I bow before them always in grateful and glad recognition of their piety and of their devotion to the cause of the sick and the poor and the afflicted. I would rejoice to know that my own Church, in some practical way, will attest its interest in the sick and the suffering by an order of this kind. It seldom happens to busy men that they can discriminate. Ladies can enter homes and become familiar with the children, their mothers an dtheir needs, and can know better who are worthy and who are not worthy as men cannot know; and they can be of great assistance in this discrimination in the wise use of money for practical religion. I would like to see them distinguished so that they can be recognized anywhere and everywhere. Let us encourage these good women in their great work for practical religion.

A. J. Lamar: Sentiment is a very beautiful thing; I wouldn't say a word against it; but sentiment ought not to govern a grave Church council in the decision of practical questions. We have heard eulogies this morning on the Sisters of Charity, and I would not take one laurel from their brows. But if you please, there are certain things in connection with the Sisters of Charity that we should remember. These good women are profoundly convinced that they can work their way to the kingdom of heaven, and they are work-

ing under that conviction. Again, what has been the effect upon the man Catholic Church of these various orders? Have not the energies of this Church been absorbed in these various orders? Is there not a strong tendency in human nature, be it manist or Protestant, when you have organized a society charged with specific duty to turn over the performance of that duty to that society, and all others absolve themselves of responsibility whatever? We have thousands of good women in Southern Methodism who are doing the work of our Lord and His Church in the city as well as in the country. Now I single out from their number two or three, or a half dozen, and say that these are the people to do that work, and you are going to stop a great deal of good work that is going on; you are going to rob a great many of our good women of that which is a great blessing to them, the doing of this great work, which ought to be the work of all Christian women, and not of a select few. There is no great demand in Southern Methodism for the establishment of this order. I honor so many of the women who are nearlily in favor of that movement, but they are not representative of the great sisterhood of Southern Methodism. There are sections where all of our women practically are opposed to establishing this order. We ought to remember that I do not like, personally, the uniform business. I do not believe in advertising piety, and I do not want to see the Southern Methodist Church establish an order of women who, by their garb, shall go out advertised as something superior to their sisters.

D. C. Kelley: Years ago, when I was connected with the Board of Missions, a number of women's missionary societies had been formed. Five were organized before they were authorized by the General Conference. A woman had been started to the mission field before the General Conference had authorized it. It occurred from the fact that I got Bishop McTyeire on our staff and he authorized the woman to do it. I have watched the minutia of the organization of women's missionary societies. From my experience as pastor, I am sure that I had rather have fifty or one hundred women that lay my hands on any time, and have been able to do it. My Monday mornings were spent in writing notes when I knew in less than twenty-four hours every woman would respond to the call that I made. Therefore, I am willing to say that the order of deaconesses, which is now proposed, is the next best thing, and the very best thing is the report of the minority so that I go for that minority report.

L. P. Little: I do not know how to correct Dr. Lamar in his regard to sentiment of Southern women. I want to say this: That the Louisville Conference memorialized this General Conference in favor of establishing the order of deaconesses, and I do know that that movement was largely inspired by the consecrated wife of a North Georgia preacher transferred to the Louisville Conference. Our women are in favor of it. Anybody who ever had an opportunity to consider



witness any of the effects of this question cannot doubt that it is Methodist that it is godly, that it is sensible. I am conscious that there are many people in my town, many poor, many hungry, many sick, that I do not visit, and I feel that I have taken a large step towards performing my duty as a Christian when I have got an agent to visit the sick and succor the fatherless and the widow, and therefore I am in favor of this measure.

J. H. McLean: I think we have all studied this question, and I believe we know up against the two reports, and I believe the Conference will adopt one or the other; and if we are to adopt one or the other, I hope we will adopt the minority, which gives our ladies the fairest and fullest test, and I hope they will vindicate the wisdom of the body in giving them a fair test to show the virtue and the value of this organization.

B. McGehee: As I have to speak on a postal card (five minutes), I begin by saying first, that I am opposed to any other restrictive rule in the Church. We have one. I think that I do. In the second place, I am opposed to establishing a hennery in the Church for hatching out female preachers.

The Bishop: The Chair must rule out language out of order. (Applause.)

B. McGehee: I proceed. There is much of sentiment in this movement. These petitions and memorials come under the influence of sentiment. It is difficult to resist the presence and force of duty and godliness. I was a member of this committee, and I saw the influence of the presence of charming and consecrated women; and I am free to say that as early as possible when I saw the effect it was taking, that I drew up the sweetest, nicest, biggest, most significant resolution, thanking the ladies, and promising that I would have them before us again. We are now seeking to set up an altar here. We are seeking to do what we are already doing, and which we will be able to do if we set up a permanent altar here. There is no demand for it throughout the Church. Nine-tenths of our women are opposed to it.

W. P. Lovejoy: I desire to call attention to one view. If you draw the line between two or three good women, trained as they may be for the work to which they are set apart, and the balance of the women of a great church of five hundred thousand members, you say to the balance of the women of the Church practically, this work is organized and in the hands of men especially set apart for it—and that it will be the effect of that? That is of our woman's nature which is the sweetest and tenderest you put your hand of repression upon. You say these good women you must find a development of your higher and better nature somewhere else than here. There is no school of training under heaven that is comparable to the school suffering in which a good woman learns to do the duty that belongs to Christian women.

Delegate: Which item in the report restricts the work among the poor deaconesses alone?

W. P. Lovejoy: The very fact that you organize this work and commit it into the hands of two or three women, itself restricts it to them.

T. T. Fishburne: The very objection that the brother raises is an argument that we need organization. I think what we as a Church are suffering from to-day is the fact that we have allowed secret orders of this country to organize and do the work the Church ought to do. I have been engaged in some work of this kind for twelve years, and I have been attempting to establish a hospital in our city to meet the demands that I believed our Church should meet. We have ladies in our Church who have been doing the work of the deaconesses, but they have not had the endorsement of the Church. I am to-day president of a hospital. We have a training school where we are training them for that work. I do hope that you will pass the minority report and give us these workers that we so much need to do the work that the ungodly institutions are doing. In our town there is one order that spends thousands of dollars a year relieving the sick and contributing to the poor. Yet they had a meeting there sometime ago, and one of their leaders got up and denounced the Church of God, and said he did not believe in the religion of Jesus Christ simply because the Church of God was not meeting the needs of humanity along this line. This went out as a charge against Christianity as a whole. I do hope we will meet this demand that is upon us.

J. A. Clifton: Mr. President and Brethren of the General Conference.—In a very singular and significant way God seems to be moving on the nations of the earth in the influence of women. It is only a few years ago, sir, when our missionaries in China found it impossible to have access to the best classes of Chinese society, that God in His infinite wisdom whispered to our mothers, our daughters, and wives that they must carry the Gospel to the last places in China. I tell you that is a significant fact. She who stoops to catch man's latest whisper and mingling it with her prayers, transfers it to angels who bear it on golden pinions to the throne of God, is not to be disregarded in any movement for the best interests of the Church of God. (Applause.) What would we do in this world without women? They are the prime cause of everything; and Eve was as little to blame in the first transgression as Adam; indeed, if anything, she was the less to blame, for she took the first bite of the apple—it was a very modest bite—and she never saw that apple again. (Great laughter.) I tell you the hope of this world depends upon the morality, the religion and faith in God that is illustrated in the lives of our noble women. I consider the human mind a heterogeneous mass of undecomposed matter, and therefore it is impossible to give expression to but one thought at a time (laughter), but when you focalize all the processes of mentality upon a subject so prominent and important and vital as this, there can be but one verdict. (Applause.) Think of it, my brethren,

and what we are doing to-day. Some gentlemen speaking here said that sentiment was a small thing. I tell you sentiment makes character and character makes the nation (applause), and the man who has forgotten to bow down before woman, and who is not chivalrous in her presence has lost the first great element of man. (Applause.) Yes, Mr. President, the whitest foam dances upon the darkest billow; the star shines brightest that is surrounded by the blackest thunder-cloud; and when a man would sweep through the swamp of trouble, overwhelmed in a slough of despair, who is in that whispers in his ears at that critical hour, "Don't give up the ship?" (Great laughter and applause.)

On motion of M. J. Cofer the previous question was called.

The Bishop: The motion is on the adoption of the minority report.

J. M. Mason: The chairman of the Committee on Revisals is opposed to the report, and as I understand it has appointed Dr. Briggs to represent the report.

C. H. Briggs: There appeared before our committee when this matter was considered one of these trained workers laboring in one of our strongest churches. Her grace, refinement, beauty, deep and tender sympathy touched all our hearts, but no plea of that kind was needed to lead us to recognize the need of these workers in many of our cities. We are all one, I think, at that point. The only difference among us is a mere difference of detail in regard to this work. The plea has been made here that we must have the minority report in order to train the workers. If the brethren will turn to paragraph 366 of the Discipline they can read that the Woman's Board shall have authority to establish and maintain a Bible and training school under its auspices, control and management for the education of missionary and other Christian workers. That institution is located in my district, and it is open for any and all who wish to prepare for work in their home or foreign fields. We have already in our Discipline in reference to the Woman's Home Missionary Society the declaration that the object of this society shall be, among other things, to provide for religious instruction for the ignorant and destitute, and otherwise aid the cause of Christ. The majority report proposes adding to this section, "Any auxiliary society may, on the advice of the preacher in charge, and the recommendation of the Quarterly Conference, employ trained women to assist the pastor and work under his direction, or any such worker may be employed by the district or Conference with the consent of the presiding elder and the preacher in charge of the church with which he may work. The difference between the majority and the minority report is that the majority authorizes and recognizes this kind of work and leaves the women at their liberty, while the minority report circumscribes the matter more and leaves less responsibility with the women as to matters of detail.

The vote was taken upon the adoption of the minority report, and the

report was adopted. Ayes, 130; nays, 38.

Anson West: I rise to a question of privilege. I endeavored to get the ear of the President to make a speech on this subject, but he would not recognize me. I give notice that I will enter a protest upon the record protesting against this action of the Conference.

Paul Whitehead: We ought not to allow a protest to be spread by a member who merely differs from the majority.

The Bishop: Let the Chair rise to a question of personal privilege. The Chair did not see Dr. West rise at all to address the Chair. It would give the Chair as much pleasure to recognize him as any member of this body; therefore, the Chair objects to the expression that the Chair would not recognize him.

Anson West: I will withdraw it.

J. J. Tigert: Withdraw the protest?

Anson West: No, sir; I will not withdraw the protest.



#### PERSONAL AND OTHERWISE.

The world is going forward. The temperance question has become a disturbing element in politics in Tennessee. The Tennessee Republicans declare for extending the four mile law to towns of 5,000 and under, and allowing local option to the cities. At present, under Democratic legislation, the four mile law extends to towns of 2,000 and under. But to have the advantage of this law the small towns require a new charter. Many of the towns are securing the repeal of their charters in order to secure a dry charter. The four mile law means that no liquor shall be sold, except by druggists on prescription of a physician within four miles of a chartered institution of learning. The temperance people have chartered institutions enough to exclude saloons from a larger part of the State. What they want to do now is to exclude them from the State altogether.

Recently the old town of Rogersville voted to repeal their charter and go under the new dispensation. The dries, however, carried the election by only one majority, and then powder was burnt and the bells rung.

Satanism dies hard. What will not men do for money? They work for it, suffer for it, starve for it, lose sleep for it, scheme for it, cheat for it, lie for it, prevaricate for it, steal for it, rob for it, fight for it, kill for it, die for it, go to hell for it.

In a recent address in New York a health officer declared tuberculosis curable, and he thinks that thousands die because their physicians have not the moral courage to tell them the truth, and thus stir them up to use the proper precautions against the progress of the disease:

"In the case of autopsies in New York hospitals which have come under my knowledge," he continued, "fully sixty per cent. had some time in their lives had tuberculosis. Of these a little more than half had died of that disease. The remainder had recovered and many had not known of its existence in their systems. A third

(Continued on page 12.)



## THE SUNDAY SCHOOL.

LESSON V, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 3.

**Text of the Lesson, Ex. xl, 1-38.**  
**Memory Verses, 1-3—Golden Text,**  
**Ps. c, 1—Commentary Prepared by**  
**Rev. D. M. Stearns.**

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1, 2, 17-19. And the Lord spake unto Moses, saying, On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

Thus Moses was commanded, and thus he did in every particular just as he was commanded. See verse 16 and compare the sevenfold obedience in verses 19, 21, 23, 25, 27, 29, 32. This whole chapter gives a twofold statement of the completion and erection of the tabernacle—verses 1-16 the Lord's command and 17-33 Moses' obedience—after which the Lord approves and accepts the work. About three months after they left Egypt at Mount Sinai the Lord said to Moses, "Let them make Me a sanctuary, that I may dwell among them," and the full instructions concerning it and the priesthood are found in chapters xxv to xxx, while the account of the work as it was done is found in chapters xxxv to xxxix, and in the lesson today we have the erection and dedication on the first day of the first month of the second year. As with this building, so with the temple of Solomon—God Himself, and God alone, was the architect (I Chron. xxviii, 19). A very peculiar thing about the material for the tabernacle was the willingness of the people and the abundance of the gifts, so that Moses had to restrain the people from bringing (chapter xxxvi, 6, 7).

3, 20, 21. And thou shalt put therein the ark of the testimony and cover the ark with the veil.

This was the only vessel in the holy of holies and spoke of Christ, in whose heart was the law and who is the end of the law for righteousness to every believer. The wood and gold suggest His humanity and divinity. He is indeed our mercy seat (Rom. iii, 25, R. V.), where alone God can meet the sinner, and the veil speaks of His body (Heb. x, 20), which concealed the glory while He was here on earth. The cherubim beaten out of the same piece of the gold of the mercy seat, and also figures of the same worked in the veil tell of His body, the church, and our oneness with Him.

4, 22-25. And thou shalt bring in the table and set in order the things that are to be set in order upon it, and thou shalt bring in the candlestick and light the lamps thereof.

In these two vessels in the outer or first room, the holy place, we see Him who said, "I am the Bread of Life," "I am the Light of the World" (John vi, 35; viii, 12). We see His death and resurrection in the sowing and reaping of the grain, and His sufferings are also set forth in the grinding of the grain (John xii, 24; Isa. xxviii, 28). His sufferings are also seen in the pressing or bruising of the olives to obtain oil for the lamps.

5, 26-28. And thou shalt set the altar of gold for the incense before the ark of the testimony and put the hanging of the door to the tabernacle.

This was the third and only other article of furniture in the holy place, and on it the priest was to burn incense morning and evening (Ex. xxx, 7, 8). It suggests the merits and excellencies of the Lord Jesus in His present great work of intercession for His people, for apart from Him no service can be accepted.

6, 29. And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

This brazen altar or altar of burnt offering represents the work of Christ on Calvary suffering in our stead for our sins. It was just within the court by the entrance, and there was blood upon it and at the foot of it. It was impossible to enter the tabernacle except by this altar, so that any who would not accept the way of the blood could not possibly enter.

7, 30-32. And thou shalt set the laver between the tent of the congregation and the altar and shalt put water therein.

While the brazen altar proclaims justification and also that phase of sanctification which refers to our standing in Christ before God (Rom. v, 9; Heb. x, 10, 14), the laver points to the continued cleansing in daily life by the word of God (John xvii, 17; xiii, 10; Ps. cxix, 9).

8, 33. And thou shalt set up the court round about and hang up the hanging at the court gate.

This linen fence hung upon wooden pillars and attached to them by silver hooks, each pillar standing in a socket of brass and kept upright by cords attached to brass pins driven in the earth, is all suggestive of redemption by blood, the righteousness provided for us and the way we are kept by the power of God. A pillar could not be a part of the tabernacle while it stood as a tree in the forest, but it had to be cut down and put upon a new foundation. This suggests the new birth. We are plainly told in Rev. xix, 8, that the fine linen is the righteousness of saints.

9-16. Both the high priest and his sons and the tabernacle and all its vessels had to be anointed, for all were set apart to be holy unto the Lord and to minister unto Him, His special possession, set apart for Himself, meet for His use (Tit. ii, 14, R. V.; Ps. iv, 3; II Tim. ii, 21).

34, 35. The glory of the Lord filled the tabernacle.

So He will fill us if we are willing and obedient and wholly set apart for Himself, our bodies a living sacrifice, that He may be glorified in us, our de termination that of Paul in Phil. i, 20; iii, 10, etc.

36-38. The pillar of cloud was to them a guide, a light, a shield, an oracle, an avenger, a covering, for God Himself was in it. It was the symbol of His presence in the sight of all the people.

### EPWORTH LEAGUE.

**Topic For the Week Beginning Aug. 3, "The Call to Separation"—Text,**  
**II Cor. vi, 14-18; I John ii, 15-17.**

The call of Christ to discipleship is a call at the present time, as it was in His lifetime and has always been since, to become different in some respects from other people. This necessity for separateness has not always been clearly seen, nor has the requirement been always faithfully observed. In too many cases Christians seem to the worldly to be no better than themselves and scarcely different in any way.

Some have gone to the other extreme and have made the difference extend to many things which Jesus never included and which should never have been brought into the question.

"Come out from among them, and be ye separate, and touch not the unclean, and I will receive you and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty," gives no sanction for unneighborly conduct and makes no demand for any exclusiveness which is not entirely kind and helpful to every one. It gives no basis for arrogance and the spirit of unkind criticism. It is not a

command to banish all pleasant things and cultivate the unlovely in dress or manners.

It is a perfectly natural recognition of the fact that if one becomes fully devoted to the good and pure the impure and unclean must be banished from companionship. The two are incompatible and cannot live together. One or the other must be chosen. If we are to be disciples of Christ and children of the Most High, we can no longer cultivate the merely fleshly appetites and worldly tastes.

We are heirs of all the divine inheritance. We are princes of royal lineage. We must fit ourselves for our high position and call to rulership. We must first become able to rule our own spirits, to control our desires, which, if left untrained, would wander into harmful ways. We are to think of the good and beautiful until we grow to love only that which is pure and admirable. We are to speak the true until we become incapable of the false and untrue. We are to do the kind things until it becomes natural and easy and all unkind deeds are painful and impossible to us in practice.

What a contrast this makes to all merely worldly living! How such consecration and working would make us actually different and separate from the world—not out of the world; still in it, actively, full of life and joy and zest, but blessedly conscious of peace and purity and love in place of the restlessness, unclean lusts and misery of the worldly!

Our pressing need is separateness unto God, leaving the earthly life to live here and now the Christly life—not monkishly and in unnatural constraint, but in perfect soul freedom and contentment.

### Living For the Future.

Would it not ennoble our daily existence if we more vividly realized than we do customarily that our human life is not ultimate even in this sphere, not limited by its extent and duration, but has an immortal prolongation even in this world, even when pursued for personal ends? It is true that no man liveth to himself or dieth to himself, for life and death, though personal experiences, have a more or less remote projection upon the race. The energy, force and mental and moral power set free must have a certain continuance. God will not be put off or relegated to some other time and place. He is here at your elbow and at mine, telling us to use the day wisely, cheerfully, justly, to enjoy, to love, to worship, to act now, for in this day foundations are laid for a better time to come; in this day influences are going abroad through all worlds of highest moment; in this day deeds may be done to affect remote ages. All of beauty and truth lie within our reach if we take the healthy and sane view of life and cast from us all those diseased and anæmic thoughts that poison the spring of reflection and feeling at their source. The mawkish abnormality of our time seems sloughing off. Robust and glowing views of man's place in the universe and God's immanence seem about to blossom like the wondrous century tree that after long sterility puts forth a flower.—Christian Register.

### God and Goodness.

The persistence of God and goodness through the ages is too often overlooked. Men are prone to give the devil more than his due of virtues. Especially is he credited with patience and persistence in accomplishing his nefarious designs. It is an easy and careless remark of the many that the devil never

takes a vacation. As an example of industry and faithfulness to his deceitful purpose the conventional devil has been a pre-eminent position before the world and many saintly hearts have been discouraged by the apparent success of the virtues of the evil one! It is curious and deplorable how men forget God and what God means in life. We gaze over a little interval of time, and it appears that all things are going wrong, that God has let go His grip and goodness lies a bleeding victim at the feet of sin.—Universalist Leader.

### Good Resolutions.

You picture to yourself the beauty of bravery and steadfastness, and then some little, wretched, disagreeable thing comes, which is your martyrdom, a lamp for your oil, and if you do not let your oil be spilled.—Phillips Brooks.

### Without Religion.

Without religion you cannot make the will equal to its task.—Mrs. Humphry Ward.

### RELIGIOUS THOUGHT.

**Jems Glenned From the Teaching of All Denominations.**

The religion of our Lord Jesus Christ is a personal matter.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

### The Real Reason.

The real reason for rejecting Christianity is that men love sin and will not abandon it.—Rev. E. D. Hull, Methodist, Chicago.

### Unfitted For the Master's Use.

The man who has enmity in his heart for his brother in Christ is not sanctified and fit for the Master's use.—Rev. Dr. Holderby, Presbyterian, Atlanta, Ga.

### Secret of Being Good.

You will become pure and good by being good and pure. Your acts will be good because your thoughts will be pure.—Professor Nesbitt, Unitarian, Kansas City, Mo.

### Reading by the Inner Light.

Not only do we read God's word by means of the interior light, but we can hear the voice of the Lawgiver secretly preaching to us.—Cardinal Gibbons, Catholic, Baltimore.

### Working and Helping.

At such a time as this, when possibilities are great and opportunities greater, how tremendous is the loss of life if we do not spend it working and helping.—Rev. C. J. Hall, Denver.

### The Watchword.

Back to Christ is the watchword of the new scholarship. In these words we have Christ's own conception of what it is to be a Christian.—Rev. J. Hillis, Congregationalist, Brooklyn.

### Lost in the Race.

Purposefulness is the secret of attainment. The purposeless man is lost in the race, whether that race be things material or spiritual.—Rev. Dr. L. Roemer, Presbyterian, St. Louis.

### Need of Instruction.

Man is born into this world in a state of ignorance and dependence. He needs instruction, he demands help and guidance; hence there must be a teacher.—Rev. M. P. Smith, Roman Catholic, San Francisco.

### The Dissatisfied Man.

It is the man full of dissatisfaction and unrest who knows that he has already attained nor is already perfect who becomes the colouler, the civilizer and the saint.—Rev. G. B. Vosku, Baptist, Denver.

### A Religion of Love.

We say that Christianity is a religion of love. We appeal to its fundamental commandment, and we quote "love your enemies" as if that put a bar on feelings of natural aversion.—Rev.



S. Garver, Unitarian, Worcester, Mass.

#### Will Return Like the Prodigal.

Some day—like the prodigal in the matchless parable so simply stated by the Great Teacher—some day the human race will come to itself and return to its Father's house—to God.—Rev. Henry Irving Rosmus, Methodist, Chicago.

#### The Mysteries of Life.

The inscrutable mysteries of life are inscrutable for the reason that we are so much a part of them that we are not far enough away to see what they mean. There is no new grief in the world. There is no new sin in the world.—Rev. Dr. Thomas Slicer, Unitarian, New York.

#### The Drawing Power.

Christ is not only the drawing power to draw souls up into heaven, but if held up in the pulpit will draw men into the church here on earth. The church that is filled because of the preached word will be still filled when others are empty.—Rev. L. M. Zimmerman, Lutheran, Baltimore.

#### Foundation of Heroism.

The root and foundation of true heroism is religion. There must be faith that above us and around us are helpful and cheering influences, that earth and heaven are within telepathic distance of each other and that what strength we need will be given us for the asking if we are to meet sorrow and misfortune with quiet fortitude.—Rev. George H. Hepworth, Congregationalist, New York.

#### Not a Little Thing.

It may be a little thing to save a man, but it is everything to the man you save. It may seem a little thing to move along in a quiet, dignified and virtuous fashion with no anguish, no sorrow, no heaviness, with a quiet claim on this world and a creedal mortgage on the next, but it is not a little thing to the man who is lost for lack of your sorrow for him.—Rev. John E. White, Baptist, Atlanta, Ga.

#### Present Work of Religion.

It will be a great forward step in the progress of humanity when all come to see that churches and religious services are not for the saving of their souls, the getting to heaven after death, but are for the schooling and inspiring those souls for the service of man in the life that now is and for the strengthening within them of the sense of God, the ever present influence that makes for peace in the heart and good will toward man.—Rev. David Utter, Unitarian, Denver.

#### Insufficiency of Creeds.

Creeds sometimes are aimed at other creeds. They are often born in doctrinal speculations and nurtured in sectional prejudices. Made by theologians, they require interpretation by professors of divinity. Niceties of doctrinal discrimination are not appreciated by the average layman. He knows that sin is here. He sees lust holding high carnival in all of the departments of life. He asks for a remedy. Surely there must be one. God has supplied every earthly need of the race. The father has certainly provided better things for the soul. A cold theological deliverance does not satisfy the hunger of that which is highest and holiest in man. Creeds have not the drawing power of the physician's plaster. They afford little relief from the misery and wretchedness of a sinful life.—Rev. Dr. J. W. Crutcher, Christian, St. Louis.

Human companionship counts for so much in this life; but, after all, the sharpest corners are to be turned alone.—Elizabeth Stuart Phelps.

Once upon a time

A man—for an hour—doubled up with cramps, took

## Painkiller

(PERRY DAVIS')

was cured—immediately. His friends being told, said—"Pooh, we've all used PAINKILLER—for years.

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Total income over .....	\$7,000,000 00
Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

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H. H. SEAY.

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REV. JAMES CANNON, JR., Editor.

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Rev. James Cannon, Jr., Blackstone, Va

### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.

East Halifax, Concord, May 24th, 25th.

South Boston, May 25th, at night.

Boydton, May 28th, at night.

Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.

Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.

South Pittsylvania, St. Johns, June 5th, 11 A. M.

Danville Circuit, Rock Spring, June 7th, 8th.

Charlotte, Lebanon, June 15th, 16th.

Prince Edward, Mt. Pleasant, June 21st, 22d.

District Conference, Clarksville, June 24th-26th.

Henry, Pleasant Grove, June 28th, 29th.

Martinsville, June 29th, at night.

Main Street, July 2d, at night.

Chatham, Siloam, July 5th, 6th.

Patrick, Providence, July 12th, 13th.

Rocky Mount, July 17th, at night.

Franklin, Red Valley, July 19th, 20th.

E. Franklin, Epworth, July 21st, 22d.

Calvary, July 23d, at night.

West Franklin, Rock Spring, July 26th, 27th.

J. C. REED,

Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.

Ettrick, May 18th, night.

High-Street, May 25th, morning.

Blandford, May 25th, night.

Matoaca, June 1st, night.

Greensville, Emporia, June 7th-8th, morning.

Wakefield, Rocky Hock, June 14th-15th, morning.

Surry, Morning's, June 15th, afternoon; 16th, morning.

Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.

East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.

Nottoway, Poplar Hill, July 5th-6th, morning.

Blackstone Station, July 6th, night; 7th, morning.

South Brunswick, Prospect, July 12th-13th, morning.

Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.

South Hill, South Hill, July 14th, night; 15th, morning.

North Mecklenburg, Shiloh, July 18th, afternoon.

West Lunenburg, Grace, July 19th-20th, morning.

Lunenburg, Antioch, July 20th, afternoon; 21st, morning.

Brunswick, Liberty, July 26th-27th, morning.

West Brunswick, Bethel, July 27th, afternoon; 28th, morning.

Dinwiddie, Rocky Run, August 9th-10th, morning.

West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.

R. T. WILSON, P. E.

### NOTICE.

The Lynchburg District Conference will meet at Bedford City July 28th (Monday) at 8:30 P. M. All the members, including pastors, superannuates, local preachers, and lay delegates, will please notify me when and how they will come. Write, brethren, as soon as you can.

Yours fraternally,

JOSEPH W. SHACKFORD.

## MISSIONARY MOVEMENT OF THE CHURCH.

(Continued from page 13.)

system in such countries as Japan, Mexico and Brazil, and so completely permeated with rationalism are these systems, that it is imperative that the Church should provide for trained leadership among its own sons and daughters. Out of their poverty with a spirit of self-denial and moral heroism which is truly inspiring our native membership in all the fields we occupy, assisted by the missionaries and some friends, have wrought marvellously in building up their twentieth century fund.

A thank offering of \$42,000 has been pledged, which is nearly four dollars per member. Of this sum, the amount of \$17,000, or \$1.50 per member, has actually been paid. With such a magnificent showing as this the Church in the United States should be swift to provide the few thousand dollars required to put such institutions as Granbery College, in Brazil, our Training School in Mexico, Kwansei Gakuin in Japan, Our Girls' School in Hiroshima, and the University in China on a basis which will enable those in charge to meet the demands growing out of the new order of things."

3. "In the Church at home a quickened conscience has been followed by intelligent effort and the fires of missionary revival lighted up from point to point in the homeland answer back again to the flame of loving service kindled by apostolic men and women in the regions beyond. Never in our history has there been such determined and united effort upon the part of the preachers to bring up the collections in full under the assessments. The result has been more than a million dollars contributed during the quadrennium. This surpasses any record we have yet made, and by the regular annual increase indicated in the figures which correspond to each of the four years, we find an unmistakable indication of a healthy and permanent growth." The subjoined shows our receipts by years—first, on collection; second, on collections, specials, and donations:

1899	.....	\$220,494 92	\$255,525 03
1900	.....	235,116 51	284,220 46
1901	.....	267,084 22	330,356 65
1902	.....	291,672 70	362,135 85

Total	.....	\$1,014,368 44	\$1,232,237 99
Last Quad.		901,593 24	1,077,388 13
Increase	.....	\$112,775 20	\$154,849 49

This increase over the former quadrennium is the more remarkable and gratifying for two special reasons.

1. The receipts of the latter contained about two-thirds of the entire debt payment.

2. During this same period, two of the leading missionary societies have been handicapped by heavy debts, and the missionary society of the Methodist Episcopal Church has been obliged to order a reduction of eight per cent. in order to bring its appropriations within the limits of its resources. With a million of dollars as a base line, we ought, indeed, to thank God, take courage and throw ourselves with a stronger faith and broader plans into the work of the future."

4. Our Literature.—"The campaign inaugurated at New Orleans, and made necessary by the forward movement, has necessitated the preparation of a vast number of leaflets and other forms of literature adapted to missionary institutes and mid-year meetings and to the creation of a more intelligent interest in our foreign work. The report of the New Orleans Conference has been sold to the extent of 3,200 copies, and even at the low price of one dollar, will meet the entire expense of its publication.

The Board of Missions at its last session authorized the publication of an illustrated monthly paper, "Go Forward," and the secretaries were obliged to assume the expense of publication, no appropriation being made to cover the same. Beginning with its first issue, July, 1901, it had reached a circulation of more than ten thousand copies in nine months, and had \$700 to its credit at the close of our fiscal year, March 31st. The paper has met with a hearty reception all over the Church, and there is no reason why it should not have a circulation of 50,000 by the close of another quadrennium."

Other items might be culled, but this paper is long enough. Send for a copy of the report. In the mean time, let us enter more prayerfully, more intelligently, more earnestly into the work of saving the world.

✻ ✻ ✻

O Lord, what cross wilt Thou that I should bear this day for love of Thee? Thou knowest, Lord, that I am all weakness; strengthen me to bear it patiently, humbly, lovingly. If I sink under it, look on me and raise me up. Give what Thou commandest and command what Thou wilt; sanctify my cross to me and keep me Thine own forever. Amen.

✻ ✻ ✻

I don't believe that the devil would give half as much for the service of a sinner as he would for those of folk who are always doing virtuous acts in a way to make them displeasing.—Holmes.

✻ ✻ ✻

Many build as cathedrals were built—the part nearest the ground finished, but that part which soars toward heaven, the turrets and spires, forever incomplete.—Beecher.

✻ ✻ ✻

#### SPECIAL SEASHORE EXCURSIONS VIA SHENANDOAH VALLEY ROUTE.

Double Daily Service via Roanoke, Luray, Hagerstown, Cumberland Valley and Pennsylvania Railroads to Atlantic City, Cape May, Sea Isle City, Avalon, Anglesea, Wildwood, Holly Beach, New Jersey.

Tickets will be on sale July 10th and 24th, August 7th and 21st, limited to sixteen days, including date of sale.

If tickets sold during July and August are deposited with Ticket Agent at Broad Street Station, Philadelphia, on arrival, a stop-over of ten days will be allowed at Philadelphia on going trip.

Additional information upon application to Agents Norfolk and Western Railway.

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## Religious News.

Rev. George W. Wray is slowly improving from his sickness.

Mrs. H. L. West has received a letter from her father, Rev. George H. Wray, D. D., who is at Healing Springs, Va., announcing his much improved condition. He has been at the springs some time receiving treatment for rheumatism.

Rev. A. Coke Smith, D. D., Bishop of the Methodist Episcopal Church, South, has just returned from the Rockingham, N. C., District Conference, over which he presided. He reports having had a most delightful and interesting session. He was cordially received and most hospitably entertained by the Rockingham Methodists.

### REV. J. E. POTTS VERY ILL.

Rev. Joseph E. Potts, a prominent Methodist minister of the Pungoteague Circuit, on the Eastern Shore, Va., is dangerously ill. His four sons, all of whom are ministers and members of the Virginia Conference, have been summoned to his bedside. They are Rev. E. A. Potts, of the Highland Park Methodist church; Rev. E. J. Potts, of Highland Springs; Rev. T. N. Potts, of Farmville, formerly pastor of Park Place Methodist church, of this city, and Rev. R. H. Potts, of Suffolk.

Rev. J. E. Potts is one of the best beloved ministers in the Virginia Conference, and has a host of friends in this city.

### CHAIR OF HISTORY AND ECONOMICS.

The Executive Committee of the Randolph-Macon Woman's College this evening elected Dr. B. W. Arnold of the State Normal College, at Farmville, to the chair of history and economics to succeed to Dr. John H. Latane, who resigned recently to accept the chair of history in Washington and Lee University.

Dr. Arnold is a Ph. D. of Johns Hopkins, and at one time was employed by that institution to make some special investigations into social problems in large cities. Besides the Farmville school, he has taught at Randolph-Macon Academy, Bedford City, and at Emory College, Ga.

The Executive Committee elected Mrs. William M. Strother, of Lynchburg, professor of elocution.—Times.

### THE TENT MEETING.

The tent meeting at Twentieth and Grace streets is meeting with great success. Sunday afternoon Rev. M. Ashby Jones preached to two hundred men. At night Rev. George H. Wiley preached, and although one hundred seats had been added and the weather was cloudy, the seats were filled and many were standing up. Mrs. R. C. Mukel sang "Though your sins be as scarlet."

Last night Rev. George H. Wiley preached again to a great crowd of people. At the close of these services in every instance there are people who are converted. At the close of Mr. Wiley's sermon last night scores of

people went to the altar, and there were many conversions.

There will be preaching every night at 8 o'clock, and to-night Mr. White Tupman will sing several selections.

An assault was committed upon some Methodist missionaries in Korea by Japanese coolies about the 15th of last month. As Bishop Moore, of the Methodist Episcopal Church, was en route to the town of Soowan, to dedicate a church, his party was attacked by Japanese coolies, who were building the railroad from Seoul to Fason. The Bishop, his two young daughters and Messrs. Appenzeller and Swearer, and all of the party suffered, the Bishop's pitch helmet alone saving his skull from a crushing blow, while Appenzeller was struck down by a blow from a club, and Swearer, the other missionary, was struck with a piece of cordwood, which gashed his head across the forehead to the bone, and may have permanently injured one eye.

### PETERSBURG CONFERENCE.

On the 16th instant, the Petersburg District Conference met at Shiloh church, in Mecklenburg county. The preaching has been of a high order.

The business sessions never lapsed into dryness and dullness.

The most beautiful harmony and deep spirituality characterized the daily gatherings.

Great numbers attended the Conference daily, while they were fed spiritually, they also did justice to the wonderful dinners so abundantly provided.

The people of Mecklenburg are noted for their hospitality, and are fully entitled to their reputation as model hosts and hostesses. This is one of the best parts of Virginia's fair domain. Its soil is good, and seems equally adapted to growing the very best of tobacco, corn, wheat and grasses. I believe it is among the best also for "truck farming." I judge this from the fact that within a week my host can dig sweet potatoes from the first "patch" I have seen this season. I am the fortunate guest of one of the most progressive merchants and farmers in this section, Mr. Warren Simmons. On the south of the house stretches away one hundred or more acres of corn that on average is the finest I ever saw.

Northward, between two and three hundred thousand tobacco plants uplift their green leaves until lost in distant perspective.

Flue curing tobacco is clearing away the woods. After awhile the farmers will have to buy coal to cure with.

No resolutions were ever passed more heartily and unanimously by a Conference than those thanking Rev. Baughan and the Mecklenburg people for their lavish hospitality and care of the Conference.

The following delegates and alternates were elected to represent the district in the Annual Conference: L. L. Marks, G. P. Adams, J. M. Davis, and J. H. Wall; alternates are John W. Broadus, R. B. Harley, C. S. Barrow.—Times.

### WASHINGTON LETTER.

The Executive Committee on the 1902 encampment of the Grand Army of the Republic, to be held in Washington in October, is planning for a grand religious service, to be held on Sunday, October 5th. Ten years ago the Grand Army held its annual encampment in Washington and a similar service, was of great interest. This year, Rev. W. C. Alexander, D. D., is chairman of the Committee on Religious Services, and will have charge of the grand meeting to be held on October 5th. It is the present intention of Dr. Alexander to secure some of the finest musical talent in the city to render the musical part of the programme, while certain well-known hymns, to be sung by the congregation in the hearty and inimitable way in which only old soldiers can render them, will be selected. The speakers have not yet been selected, but it is anticipated that some of the most eloquent men in the country will be in Washington at that time, and their services will be freely requisitioned. It is believed by the committee that no more fitting inauguration of the work could be appropriately blended, and it is hoped to make this great service one on which the participants can look back with pleasure for many years.

Apropos of the Grand Army encampment, the religious people of Washington are much pleased at the action of the Commissioners of the District of Columbia in promptly and unequivocally refusing to permit the opening of barber shops on Sunday, October 5th. The Barbers' Association, in view of the large number of strangers who will be in the city on that day, petitioned the Commissioners to permit them to ignore the law and open their places of business, believing that the opportunity for tunity for making large profits would prove especially good, but the Commissioners take the very proper ground that there is no occasion for breaking the Sunday law because there will be strangers in Washington. There is little doubt in the minds of the pastors and other citizens of Washington that, while a few may be put to inconvenience by the absence of barber shops, the respect of the visitors for the city of Washington will be enhanced by a strict respect for Sunday.

One of the most edifying evidences of the religious fervor which stimulates the Church workers of Washington may be seen on any Sunday afternoon when the impressive religious service which takes place every Sunday in the jail is held. The chorus of some four hundred voices, almost all of the prisoners taking part, sounds like a mighty organ, and the sermons, which are delivered by different pastors, are often touching and eloquent. These services are held in the great rotunda of the institution, while the prisoners behind the bars gather on each floor around the central court. In the rotunda proper are the minister who conducts the services, and the choir which is in charge of Mr. D. D. Lore. At last Sunday's services there were present 358 prisoners, of whom 59 were white and the remainder colored. Dr. Geo. P. Wilson, who delivered the sermon,

spoke with great fervor and simplicity, and his words appeared to have much effect on his hearers, many of whom wept copiously. His subject was a comparison of the betrayal of the Master by Judas and His denial by Peter.

Referring to the Sunday law, Rev. Lucien Clark, who has been a most active promotor of Sunday legislation, recently made public a letter in which he denounces the "Secular League." In the course of his remarks Mr. Clark says: "The Secular League challenges our admiration in one respect. It has shown a spirit of perseverance worthy of a better cause. Its predecessors, the atheists and infidels of the country, have charged upon the Christian Church, the Christian Bible, the Christian Sabbath and the Christian religion for generations. Now the Secular League, changing the name, has snatched the trailing banner from the hands of its fallen comrades, and, burnishing the broken and impotent armor which they wielded, has returned to the charge again and again, and still it does not despair. Those impregnable bulwarks of truth and righteousness still stand unscathed. They are far stronger to-day in the confidence of men than they were a hundred years ago. Still the League repeats its charge. But the world cannot be deceived. 'By their fruits ye shall know them.' The League has opposed every law providing for the proper observance of the Sunday as soon as it was proposed in Congress, but, fortunately, with little avail."

In my last letter I referred to Washington as a centre of ecclesiastical architecture. It is so already, and now another beautiful church edifice is to be erected in this city. The old Foundry church, having sold its former site, has purchased a new one in an attractive part of the city, and has \$145,000 in its treasury with which it expects to build one of the handsomest churches in the city. The pastor, Rev. Dr. L. B. Wilson, and several members of the congregation constitute a building committee, whose members will visit many of the larger cities of the East with a view to gathering ideas on modern church architecture. When all return to the city in the fall they will get together and devise a plan which will be submitted to a competent architect, and the result, it is anticipated, will be a beautiful addition to the long list of houses of worship in the national capital.

A gentleman who came to Washington from Oyster Bay to-day tells me of a reception given, yesterday, by Mrs. Roosevelt, to the ladies of St. Hilda's Society of Christ church, Oyster Bay. The ladies assembled at the Seawan-haka Corinthian Yacht Club House, where they were met by launches and taken aboard the President's yacht, the Mayflower. During the reception the Mayflower made a trip of several miles down the Sound and back, and refreshments were served in the cabin. Mrs. Roosevelt has been an active member of the St. Hilda Society for over two years.

A crank is powerless so long as it insists on working alone.



# Talmage Sermos

WASHINGTON.

— From a

process familiar to the farmer Dr. Talmage draws lessons of consolation and encouragement for people in sorrow and adversity. The text is Isaiah xxviii, 27, 28: "For the fitches are not thrashed with a thrashing instrument, neither is a cart wheel turned about upon the cummin, but the fitches are beaten out with a staff and the cummin with a rod. Bread corn is bruised because he will not ever be thrashing it."

Misfortunes of various kinds come upon various people, and in all times the great need of ninety-nine people out of a hundred is solace. Look, then, to this neglected allegory of my text.

There are three kinds of seed mentioned—fitches, cummin and corn. Of the last we all know. But it may be well to state that the fitches and the cummin were small seeds, like the caraway or the chickpea. When these grains or herbs were to be thrashed, they were thrown on the floor, and the workmen would come around with staff or rod or flail and beat them until the seed would be separated, but when the corn was to be thrashed that was thrown on the floor, and the men would fasten horses or oxen to a cart with iron dented wheels; that cart would be drawn around the thrashing floor, and so the work would be accomplished. Different kinds of thrashing for different products. "The fitches are not thrashed with a thrashing instrument, neither is a cart wheel turned about upon the cummin, but the fitches are beaten out with a staff and the cummin with a rod. Bread corn is bruised because he will not ever be thrashing it."

The great thought that the text presses upon our souls is that we all go through some kind of thrashing process. The fact that you may be devoting your life to honorable and noble purposes will not win you any escape. Wilberforce, the Christian emancipator, was in his day derisively called "Doctor Cantwell." Thomas Babington Macaulay, the advocate of all that was good, long before he became the most conspicuous historian of his day was caricatured in one of the quarterly reviews as "Babbletonque Macaulay." Norman McLeod, the great friend of the Scotch poor, was industriously maligned in all quarters, although on the day when he was carried out to his burial a workman stood and looked at the funeral procession and said, "If he had done nothing for anybody more than he has done for me, he would shine as the stars forever and ever." All the small wits of London had their fling at John Wesley, the father of Methodism. If such men could not escape the maligning of the world, neither can you expect to get rid of the sharp, keen stroke of the tribulum. All who will live godly in Christ Jesus must suffer persecution. Besides that, there are the sicknesses and the bankruptcies and the irritations and the disappointments which are ever putting a cup of aloes to your lip. Those wrinkles on your face are hieroglyphics

which, if deciphered, would make out a thrilling story of trouble. The footstep of the rabbit is seen the next morning on the snow, and on the white hairs of the aged are the footprints showing where swift trouble alighted.

## Troubles Come Unexpectedly.

Even amid the joys and hilarities of life trouble will sometimes break in. As when the people were assembled in the Charlestown theater during the Revolutionary war, and while they were witnessing a farce and the audience was in great gratulation the guns of an advancing army were heard and the audience broke up in wild panic and ran for their lives, so oftentimes while you are seated amid the joys and festivities of this world you hear the cannonade of some great disaster. All the fitches and the cummin and the corn must come down on the thrashing floor and be pounded.

My subject, in the first place, teaches us that it is no compliment to us if we escape great trial. The fitches and the cummin on one thrashing floor might look over to the corn on another thrashing floor and say: "Look at that poor, miserable, bruised corn! We have only been a little pounded, but that has been almost destroyed." Well, the corn, if it had lips, would answer and say: "Do you know the reason you have not been as much pounded as I have? It is because you are not of so much worth as I am. If you were, you would be as severely run over." Yet there are men who suppose they are the Lord's favorites simply because their barns are full and their bank account is flush and there are no funerals in the house. It may be because they are fitches and cummin, while down at the end of the lane the poor widow may be the Lord's corn. You are but little pounded because you are but little worth and she bruised and ground because she is the best part of the harvest. The beft of the thrashing machine is according to the value of the grain. If you have not been much thrashed in life, perhaps there is not much to thrash! If you have not been much shaken of trouble, perhaps it is because there is going to be a very small yield. When there are plenty of blackberries, the gatherers go out with large baskets, but when the drought has almost consumed the fruit, then a quart measure will do as well. It took the venomous snake on Paul's hand, and the pounding of him with stones until he was taken up for dead, and the jamming against him of prison gates, and the Ephesian vociferation, and the ankles skinned by the painful stocks, and the foundering of the Alexandrian corn ship, and the beheading stroke of the Roman sheriff to bring Paul to his proper development. It was not because Robert Moffat and Lady Rachel Russell and Frederick Oberlin were worse than other people that they had to suffer. It was because they were better, and God wanted to make them best. By the carefulness of the thrashing you may always conclude the value of the grain.

## Helps Us Bear Burdens.

Next, my text teaches us that God proportions our trials to what we can bear—the staff for the fitches, the rod for the cummin, the iron wheel for the corn. Sometimes people in great trouble say, "Oh, I can't bear it!" But you did bear it. God would not have sent it upon you if he had not known that you could bear it. You trembled and you swooned, but you got through. God will not take from your eyes one tear too many nor from your lungs one sigh too deep nor from your temples one throb too sharp. The perplexities of your earthly business have not in them one tangle too intricate. You sometimes feel as if our world were full of bludgeons flying haphazard

Oh, no; they are thrashing instruments that God just suits to your case. There is not a dollar of bad debts on your ledger or a disappointment about goods that you expected to go up, but that have gone down, or a swindle of your business partner or a trick on the part of those who are in the same kind of merchandise that you are, but God intended to overrule for your immortal help. "Oh," you say, "there is no need talking that way to me. I don't like to be cheated and outraged." Neither does the corn like the corn thrasher, but after it has been thrashed and winnowed it has a great deal better opinion of winnowing mills and corn thrashers.

"Well," you say, "if I could choose my troubles, I would be willing to be troubled." Ah, my brother, then it would not be trouble. You would choose something that would not hurt, and unless it hurt it does not get sanctified. Your trial perhaps may be childlessness. You are fond of children. You say, "Why does God send children to that other household, where they are unwelcome and are beaten and banged about when I would have taken them in the arms of my affection?" You say, "Any other trial but this." Your trial perhaps may be a disfigured countenance or a face that is easily caricatured, and you say, "I could endure anything if only I was good looking." And your trial perhaps is a violent temper, and you have to drive it like six unbroken horses amid the gunpowder explosions of a great holiday, and ever and anon it runs away with you. Your trial is the asthma. You say, "If it were rheumatism or neuralgia or erysipelas, but it is this asthma, and it is such an exhausting thing to breathe." Your trouble is a husband, sharp, snappy and cross about the house and raising a small riot because a button is off. How could you know the button is off? Your trial is a wife ever in contest with the servants, and she is a sloven. Though she was very careful about her appearance in your presence once, now she is careless, because, she says, her fortune is made! Your trial is a hard school lesson you cannot learn, and you have bitten your finger nails until they are a sight to behold.

## Complaining Against God.

Everybody has some vexation or annoyance or trial, and he or she thinks it is the one least adapted. "Anything but this," all say; "anything but this." My hearer, are you not ashamed to be complaining all this time against God? Who manages the affairs of this world anyhow? Is it an infinite Modoc or a Sitting Bull savage or an omnipotent Nana Sahib? No; it is the most merciful and glorious and wise being in all the universe. You cannot teach omnipotence anything. You have fretted and worried almost enough. Do you not think so? Some of you are making yourselves ridiculous in the sight of the angels. Here is a naval architect, and he draws out the plan of a ship of many thousand tons. Many workmen are engaged on it for a long while. The ship is done, and some day, with the flags up and the air gorgeous with bunting, that vessel is launched for Southampton. At that time a lad six years of age comes running down the dock with a toy boat which he has made with his own jackknife, and he says: "Here, my boat is better than yours. Just look at this jibboom and these weather crossjack braces." And he drops his little boat beside the great ship, and there is a roar of laughter on the decks! Ah, my friends, that great ship is your life as God planned it—vast, million tonned, ocean destined, eternity bound! That little boat is your life as you were trying to hew it out and fashion it and launch it. Do not

try to be a rival of the great Jehovah. God is always right, and in nine cases out of ten you are wrong. He sees just the hardships, just the bankruclies, just the cross that it is best you to have. He knows what kind grain you are, and he sends the right kind of thrashing machine. It will rod or staff or iron wheel just according as you are fitches or cummin or corn.

Again, my subject teaches that God keeps trial on us until we let go. The farmer shouts "Whoa!" to his horse as soon as the grain is dropped from the stalk. The farmer comes with a fork and tosses up the straw, and sees that the straw has let go the grain and the grain is thoroughly thrashed. So God. Smiting rod and turning wheel both cease as soon as we let go. We hold on to this world, with pleasures and riches and emolument and our knuckles are so firmly set that it seems as if we could hold on forever. God comes along with sor thrashing trouble and beats us loose. We started under the delusion that this was a great world. We learned out our geography that it was so many thousand miles in diameter and many miles in circumference, and said, "Oh, my, what a world!" Trouble came in after life, and this trouble sliced off one part of the world, and has got to be a smaller world and some estimations a very insignificant world, and it is depreciating all the time as a spiritual property. Ten per cent off, 50 per cent off, and there are those who would not give 10 cents for this world—the entire world—as a possession.

## The Friendship That Endures.

We thought that friendship was a grand thing. In school we used to write compositions about friendship and perhaps we made our graduation speech on commencement day of friendship. Oh, it was a charming thing! But does it mean as much to you as it used to? You have gone on in life, and one friend has betrayed you and another friend has misinterpreted you, and another friend has neglected you, and friendship comes now sometimes to mean to you merely another ax to grind! So with money. We thought if a man had a competency he was safe for all the future, but we have learned that a mortgage may be defeated by an unknown previous encumbrance; that signing your name on the back of a note may be your business death warrant; that a new tariff may change the current of trade; that a man may be rich today and poor tomorrow. And God, by all these misfortunes, is trying to loosen our grip, but we still hold on. God smites with a staff, but we hold on. And he sends over us the iron wheel of misfortune, but we hold on. There are men who keep their grip on this world until the last moment, who suggest to me the condition and conduct of the poor Indian in the boat in the Niagara rapids, coming on toward the fall. Seeing that he could not escape, a moment or two before he got to the verge of the plunge he lifted a wine bottle and drank it off and then tossed the bottle into the air. So there are men who clutch the world, and they go down through the rapids of temptation and sin, and they hold on to the very last moment to life, drinking to their eternal doom as they go over and go down. Oh, let go! Let go! The best fortune are in heaven. There are no absconding cashiers from that bank, no falling in promises to pay. Set your affection on things above, not on things on the earth. Let not depend upon it this

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT FEB. 16, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:20 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

11:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:30 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

SCHEDULE IN EFFECT MAY 11, 1902.

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

5:15 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quilton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

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Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Savannah.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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SURGEON DENTIST.

Richmond, Va.



## PERSONAL AND OTHERWISE.

(Continued from page five.)

of those who die in our hospitals die of consumption. In one of the older cities of Europe the proportion is much greater. The tubercular bacilli do not multiply outside the system. They tend to die. Infection is by the original bacillus, at all. Large numbers are quickly destroyed. Sunlight destroys. The danger is in damp, dark rooms.

"Tuberculosis is an absolutely preventable disease. It is not only preventable, but curable. It is simply a question of how early a diagnosis is made. If it can be made at the beginning, eighty per cent. at least of the cases are curable if placed in pure atmosphere."

These remarks are especially important and interesting, as it is estimated that one-seventh of the race die of consumption. The common opinion is that consumption is incurable. This opinion is founded on the fact that the disease is not recognized in its true character till it is in its advanced stages. My information, derived from high sources, leads me to believe that consumption is not only preventable, but curable in its earlier stages, and is cured by the proper treatment. Evidently pure air, sunlight and moderate exercise, coupled with wholesome and nutritious diet, constitute a preventive and curative treatment that succeeds.

When the Fourteenth Regiment of North Carolina volunteers camped in the woods near Smithfield, Va., in 1861, there was more sickness among the soldiers, but when the regiment moved into an old field and took the sun straight, the health of the men rapidly improved. So much for light and pure air.

Nearly all people have tuberculosis. I have spit up a thousand bread pills—the result of burst tubercles. Many others have done the same, and, like myself, are enjoying good health.

A medical professor lecturing said that one day a man in Nashville met and stopped him to consult him about his lungs. He pulled a handful of gravels out of his pocket and showed them to the doctor. "Where did you get them?" inquired the doctor. "I expectorated them," replied the patient. "How many of those have you expectorated?" asked the doctor. "Enough to build that cupola," replied the patient in the language of hyperbole. The doctor then sounded his lungs, and said to him: "Those gravels are hardened tubercles; you have thrown them off, and your lungs are sound; you are a well man." Here was a case of cured tuberculosis.

Physical treatment is not the only treatment needed to prevent and cure tuberculosis. Vice is the great slayer of mankind. "In the right hand" of wisdom—anti-vice—"is length of days."

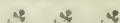
Intemperance in eating, sleeping, working, studying is a fruitful source of disease. Intemperate, sensual gratification of all sorts is a breeder of sickness and death. The use of alcohol in all its forms is inimical to long life. High living is a physical curse. It widens the drug habit and shortens

life, is making havoc of the race. Disease has slain its thousands, but drugs have slain their ten thousands. A large per cent. of mankind are apothecary shops on legs, and their legs are getting weaker every day, and down are tumbling the shops. Tobacco, snuff, cigars, cigarettes, calomel, morphine, cocaine, brandy, whiskey, wine, beer, patent medicine constitute a mighty host that is scattering, tearing and slaying. Some of these things are useful in their place, but they are too often out of their place.

If doctors would treat more and give less medicine, the race would live longer. If they would advise the use of normal remedies and squirt less morphine, their patients would take a new lease of life.

R. N. PRICE.

Morristown, Tenn., July 17, 1902.



## HYMNS THAT ARE SUNG.

BY REV. J. W. MOORE.

I am in Colorado on a short vacation. There came into my possession "Gospel Melodies," used by an evangelist operating in this section. This book I have examined with some care and interest. No truer exponent of the religious life of a people can be found than the songs in which they delight. No truer exponent of a minister's work exists, perhaps, than the songs he makes the people sing.

This evangelist calls himself "Wild Bill." I am sick and tired of evangelists with wild and woolly titles. It degrades the office and work of the ministry. I have known the "Drummer Evangelist," the boy evangelist, the cowboy evangelist, etc., and now we have Wild Bill, and may soon hear of Buffalo Bill. Imagine the Master or the Apostles appealing for a popular hearing under the name of Carpenter Evangelist or Free Fishermen of Galilee Evangelist. If no crowd were around these were glad to talk to one, to use meretricious methods would have been deemed the greatest of sacrilege.

But let us give our attention to some of the songs here used. The writer heads his book, "A Compilation of Gospel Melodies to be used in the Revival Services." Imagine the effect on a congregation of singing the following sacrilegious parody:

"I saw a Methodist preacher

In seedy garments clad,  
And holding down the station,  
It seemed that he was sad;

His pocket-book was empty,  
Provisions nearly gone;

But he shouted as he tramped around,  
Deliverance will come."

Chorus.

2. "The summer sun was shining,

The sweat was on his face;  
His steps from early morning  
Had quickened to a pace;

But fault-finders would grumble  
Because he did not run,

So he shouted as he visited  
Deliverance will come.

3. "He went to bed at 12 o'clock,

But could not go to sleep;

For his wife had said, 'For breakfast  
We'll have but little to eat,'

But when she rose next morning  
With a heart so sad and sore,  
He found a ham of bacon  
And some flour of the door.  
Then palms, etc.

4. "The Conference was coming on,  
The salary was behind;

His clothing was not fit to wear,  
Which weighed upon his mind;

But the day before he started  
The ladies 'rigged' him out

In a brand new suit for Conference,  
Which made our preacher shout.

O, palms of victory, etc.

5. "The Conference ground out business  
Along from day to day,

Till the time came for appointments,  
And the Bishop had his 'say.'

Our preacher listened daily

To see where he would fall;

He was made presiding elder,

And that atoned for all."

I find I have left out a stanza of this incomparable hymn. It will not do to lose any brilliant gem from this rich ornament. I can see sinners pierced by this glorious hymn to the heart and crying aloud for mercy, and the omitted verse is good unto the edification of believers. It is as follows:

"I saw him in the evening,

The sun was bending low;

He had that tired feeling,

Which many of you know;

But as he dragged his weary limbs

Into his humble home,

He shouted loud, 'Susannah,

Deliverance will come.'"

When this was first brought out it was enjoyed by many, perhaps with a feeling that even for a joyous occasion it was too light and flippant, but who would have ever dreamed that any one would have embodied it in revival hymns!

Sarcasm has its uses, but to sing it is something entirely new. The following has been clipped by Wild Bill, and after his genius has been expended on it, we have the following:

What can wash away my sins?

Nothing but a deep immersion.

What can make my conscience clean?

Nothing but entire immersion.

O blessed is that flood,

Though often foul with mud;

It makes the conscience good,

Nothing but a whole immersion.

What can speed me on my road?

Nothing but complete immersion.

What will lead me back to God?

Nothing but a deep immersion.

O blessed is that flood,

Though often stained with mud;

It brings the soul to God,

Nothing but complete immersion.

For my pardon this I see,

Nothing but complete immersion;

This all my hope and all my plea,

Nothing but a complete immersion.

O blessed is that flow,

As in the pond I go;

No other plan I know,

Nothing but a deep immersion.

O, how strange this wonderful flow,  
That classifies me so;  
With the water fowls you know  
We must all have a deep immersion.

The following is another of these most admirable revival songs. It is called the "Grumbles Song." I can only give a few stanzas:

"They've got their dogs a growling,  
And the cats with their backs up,  
too;

And their neighbors all a-howling,  
Who can tell what next they'll do?  
Their chickens keep on fighting,  
And their geese a gabbling, too,  
With their mules and cows a-kicking,  
Who can tell what next they'll do?

Chorus:

For they grumble on Monday, Tuesday,  
Wednesday,

They grumble on Thursday, too;

They grumble on Friday, Saturday,  
Sunday,

And they grumble all the week  
through.

The Gospel that keeps its hold upon the people must be fervent, and yet dignified. No church grows strong that does not commend itself to the thoughtful and conservative men and women of a community. Nor are the thoughtless and light held for any length of time to any organization that does not commend itself to the thoughtful. Our songs and our sermons should commend the respect of the wise even if we only aim to catch the vicious.

O for the evangelism of the Wesleys! They made thought glow with a holy emotion. They aimed at the heart through the intellect; they convinced men with the power of the Holy Spirit working through a logical and dignified argument. Their sermons were not tissues of apocryphal yarns and impossible incidents. They did not have to kill a baby to make a congregation enjoy the luxury of a cry.

The hymns here noted are respectfully referred to our new Hymn Book Committee.



## MISSIONARY MOVEMENT OF THE CHURCH.

BY REV. J. H. PRITCHETT.

For reasons too numerous to mention the annual report of the Board of Missions ought to be more generally known to our people. It seems reasonable that every pastor would desire to be in possession of a copy, especially when it can be had for the asking and the postage. It might be worth while for each Annual Conference Board of Missions to make some provision for circulating this publication annually among the pastors. The information it furnishes would be of great value, and ready access to it would render unnecessary many letters of inquiry sent to the general office. The purpose of this paper is to fix the attention of the general reader upon some of the salient features of the last issue, and thus, if possible, create an enlarged demand for its possession.

The usual value of the annual is enhanced in this issue by the introduction of a brief summary of the work of the quadrennium. The following



items will interest those who are praying "Thy kingdom come," and who are looking to missionary endeavor as the channel of its coming.

1. *Revival and Growth.*—"The Spirit of Almighty God has been poured out upon our missionaries and native workers during the past four years in a marvellous manner. Revival after revival has swept over the Church in some of our fields, while in others the awakening of the people to their sin-stricken condition and their need of a Saviour has been such that scores in a single night were constrained to cry out, "What shall I do to be saved?" In three of our missions forward movements have been planned synchronous with those at home, and in all a spirit of hopefulness has prevailed. The growth of our work in the six foreign fields now occupied by us has been steady and gives evidence of being established upon a permanent basis. The increase of membership during the four years has been twenty per cent. The total membership now approximates twelve thousand, not counting probationers. Our present missionary force numbers one hundred and fifty-four, an increase of thirty-nine during the quadrennium—with one hundred and two native helpers. There has been an increase of fifty per cent. in the membership of the Epworth League, and such growth of Sunday schools as to make the present number of pupils nearly equal to the entire membership of the Church."

2. *Self-Support.*—"The Gospel of Jesus Christ is not only self-supporting, but self-propagating. It carries with it everywhere its own power and its own resources. It is the business of the Church at home, by her mission boards, to send the Gospel in the lands and hearts and lives of her missionaries, to every people; it is the duty of the Church begotten by the Gospel among these people, to take care of its own pastors, and send that same Gospel into the regions beyond. Christ's "The laborer is worthy of his hire"; Paul's "They that preach the Gospel shall live of the Gospel," are precepts as binding in the Christian economy to-day as when they were first uttered. It is to be seriously questioned if missionary money is ever wisely used in supporting native pastors, wholly or in part, among their own people. To those in sympathy with this statement the following extract from the report will be encouraging: "The policy of self-support has been heartily endorsed by our workers, and its principles steadily inculcated, with the result that while eight years ago there were not more than three churches which supported their native pastors, we can now count seventeen which are meeting their own expenses in addition to pastor's salary. In Korea, where a more radical policy has been pursued from the first, twenty-six organized societies meet their own expenses, receiving no foreign money at all. One of the greatest needs of our native Church is a thoroughly qualified ministry. Institutes for preachers and helpers are being held, but these are only temporary expedients. So thoroughly organized is the government

(Continued on page 8.)

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There are certain facts about the **RANDOLPH-MACON ACADEMY** that we wish every reader of the **RECORDER** to know. In this space we can mention only a few.

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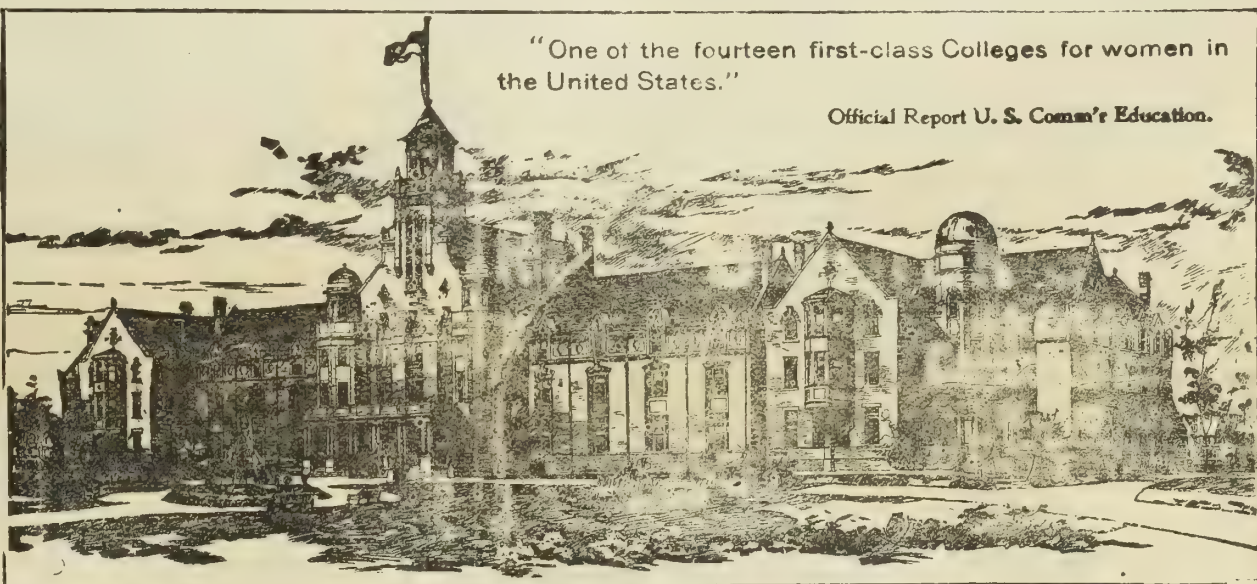
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A person may know a great deal, and yet not be any wiser than are those who say nothing and simply look wise; for knowledge is one thing, and wisdom is another.

Nobody but a fiend will deliberately kick back into a life of sin a soul that is trying to repent and reform.



(Continued from page 10.)

God will keep upon you the staff or the rod or the iron wheel until you do let go.

Another thing my text teaches us is that Christian sorrow is going to have a sure terminus. My text says "Bread corn is bruised because he will not ever be thrashing it." Blessed be God for that! Pound away, O thresh! Turn on, O wheel! Your work will soon be done. "He will not ever be thrashing it!" Now, the Christian has almost as much use in the organ for the stop tremulant as he has for the trumpet, but after awhile he will put the last dirge into the portfolio forever. So much of us as is wheat will be separated from so much as is chaff, and there will be no more need of pounding. They never cry in heaven because they have nothing to cry about. There are no tears of bereavement, for you shall have your friends all round about you. There are no tears of poverty because each one sits at the King's table and has his own chariot of salvation and free access to the wardrobe where princes get their array. No tears of sickness, for there are no pneumonias in the air and no malarial exhalations from the rolling river of life and no crutch for the lame limb and no splint for the broken arm, but the pulses throbbing with the health of the eternal God in a climate like our June before the blossoms fall or our gorgeous October before the leaves scatter.

#### The Cure For the Soul's Wounds.

In that land the souls will talk over the different modes of thrashing. Oh, the story of the staff that struck the fitches and the rod that beat the cummin and the iron wheel that went over the corn! Daniel will describe the lions and Jonah leviathan and Paul the elmwood whips with which he was scourged, and Eve will tell how aromatic Eden was the day she left it, and John Rogers will tell of the smart of the flame and Elijah of the fiery team that wheeled him up the sky steeps and Christ of the numbness and the paroxysms and hemorrhages of the awful crucifixion. There they are before the throne of God—on one elevation all those who were struck of the rod, on the highest elevation and amid the highest altitudes of heaven all those who were under the wheel. He will not ever be thrashing it.

Is there not enough salve in this text to make a plaster large enough to heal all your wounds? When a child is hurt, the mother is very apt to say to it, "Now, it will soon feel better." And that is what God says when he embosoms all our trouble in the bush of this great promise, "Weeping may endure for a night, but joy cometh in the morning." You may leave your pocket handkerchief sopping wet with tears on your death pillow, but you will go up absolutely sorrowless. They will wear black, you will wear white; cypresses for them, palms for you. You will say: "Is it possible that I am here? Is this heaven? Am I so pure now I will never do anything wrong? Am I so well that I will never again be sick? Are these companionships so firm that they will never again be broken? Is that Mary? Is that John? Is that my loved one I put away into darkness? Can it be that these are the faces of those who lay so wan and emaciated in the back room that awful night dying? Oh, how radiant they are! Look at them! How radiant they are! Why, how unlike this place is from what I thought when I left the world below. Ministers drew pictures of this land, but how tame compared with the reality! They told me on earth that death was sunset. No, no! It is sunrise! Glorious sunrise! Let the light now

purpling the hills, and the clouds define with the coming day."

Then the gates of heaven will be opened, and the entranced soul, with the acuteness and power of the celestial vision, will look thousands of miles down upon the bannered procession, a river of shimmering splendor, and will cry out, "Who are they?" And the angel of God, standing close by, will say, "Do you not know who they are?" "No," says the entranced soul, "I cannot guess who they are." The angel will say: "I will tell you, then, who they are. These are they who came out of great tribulation, or thrashing, and had their robes washed and made white in the blood of the lamb."

Would that I could administer some of these drops of celestial anodyne to these nervous and excited souls. If you would take enough of it, it would cure all your pangs. The thought that you are going to get through with this after awhile, all this sorrow and all this trouble. We shall have a great many grand days in heaven, but I will tell you which will be the grandest day of all the million ages of heaven. You say, "Are you sure you can tell me?" Yes, I can. It will be the day we get there. Some say heaven is growing more glorious. I suppose it is, but I do not care much about that. Heaven now is good enough for me.

#### Triumphant End of Misfortunes.

History has no more gratulatory scene than the breaking in of the English army upon Lucknow, India. A few weeks before a massacre had occurred at Cawnpur, and 260 women and children had been put in a room. Then five professional butchers went in and slew them. Then the bodies of the slain were taken out and thrown into a well. As the English army came into Cawnpur they went into the room, and, oh, what a horrid scene! Sword strokes on the wall near the floor, showing that the poor things had crouched when they died, and they saw also that the floor was ankle deep in blood. The soldiers walked on their heels across it, lest their shoes be submerged of the carnage. And on that floor of blood there were flowing locks of hair and fragments of dresses.

Out in Lucknow they had heard of the massacre, and the women were waiting for the same awful death, waiting amid anguish untold, waiting in pain and starvation, but waiting heroically, when, one day, Havelock and Outram and Norman and Sir David Baird and Peel, the heroes of the English army—huzza for them!—broke in on that horrid scene, and while yet the guns were sounding, and while cheers were issuing from the starving, dying people on the one side and from the travel worn and powder blackened soldiers on the other, right there, in front of the king's palace, there was such a scene of handshaking and embracing and boisterous joy as would utterly confound the pen of the poet and the pencil of the painter. And no wonder, when these emaciated women, who had suffered so heroically for Christ's sake, marched out from their incarceration, one wounded English soldier got up in his fatigue and wounds and leaped against the wall and threw his cap up and shouted, "Three cheers, my boys, for the brave women!" Yes, that was an exciting scene. But a gladder and more triumphant scene will it be when you come up into heaven from the conflicts and incarceration of this world, streaming with the wounds of battle and wan with hunger, and while the hosts of God are cheering their great hosanna you will strike hands of congratulation and eternal deliverance in the presence of the throne.

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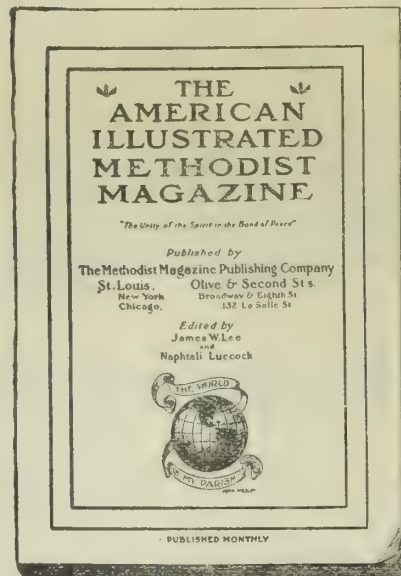
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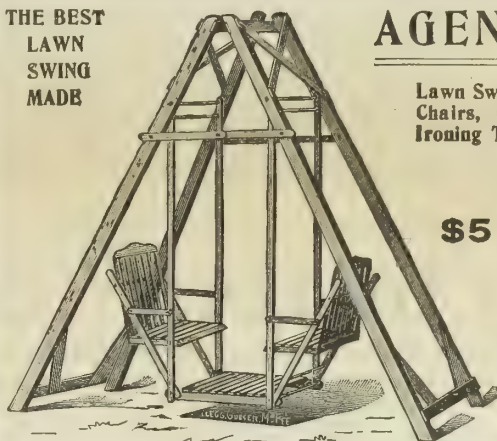
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ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 29.

REV. JAMES CANNON, JR., Editor.  
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RICHMOND AND BLACKSTONE, VA., JULY 31, 1902.

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## DR. STEEL'S LETTER.

Mr. Editor,—I have always counted it one of the most fortunate circumstances of my life that I was born and reared on a farm. I well remember the bright crisp October morning when I left my father's little farm to work my way to school. I was just twenty years old, and after the parting with my parents at the gate the hardest thing I had to do was to drive my dog back. The faithful companion of many a hunt and Sunday stroll in the woods could not understand why we must part. It is ever thus in this life. The last thing I saw was a wreath of blue smoke curling upward from the little home, and I felt a big lump in my throat. I was afoot, and my possessions were packed in a pair of cavalry saddle bags, a shirt (which was not linen) and several pair of socks in one end, my Bible and a few handkerchiefs in the other end, and twenty-five cents in my pocket. At the gate my father had told me good-bye with moist eyes, and said: "God bless you, my son. Fear God and do right always." My mother hugged and kissed me, and cried until I wept too. But down in my heart there was a deep, stern purpose to be something, no matter what it cost. I have always thought it spoke mighty well for the training I received in that modest little home, that three years from the day I left it I was chaplain of the University of Virginia, and preaching—how imperfectly it must have been!—to one of the most cultured audiences in the land. There is no training like that received in a Christian home.

Since that October morning my life has been spent in cities, in large pastoral charges, in the centre of seething masses of men and women, but I have never lost my love for the farm, or given up the secret hope that as I began so I might end my life in the country. So I count it one of the fortunate things that I have returned to the farm in my mature years. In the old Greek mythology we read of Anteus, who was easily handled by his adversaries as long as they could keep him off the ground, but whenever he touched his mother earth his strength was renewed and he was invincible. I already feel the rejuvenating influence of close contact with nature. Tilling the soil is the oldest and noblest occupation of man. The farmer

is the real producer, and is the only really independent man in the world. If the trusts monkey with the markets he can turn his wheat into flour, his corn into meal, his hay into beef and mutton, and live like a lord. I have a thousand acres as the base of my operations, and a free hand in the constructive work of my school.

I believe it was the Emperor Diocletian who got tired of office and abdicated the throne of the Roman Empire. He retired to a farm. They sent for him to resume the purple, but he led the messengers to the field, and showed them his cabbage, and bade them tell the Roman people he would not exchange the hoe for a scepter! History says he was crazy, but history is wrong. His head was level. As I sit here on this wide veranda, and listen to the whistle of the bob-white in the field, and watch the clearing in the woods, and feel the cool, refreshing breezes that blow from the gulf, I would not swap places with any Bishop that wears a mitre to-day. My work blends manual and mental labor. And that is as it ought to be. In my father's little home on the farm, where I was reared, the library was the centre of our life. It was a small affair, a few shelves in the corner, with perhaps not over fifty volumes. But they were books! Shakespeare was there, and after the Bible, was my father's favorite study, and Milton, and Bacon, Addison and Macaulay, Dr. Dick's splendid speculations and Rollin's Ancient History, and my favorite of all, Plutarch's Lives. On these masters of learning my youth was nourished. I read Milton's Paradise Lost while watching the gap in the fence where they gathered corn. We sold the crop for one dollar a bushel in the field. All I had to do was to watch the gap and cut a notch on a stitch when a wagon went through. This left me ample leisure to follow Milton in his flights. Now and then a new book reached us, or an old one like Don Quixote, that was new to us. How I used to laugh at Don Quixote and Sancho Pansa. After years of experience in city life I am on the farm again, for which I devoutly thank God. But a truce to personal reminiscences.

I congratulate the Virginia Methodists on Mr. John P. Branch's noble offer to Randolph-Macon College. Of course Virginia Methodism will not lose this opportunity to put our oldest, and in some respects, our foremost college, on its feet. By the way, speaking of Mr. Branch, I was his pastor for one year. He was easily the richest man

in Centenary church, and the last to assert his views. He was sometimes absent from official meetings when I suspected that his absence was due to his desire to leave the brethren entirely free to act as they saw best. He was the most modest rich man I ever had in my charge, a true friend to the Church, a staunch supporter of his pastor, and active in all aggressive and benevolent work. This gift to Randolph-Macon is in the line of a constant giving to every good cause, which is a characteristic of this princely man. God bless him, and may his kind never perish from the earth.

I am glad to see my friend, Dr. R. N. Price, writing with his old-time sparkle. The bosses got his scalp, but left him his brains. I am anxious to read his book on the pioneers of Methodism in the Holston country. That is a theme to stir a man, and call forth all that is in him, for they were real heroes. Holston has been a nursery of giants, and it is a little strange that Dr. Hoss is the first to reach the episcopacy. It is the general opinion that he will make full proof of his ministry, and be a Bishop of whom Holston may well be proud.

What does that Florida editor mean by telling all who do not agree with the action of the General Conference in the war claim matter to leave the Church? Does he mean that the General Conference is infallible? Does he mean that we must surrender the right of private judgment to authority? I am one who does not agree with the action of the General Conference in that matter. The minority report expressed my opinion, and I am sorry that it was not adopted. It seemed to me to be a clear, straight-forward statement of the facts in the case, and the course it proposed to be a proper vindication of the honor of the Church. I liked it, too, because it was frank without bitterness, and free from offensive personal reflections. But I do not agree with the doctrine that we ought to leave the Church because the General Conference blundered. I would rather stay in, and be ready to bring in another minority report when they do wrong again. God has often committed the truth to minorities. I think He has done so in this case. Get out—no, never! Stay in, and speak out always and everywhere against wrong, no matter who may perpetrate it. There are a great many things I would like to see changed; but I would rather belong to the minority in the Methodist Church than be a member of any other. The truth is, I am on the old

ship to the judgment. The war claim knocked an ugly hole in her hull, and the patch the Dallas Conference put on it does not indicate a high class of workmanship, but I'm on the ship until she goes down, and then, if it happens before I go hence, which is not at all likely, I'll swim the rest of the way. I'm a Methodist from head to heel; I can't be anything else. That Florida editor will have to put up with us. It would be unwise to continue to agitate the war claim, of course, since the deliberate action of the General Conference has settled the question; but as long as there are those in the Church like the Florida editor, who tell us to get out because we don't agree with the majority, we must stay in. The Church needs us to stand up for the right, regardless of majorities.

We are delighted with the climate down here in South Mississippi. It is cool and delightful where I thought it would be sultry with enervating heat. So far we have been perfectly healthy, and are all able to eat our full allowance. We rise at 5 and retire before 9, and sleep like the fabulous sleepers of Ephesus between. If it holds out as it has been this summer, the mountains are not in it at all for restful nights and refreshing days. S. A. STEEL.  
Lumberton, Miss.

## PERSONAL AND OTHERWISE.

R. N. PRICE.

Some eighteen months ago the Rev. A. W. Walker, who, at that time, was stationed at Rogersville, Tenn., a station of Holston Conference, M. E. Church, South, resigned his parchments and left the country. The only reason assigned for the procedure was dissatisfaction with the financial policy of the Church. He unceremoniously left his wife and child. He was a promising young man, of spotless character. In a two years' pastorate on Morristown circuit he was very acceptable, useful and popular. Having been appointed to Rogersville station, he was popular as a pastor, and drew as a preacher. His sermons were short, beautiful and eloquent. Great was the disappointment of his parishioners when he thus suddenly abandoned them. From Oregon he wrote his wife that he was on his way to Klondike; that if he succeeded in making money, he would return; otherwise, otherwise. She went to Sevierville to live at the residence of her father-in-law; and quietly mourned her fate. A few days ago he telegraphed from San Francisco inquiring after his family, and now

(Continued on page 4.)



# EDWARD BLAKE: COLLEGE STUDENT.

BY CHARLES M. SHELDON,

Author of "In His Steps," "Malcom Kirk," "The Crucifixion of Philip Strong,"  
"Robert Hardy's Seven Days."

SEPTEMBER, 1906, IN U. S. A., BY ADVANCE PUBLISHING CO., CHICAGO.

(Continued.)

He walked over to Edward simply and held out his hand. Edward felt ashamed of himself, because he knew he had treated Wheaton rudely. He tried to offer a word of apology.

"I don't question your interest in me, Wheaton, even if I don't understand it. And of course I don't forget what I owe you for your kindness during my sickness. I'll always remember that with the greatest gratitude. I hope you will be back in the fall."

"Thank you. I hardly think I shall. I shall not be satisfied, Blake, until I hear that you have given yourself to Christ."

He shook hands seriously and went away, leaving Edward standing by the window, hardly knowing whether to feel vexed at the interview or pleased at Wheaton's interest in him.

It was still raining quite hard, and there was an hour yet before supper. So he stood aimlessly by the window for a few moments more after Wheaton had gone. As he stood there looking out he saw Professor Clark come out of the chapel and start down the steps toward his house, which was three or four blocks farther down the hill. The professor was very absent-minded, and if he brought an umbrella with him he had probably forgotten it or handed it to some one else who had forgotten to return it.

Edward caught up his own umbrella, put on his hat and ran down the stairs and across the way. He overtook the professor just as he went out of the college gates. It had begun to rain harder.

"Take the umbrella, sir, and I will run back to the hall," he said.

"No, no. You go with me, Blake. Thank you. I really own several dozen umbrellas somewhere, but other people are probably carrying them when it rains. Which should you say was worse, owning umbrellas that other people carry or carrying umbrellas that other people own?"

"I should question the political economy of either," replied Edward, laughing. He had come to have a genuine liking for Professor Clark and did not stand at all in awe of him.

"It certainly is worse for me to own so many umbrellas and never have one when it rains. If thoughtful people like you didn't look after me, I expect I should buy even more umbrellas than I do. Thank you very much. Won't you come in a minute, Blake?" he asked when they reached the house, and Edward went in for a moment.

He sat and chatted easily with the professor a few minutes and then rose to go. The professor went out into the hallway with him.

"I expect to leave for the east tomorrow and probably shall not see you again before next fall, Blake. There is one thing I have been wanting to say to you ever since the meetings last winter. You ought to be a Christian man, Blake, and throw all your influence on the side of the best things in life. Perhaps I'm wrong in taking



"Take the umbrella, sir!"

for granted that you are not a Christian. Am I?"

"No, sir; I don't call myself a Christian," replied Edward awkwardly.

"Better decide it, then; the sooner the better. God bless you, Blake. Goodby."

"Goodby, sir," and Edward put up his umbrella and marched up the hill through the rain which was now pouring down steadily.

He went up to his room for a few moments before supper, thinking about Professor Clark's last words. They had been very few; but, coming so soon after Wheaton's, they affected him more. He had great respect for Professor Clark and believed in the sincerity of his Christian life. He could not help wondering if he spoke to other students as he had twice spoken to him. It was or had been such

an unusual custom for the professors ever to say anything about Christianity to the students in Hope college that Edward may be pardoned if he had some feeling of wonder over the incident in his own experience.

After supper he went over to the ladies' hall to take Freeda to the promenade concert. This was usually held on the campus, but when it rained as it did that night the concert was transferred to the chapel halls and became more like a reception.

Miss Seton had a bad headache and could not go. Edward felt much disappointed at first, for he had been looking forward to the evening and anticipating her company with Freeda.

As he and Freeda went along together toward the chapel Freeda said, when they were in the middle of the walk by the library:

"Ned, do you remember what I said about Ida and—and Willis once?"

"Yes," replied Edward, wondering.

"Of course there was nothing in that. It was the nearest to a lie that I ever came. Only at the time I was trying to get the better of my own feelings. I

know that Ida never cared for him. Then she added as they drew near the chapel: "I know your secret, Ned. Is that the reason you understood my trouble so well?"

"Yes," said Edward simply as they went up the steps.

The president was holding an animated though informal reception in the lower hall, and after chatting with the other professors and students Edward came up and shook hands. The crowd was very noisy, laughing and talking very loud, and the president was standing very close to Edward as he said a few simple words of greeting.

"You're going home this summer, I understand, Blake?"

"Yes, sir. I've sold my route and expect to buy another one in the fall. Mother needs me on the farm this summer."

He moved away as another group was coming up, and the president leaned his tall form over and said in a low tone that only Edward could hear:

"My boy, I have been praying for you all this year that you might be Christ's man. I want to see you start right next fall. Better begin tonight. Goodby, and God bless you."

Edward moved on and spent the rest of the evening with the other students. About 10 o'clock he went out with Freeda, and as it had cleared up they strolled around the familiar walk past the library and out upon the middle campus. Freeda had refused several other invitations from the students to go with a group down on the hill walk. She preferred being with Edward on this last day of the term.

They walked quite a long way without speaking, and then Freeda began to talk about their three years in college. Edward was more silent than usual at first, but afterward became quite talkative. He grew confidential and told Freeda something about his feelings for Miss Seton. Freeda could not give him much consolation, although she said she thought Ida admired Edward greatly.

"What was the president saying to you?" Freeda asked as they finally turned back to the library walk and went on toward the ladies' hall.

"He asked me about my summer plans. You know I've sold the route to Rawlins in order to get Barnes' route. It's nearer college and practically as good as the avenue route."

"I mean what he was saying to you as he leaned over and spoke to you all alone? I was just coming up and had to wait a minute."

"He spoke to me about being a Christian. That's the third person who has spoken to me about that today."

Freeda was silent a moment, and then she said quietly: "Let me be the fourth person, Ned. Why aren't you a Christian? I've had a good many anxious thoughts about you this year. Mother would be so glad too. Sometimes I think it's the only thing you need to make you perfect."

"One thing thou lackest," eh?" said Edward, with unaccustomed levity, and then he lapsed into silence, which was unbroken until they reached the ladies' hall.

As he said good night to Freeda he added, "I don't want to disappoint you and mother, Freeda."

"I hope you won't, Ned," she replied gently as she went up the steps.

He walked slowly back to his room and went in and for a few minutes sat down by his window in darkness, thinking over the events of the day. Then he got up and lighted his lamp. As he turned from the table he happened to think of his letter box that he had not looked into since noon.

He went over to the door and found one letter there. He was glad it was

from his mother. He sat down at the table at once and opened the letter. His mother did not write to him very often. She was not a college bred woman and had lived a life of hard physical labor, but there was no one in all the world who had more influence over Edward, and he always read her letters with a reverence and respect that he never felt for any other person.

The letter contained a short account of affairs on the farm, then went on to speak of Edward's uncle and aunt and finally referred to Edward's and Freeda's college course:

It has been a joy to me, Edward, to think of you and Freeda receiving an education. In your last letter you spoke of a feeling of regret on your part that I was shoving so hard on the farm, while you and your sister were having such an easy time in college, but you ought to know, dear son, that I count no hardship of any account by the side of the love I have for you. You may be wondering why I am writing this letter now, so near your home coming and at a time while you must be so busy, at commencement time, but two nights ago as I lay awake, toward morning, I had an experience that prompted this letter. I seemed to hear a voice say to me: "Your son Edward is a good boy, truthful, honest, unselfish in most things, free from coarse vices, but he is not a professed disciple of Christ and has never joined a church nor tasted of the communion. One thing he lacks, and that is the greatest of all. He needs to repent and believe in order to be saved."

You know I am not imaginative in the least, and I simply believe that what I heard was the Spirit speaking to me in your behalf. And I could not resist the feeling that I ought to write you and urge you to give yourself to Christ. Why should you stand outside the kingdom, my son, looking on at the struggle of the ages and possibly criticizing it because you feel as good as any one? Give your heart to him who gave us all. Enter the kingdom like a little child, Edward. You have a great work to do in God's world, if he shall spare you. You wrote in your last letter that you might decide to give up being a doctor and become a public speaker and write for a living. It makes little difference to me what particular thing you do in the world, but it makes all the difference in the world whether you are a Christian or not. That is the main thing, after all. Seek first the kingdom, my son. If you succeed in all worldly affairs and know all knowledge and do not know and love God supremely, it will not profit you anything.

You do not doubt my love for you, do you? Why should you doubt the love of God for you? He gave his own Son for your salvation. Why should you be careless in the face of that great atonement? He died for you, Ned, the same as for me. Oh, my dear son, your mother is growing older and more feeble every year! I shall soon pass over to the other side. But it will be the best day of my whole life when you tell me that you have decided to give your heart to God and believe in his redemption through Christ. May the Holy Spirit as he pleads with you be allowed to enter your heart and will and lead you by his almighty power to the feet of Jesus. Your loving Mother.

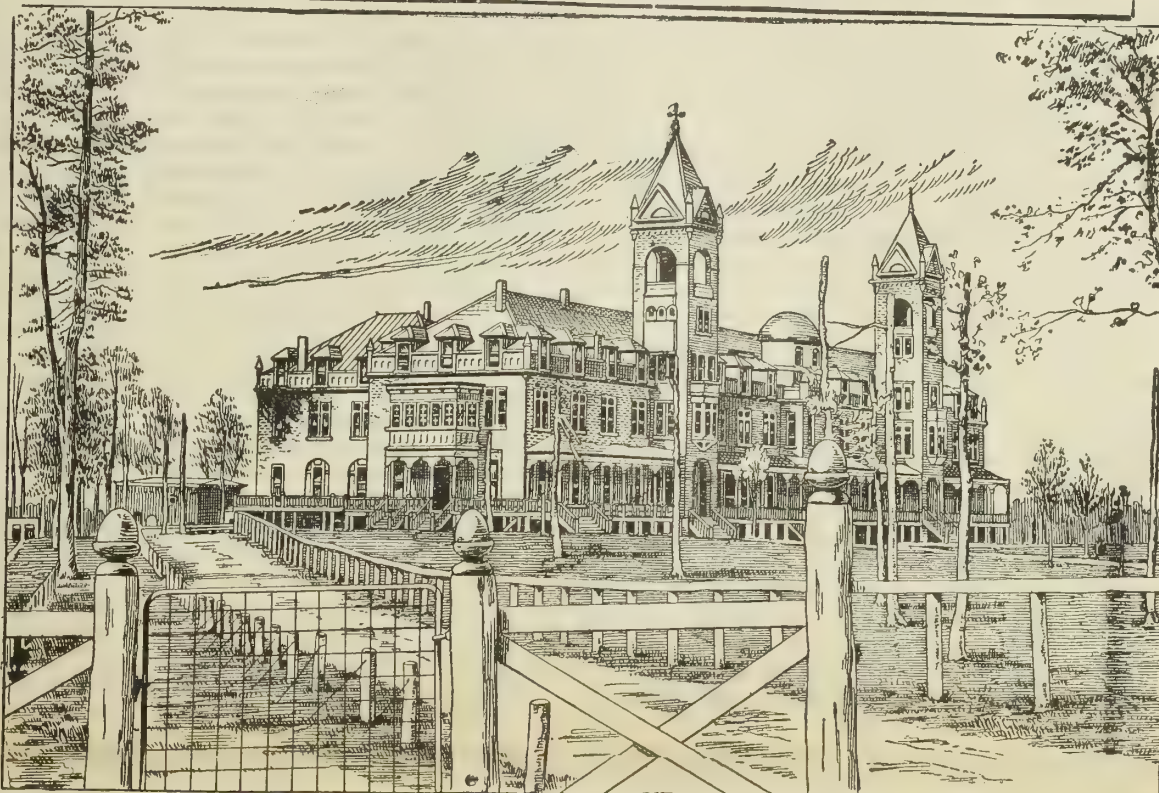
Edward finished the letter and let it lie open on the table. First Wheaton and then Professor Clark, then the president and Freeda, and now this culminating letter from his mother. And all these appeals on one subject, as if all the persons making them had been consulting together.

Why was he not a Christian? He believed in everything that was good and true and pure. Why did he not believe in Christ? The question drove all the other memories out of his mind. He had thought a good deal during the first part of the day about Willis, wondering what his future would be. He had thought about Miss Seton and wondered if he would ever gather up courage enough to tell her what he felt. He had thought of his own future and had more than once speculated on the ambition he was beginning to have for authorship and the public platform. But now, near the close of the day, near the midnight hour, alone in his room, with that sacred appeal of his mother's lying before him, he could not shut out this one thought. Why was he not a Christian man? Who was keeping him back? Was this question of the age, "What think ye of the Christ?" going to face him continually? What difference would it make with his future? All the difference in the world he himself knew was

(Concluded on page 14)



## Blackstone Female Institute.



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Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## PERSONAL AND OTHERWISE.

(Continued from 1st page.)

he writes them asking them to join him 'n California, where he aims to make his home. His success or failure in Klondike I know not.

The real cause of this wild-goose chase is yet unknown. It is generally attributed to mental aberration. I think, however, that there has been method in his madness; that he became disgusted with the occupation of the ministry, and that he had not the courage to remain and face the criticism to which he was likely to be subjected upon resigning it.

He may not have made a mistake in quitting the ministry, but he certainly made a mistake in his manner of quitting it. Walker is a bright, honest man, vastly above the average in talent and moral character.

The battles of temperance have not been fought in vain. Prohibition or local option exists in 70 out of the 96 counties of Tennessee. We are slowly but surely approximating Christian civilization. What are you doing in Virginia?

I copy the following paragraph from the Morristown Gazette of this week:

"The board of directors of the Greeneville Orphanage met in called session at the Orphanage Home last Friday and transacted some important business. Arrangements were perfected for the completion of the baby cottage now under construction, and for the purchase of additional grounds for orphanage purposes. The donation of money for the support of the institution this year has been satisfactory. Fifty-five children are now inmates of the home. The next meeting of the board will occur the third Tuesday in November. Those present were: Mrs. J. E. Chapman, of Knoxville, president; Mrs. Warren L. Rohr, of Chattanooga; Mrs. E. C. Reeves, of Johnson City; Mrs. A. A. Gibson, of Athens; Mrs. E. E. Wiley, Mrs. W. C. Naff, and Miss Mary Trim, of Greeneville; Rev. L. M. Cartright, of this city, and Rev. M. D. Mitchell, of Jonesboro."

The corner-stone of the new Methodist church in Morristown was laid with appropriate ceremonies Thursday, 17th instant. It will be a large, fine building. The enterprise was rendered possible by the liberality of Mr. J. E. Robertson, who died a few years since, some four miles west of town, and left a verbal will requesting his wife to give \$2,000 for this purpose. This she has done, with intimations that there is more to follow. This is the more noble, as she could have kept the money, and she is not a Methodist. Nobility has not yet deserted our planet.

Anent the question of rural delivery, I send you the following clipping from "Success" for July:

"The importance of this new branch of the postal service is best indicated by the rate at which it has grown. We began in 1896 with an appropriation of \$40,000. For three years previous to that Congress had made each year an appropriation; but, with declining revenues and increasing deficits, the Postoffice Department had been loath to take any step that might involve additional burdens. As the matter of

establishing rural routes had been left to the discretion of the Postmaster General, the appropriations were unused. In 1895 Congress, in making the appropriation, embodied a mandatory clause; and, with much misgiving, Postmaster General William L. Wilson, in October, 1896, established the first route, which was out of Charleston, W. Va. On July 1, 1897, only forty-three routes were in operation. To-day there are more than 6,000 routes, serving 690,000 farmhouses, in which live more than 4,000,000 people. It requires some experience of life in the country, under old conditions, to realize what it means to the people to be suddenly brought from an isolated position into daily touch with the outer world, the news and events of which had only sifted to them at haphazard. The territory covered by the rural routes is equal about 120,000 square miles, equalling in area the New England States, New York and New Jersey. Eventually they will cover 1,000,000 square miles or more. The appropriation for the maintenance of the service advanced from \$40,000, in 1897, to \$50,000 in 1898, \$150,000 in 1899, \$450,000 in 1900, and \$1,750,000 in 1901. For the fiscal year ending June, 1902, we have an appropriation of \$3,500,000. Of this sum \$3,000,000 will be required to maintain the more than 6,000 routes, the cost of each being \$500. Nearly \$500,000 will be used in the expense of administration. For the year 1903 the department has requested an appropriation of \$6,250,000, and there is not the slightest doubt that it will get it, for the members of Congress are agreed that no other single item in our annual expenditure brings anything like a proportionate return to the people."

## FROM RICHMOND.

Richmond, Va., July 24, 1902.

Dear Bro. Cannon,—I would like this line to go in your paper from our summer work. Two years ago we attempted some tent work, and in a very limited way were successful in removing some prejudice and winning souls. Last year Bro. James E. Cook, a Presbyterian preacher near our mission, took hold with us, and there was a great work among the people about our mission and around his church. This year we have a new tent, much larger than the old one, and for three weeks a work of grace has been going on. Hundreds of the working people attend the services, and often more than fill the tent. We have a bass drum, cymbals, small organ, cornet, etc., with which we hold preliminary services every night in the slums to toll the lost and abandoned to the meetings. On each Sunday afternoon we give the service to the men's meeting of the Railroad Y. M. C. A., Mr. Thomas, the secretary, having come in with us this season to bear part of the burden and to reap some of the blessed results. I enclose this clipping to show the wonders of His grace. We beg the prayers of your readers:

"To the delight of the workers of the Railroad Department, Young Men's Christian Association, the large tent at the corner of Twentieth and Grace streets was filled with men Sunday afternoon to hear the message by Rev.

George H. Wiley. From the first hymn to the benediction there was decided manifestation of the presence and leadership of the Holy Spirit. One of the remarkable instances was the testimony of a man who had been saved on the very spot where he stood in the tent services one year ago.

"There was no more hopeless drunkard and no more miserable hovel than his home. As he testified of God's marvellous saving and keeping power; how God had given him a home in the truest sense of the word in place of the hovel, and had given him purity, peace and plenty in the place of poverty, pain and purgatory, the entire company of men were greatly moved at the mighty work that had been wrought in this man's life, and there were at least twenty requests for prayer. It was by far the best meeting ever held by the Railroad Department. The large male chorus and orchestra of the department demonstrated their efficiency in leading the music, and most of the audience remained during the social half hour that followed and enjoyed the music furnished by them.

"Great preparations are being made for the meeting next Sunday, at which time the Rev. Ashby Jones will speak."

The above party has been a consistent member of Trinity church since his conversion.

Yours in Christ,

GEORGE H. WILEY.

## EXTRACTS FROM A LETTER OF MISS N. B. GAINES, PRINCIPAL HIROSHIMA GIRLS' SCHOOL.

Hiroshima, Japan, April 29, 1902.

Dear Mr. Wilson,—Your letter came some days ago. . . . Well, another year has gone by, still our new building is not in sight. We have cut down in the kindergarten, and have refused pupils in almost every department. I believe even our present number of pupils would double in two years' time or sooner if we could take all that come to us. We took in something over seventy new pupils this spring, not counting the primary, which is now above eighty. We have over fifty boarders, and have refused many because we could not put them in anywhere. The sheds leading from the chapel to the schoolrooms are all tumbling down, no protection against rain; the condition of the fence, you know. I must confess that I begin to feel discouraged.

I wish you could have been here last week. Mr. Kawabi (an evangelist) was holding some meetings in our church, and as some of the girls seemed interested, I asked him to hold a service in the school chapel especially for non-Christian girls, explaining that many of these were new girls, and nearly all from heathen families.

After school he spoke an hour on repentance, our duty toward God, and God's love toward man. He spoke very simply and clearly. The girls seemed spell-bound, though he was not an eloquent speaker. When he had finished talking, he asked all that truly repented and wanted to lead a new life to stand up. As if it had been one person the entire school stood. I judge there were over two hundred present. After much urging on his part that only

those who had really made up their minds to go on whether they met percutions or had consent of parents, and after picturing to them what it meant if they once began and then turned back, he persuaded about half to do so. Then after another hour's talk he told all those who wanted to talk with him still more to meet him in another room. Some forty spent another hour with him. He remained over another day to talk with those he did not see the day before. Till time for his train he had those about him asking questions. I never saw in any meeting a more manifest working of the Spirit. I sifted the matter down by getting the girls who intended to go on seeking hand in their names. There are something over eighty who expressed a desire to know the truth. Some of them have been in school quite a time, and are perhaps nearly ready for baptism; some are new girls, and some have heard before from others. Look at any way we may, it certainly was a most wonderful meeting. We have divided the probationers into classes of ten and appointed leaders. The classes will meet once a week for special Bible study, prayer and planning of work. I hope that we may be able to keep them at some active work, that is necessary for growth. Our active pastor, Mr. Hori, is to have general superintendence and meet with the classes in turn. I was sorry the meetings could not continue, for I am sure the interest will spread beyond the school into the families. . . . Japanese people have in them the possibilities of a new spiritual life. They are ready and waiting for it, but those who are responsible for bringing the Gospel are not yet filled with needed power. Pray for the work in the field, and also that others may be sent for the harvest gathering.

I know you will be glad to get back into the thick of the work,

Yours,

NANNIE B. GAINES.

## PETERSBURG LETTER.

When malaria has a good hold upon the physical system it takes the state out of a fellow. To take up duty when the liver is out of fix requires strong will power. It won't do to allow one's feelings when malarial germs are racing through the body, for it is so easy then to sit still or lie down and sleep. Heat, sickness and malaria subjects that have forced themselves of late upon the brain. I have nothing for the bettering of science to say about such subjects. Sakes alive! How hot some of these July days have been and how often thoughts of rural scenes, cool country water, pure and sparkling, and other things have entered mind. Reading and writing and monitoring when the mercury registers 98 or 100 degrees is not inviting a pastime.

Of late years certainly I have wasted much time in reading novels. I don't read them just to kill time, I want to get truth, thought and vision from reading them. Of modern novels which have brought fame to their authors, I have read "Richard Carvel," my judgment a powerful work of fiction; "Alice of Old Vincennes," a dramatic and interesting book, and



reading "The Battle Ground." The in the ointment with these works the abundance of profanity that the authors make their characters utter. The profane expressions with which these works abound may be true to man nature, as it is delineated in the historical past in such works, but for me, I am tired of them, and thoroughly disgusted with them. How reputable writers can write these cuss words and reputable publishers print them in a professedly Christian country in books that are pretentious, and which expect to circulate in best literary circles, is inexplicable to me. I see that this profanity-loving disposition so freely indulged is having a bad effect upon me. These miserable phrases have a tendency to pollute the mind and heart.

Life is a monster of so frightful a mien, that to be hated, needs but to be seen; when too oft, familiar with its face, we see the monster, then pity, then embrace."

What made you treat my little unpretentious pamphlet, "Methodism in Petersburg," recently published, a copy of which I sent you, with a coldness and indifference. I had hoped to get a "puff" from you to help me get rid of copies of the same. What is fame, any way? To be unnoticed, neglected or ignored is to meet a sad fate, isn't it? In Church circles at present in this city there is nothing of fresh interest to write about. Hot weather, of course, affects the attendance upon religious services in all other cities. The preaching meeting is in a suspended state for the heated term. A large number of excursions to the seashore principally are taken place. Street car traffic is intensive hereabouts. The street car traffic between here and Richmond I understand is very good. This is desired to be a popular mode of travel to the capital city. If the scheme now being worked here of getting a National Battle Park not far from Petersburg materializes the street car travel will be extended. Petersburg's battles during the late war were many and of historic interest.

Our last catalogue of the Blackstone Normal Institute, a copy of which came a few days ago, is a gem. Good sense, good taste and good judgment were in the front when your catalogue plans were crystallized. I rejoice in the success of our school. Farewell for the present.

E. P. P.

There was no intention on the part of the editor to slight the Petersburg pamphlet, but in summer he rarely receives any mail but letter mail, as he is at home but a few hours each week.—*Recorder.*

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#### WASHINGTON LETTER.

Much interest is manifested in religious circles in Washington in the cables cabled to the effect that the Chinese tariff commissioners have drawn up six articles which they propose to embody in the new commercial treaty. These articles, it is cabled, are as follows: The first provides that bad characters shall be admitted to the church; the second, that the missionaries shall have no right to in-

terfere in the matter of law suits, which must be settled entirely by the proper officials; the third, that missionaries shall be empowered to report cases of persecution; the fourth, that converts to the Christian religion shall be exempt from paying tribute for festivities in honor of idols, but shall be liable to all other taxes; the fifth, that missionaries shall be especially prohibited from concealing bad characters from the representatives of the law; and the sixth, that all property owned by a Christian Church must be held in the name of that Church, and that only property so held shall, when damaged or destroyed, be regarded as a basis for a claim for damages. In case of property owned by a Church, the title to which rests with a private individual, the government cannot be appealed to for indemnity. Those persons who are informed in regard to affairs in China say that while there is nothing on the face of these provisions that appears to be repugnant to justice to Christian Churches and missionary societies, they fear that under Chinese administration they may be perverted to be so. The question is also raised as to whether, under the above provisions, the missionary societies may acquire title to property which will be protected from depredations under penalty of loss to the government or whether all titles must be vested in the Church people. This question will probably be taken up with Secretary Hay or one of his assistants in the near future, as it is regarded as essential that the missionary societies shall have the right to own land and buildings under the same conditions as would prevail in the case of church ownership.

Dr. Craft informs your correspondent that the Treasury Department has not yet secured from the St. Louis Fair managers a pledge which, in the opinion of the attorney for the Reform Bureau, will empower the department to insist upon Sunday closing of the Fair throughout the period of its existence, and he urges every one interested in the proper respect for Sunday to lend the weight of his influence to effect the perfection of such a contract. Influence should be brought to bear both on the Secretary of the Treasury and on the Fair officials.

The International Reform Bureau is still pressing its campaign for the abolition of the sale of liquor at the Capitol, and, while the work is progressing quietly, Dr. Craft hopes that no one will miss an opportunity to further the work of the Bureau in this direction. To accomplish this most desirable end strong pressure must be brought to bear on the members of the Senate, for it is the upper chamber of Congress which is most opposed to the reform.

Private advices have brought word to Washington of an assault made upon Bishop Moore, his daughter and Messrs. Appenzeller and Swearer while travelling in Korea. While at first it was feared that the assault might be the first blow in a general demonstration against the Christian missionaries, subsequent letters state that such was not the case, and that, apparently, there was no race prejudice in the attack. The Japanese Minister at Seoul has taken immediate steps to punish

the miscreants, and has expressed the greatest regret to the Bishop over the unfortunate occurrence. His treatment of the Bishop and his party, who were on their way to Soowon, where they were to dedicate a new church, has been kind and polite.

The Epworth League Union of Washington and the vicinity held a most successful quarterly meeting last Friday at Rockville, Md., a short distance from Washington. A number of trolley cars were chartered in Washington, and the trip into the country and the return in the cool of the evening were pleasant features of the affair. An address by Mr. Lucien Smith, entitled "Cottage Prayer and Outdoor Meetings," was most favorably received and was followed by an interesting discussion. As outlined in these letters some time ago, the outdoor meetings in and about Washington have proved a great success, and have resulted in renewing interest in church and religious work at a season when the hot weather has heretofore had a depressing effect on such undertakings.

The drop of \$105,000,000 in exports and increase of \$79,000,000 in imports is not looked upon by the chief of the Bureau of Statistics as a cause for anxiety regarding the future of our foreign commerce.

"It was perfectly apparent when the result of the drought of 1901 became known," said Mr. Austin, "that our exports in 1902 must fall off, and the only surprise to me is that the loss was not greater. The corn crop, as is well known, is the chief reliance of our farmers for preparing for market the live stock, of which we now export over \$200,000,000 worth annually in the form of provisions and live animals. In addition to this, we have been exporting about \$100,000,000 worth of the surplus corn and oats left over after feeding the live stock of the country. The great reduction of the corn crop by the drought, of course, reduced to almost nothing the surplus corn that could be spared, and also caused the use at home of a much larger share of the oats, and so reduced the available surplus of that class of farm products. The result is that the exportation of corn fell from 177,000,000 bushels in the fiscal year 1901 to 27,000,000 bushels in the fiscal year just ended, and that of oats from 37,000,000 bushels to 9,000,000. The drop in the value of corn and corn meal and oats and oatmeal exported is over \$76,000,000. Fortunately, the farmers learned quickly to economize their depleted corn supply, and to substitute other materials for it, and therefore the reduction in exportation of provisions and live animals is only about \$6,000,000."

"It also became apparent in the early part of the year," continued Mr. Austin, "that the value of cotton exports could not be expected to reach the phenomenally high figure of the preceding year. The export prices of cotton in 1901 were the highest that had been realized for many years, and as result the total value of cotton exported in the fiscal year 1901 was greater than in any previous year in the history of our commerce, amounting to over \$300,000,000, and forming more than one-fifth of the total value of the exports of that

greatest year in our export trade. The average price of cotton exported in the fiscal year 1901 was nearly nine and one-half cents per pound, while the average export price in the fiscal year 1902 was eight and one-fourth cents per pound. So it is not surprising that the value of the cotton exported in 1902 fell \$24,000,000 below that of 1901, although the quantity exported was actually 160,000,000 pounds greater in 1902 than in 1901."

"The third item of reduction in exports," continued Mr. Austin, "is in manufactures of iron and steel. The figures for the full fiscal year have not yet been received, but, judging from those of the eleven months which have been received, it seems probable that the reduction in iron and steel exports will be about \$20,000,000. This reduction is due in part, it is believed, to the fact that German manufacturers found it necessary, by reason of the depressed conditions in that country last year, to unload their surplus stocks of iron and steel manufactures at greatly reduced prices, thus temporarily unsettling and reducing prices in foreign countries generally, while, on the other hand, the home demand in the United States for iron and steel manufactures has been larger than ever before, and in many cases beyond the capacity of our manufacturers to supply. The result of these two conditions was a reduction of about \$20,000,000 in the exports and an increase of nearly \$10,000,000 in the imports of iron and steel, and the total importations of iron and steel for the fiscal year just ended will probably exceed those of any other year since 1893."

"The increase in importations," said Mr. Austin, in conclusion, "is especially gratifying, in view of the fact that it shows a healthy condition in our manufacturing industries. While the figures of the year are not sufficiently completed to permit an analysis for the full twelve months, the fact that the analysis for the eleven months ending with May showed an increase of over \$65,000,000 in manufacturers' materials is a sufficient explanation of the total increase of 79,000,000 of imports in the full year. Manufacturers' materials imported during the year will amount to about \$420,000,000 in value, or 46 per cent. of the total importations. This is not only the largest importation of manufacturers' materials ever known, but they form a larger percentage than ever before of the grand total of imports, notwithstanding the fact that the total imports are the largest in the history of our commerce. \*\*\*

No one who has watched the steps of progress in educational methods for the past decade will question that along the lines of practical and industrial training are the signs of greatest progress, or refuse to believe that this will make most efficient and useful the average citizen of the coming century. —National Printer's Journal.

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There is no one hour that has not its births of gladness and despair, no morning brightness that does not bring new sickness and desolation as well as new forces to genius and love.—George Eliot.



# THE SUNDAY SCHOOL.

LESSON VI, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 10.

Text of the Lesson, Lev. x, 1-11. Memory Verses, 8-11—Golden Text, 1 Thess. v, 6—Commentary Prepared by Rev. D. M. Stearns.

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1 And Nadab and Abihu, the sons of Aaron, \*\*\* offered strange fire before the Lord, which He commanded them not.

The opening chapters of this book tell of the different offerings, all typifying our Lord's one great offering, and of the consecration of the priests, the Lord accepting the atonement of feelings by fire supernatural (Lev. ix, 7, 22-24). Now, right at the beginning of the ministry of the priesthood we see this sad failure on the part of two of Aaron's sons. "Every man at his best state (apart from God) is altogether vanity" (Ps. xxxix, 5).

2 And there went out fire from the Lord and devoured them, and they died before the Lord.

Thus at the very beginning of the priesthood Jehovah made it very plain that He would have a whole hearted service or none. So also at the beginning of the church story in the case of Ananias and Sapphira (Acts v, 5, 10) He showed unmistakably how He hates deceit and half heartedness.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them (that come nigh Me, and before all the people I will be glorified. And Aaron held his peace.

That they were to be a holy people unto the Lord is the oft repeated requirement from Ex. xix, 6, 22, onward. Jesus said concerning Himself and His disciples in His great intercessory prayer, "For their sakes I sanctify Myself that they also might be sanctified through the truth" (John xvii, 19).

4, 5. Come near; carry your brethren from before the sanctuary out of the camp.

Thus Moses commanded the sons of Uzziel, the uncle of Aaron, and thus they did. But what about Nadab and Abihu? We never bury people, strictly speaking; we bury the bodies in which they sojourned for a season. It has been a great comfort to me to think of this since ever I grasped the fact that if my body ever has a burial I will not be there that day, but absent from the body and present with the Lord; with Christ, which is very far better (II Cor. v, 8; Phil. i, 21, 23).

6. Uncover not your heads; neither rend your clothes.

Thus Moses commanded Aaron and his two surviving sons. Mourning has oftentimes a large element of rebellion in it. This we must not tolerate, lest we find fault with God. We must abide on the Lord's side even though His chastening falls on those who are very dear to us. If we love our loved ones more than we love God, we are not worthy of Him.

7. Ye shall not go out from the door of the tabernacle of the congregation lest ye die, for the anointing oil of the Lord is upon you.

Because they were the anointed priests of the Lord, chosen to minister unto Him, they were to keep themselves wholly for Him. The Spirit says through Peter that believers are a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ—a royal priesthood to show forth His praises (I Pet. ii, 5, 9). In Eph. iv, 30, we read that we are not to grieve the Holy Spirit of God, by whom we are sealed unto the day of redemption.

8, 9. The Lord spake unto Aaron, saying,

nor thy sons with thee when ye go into the tabernacle of the congregation lest ye die.

The Lord had been speaking to Aaron through Moses, but Aaron by his subdission and obedience has come into a place where the Lord Himself can speak to him. Some think because of this prohibition that this was partly at least the trouble with Nadab and Abihu, but in Num. vi, 1-3, we learn that it was part of the obligation of every Nazarite or specially separated person. That which tends to muddle a man's brain unfits him to worship God, and as His people redeemed with precious blood we are to live only and wholly "unto Him who loveth us" and "do all to the glory of God" (Rev. i, 5, R. V.; I Cor. x, 31). A good word for the unsaved intemperate is, "Nor thieves, nor covetous, nor drunkards shall inherit the kingdom of God" (I Cor. vi, 10), and for the saved intemperate, "It is good neither to eat flesh nor to drink wine nor anything where by thy brother stumbleth or is offended or is made weak" (Rom. xiv, 21).

10. And that ye may put difference between holy and unholy and between unclean and clean.

They were, as a whole nation, severed from other people, that they might be the Lord's (Ex. xix, 5, 6; xxxiii, 16; Lev. xx, 26). In Egypt and the night they left Egypt the Lord put a difference between His people and those who were not His (Ex. viii, 23; xi, 7). In Gen. i, 3, 4, He divided the light from the darkness, and in II Cor. vi, 14-18, the division and separation are very strongly emphasized. By nature and by practice all are sinners, and there is no difference as to the fact, though there is as to the degree of guilt (Rom. iii, 22, 23).

11. And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses.

They were first to do, then to teach, and this is always the order (Mark vi, 30; Acts i, 1). Unless we ourselves are holy in our lives and separate from the world lying in the wicked one our advice to others will not have much weight, for we will then be like the Pharisees who say, but do not (Matt. xxiii, 3); but if, like Levi, we walk with God in peace and equity we shall turn many away from iniquity (Mal. ii, 6).

## EPWORTH LEAGUE.

Topic For the Week Beginning Aug. 10, "A Suggestion In Addition." Text, II Pet. i, 4-9.

What we are is shown by what we would like to have. Not what one has, but what he wants, is the best test of his nature. But we are not very often able to get all the things we wish. Many seek to be rich; only a few succeed. Many want to be happy; multitudes only succeed in being miserable. There are many things which most folks can never have.

But the most desirable things in all the world are freely and fully open to every one who truly wishes for them. Peter says that "all things that pertain to life and godliness" are given to us. This means more than existing, more than getting health and wealth and the things of the world. Jesus asked, "What shall it profit a man if he gain the whole world and lose his own soul?" Our goal is the gaining the true self, the attaining unto likeness to the divine nature, the participation in the power and perfections of God, and so sharing in His glory and blessedness. This chance to get the highest and best which is possible does not come to us

from our common nature, but is a gift of God. It is a special privilege offered us by His glory and power. It comes through a peculiar knowing of God which is entirely different from the ordinary knowledge of God. This is in addition to all the ordinary mercies and benefits which are given to men in the common course of life.

The divine power and glory have given to us the fulfillment of what was promised to the fathers and only dimly understood by them. The promise of a personal Saviour has been kept. This was the first promise made the sinful race and carries with it all possibilities of goodness. This Son of God has been given us as our Redeemer. With Him was also promised the Holy Spirit to be our guide and helper. The prophecy of His coming brightened all the Old Testament ages. Jesus repeated the assurance which the Baptist had with great energy given that the spirit of power and purity should be given the seekers after God. This promise has been fulfilled, and we have received the gift more precious than all others which human nature can have.

Life takes on new meaning and worth is added to it beyond all calculation as the Saviour and Holy Spirit give power and beauty to the soul to become like the divine Father, escaping from the lust and corruption which are in the world.

The end is not here. The power and glory are wholly a gift of God, but our acceptance and participation are not passive, but full of action and self exercise. The beginning is in our faith in God. The final end is in love. Between these lie all the active virtues of Christian being and doing. These qualities of our nature aid each other and hand in hand make a glorious company of helpers and defenders of the soul life.

God gives the Saviour and Holy Spirit. We are to contribute diligence. In our faith we are to add virtue, which is the old idea of fortitude, firmness, manliness—not effeminacy nor ease, but vigor and strenuousness of life. In this vigorous life we are to add knowledge or discretion, a sobriety and discernment of right. Then we acquire self control and hold appetites to their proper place. This leads to patience, a temper of soul which does not fret nor hurry, but bides its time. All this leads to a godlikeness and oneness with God which produce care for fellow men and are crowned with genuine love.

### The Value of Sentiment.

Sentiment is more potent among men than is logic or morals, and it is well that this is so, for sentiment really gives practical power to both logic and morals in the realm of man's highest and profoundest personality. What is anything worth living for but a sentiment? Love of one's flag, that makes so many ready to die for it, is but a sentiment. Honoring the memory of a dead dear one—of one's child or wife or mother—is only a sentiment. Observing sacredly Christmas or Good Friday or Easter is a sentiment. Doing what is demanded by hard logic or cold duty is comparatively a lifeless act unless the life and warmth of sentiment accompany it. Logic and duty are dependent for most of their practical efficiency on sentiment. That fact should be borne in mind by whoever would lead or inspire his fellows in the right way.—Sunday School Times.

### Character Ripening.

Not all Christian people bear loss, sorrow and sickness in a victorious way. Too often do we see men yielding

to trouble, not growing more beautiful in soul, but losing their spiritual beauty in life's trials. This is not the way it should be, however. Our character should ripen in life's weather, whatever the weather may be. "Tribulation worketh patience." The object of life is to learn to live. We are at school here and shall always be at school until we are dismissed from earth's classes to be promoted into heaven. It is a pity if we do not learn our lessons. It is a pity if we grow no gentler, no kinder, no more thoughtful, no more unselfish, no more unworldly as the years pass over us.—Christian Intelligencer.

### Love.

Love is a day.

With no thought of morrow.

Love is a joy.

With no thought of sorrow.

Love is to give.

With no thought of receiving.

Love is to trust.

Without quite believing.

—Charles Henry Webb in "With Lead and Line."

## FORCE OF EXAMPLE.

MANY AN ABLE MAN HAS STARTED WEAKER MEN ON WHISKY PATH.

If You Have Strength Enough Not to Drink Too Much, Prove It by Not Drinking at All, Says the New York Journal in an Editorial.

We are well aware that among those who drink a great many lead lives of self control, says an editorial in the New York Journal. Drink does not conquer them. It gives excitement, without serious damage. It may even make life really more agreeable.

There are thousands of self controlled drinkers—self controlled for the present at least. Each of these is apt to look upon himself as proof of the fact that drinking is not necessarily harmful. But each of these, especially if a conspicuously successful man, is one of the most dangerous men in the community.

Weak young men follow the example of those whom they admire. If the successful business man drinks and controls himself, his weak clerk follows his example and does not control himself. Many a poor creature has gone to jail, indignantly prosecuted by his employer, by the very man from whom he learned his bad habits.

We write today to urge upon successful men, upon all temperate drinkers this fact: You can of course do as you please with yourself, but don't put temptation in the way of others.

If you have a son of fifteen, you would be furious at any man who should tell him that a little whisky would not hurt him. You would call the giver of such advice a villain. But many a grown man, weak in character lacks the moral strength of a young boy.

Remember that what you can stand others cannot stand. When drink is discussed, think of the harm it does. Think of the women and children made miserable by it, think of the pitiless slavery that it inflicts on mankind. Never say a good word for whisky or for any of its fellow troubles of civilization.

You are a responsible part of the human race. You have no right to be in different to the effect of your example on others. The greater your own strength of character the more followers you will have. Lead them on the path that will keep them free from harm. You are powerful and fearless. Do not on that account encourage them



weak to pick a quarrel with an enemy that will vanquish them.

Many a poor devil started on that whisky road through no fault of his own. But that will not excuse you if you take that path.

Have you strength of mind enough not to drink too much whisky? Good. But prove it by drinking none at all. And remember this about the path that starts out so pleasantly and ends among broken bottles at the door of failure:

You never meet a good bartender on that path. You never meet a successful whisky manufacturer on that path. The saloon owner wants, demands and gets sober men as bartenders. The whisky manufacturer will have only sober men for his agents and managers.

Young men, keep off that path. It leads only one way. You may walk just so far, stop and come back. But why start at all?

Human success is becoming more and more a matter of clear thought. Keep your clearness of thought. Keep your force, your vital energy to build up success.

Pity the man who drinks—he needs pity—but set him a good example. Remember this:

A drink of whisky never did for a man anything that sleep will not do. And whisky, while it seems to rest you, hurts you. Sleep builds up your brain.

Look at the man rolling out of a gin-mill in the morning. Compare him with the fresh man going to his work after natural sleep. Compare their eyes, their gait, their speech, their mental alertness.

The difference between two such men is the difference between sleep and whisky. Take sleep for your stimulant. Take good thoughts and the companionship of good, sober men and women for your excitement. Leave whisky to others.

## WOMEN AND THE SALOON.

**They Are Best Judges of the Rum Trade, Says G. C. Lorimer.**

There can be no excuse, in the name of our liberty, for fostering the saloon, which has become a moral peril to thousands, says George C. Lorimer in the New York Journal.

Were the women and children, who are most seriously affected by this "institution," called on to express an opinion of its character and could they do so undeterred by threats of brutalized men, the overwhelming majority would denounce it as the curse of their homes and as the ruin of their hopes. But were we to ground an argument in their complaints we would doubtless be reminded that "we take our temperance views from women."

Well, so be it. Who, I ask, has a better right to decided views on the subject if the women have not? It is their happiness that is destroyed by the saloon. It is their fireside that is blighted, their husbands that are debased, their sons that are slain, and I insist that they have a paramount right to speak—a right made so sacred by sorrow and suffering that it even transcends the right of the entire bench of bishops.

### Temperate and Popular.

The wife of Hon. Clifford Sifton is one of the most popular entertainers at Ottawa, Canada, yet she uses no liquors at her receptions.

Glorification is a new condition with God. "All things are become new."

The boy is now born who will see the utter overthrow of the saloon.—*The Keystone Citizen*.

Just a second, please—

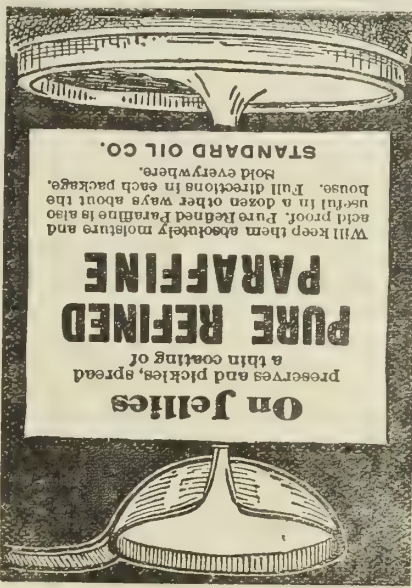
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## CONDENSED STATEMENT.

Total income over .....	\$7,000,000 00
Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

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H. H. SEAY.

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A Weekly newspaper devoted to the spread of Scriptural holiness.

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"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."  
"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON, JR., Editor.

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### QUARTERLY CONFERENCES.

#### DANVILLE DISTRICT—THIRD QUARTER, IN PART.

Washington Street, May 18th, at night.  
East Halifax, Concord, May 24th, 25th.  
South Boston, May 25th, at night.  
Boydton, May 28th, at night.  
Clarksville, Rehoboth, May 31st, June 1st, 11 A. M.  
Chase City, Eastern, June 1, 3:30 P. M.; June 2, 11 A. M.  
South Pittsylvania, St. Johns, June 5th, 11 A. M.  
Danville Circuit, Rock Spring, June 7th, 8th.  
Charlotte, Lebanon, June 15th, 16th.  
Prince Edward, Mt. Pleasant, June 21st, 22d.  
District Conference, Clarksville, June 24th 26th.  
Henry, Pleasant Grove, June 28th, 29th.  
Martinsville, June 29th, at night.  
Main Street, July 2d, at night.  
Chatham, Siloam, July 5th, 6th.  
Patrick, Providence, July 12th, 13th.  
Rocky Mount, July 17th, at night.  
Franklin, Red Valley, July 19th, 20th.  
E. Franklin, Epworth, July 21st, 22d.  
Calvary, July 23d, at night.  
West Franklin, Rock Spring, July 26th, 27th.  
J. C. REED,  
Presiding Elder.

#### PETERSBURG DISTRICT—THIRD ROUND.

Market-Street, May 18th, morning.  
Ettrick, May 18th, night.  
High-Street, May 25th, morning.  
Blandford, May 25th, night.  
Matoaca, June 1st, night.  
Greensville, Emporia, June 7th-8th, morning.  
Wakefield, Rocky Hook, June 14th-15th, morning.  
Surry, Morning's, June 15th, afternoon; 16th, morning.  
Sussex, Oak Grove, June 22d-23d, morning.

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Prince George, Gary's, June 28th-29th, morning.  
East Dinwiddie, Salem, June 29th, afternoon; 30th, morning.  
Nottoway, Poplar Hill, July 5th-6th, morning.  
Blackstone Station, July 6th, night; 7th, morning.  
South Brunswick, Prospect, July 12th-13th, morning.  
Mecklenburg, Kingswood, July 13th, afternoon; 14th, morning.  
South Hill, South Hill, July 14th, night; 15th, morning.  
North Mecklenburg, Shiloh, July 18th, afternoon.  
West Lunenburg, Grace, July 19th-20th, morning.  
Lunenburg, Antioch, July 20th, afternoon; 21st, morning.  
Brunswick, Liberty, July 26th-27th, morning.  
West Brunswick, Bethel, July 27th, afternoon; 28th, morning.  
Dinwiddie, Rocky Run, August 9th-10th, morning.  
West Dinwiddie, Mansen's, August 10th, afternoon; 11th, morning.  
R. T. WILSON, P. E.

The richest latent capacities of our State are in the minds and hearts and hands of the little children of our plain people. If we can get our public enthusiasm to work in behalf of investments which will touch this noblest element in our "raw material," then, indeed, we shall have reason to find our pride not only in our past, but in our future.—Edgar Gardner Murphy.

## Religious News.

Evangelist James E. Schoolfield, who has been ill, is improving.—Times.

Rev. W. R. Proctor will spend his vacation at Chautauqua, N. Y.—Pilot.

Dr. W. G. Starr, late president of Randolph-Macon College, is spending some time in Massachusetts, with his daughter.—Dispatch.

Rev. George Wesley Jones left yesterday for Princess Anne county to assist the Rev. W. H. Riddick in a revival meeting at one of the Methodist churches on his circuit.—Pilot.

Trinity church has granted its pastor, Rev. George Wesley Jones, a month's leave of absence, which he will spend in visiting relatives and friends on the Eastern Shore and in King and Queen county.—Pilot.

The protracted meeting will begin the third Sunday in August at the tabernacle, and will continue for ten days. The meeting will be carried on by the pastor and N. B. Foushee assisted by Rev. Dr. Bradford, the evangelist.—Virginian-Pilot.

Rev. Ernest L. Peerman, a student of Vanderbilt University, who is visiting relatives in Windsor, Va., preached at the Main Street Methodist church last Sunday, morning and night, and made a very favorable impression. He gives promise of rare pulpit power.—Suffolk Herald.

Professor R. E. Blackwell, president of Randolph-Macon College, delivered a fine address on Christian education at Cumberland Street Methodist church Sunday morning. He gave some valuable information in regard to the wonderful advance this institution has made within the past decade.—Pilot.

Rev. W. R. Proctor, of McKendree church, leaves this week on his month's vacation granted him by his congregation. There will be no Sunday night services at his church during his absence. Rev. W. P. Jordan, of Park Place, will preach next Sunday morning, and the following Sunday morning Rev. C. W. Cain, of Portsmouth, will occupy the pulpit.—Virginian-Pilot.

Nashville, Tennessee, July 25th.—At a meeting of the Methodist Episcopal Church, South, yesterday, it was decided to endeavor to raise a \$5,000,000 endowment fund, the interest of which is to go to superannuated ministers and widows and orphans. An agent to canvass for this fund is to be appointed at a meeting to be held here August 27th.

The Revs. J. J. Tagert, L. J. Parks and Jordan Stokes were appointed as the executive committee of the board.—The News.

Louisa is now a dry town. Judge Morton, of Orange, sent a letter to Judge F. W. Sims, of Louisa, this evening stating that after due consideration

and a careful examination of authorities, he was constrained to hold that the local option election held in this district on June 18th last had the effect of prohibiting the further sale of whiskey, wine, etc., by any one, even with a license previously granted. He accordingly overruled the motion of the defendant to quash the warrant and revoked his license. The sentiment for local option here is so strong that it will not be well for any persons to attempt to run "blind tigers."—Special to Dispatch, of July 24th.

It is probable that the trustees of Randolph-Macon College will receive notification to hold a called meeting at an early date to elect a successor to Captain Irby, of Randolph-Macon College. The special committee appointed recently to elect a successor met in Richmond, but came to no decision. A number of names were discussed, and it was finally determined to correspond with several who were thought fitted for the position, with a view to finding out if they would be willing to accept. Probably by next Wednesday the committee will be in a position to suggest a name to the trustees, and they will decide whether to extend a call. It is thought the meeting will be held in Ashland.—News.

#### BEDFORD DISTRICT CONFERENCE

The District Conference of the Methodist Episcopal Church for Lynchburg District began a session at 8:30 this evening at the Methodist church, Rev. Paul Whitehead, presiding elder.

There are about a hundred delegates, clerical and lay, entitled to representation, and it is expected that three-fourths of the number will attend. The Conference will remain in session until Thursday.—Times of the 28th.

#### NANSEMOND LADY PASSES AWAY.

Mrs. Clara A. Riddick died this morning at the home of her son, Mr. Miles J. Riddick, a few miles from Suffolk. She was in the 78th year of her age, and had been suffering with rheumatism for fifteen years. She was the oldest member of the Main Street church of Suffolk, which she joined over sixty years ago. Mrs. Riddick was the sister of Rev. W. E. Judkins, D. D., of Salisbury, Md., presiding elder of the Norfolk and Eastern Shore District of the Methodist Episcopal Church, South, who was with her when she passed away. She was an aunt of Mr. Lewis McKay Judkins, of Richmond.—Suffolk Special to Dispatch of July 24th.

#### CALLED TO DAUGHTER'S BEDSIDE

The Rev. T. McN. Simpson, a former pastor of Monumental M. E. church, but now of Danville, Va., arrived here yesterday morning in response to a telegram announcing the illness of his daughter, Miss Mary Simpson. The young lady has been visiting for some days the home of Mr. J. C. Proctor, in Washington street. She became ill last Monday and the attending physician believes that she is suffering from typhoid fever. Her condition was, however, not so serious as to prevent her being taken to her home, and in company with her father



last night over the Southern Railway for Danville.—Pilot.

### CUMBS TO ATTACK OF MALARIAL FEVER.

Mrs. Alice Estelle Elmore, a sister of Mr. Carson Elmore, of this place, died at the home of her parents, near Brunswick county, on Wednesday morning at 8:30 o'clock, from an attack of malarial fever.

She was in her twentieth year, having been born on November 10, 1892. She was a graduate of the B. F. State, and taught school in Sussex county the past session.

Mrs. Elmore was a member of Trinity Episcopal church. Besides a father and mother, she leaves three sisters and six brothers. These are Mrs. L. Feibles and Misses M. S. and Lucile Elmore; Messrs. T. M. Elmore, of Lawville; H. C. Elmore, of Blackstone; W. E., C. V., and H. C. Elmore, of Brunswick county.—Blackstone Pilot.

### CHURCH CONFERENCE.

A Church Conference held at Centerville last night was largely attended. Several matters were brought up for discussion, principal among which was the plan for raising money to complete the new church building and the naming of the same.

A letter was read by Mr. W. H. Beadles from the Rev. Dr. Beadles, of the late Rev. R. F. Beadles, which he suggested that the new church be given a name other than Beadles Memorial, which has been selected by the members, and that it be placed in the edifice to memory instead. The matter was discussed and finally referred to the Quarterly Conference.—Norfolk Pilot.

### RESTING LECTURE TO BACHELORS.

A large number of young men attended in the lecture hall of the Men's Christian Association last night to hear Bishop A. Coke Smith give a practical talk on the subject of "Physical Side of Getting Married." The lecture was one of the series as instituted to be given during the month, and like the rest of the series that have been given already, it was greatly enjoyed. Many hints were given to the young men who are contemplating matrimony as well as those who have determined to spend the rest of their days as bachelors.

Brother Smith divided his subject into three parts—"Purity," "Health," and "Home Surroundings." Each was plain and instructive in itself, and as interesting to a great degree. After the lecture refreshments were served, and then a short musical program was rendered.

### METHODIST SUNDAY SCHOOL IN GHENT.

Several prominent Methodist laymen of Ghent, who are interested in the movement to erect a new church building for that denomination in the rapidly growing section of Ghent, have just adopted a plan for the organization

of a Sunday school. At a meeting held recently a committee was appointed to take up the matter and bring it to a successful issue. It is learned that they are meeting with encouragement on every hand, and are confident of organizing the school early in September. Through the kindness of Rev. E. E. Dudley, pastor, and the board of deacons of Central Baptist church, they have secured the use of their lecture room to hold their Sunday school exercises in.

There are quite a large community of Methodists who are residents of Ghent, who are pleased at the prospect of having a Sunday school of their own denomination in their midst, and have assured the committee of their sympathy in the movement, and will render them all the aid possible.—Virginian-Pilot.

### DR. YOUNG AT EPWORTH.

The congregation that steadily worships at Epworth Methodist church had the pleasure of listening to two learned and eloquent sermons from their former pastor, Rev. W. J. Young, D. D., of Court Street church, Lynchburg, Sunday. Despite the excessive warm weather the people turned out in large numbers at both services to hear the distinguished and eloquent divine. At the morning service Dr. Young took as his theme "The End of All Strife," selecting as the foundation of his discourse Romans 5: 1—"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Upon the words "faith" and "peace" the doctor built a powerful argument in favor of the doctrine that the man who consecrates his whole life unreservedly to the will of the Divine Master places Himself upon the lofty pinnacle of being forever free from all strife. The trials and troubles of life in whatever form they may come upon him can never shake the "peace of God, which passeth all understanding," which is the inheritance of those who have become partners with Christ in that inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all the faithful.

At the evening service Dr. Young discoursed eloquently upon the subject, "How to Win a Large Fortune," basing his sermon on Luke 21: 19—"In your patience possess ye your souls." The central thought in the discourse was that the patient man who possesses his soul has completely mastered himself spiritually, mentally and physically, and is greater than he that conquereth a city, for he has conquered himself. The broad and comprehensive views brought out in the sermon were discussed in an able and logical manner, holding the rapt attention of the large congregation from its beginning to its close.

At the conclusion of the service hundreds in the congregation flocked to the altar and gave Dr. Young a most cordial greeting. The doctor left last night for Lynchburg. To-morrow he will leave for the Lynchburg District Conference.—Virginian-Pilot.

### MINISTERS IN SESSION.

Owing to the meeting of the Port-

mouth District Conference, at Crittenden, Nansemond county, yesterday, the session of the Methodist preachers was slimly attended.

The body was called to order by the president, Rev. W. R. Proctor, at 10:30 A. M., and prayer was made by Rev. W. J. Young, D. D., of Court Street church, Lynchburg.

Dr. Young gave a most encouraging account of Methodism in Lynchburg, and especially of his own charge, Court Street church. The new edifice has been completed on the site of the old one at a cost of \$100,000, and is one of the handsomest church edifices in the city of hills. It has been constructed so as to throw the auditorium and lecture room into one, which will give a seating capacity of 1,200 people. The most interesting feature in connection with the new church, said Dr. Young, is that it is free of debt and no collection will have to be lifted when the dedicating services are to take place, which will be on the first Sunday in October.

Dr. Young preached at Epworth church Sunday morning and night to very large congregations, the audience at night being an unusually large one for the summer.

Rev. Graham H. Lambeth held his usual services at LeKies Memorial church Sunday and had an increase in the attendance and much enthusiasm.

At Owens Memorial Rev. W. C. Vaden preached at 11 A. M., and the pastor, Rev. W. Asbury Christian, preached at 8 P. M. He reported that his mid-week prayer-meetings were well attended, and the services profitable.

Rev. J. B. Merritt completed his usual rounds Sunday and held his regular services at the Seamen's Bethel.

Rev. E. K. Odell preached morning and night at Huntersville; had a good Sunday school and interesting Epworth League meeting.

Rev. C. W. Cain preached to a fine congregation at Centenary Sunday morning, and the Rev. Mr. Dryen preached on missions in the afternoon, and secured a number of subscribers to the circulating library.

Rev. Daniel T. Merritt reported an unusually good day for summer at Port Norfolk Sunday. The Sunday school and Epworth League meetings were well attended, and at the regular church services the congregations were fairly good ones.

Rev. D. B. Austin had a good Sunday school at Haygood Memorial. He preached at 11 A. M. to a fair sized congregation.

Rev. W. P. Jordan conducted the Sunday school at Park Place Sunday morning. There was a very good attendance of teachers and scholars.

At the Christian Memorial Temple Dr. Barrett preached morning and night. He conducted service at the almshouse in the afternoon.

Rev. J. K. Jolliff preached to a large congregation at Queen Street church Sunday morning and a fair sized audience at night. He reported that his mid-week services on Wednesday night were well attended, and the exercises spiritual and profitable.

Rev. C. H. McGhee reported a good Sunday school at Lambert's Point and

a fine attendance at the 11 o'clock service. The congregation at night was not so large. He said that much interest is taken in his mid-week services; the people turn out to them in goodly numbers.

Rev. W. R. Proctor preached morning and night at McKendree church to attentive congregations. The Sunday school was well attended. He reported a gratifying attendance on the regular mid-week services and interesting exercises. He uses the Sunday school lesson at these meetings.—Virginian-Pilot.

### MISSIONS OF THE M. E. CHURCH, SOUTH—A SUMMARY OF RESULTS—1902.

Prepared by the Secretaries.

#### THE FIELD, THE FORCE, THE WORK.

Our foreign mission fields are China, Brazil, Japan, Mexico, Korea and Cuba. We also have work for Germans and Indians. In addition, small appropriations are made to a few weaker Conferences in the Northwest. Preaching the Gospel, teaching in day and boarding schools, in Sunday school; dispensing medicine; house-to-house visitation by Bible women; and the dissemination of Christian literature cover the work done in these fields.

#### CHINA MISSION.

Opened in 1848 by Drs. Taylor and Jenkins. In this, the greatest and most difficult of all mission fields, a half century of sowing is now to be followed by a century of reaping.

Organized in 1886 into an Annual Conference, we now have: Missionaries (including wives), 33; native travelling preachers, 15; members, 934 (decrease, 23); Sunday schools, 29; scholars, 1,712; Epworth Leagues, 18; members, 599; organized churches, 27; churches entirely self-supporting, 3; boarding schools, 2; pupils, 264; day schools, 8; pupils, 153; hospital, 1; dispensaries, 2; patients treated, 16,462; total collections, \$1,416.55; total value of mission property, \$19,932.50.

#### JAPAN MISSION.

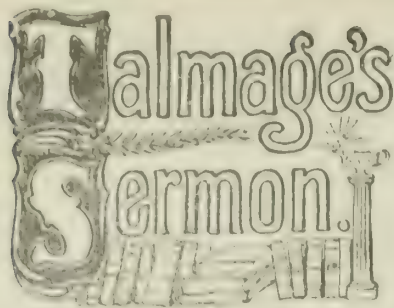
Work opened in 1886 by Drs. J. W. and W. R. Lambuth and O. A. Dukes. Sixteen years of labor have been greatly blessed of God. In this Annual Conference, organized in 1892, we have: Missionaries (including wives), 39; native travelling preachers, 11; members, 744 (increase, 56); Sunday schools, 42; scholars, 1,654; Epworth Leagues, 2; members, 60; organized churches, 15; churches entirely self-supporting, 2; boarding schools, 2; pupils, 586; day schools, 8; pupils, 181; total collections, \$1,245.17; total value of mission property, \$62,694.

#### KOREA MISSION.

Opened by Bishop Hendrix in 1895. Dr. C. F. Reid, of the China Mission, was appointed superintendent. The conversion of Mr. T. H. Yun and his urgent appeal to enter Korea became a call of providence to the Church. The superintendent reports: Missionaries (including wives), 10; local preachers and helpers, 28; members, 424 (increase 155); Sunday schools, 11; scholars, 343; dispensary, 1; patients

(Continued on page 12.)





WASHINGTON. —The Christian view of death as the entrance to a fuller life is presented in this Easter discourse by Dr. Talmage from the text I Cor. xv, 54, "Death is swallowed up in victory."

About 1,870 Easter mornings have awakened the earth. In France for three centuries the almanacs made the year begin at Easter until Charles IX. made the year begin at Jan. 1. In the Tower of London there is a royal pay roll of Edward I. on which there is an entry of 18 pence for 400 colored and pictured eggs, with which the people sported. In Russia slaves were fed and alms were distributed on Easter. Ecclesiastical councils met in Pontus, in Gaul, in Rome, in Achaia, to decide the particular day and after a controversy more animated than gracious decided it, and now through all Christendom in some way the first Sunday after the full moon which happens upon or next after March 21 is filled with Easter rejoicing.

The royal court of the Sabbaths is made up of fifty-two. Fifty-one are princes in the royal household, but Easter is queen. She wears richer diadem, she sways a more jeweled scepter, and in her smile nations are irradiated. How welcome she is when, after a harsh winter and late spring, she seems to step out of the snowbank rather than the conservatory, to come out of the north instead of the south, out of the arctic rather than the tropics, dismounting from the icy equinox, but welcome this queenly day, holding high in her right hand the wrenched off bolt of Christ's sepulcher and holding high in her left hand the key to all the cemeteries in Christendom.

My text is an ejaculation. It is spun out of hallelulabs. Paul wrote right on in his argument about the resurrection and observed all the laws of logic, but when he came to write the words of the text his fingers and his pen and the parchment on which he wrote took fire, and he cried out, "Death is swallowed up in victory!" It is an exciting thing to see an army routed and flying. They run each other down. They scatter everything valuable in the track. Unwheeled artillery; hoof of horse on breast of wounded and dying man. You have read of the French falling back from Sedan, of Napoleon's track of 90,000 corpses in the snowbanks of Russia, of the retreat of our armies from Manassas or of the five kings tumbling over the rocks of Beth horan with their armies while the hailstorms of heaven and the swords of Joshua's host struck them with their fury.

#### The Charge of the Black Giant.

In my text is a worse discomfiture. It seems that a black giant proposed to conquer the earth. He gathered for his host all the aches and pains and malarias and cancers and distempers and epidemics of the ages. He marched them down, drilling them in the north-west wind and amid the slush of tempests. He threw up barricades of grave mound. He pitched tent of charnal house. Some of the troops marched with slow tread commanded by consumptions, some in double quick commanded by pneumonias. Some he took by long besiegement of evil habit and

some by one stroke of the battle-axe or casualty. With bony hand he pounded at the door of hospitals and sickrooms and won all the victories in all the great battlefields of all the five continents. Forward, march! ordered the conqueror of conquerors, and all the generals and commanders in chief and all presidents and kings and sultans and czars dropped under the feet of his war charger. But one Christmas night his antagonist was born.

As most of the plagues and sicknesses and despotisms come out of the east, it was appropriate that the new conqueror should come out of the same quarter. Power is given him to awaken all the fallen of all the centuries and of all lands and marshal them against the black giant. Fields have already been won, but the last day of the world's existence will see the decisive battle. When Christ shall lead forth his two brigades, the brigade of the risen dead and the brigade of the celestial host, the black giant will fall back, and the brigade from the risen sepulchers will take him from beneath, and the brigade of descending immortals will take him from above, and death shall be swallowed up in victory.

The old braggart that threatened the conquest and demolition of the planet has lost his throne, has lost his scepter, has lost his palace, has lost his prestige, and the one word written over all the gates of mausoleum and catacomb and necropolis, on cenotaph and sarcophagus, on the lonely khan of the arctic explorer and on the catafalque of great cathedral, written in capitals of azala and calla bly, written in musical cadence, written in doxology of great assemblages, written on the sculptured door of the family vault, is "Victory." Coronal word, embannered word, apocalyptic word, chief word of triumphal arch under which conquerors return.

#### Route of the King of Terrors.

Victory! Word shouted at Culloden and Balaklava and Blenheim, at Megiddo and Solferino, at Marathon, where the Athenians drove back the Medes; at Poltiera, where Charles Martel broke the ranks of the Saracens; at Salamis, where Themistocles in the great sea fight confounded the Persians, and at the door of the eastern cavern of chiseled rock, where Christ came out through a recess and throttled the king of terrors and put him back in the niche from which the celestial Conqueror had just emerged. Aha! When the jaws of the eastern mausoleum took down the black giant, "death was swallowed up in victory." I proclaim the abolition of death.

The old antagonist is driven back into mythology with all the lore about Stygian ferry and Charon with oar and boat. Melrose abbey and Kenilworth castle are no more in ruins than is the sepulcher. We shall have no more to do with death than we have with the cloakroom at a governor's or a president's levee. We stop at such cloakroom and leave in charge of a servant our overcoat, our overshoes, our outward apparel, that we may not be impeded in the brilliant round of the drawing room. Well, my friends, when we go out of this world we are going to a King's banquet and to a reception of monarchs, and at the door of the tomb we leave the cloak of flesh and the wrappings with which we meet the storms of this world. At the close of an earthly reception, under the brush and broom of the porter, the coat or hat may be banded to us better than when we resigned it, and the cloak of humanity will finally be returned to us improved and brightened and purified and glorified.

You and I do not want our bodies re-

turned as they are now. We want to get rid of all their weaknesses and all their susceptibilities to fatigue and all their slowness of locomotion. We want them put through a chemistry of soil and heat and cold and changing seasons, out of which God will reconstruct them as much better than they are now as the body of the rosiest and healthiest child that bounds over the lawn in Central park is better than the sickest patient in Bellevue hospital. But as to our soul, we will cross right over, not waiting for obsequies, independent of obituary, into a state in every way better, with wider room and velocities beyond computation, the duldest of us into companionship with the very best spirits in their very best mood, in the very parlor of the universe, the four walls burnished and paneled and pictured and glorified with all the splendors that the infinite God in all the ages has been able to invent. Victory!

#### The Urn or the Tomb.

This view, of course, makes it of but little importance whether we are cremated or sepulchred. If the latter is dust to dust, the former is ashes to ashes. If any prefer incineration, let them have it without cavil or protest. The world may become so crowded that cremation may be universally adopted by law as well as by general consent. Many of the mightiest and best spirits have gone through this process. Thousands and tens of thousands of God's children have been cremated—P. P. Bliss and wife, the evangelistic singers, cremated by accident at Ashtabula bridge; John Rodgers, cremated by persecution; Latimer and Ridley, cremated at Oxford; Pothinus and Blandina, a slave, and Alexander, a physician, and their comrades cremated at the order of Marcus Aurelius; at least a hundred thousand of Christ's disciples cremated, and there can be no doubt about the resurrection of their bodies. If the world lasts as much longer as it has thus far, there perhaps may be no room for the large acreage set apart for resting places, but there is plenty of room yet, and the race need not pass that bridge of fire until it comes to it. The most of us prefer the old way. But whether out of natural disintegration or cremation we shall get that luminous, buoyant, glad, transcendent, magnificent, inexplicable structure called the resurrection body. You will have it; I will have it.

I say to you today, as Paul said to Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" That far up cloud, higher than the hawk flies, higher than the eagle flies, what is it made of? Drops of water from a river, other drops from a lake, still other drops from a stagnant pool, but now embodied in a cloud and kindled by the sun. If God can make such a lustrous cloud out of water drops, many of them soiled and impure and fetched from miles away, can he not transport the fragments of a human body from the earth and out of them build a radiant body? Cannot God, who owns all the material out of which bones, muscle and flesh are made, set them up again if they have fallen? If a manufacturer of telescopes drops a telescope on the floor and it breaks, can he not mend it again so you can see through it? And if God drops the human eye into the dust, the eye which he originally fashioned, can he not restore it? Aye, if the manufacturer of the telescope, by the use of a new glass and a change of material, can make a better instrument than that which was originally constructed and actually improve it, do you not think the fashioner of the human eye may improve its sight and multiply the natural eye by the thousandfold additional

#### Forces of the Resurrection Eye

##### Everyday Resurrections.

"Why should it be thought with an incredible thing that God should raise the dead?" Things all around suggest it. Out of what grew all the flowers? Out of the mold and earth. Resurrected! Resurrected! radiant butterfly—where did it come from? The loathsome caterpillar. The allatross that smites the tempest with its wings where did it come from? senseless shell. Near Bergerac, France, in a Celtic tomb under a block, found flower seeds that had been buried 2,000 years. The explorer took flower seed and planted it, and it bloomed. It bloomed in bluebell and in trope. Two thousand years ago, yet resurrected! A traveler he found in a mummy pit in Egypt garden peas that had been buried 3,000 years ago. He brought them and on the 4th of June, 1844, he planted them, and in thirty days they sprang up. Buried 3,000 years, yet resurrected! "Why should it be thought a thing incredible with you that God should raise the dead?"

Where did all this silk come from? the silk that adorns your persons and your homes? In the hollow of a Greek missionary brought from India to Europe the progenitors of the worms that now supply the silk markets of many nations. The pages of bannered host and the luxuriant articles of commercial emporium flowing out from the silkworms. And shall we be surprised if out of this insignificant earthly body, this insignificant earthly life, our bodies unfold something worthy of the coming realities? Put silver into diluted n and it dissolves. Is the silver forever? No. Put in some piece copper, and the silver reappears. one force dissolves, another force organizes.

"Why should it be thought a thing incredible with you that God should raise the dead?" The insects flew the worms crawled last autumn bler and feeble and then stop. They have taken no food. They none. They lie dormant and insensible, but soon the south wind will the resurrection trumpet, and the and the earth will be full of them. you not think that God can do as for our bodies as he does for the worms and the spiders and the snails? morning at half past 4 o'clock it was a resurrection. Out of the the day. In a few weeks there will a resurrection in all our gardens. not some day a resurrection amid graves?

Ever and anon there are instances men and women entranced. A trance is death followed by resurrection a few days; total suspension of power and voluntary action. Rev. William Tennent, a great evangelist of last generation, of whom Dr. A. A. Alexander, a man far from sentimental, wrote in most eulogistic terms—Rev. William Tennent seemed to die. His spirit apparently left body. People came in day after day and said, "He is dead, he is dead." But the soul that fled returned. Will Tennent lived to write what had seen while his soul was gone.

#### Excursions into the Unknown

It may be found some time that is called suspended animation or those state is brief death, giving the an excursion into the next world, which it comes back, a furlough few hours granted from the confinement to which it must return. Is this waking up of men from trance this waking up of insects from lifelessness and this waking up

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

00 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

40 A. M., from Keysville and local stations.

25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

51 and 52, between Manchester and Naples.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

30 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

15 A. M., No. 9, daily, except Sundays and Mondays.

0 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M., except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allards Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,  
District Passenger Agent,  
920 east Main street,  
Richmond, Va.

S. H. HARDWICK,  
General Passenger Agent,  
C. H. ACKERT,  
General Manager,  
Washington, D. C.

**HAS. M. WALSH**

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**SEABOARD AIR LINE.**

"CAPITAL CITY ROUTE."

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APL. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.	
2:15 P. M.	10:37 P. M.—Lv. Richmond.	
2:56 P. M.	11:20 P. M.—Lv. Petersburg.	
7:27 P. M.	4:12 A. M.—Lv. Raleigh.	
10:25 P. M.	7:00 A. M.—Lv. Hamlet.	
10:35 P. M.	7:20 A. M.—Lv. Hamlet.	
7:50 A. M.	3:55 P. M.—Lv. Atlanta.	
2:00 A. M.	10:35 A. M.—Lv. Columbia.	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.	(Central Time.)
4:55 A. M.	2:10 P. M.—Lv. Savannah.	
9:15 A. M.	7:00 P. M.—Lv. Jacksonville.	
10:50 A. M.	—Lv. St. Augustine.	
5:45 P. M.	6:45 A. M.—Lv. Tampa.	
10:32 P. M.	10:08 A. M.—Lv. Charlotte.	
1:35 A. M.	10:22 A. M.—Lv. Chester.	
3:43 A. M.	12:35 P. M.—Lv. Greenwood.	
6:13 A. M.	2:50 P. M.—Lv. Athens.	
7:50 A. M.	3:55 P. M.—Lv. Atlanta.	
	5:40 P. M.—Lv. Augusta.	
11:35 A. M.	7:20 P. M.—Lv. Macon.	
6:25 P. M.	9:20 P. M.—Lv. Montgomery.	
	2:55 A. M.—Lv. Mobile.	
	7:25 A. M.—Lv. New Orleans.	
	1:40 A. M.—Lv. Nashville.	
	8:20 A. M.—Lv. Memphis.	

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 68 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.
4:55 P. M., No. 66, from all points South and Southwest.
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
Z. P. SMITH, District Pass. Agent.  
'Phone 405. 1006 E. Main Street.

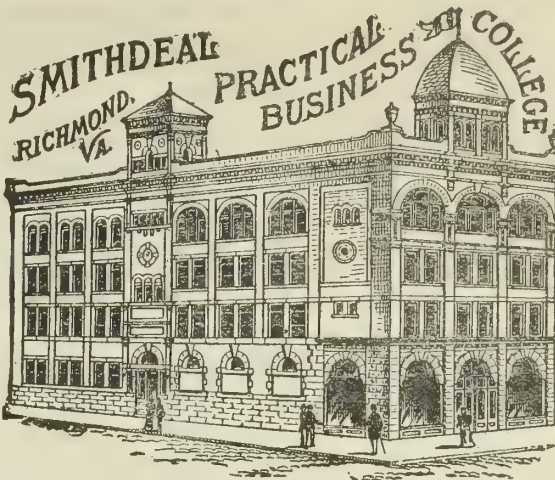
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OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

*We Teach—*  
Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address

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FARMVILLE, VA.

**D. R. L. C. TUCKER,**

SURGEON DENTIST.

Farmville, Va.



## MISSIONS OF THE M. E. CHURCH.

(Continued from Page 9.)

treated, 105; collections, \$272; total value of mission property, \$30,115.

## MEXICO MISSION.

In 1873 Bishop Keener laid in the city of Mexico the foundation of our mission in that country. The combined statistics of the Central (organized in 1886), the Northwest (organized in 1890), and the Mexican Border (organized in 1885) three Mission Conferences now in Mexico, which represent the fruits of incessant toil and heroic devotion for twenty-nine years, are: Missionaries (including wives), 34; native travelling preachers, 53; members, 5,814 (increase, 106); Sunday schools, 116; scholars, 3,862; Epworth Leagues, 17; members, 1,545; organized churches, 168; churches entirely self-supporting, 5; boarding school, 1; pupils, 212; hospitals, 2; patients treated, 3,133; total collections, \$5,180.30; total value of mission property, \$167,107.08.

## BRAZIL MISSION.

In 1874 Rev. J. J. Ransom was sent out to organize and superintend work that had been begun by Rev. J. E. Newman. The new mission grew rapidly, and has proven a wide and open door. There are now in the Brazil Mission Conference, organized in 1886: Missionaries (including wives), 26; native travelling preachers, 19; members, 3,313 (increase, 562); Sunday schools, 65; scholars, 2,370; Epworth Leagues, 7; members, 315; organized churches, 48; churches entirely self-supporting, 7; boarding school, 1; pupils, 53; day school, 1; pupils, 39; total collections, \$7,301.28; total value of mission property, \$115,338.

## CUBA MISSION.

Our first work in Havana was organized in 1896, and in 1898 Cuba was taken under the control of the Board as a regular mission field. We are establishing ourselves firmly on the island, as is shown by the erection of a substantial stone church in Matanzas and the purchase by Bishop Candler for \$15,000 of a centrally located property in Havana well adapted for church and school purposes. The work has grown steadily, there being a marked increase over last year. The statistics are as follows: Missionaries (including wives), 14; native travelling preachers, 2; members, 494 (increase, 62); Sunday schools, 9; scholars, 522; Epworth Leagues, 3; organized churches, 8; day schools, 3; pupils, 288; collections for all purposes, \$2,884.57; total value of mission property, \$40,000.

## GERMAN MISSION.

At the suggestion of Dr. William Winans, of Mississippi, in 1842 a mission in behalf of German immigrants was begun in New Orleans. In a few years the work was carried into Texas, where we now have our German Mission Conference, organized in 1890.

A Joint Commission upon the part of the Texas Conference is planning wisely for future educational and evangelistic work among the Germans in that State.

## INDIAN MISSION.

In this work, which was organized in 1844, efforts are made to reach several distinct classes of people—viz., the whites, those of mixed blood, the full-

bloods, and the blanket Indians. The Indian Mission Conference should be self-supporting at an early day, as a very large proportion of the members are whites.

## WESTERN WORK.

The eight Western Conferences to which appropriations are made are: Columbia, East Columbia, Pacific, Los Angeles, Denver, Montana, Western, and New Mexico.

## SUMMARY.

In our six foreign fields we have: Missionaries (including wives), 156; native travelling preachers, 100; members, 11,713 (increase 918); Sunday schools, 372; scholars, 10,463; Epworth Leagues, 77; members, 2,617; organized churches, 292; churches entirely self-supporting, 17; boarding schools, 5; pupils, 903; day schools, 20; pupils, 661; hospitals and dispensaries, 6; patients treated, 20,000; collected for all purposes, \$18,299.97; total value of mission property, \$611,186.58.

## WOMAN'S FOREIGN MISSIONARY SOCIETY.

This Society, which sent out Miss Lochie Rankin, its first missionary to China, in 1878, after twenty-four years of splendid effort, reports as follows: Including one medical missionary, the Woman's Board employs 64 missionaries and 175 teachers and helpers; it supports 22 boarding schools, 63 day schools, 2 hospitals, 2 Bible colleges, 4 kindergartens, and has under instruction over 5,000 women and children. A large number of conversions in the various fields has been reported this year, with increase in Sunday schools and Church membership.

There are at present in China 19 missionaries appointed by the Woman's Board, and 8 ladies, wives of missionaries, who are associated with them in the work. There are 6 boarding schools, 2 hospitals, 60 native teachers and helpers, 38 Bible women, and 2 Bible colleges and 120 scholarships.

There are in the Republic of Mexico 7 boarding schools in successful operation, including 1 in Laredo, on the border. There are 15 day schools, 16 Bible women, and a large force of native helpers, besides the 21 missionaries, and 74 teachers.

The work in Brazil has prospered in all the stations. There are open now 7 stations. Besides native helpers and teachers there are 15 missionaries, 3 boarding schools, 6 day schools, and 2 kindergartens.

The work under the Woman's Board of Foreign Missions in Korea is also very promising. At Seoul there are besides Mrs. Campbell, 5 native helpers and assistants, 1 boarding school, 2 day schools, and 40 pupils. The school at Songdo, under Miss Hinds and Miss Harbaugh, is doing well. At Wonsan, recently occupied, are Miss Carroll and Miss Knowles.

The work prospers in Cuba at Havana and Matanzas. About 150 pupils are in the two schools.

In the Indian Mission the work at Anadarko has grown in interest and spirituality. Methvin Institute, at Anadarko, has 120 pupils, and needs only more house room to have double the number.

## EDUCATIONAL WORK (OF BOTH BOARDS).

In some of these mission schools young men are being educated as teach-

ers, and others trained for the ministry. Indeed, the majority of our pupils after graduation engage actively in some kind of Christian work.

The girls are prepared for usefulness as teachers and Bible women, or are fitted to become Christian wives and mothers, thus aiding in the establishment of Christian homes, which are to be the foundation of Christ's kingdom in these distant lands.

## COLLECTIONS.

The total receipts for foreign missions for 1901 and 1902 are \$362,135.85. Of this amount the sum of \$291,672 is from regular collections, the increase over last year being \$25,507. The receipts of the Woman's Board for the year amount to \$104,017.96. Total receipts from both Boards, \$466,153.81.

Received for foreign missions on regular collections for the quadrennium, \$1,014,368.44; from other sources, \$217,869.75. Total, \$1,232.19.

Received for domestic missions from Conferences in the United States, \$598,461.23; receipts of Woman's Foreign Missionary Society, \$403,390.68; receipts of Woman's Home Mission Society, \$175,752.10. Total from all sources, \$2,409,842.20.

Increase of collections for foreign missions during the quadrennium, \$250,586.17; increase for home missions, \$180,883.32. Total increase, \$431,469.49.

The responsibility for creating a spirit of liberality and a habit of systematic and proportionate giving rests heavily upon the pastor. Without a steady increase in collections our missionary work will be seriously crippled, as the natural growth of the work demands larger appropriations every year. How much more is an increase necessary when, by a succession of providential movements, the barriers to the nations have been removed and the very gates of the Orient flung wide open!

## HOW THE MONEY IS SPENT.

Some who have no vital interest in foreign missions, and seek an excuse for not contributing, assert that it requires two dollars to send one dollar to the foreign field. The truth is, the only expense in sending funds is the letter postage. As to the use of the dollar, 93 cents in every dollar is applied to the work in the mission fields, while the remaining 7 cents must be made to cover the expense of collection, disbursement, and administration, which includes salaries of secretaries and treasurer, clerical help, the publication of two monthly periodicals, the printing of leaflets, mailing of circulars, dissemination of literature, and a large correspondence.

## WHAT IS NEEDED.

The supreme need of the hour is a missionary revival throughout the Church. This must begin in the individual, and must grow out of a devotional study of the Word of God in relation to missions, and earnest supplication for a personal endowment of the Holy Ghost. It is only by this prayerful study of God's purpose in the gift of His Son for the redemption of the lost world, and by a closer fellowship with Jesus Christ, that the conscience can be awakened to a true sense of loyalty to God and duty to

man. We need pastors who will faithfully lay the missionary obligation upon the people. We need a membership rooted and grounded in the principles of the Gospel, informed as to the facts of missions, and constrained by the love of Christ to go or send. We need a missionary periodical in every home and a contribution from every member. Every Sunday school should be organized into a missionary society. Every Epworth League should co-operate with its pastor to secure the full collection under assessment before it undertakes to work for any special contribution, and every man and woman as a steward intrusted with the Gospel should be consecrated to the work of carrying out the Lord's command.



They say the Rothschilds can't tell within millions how much they are worth. That is just my condition. All the wealth of this world and all the planets—everything—is mine; I am joint heir with Jesus Christ. Find out what Jesus Christ is worth, and I will tell you what I am worth.—D. L. Moody.

## TO NIAGARA FALLS VIA THE POPULAR YORK RIVER ROUTE, \$1 ROUND TRIP.

On August 1st, 15th, 29th, September 24th, October 3d, Southern Railway will sell special round trip tickets to Niagara Falls at \$13 round trip, via the popular York River Route, thence B. & O. and Lehigh Valley. Stop overs allowed returning at Watkins Glen, Maunch Chunk, Buffalo, Geneva and Rochester.

On July 23d, August 6th, 20th, September 3d, 17th, October 2d, 15th, via same route to Baltimore, thence Pennsylvania Railroad, allowing stop over at Buffalo.

All of the above tickets to be on sale at Richmond on dates shown, with return limit to Richmond 12 days from date of sale.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

## TEACHERS.

Persons desiring to employ teachers can secure the names and addresses of a number of well-trained young ladies by applying to Rev. James Cannon, Jr., Blackstone, Va.

## SPECIAL SEASHORE EXCURSION VIA SHENANDOAH VALLEY ROUTE.

Double Daily Service via Roanoke, Luray, Hagerstown, Cumberland Valley and Pennsylvania Railroads to Atlantic City, Cape May, Sea Isle City, Avalon, Anglesea, Wildwood, Hollywood Beach, New Jersey.

Tickets will be on sale July 10th and 24th, August 7th and 21st, limited to sixteen days, including date of sale.

If tickets sold during July and August are deposited with Ticket Agent at Broad Street Station, Philadelphia on arrival, a stop-over of ten days will be allowed at Philadelphia on going trip.

Additional information upon application to Agents Norfolk and Western Railway.

W. B. BEVILL,  
General Pass. Agent, Roanoke, Va.



## THE MOTHERS OF TO-MORROW.

## THE OLD IDEA AND THE NEW.

The following from one of our exchanges is too good to lose, though we have forgotten the name of the exchange: "There has been, according to history, an idea in the world that education was intended for boys, and boys only; that woman had no need of any book knowledge more than to read, write and figure a little; that to educate a girl was waste of energy, time and money; and, too, that all education would not and could not be of any advantage to the female sex. Things for girls to know were how to spin, weave, wash, sew, cook, and all such rudgery work as might need to be done in housekeeping, and when she advanced beyond this she was getting on forbidden grounds for a woman.

"Such was once the prevailing idea in regard to the education of the female sex, and even to-day some of our people cling to that same nonsensical idea.

"The girls should know how to do all these things mentioned, and more. The old idea of this being a sufficient knowledge for a girl has been abandoned by our best and most broad-minded people. They see that to educate the girls of our land means more than mere contentment for that sex, but, on the contrary, means true happiness and prosperity for the rising generation.

"The girls of to-day are to be mothers of to-morrow; and oh! how thankful a boy or a girl should be who has an educated mother. An educated mother almost means an educated son or daughter. A child who never hears properly spoken English never speaks rich. It is the mother who has the everlasting influence over son or daughter, and for these reasons, if for no other, give us educated women—women with an all-round education, and Christian women.

"So give us rightly educated mothers, and we will have less trouble with the young generation, need fewer lawyers, fewer prisons, fewer sheriffs, and have fewer drunkards. We will have more schools and better ones, more churches and better members, better citizens and better and happier homes. Humanity will then stand on a higher and nobler plane than ever before."

TO ATLANTIC CITY AND CAPE MAY, N. J., VIA YORK RIVER LINE; \$8 ROUND TRIP.

On every Thursday and Friday during summer tickets will be sold via the York River Line to Atlantic City and Cape May, N. J., for \$8 round trip, good returning arriving Richmond Wednesday following date of sale.

Also on sale daily tickets limited October 31, 1902, for \$11 round trip.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

## POWHATAN COLLEGE

FOR YOUNG WOMEN. CHARLES TOWN, W. VA.

NOTED FOR—Its 15 Schools, Able Faculty, magnificent Buildings, Wide Patronage, Home comforts and Location—"far-famed Valley of Virginia," near Washington, D. C. Write for catalogue. S. P. HATTON, A. M., Pe. B., Pres.

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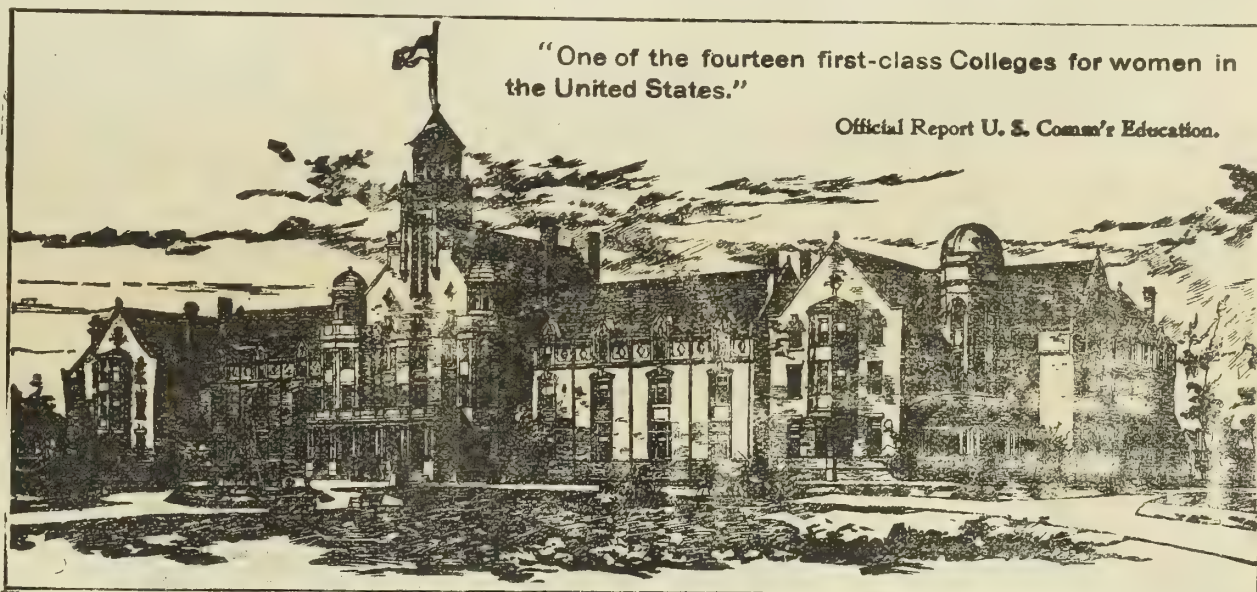
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## EDUCATION AND SUFFRAGE.

Many of the States are adding an educational clause to the requirements of suffrage, and hence it becomes imperatively obligatory on the State to give the children ample opportunity and encouragement to prepare themselves for the demands of citizenship.

Otherwise the State places itself in the attitude of requiring certain conditions from the citizens, and at the same time depriving them of the means of meeting those requirements. It is not in high schools and colleges, says the Montgomery (Ala.) Advertiser, that the children are taught to read and

write, but in the humble and unobtrusive common schools of the country, and these should be made as free and effective as the State is able to do.

\*\*\*

Mother, do you want your children to be what you are, to go at last where you are going?—Echoes.



(Continued from page 10.)

genius buried 3,000 years ago make it easier for you to believe that your body and mine after the vocation of the grave shall rouse and rally, though there be 3,000 years between our last breath and the sounding of the archangel's reveille? Physiologists tell us that while the most of our bodies are built with such wonderful economy that we can spare nothing, and the loss of a finger is a hindrance, and the injury of a toe joint makes us lame, still that we have two or three useless physical apparatuses, and no anatomist or physiologist has ever been able to tell what they are good for. They may be the foundation of the resurrection body, worth nothing to us in this state to be indispensably valuable in the next state. The Jewish rabbis and the scientists of our day have found out that there are two or three superfluities of body that are something gloriously suggestive of another state.

I called at my friend's house one summer day. I found the yard all piled up with the rubbish of carpenter's and mason's work. The door was off. The plumbers had torn up the floor. The roof was being lifted in cupola. All the pictures were gone, and the paper hangers were doing their work. All the modern improvements were being introduced into that dwelling. There was not a room in the house fit to live in at that time, although a month before when I visited that house everything was so beautiful I could not have suggested an improvement. My friend had gone with his family to the Holy Land, expecting to come back at the end of six months, when the building was to be done. And, oh, what was his joy when at the end of six months he returned and found the old house had been enlarged and improved and glorified. That is your body. It looks well now—all the rooms filled with health, and we could hardly make a suggestion. But after awhile your soul will go to the Holy Land, and while you are gone the old house of your tabernacle will be entirely reconstructed from cellar to attic, and every nerve, muscle and bone and tissue and artery must be hauled over, and the old structure will be burnished and adorned and raised and cupolaed and enlarged, and all the improvements of heaven introduced, and you will move into it on resurrection day. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." Oh, what a day when body and soul meet again! They are very fond of each other. Did your body ever have a pain and your soul not pity it, or your body have a joy and your soul not rejoice in it, or, changing the question, did your soul ever have any trouble and your body not sympathize with it, growing wan and weak under the depressing influence? Or did your soul ever have a gladness but your body celebrated it with kindled eye and cheek and elastic step? Surely God never intended two such good friends to be very long separated.

#### The Final Victory.

And so when the world's last Easter morning shall come the soul will descend, crying, "Where is my body?" And the body will ascend, saying, "Where is my soul?" And the Lord of the resurrection will bring them together, and it will be a perfect soul in a perfect body, introduced by a perfect Christ into a perfect heaven. Victory! Do you wonder that on Easter day we swathe our churches with garlands? Do you wonder we celebrate it with the most consecrated voice of song that we can invite, with the dearest fingers on organ and cornet and with

axologies that beat their arches with the billows of sound as the sea smites the basalt at Giant's Causeway? Only the bad disapprove of the resurrection. A cruel heathen warrior heard Mr. Moffatt, the missionary, preach about the resurrection, and he said to the missionary, "Will my father rise in the last day?" "Yes," said the missionary. "Will all the dead in battle rise?" said the cruel chieftain. "Yes," said the missionary. Then said the warrior: "Let me hear no more about the resurrection. There can be no resurrection; there shall be no resurrection. I have slain thousands in battle. Will they rise?" Ah, there will be more to rise on that day than those whose crimes have never been repented of will want to see! But for all others who allowed Christ to be their pardon and their life and their resurrection it will be a day of victory.

The thunders of the last day will be the salvo that greets you into harbor. The lightnings will be only the torches of triumphal procession marching down to escort you home. The burning worlds flashing through immensity will be the rockets celebrating your coronation on thrones where you will reign forever and forever and forever. Where is death? What have we to do with death? As your reunited body and soul swing off from this planet on that last day you will see deep gashes all up and down the hills, deep gashes all through the valleys, and they will be the emptied graves, they will be the abandoned sepulchers, with rough ground tossed on each side of them, and slabs will lie uneven on the rent billocks, and there will be fallen monuments and cenotaphs, and then for the first time you will appreciate the full exhilaration of the text, "Death is swallowed up in victory."

#### Edward Blake, College Student.

(Continued from second page.)

CONCLUDED.

enough. Did Wheaton and Clark and the president and Freeda and his mother really believe that he would be lost if he did not believe in Christ? Evidently they did. But would he? Was he not moral and truthful and honest? What more was required? "Yet one thing thou lackest." The young man who asked Jesus what he must do to inherit eternal life was moral. What did he lack? Acknowledgment of Jesus as master of his whole life. Was he, Edward, ready to do that? Or did he shrink from that absolute following of the divine Penitent of Galilee because it would change his selfish ambitions and make him serve others instead of himself?

It was after midnight, and still he sat there with his mother's letter before him. The new century was his to enter. Rich powers of mind and strength were his to enjoy. What would he choose as he looked into the future? Edward Blake, college student, you are at the most critical point in all your life now. The Spirit will not always strive with your soul. Your mother's prayers cannot save you if you do not give your heart to God. Will you be Christ's man or not?

Leave him alone with God and pray for him that he may cry before the morning breaks, "O Christ, thou art my Lord and my God!"

The Rock of Ages has been cleft for me,  
But thou wilt never save against my will;  
The water and the blood have flowed from thee,  
But I must let that blood my being fill.

Oh, Spirit, pleading with strong tears and pain,  
Grant that this soul may humbly let thee in!  
Show him the Christ who came for sinful men  
And in his heart thy work of grace begin.

THE END.

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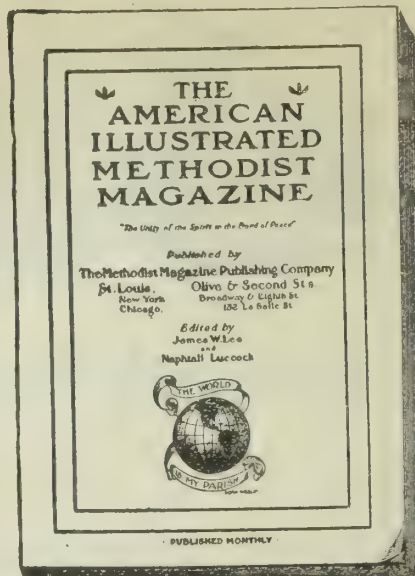
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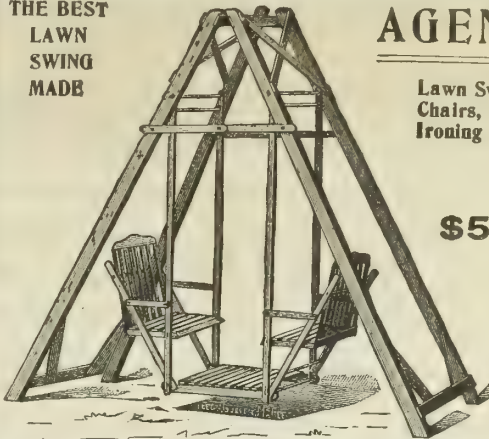
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AND  
MIND  
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 30.

REV. JAMES CANNON, JR., Editor.  
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RICHMOND AND BLACKSTONE, VA., AUGUST 7, 1902.

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## Editorial.

### THE SO-CALLED TRIAL OF JUDGE CAMPBELL.

The editor had followed with much  
interest the trial of Judge Campbell at  
Amherst C. H. until he got beyond the  
reach of the Richmond papers. It was  
evident from the beginning that the  
trial would be a farce. The selection  
of the men, from whom the jury was to  
be chosen, by Judge Campbell himself  
was directly in accordance with his  
previous conduct. No verdict but ac-  
quittal could be expected under such  
conditions. That followed on Satur-  
day. For further comment, the editor  
will wait for fuller details. The so-  
called trial has made impeachment pro-  
ceedings by the Legislature a neces-  
sity, if it is desired to maintain the  
administration of justice in Amherst  
county.

### PETERSBURG DISTRICT CONFER- ENCE.

The Petersburg District Conference  
met at Shiloh church, North Mecklen-  
burg circuit, July 16-18, 1902.

There was a large delegation of  
preachers and laymen present. The  
residing elder, Rev. R. T. Wilson, D.  
D., dispatched the business in a pleas-  
ing and business-like manner. Bro.  
James R. Harrison was the efficient  
secretary; in this work he excels.

The opening sermon was preached  
by Rev. S. C. Hatcher, of Market St.  
church, and while this scribe did not  
hear the sermon, owing to sickness, he  
heard many speaking of it in the high-  
est terms. It made a fine impression  
upon the large congregation present.

The reports from the different  
charges on the district showed that  
progress was being made along all  
lines of Church work, but more es-  
pecially in the great missionary move-  
ment. A special missionary pro-  
gramme was arranged, and speakers  
were appointed beforehand to discuss  
the different phases of this important  
subject. Rev. G. E. Booker, of High  
street church, preached the missionary  
sermon, and did it eloquently. Nearly

every charge on the district expects to  
pay in full the missionary assessments,  
and some will overpay. This is in-  
deed encouraging, and we shall not be  
surprised if the Petersburg District  
leads all the other districts in our Con-  
ference in the matter of paying in full  
its missionary assessments. The in-  
terest in the Epworth League is not  
what we might desire, yet every charge  
but five (5) reported Leagues actively  
at work.

The Sunday school work is progres-  
sing finely. The Church is waking up  
to the importance of this department  
of work, and special effort is being put  
forth to gather into the Sunday schools  
all the children and better equip our  
forces for more aggressive work.

The cause of education was ably pre-  
sented by President R. E. Blackwell,  
of Randolph-Macon College, Principals  
James Cannon, Jr., of Blackstone Fe-  
male Institute, E. Sumpter Smith, of  
Randolph-Macon Academy, and Wm.  
Holmes Davis, of Randolph-Macon In-  
stitute. Each represented the institu-  
tion under his especial care. Being  
peculiarly interested in our Blackstone  
Female Institute, it is gratifying to  
note the bright prospect of filling every  
room in the large building the coming  
session with students. The success of  
this school is truly marvellous.

By a set of resolutions the Confer-  
ence pledged itself to President Black-  
well to render any assistance possible  
in helping him raise \$200,000, in order  
that the generous offer of John P.  
Branch, of Richmond, may be accepted.

The temperance sentiment is grow-  
ing, and we were delighted to see the  
laymen taking such an active part in  
this movement. When the whole  
Church shall rise up in its power and  
might this curse will be removed from  
our midst. God speed the day!

The greatest harmony prevailed, a  
deep spiritual feeling was manifest  
throughout the entire session, and  
there were several conversions under  
the earnest preaching of the brethren.

What shall I say of the hospitality  
of the Mecklenbergers? Their very  
name is a synonym for hospitality!  
What dinners! My! the yellow leg  
chickens, so dear to a Methodist  
preacher's heart and palate. Every-  
thing in abundance—dust galore.  
Baughan, our host, was in evidence,  
busy, active, looking out for everybody  
and doing everything possible for our  
comfort. Bro. Guyer's tent was pitch-  
ed on the grounds, and the preaching  
was conducted under it. This was more  
comfortable than a crowded church—a  
very good arrangement. My name is

George, and I worthily wear that his-  
torical patronymic—I cannot, cannot  
say it was cool, it never is at a District  
Conference. Show me the man who  
will dare assert such a thing. Never-  
theless we heartily enjoyed everything,  
even our first day's sickness, for we  
were waited on and humored in the  
greatest possible manner, milk shakes  
were brought us, and the choicest part  
of the chicken was reserved for us,  
while others must take what they could  
find. Who is there who does not like  
to be treated so? So well did we enjoy  
our stay that we were loth to leave un-  
til all others were gone (because we  
did not want to take their dust), and  
for one would certainly vote to return  
next year. My home was with a mem-  
ber of the house of Ogburn, who is not  
familiar with that name and all that  
it stands for—"may their shadow never  
grow less!"

J. H. Wall, Geo. P. Adams, Dr. J. M.  
Davis, and L. L. Marks were elected  
delegates to the Annual Conference,  
with John R. Turner, C. S. Barrow, J.  
W. Bradbury and A. S. Bridgeforth as  
alternates.

Blackstone was selected as the seat  
of the next Conference, and we hope to  
have a handsome new brick building  
to hold the services in. If any one de-  
sires to take a thousand dollars' worth  
of stock, more or less, in this enter-  
prise, I would be glad to confer with  
that person at his or her earliest con-  
venience.

G. F. GREENE.

### PERSONAL AND OTHERWISE.

R. N. PRICE.

You can't imagine how it annoys me  
to see one of my articles misprinted.  
They are bad enough when well print-  
ed. Seventy-five per cent. of the arti-  
cles I have written for magazines and  
newspapers have been more or less  
mutilated by the typo., and there seems  
to be no help for this. I have this con-  
solation, however, the majority of read-  
ers read so carelessly that they never  
detect an error, and those who read  
intelligently and critically usually  
know to what to attribute a sentence  
that has no sense in it.

I am now sitting in my back yard in  
the shadow of my house, and just at  
this moment a sister in the Lord, who  
happens to know that to-morrow is my  
birthday, has handed me a five-dollar  
bill as a birthday present. I was born  
in the same year and on the same day  
with her mother, who is now in heaven,  
and whose obituary notice I recently  
wrote and published. This giving was  
a nice thing to do, and yet how few  
ever think of rewarding the men who

bury their dead and write their me-  
moirs. The preacher is a very con-  
venient thing—a necessary evil, and  
yet very necessary. As Brownlow used  
to say, "He preaches, prays and finds  
himself." The honor of being invited  
to preach, or to attend to a funeral, or  
to write an obituary notice, is usually  
considered sufficient compensation, con-  
sidered not by the laborer, but by the  
employer. If I am not mistaken, "the  
workman is worthy of his hire," and I  
see no justice in paying a lawyer five  
dollars for making a motion in court,  
or one hundred dollars for haranguing  
the jury for an hour, and putting off  
the preacher with a little cheap honor.  
Honor is a good thing in its place, but  
you can neither eat it nor wear it. I  
have heard an anecdote of a Catholic  
priest, who was in the spring going  
through the fields of a parishioner and  
blessing them, to make them produc-  
tive; coming to one unusually sterile,  
he turned to the parishioner with a  
look of despair, and remarked: "Bless-  
ing won't do this field much good; it  
must have a load of manure." The ap-  
plication is this, there are cases in  
which honor will not do the preacher  
much good; he must have a load of  
groceries.

I see somewhere the statement that  
good-bye is an abbreviation of "God be  
with you." I prefer the etymology,  
that bye means way or journey, and  
that good-bye is equivalent to saying,  
"a pleasant journey," or "may you go  
well." It is the equivalent of *farewell*,  
which means "go well." *Adieu* in  
French, *a dios* in Spanish, and *ad dio*  
in Italian, are a commendation to the  
care of God, and correspond to good-  
bye and farewell in English. I like  
good-bye better than any of them, and  
can adopt the old verse:

"Farewell, farewell, is a lonely word,

Of spoken with a sigh;

But give to me that better word,

That comes from the heart—good-  
bye."

In preparing a talk on the *Wonders  
of Psychology*, I have had occasion to  
observe how positively and boldly some  
theologians and ecclesiastics of the  
present day set themselves against the  
discoveries which are being made in  
this science. Our chief Southern Meth-  
odist paper once said: "We do not be-  
lieve that anybody was ever healed by  
magnetism." I once sent an article on  
*The New Psychology* to our *Review*,  
and it was rejected. It was afterwards  
published in a New York magazine, and  
I was much complimented on it. This  
story of the opposition of theologians

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

## CHAPTER I.

### CHRISTMAS EVE IN A LUMBER CAMP.

**I**T was due to a mysterious dispensation of Providence and a good deal to Leslie Graeme that I found myself in the heart of the Selkirk for my Christmas eve as the year 1882 was dying. It had been my plan to spend my Christmas far away in Toronto with such bohemian and boon companions as could be found in that cosmopolitan and kindly city. But Leslie Graeme changed all that, for, discovering me in the village of Black Rock, with my traps all packed, waiting for the stage to start for the Landing, thirty miles away, he bore down upon me with resistless force, and I found myself recovering from my surprise only after we had gone in his lumber sleigh some six miles on our way to his camp up in the mountains. I was surprised and much delighted, though I would not allow him to think so, to find that his old time power over me was still there. He could always in the old varsity days—dear, wild days—make me do what he liked. He was so handsome and so reckless, brilliant in his class work and the prince of halfbacks on the Rugby field and with such power of fascination as would “extract the heart out of a wheelbarrow,” as Barney Lundy used to say. And thus it was that I found myself just three weeks later—I was to have spent two or three days—on the afternoon of the 24th of December, standing in Graeme's Lumber Camp No. 2, wondering at myself. But I did not regret my changed plans, for in those three weeks I had raided a cinnamon bear's den and had wakened up a grizzly. But I shall let the grizzly finish the tale. He probably sees more humor in it than I.

The camp stood in a little clearing and consisted of a group of three long, low shanties, with smaller shacks near them, all built of heavy, unbewn logs, with door and window in each. The grub camp, with cook shed attached, stood in the middle of the clearing; at a little distance was the sleeping camp with the office built against it, and about a hundred yards away on the other side of the clearing stood the stables and near them the smiddy. The mountains rose grandly on every side, throwing up their great peaks into the sky. The clearing in which the camp stood was hewn out of a dense pine forest that filled the valley and climbed half way up the mountain sides and then frayed out in scattered and stunted trees.

It was one of those wonderful Canadian winter days, bright and with a touch of sharpness in the air that did not chill, but warmed the blood like drafts of wine. The men were up in the woods, and the shrill scream of the bluejay flashing across the open, the impudent chatter of the red squirrel from the top of the grub camp and the pert chirp of the whisky jack hopping about on the rubbish heap, with the long, lone cry of the wolf far down the

valley, only made the silence rest the more.

As I stood drinking in with all my soul the glorious beauty and silence of mountain and forest, with the Christmas feeling stealing into me, Graeme came out from his office and, catching sight of me, called out, “Glorious Christmas weather, old chap!” and then, coming nearer, “Must you go to-morrow?”

“I fear so,” I replied, knowing well that the Christmas feeling was on him too.

“I wish I were going with you,” he said quietly.

I turned eagerly to persuade him, but at the look of suffering in his face the words died on my lips, for we both were thinking of the awful night of horror when all his bright, brilliant life crashed down about him in black ruin and shame. I could only throw my arm over his shoulder and stand silent beside him. A sudden jingle of bells roused him and, giving himself a little shake, he exclaimed:

“There are the boys coming home.”

Soon the camp was filled with men talking, laughing, chaffing, like light hearted boys.

“They are a little wild tonight,” said Graeme, “and tomorrow they'll paint Black Rock red.”

Before many minutes had gone the last teamster was “washed up” and all were standing about waiting impatiently for the cook's signal—the supper tonight was to be “something of a feed”—when the sound of bells drew their attention to a light sleigh drawn by a buckskin broncho coming down the hillside at a great pace.

“The preacher, I'll bet, by his driving,” said one of the men.

“Bedad, and it's him has the foine nose for turkey,” said Blaney, a good natured, jovial Irishman.

“Yes, or for pay day, more like,” said Keefe, a black browed, villainous fellow countryman of Blaney's and, strange to say, his great friend.

Big Sandy McNaughton, a Canadian highlander from Glengarry, rose up in wrath. “Bill Keefe,” said he, with deliberate emphasis, “you'll just keep your dirty tongue off the minister, and, as for your pay, it's little he sees of it or any one else, except Mike Slavin, when you're too dry to wait for some one to treat you, or perhaps Father Ryan, when the fear of hell fire is on to you.”

The men stood amazed at Sandy's sudden anger and length of speech.

“Bon! Dat's good for you, my bully boy,” said Baptiste, a wiry little French Canadian, Sandy's sworn ally and devoted admirer ever since the day when the big Scotsman, under great provocation, had knocked him clean off the dump into the river and then jumped in for him.

It was not till afterward I learned the cause of Sandy's sudden wrath which urged him to such unwonted length of speech. It was not simply that the Presbyterian blood carried with it reverence for the minister and

contempt for papists and Fenians, but that he had a vivid remembrance of how, only a month ago, the minister had got him out of Mike Slavin's saloon and out of the clutches of Keefe and Slavin and their gang of blood-suckers.

Keefe started up with a curse. Baptiste sprang to Sandy's side, slapped him on the back and called out:

“You keel him! I'll hit (eat) him up, me.”

It looked as if there might be a fight when a harsh voice said in a low, savage tone:

“Stop your row, you blank fools! Settle it, if you want to, somewhere else.”

I turned and was amazed to see old man Nelson, who was very seldom moved to speech.

There was a look of scorn on his hard, iron gray face and of such settled fierceness as made me quite believe the tales I had heard of his deadly fights in the mines at the coast. Before any reply could be made the minister drove up and called out in a cheery voice:

“Merry Christmas, boys! Hello, Sandy! Comment ca va, Baptiste? How do you do, Mr. Graeme?”

“First rate. Let me introduce my friend, Mr. Connor, sometime medical student, now artist, hunter and tramp at large, but not a bad sort.”

“A man to be envied,” said the minister, smiling. “I am glad to know any friend of Mr. Graeme's.”

I liked Mr. Craig from the first. He had good eyes that looked straight out at you, a clean cut, strong face, well set on his shoulders, and altogether an upstanding, manly bearing. He insisted on going with Sandy to the stables to see Dandy, his broncho, put up.

“Decent fellow,” said Graeme; “but, though he is good enough to his broncho, it is Sandy that's in his mind now.”

“Does he come out often? I mean are you part of his parish, so to speak?”

“I have no doubt he thinks so, and I'm blowed if he doesn't make the Presbyterians of us think so too.” And he added, after a pause: “A dandy lot of parishioners we are for any man. There's Sandy, now. He would knock Keefe's head off as a kind of religious exercise, but tomorrow Keefe will be sober, and Sandy will be drunk as a lord, and the drunker he is the better Presbyterian he'll be, to the preacher's disgust.” Then, after another pause, he added bitterly: “But it is not for me to throw rocks at Sandy. I am not the same kind of fool, but I am a fool of several other sorts.”

Then the cook came out and beat a tattoo on the bottom of a dishpan. Baptiste answered with a yell; but, though keenly hungry, no man would demean himself to do other than walk with apparent reluctance to his place at the table. At the farther end of the camp was a big fireplace, and from the door to the fireplace extended the long board tables, covered with platters of turkey not too scientifically carved, dishes of potatoes, bowls of apple sauce, plates of butter, pies and smaller dishes distributed at regular intervals. Two lanterns hanging from the roof and a row of candles stuck into the wall on either side by means of slit sticks cast a dim, weird light over the scene.

There was a moment's silence, and, at a nod from Graeme, Mr. Craig rose and said:

“I don't know how you feel about it, men, but to me this looks good enough to be thankful for.”

“Fire ahead, sir,” called out a voice quite respectfully, and the minister

bent his head and said:

“For Christ the Lord, who came to save us, for all the love and goodness we have known and for these thy gifts to us this Christmas night, our Father make us thankful. Amen.”

“Bon! Dat's fuss rate,” said Baptiste; “seems lak dat's make me more better for sure.”

And then no word was spoken for quarter of an hour. The occasion was far too solemn and moments too precious for anything so empty as words, but when the white piles of bread and the brown piles of turkey had for second time vanished and after the last pie had disappeared there came a pause and a hush of expectancy, whereupon the cook and cookee, each bearing also a huge, blazing pudding, came forth.

“Hooray!” yelled Blaney. “Up with ye!” And, grabbing the cook by the shoulders from behind, he faced him about.

Mr. Craig was the first to respond, and, seizing the cookee in the same way, called out:

“Squad, fall in! Quick march!”

In a moment every man was in the procession.

“Strike up, Batchees, ye little angel,” shouted Blaney, the appellation a concession to the minister's presence, and away went Baptiste in a rollicking French song with the English chorus:

“Then blow, ye winds, in the morning,  
Blow, ye winds, ay oh!  
Blow, ye winds, in the morning,  
Blow, blow, blow!”

And at each “blow” every boot came down with a thump on the plank floor that shook the solid roof. After the second round Mr. Craig jumped up the bench and called out:

“Three cheers for Billy the cook!”

In the silence following the cheer Baptiste was heard to say:

“Bon! Dat's mak me feel lak hit d puddin' all hup meself, me.”

“Hear till the little baste!” said Blaney in disgust.

“Batchees,” remonstrated Sandy gravely, “you've more stomach than manners.”

“Fu sure, but de more stomach da more better for dis puddin’,” replied the little Frenchman cheerfully.

After a time the tables were cleared and pushed back to the wall, and pipes were produced. In all attitudes suggestive of comfort the men disposed themselves in a wide circle about the fire, which now roared and crackled, the great wooden chimney hanging from the roof. The lumberman's hope of bliss had arrived. Even old Nelson looked a shade less melancholy than usual as he sat alone, well away from the fire, smoking steadily and silently. When the second pipes were well a-going, one of the men took down a violin from the wall and handed it Lachlan Campbell. There were two brothers Campbell just out from Argyle typical highlanders—Lachlan, dark, silent, melancholy, with the face of a mystic, and Angus, red haired, quick impulsive and devoted to his brother devotion he thought proper to cover under biting, sarcastic speech.

Lachlan after much protestation, interspersed with gibes from his brother, took the violin and, in response to the call from all sides, struck up “Lo Macdonald's Reel.” In a moment the floor was filled with dancers, who were dancing and cracking their fingers in the wildest manner. Then Baptiste called the “Red River Jig,” a most intricate and difficult series of steps, the men keeping time to the music with hands and feet.

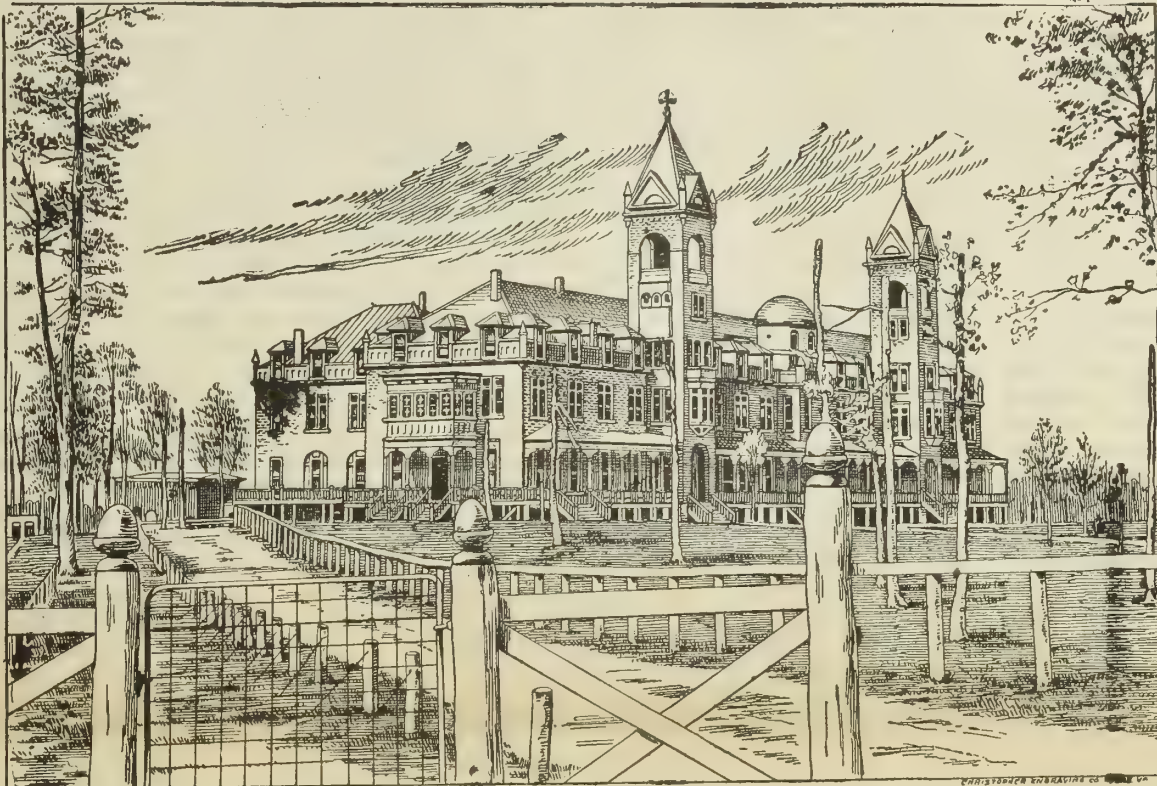
When the jig was finished, Sandy called for “Lochaber No More,” and Campbell said:

“No, no; I cannot play that tonight, Mr. Craig will play.”

(TO BE CONTINUED.)



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## PERSONAL AND OTHERWISE.

(Continued from 1st page.)

to everything new in science is an old, old story. Dr. Wm. B. Carpenter, in his great work on "Mental Physiology," says: "But if such be the legitimate tendency of scientific inquiry, the question arises why—especially in these days—so many of its votaries should place themselves in an attitude of direct antagonism to religion. The answer to this question seems three-fold, and each point needs a separate consideration.

"In the first place, there has been for several centuries past a constant endeavor on the part of the upholders of theological creeds and ecclesiastical systems either to repress scientific inquiry altogether, or to limit its range. While accepting with the rest of the world those results of scientific labor which contribute to their own comfort or enjoyment—making no objection to science so long as it confines itself to giving them steam engines and railroads, gas-lighting and electric telegraphs—such theologians maintain that the minds of men who devote the best powers of their lives to the search for the truth as it is in nature, are to be 'cribbed, cabined and confined' by narrow interpretations of the Bible; and now think to put down the great scientific hypothesis which is engaging much of the thought of our time, by citing the text, 'God made man in His own image,' just as three centuries ago they declared the Copernican system to be a pernicious error, because Joshua commanded the sun and moon to stand still, and even yet denounce geologists as skeptics and infidels, because they refuse to accept as revealed truth that God made heaven and earth in six days, and rested the seventh day. It is not strange that men of science should not only rebel against self-constituted domination, but should repudiate the whole system of belief of which it is the expression. For all history shows that nothing drives men to the extreme of license so surely as tyrannical restriction. The *juste milieu* can only be found by those who are free to seek for it.

"In the second place, there is in what claims to be the 'orthodox systems' of theology so much that runs counter to the strongest and best instincts of humanity, that those who have been led by scientific study to build up their fabric of thought on the basis of their own intellectual and moral intuitions, find it impossible to fit into this a set of doctrines which are altogether conformable to it. They cannot reconcile, for example, the everlasting damnation of all such as are unable to accept a body of unintelligible dogma with any conception they can form either of a righteous Creator or of a loving Father. Nor can they conceive that either the performance of the baptismal rite or the atoning sacrifice of a divinity can be the condition on which depends the rescue of an innocent child from eternal torment. \* \* \* So long as this is the haven to which orthodox theology invites men of science, the great mass of them will most assuredly avoid it altogether; and unless they find an anchorage elsewhere, will

drift away into either vague unbelief or absolute disbelief.

"While theological systems are thus answerable for two sources of scientific antagonism to religion, a third arises out of the tendencies of scientific research itself. For the more constant and invariable the great agencies of nature are found to be, and the more what at first seemed exceptional phenomena, are brought within the domain of law—the more, on a superficial view, does it appear as if the order of nature were simply mechanical, going on of itself, as it has done through all the past, and will continue to do through the future. But a deeper scrutiny has shown us that the man of science cannot dispense with the notion of a power always working throughout the mechanism of the universe; and that on scientific grounds alone this power may be regarded as the expression of mind. And anything else than an unvarying uniformity in the mode of operation of that mind would be an indication of its defect, rather than of its perfection. For if all the agencies of nature are the unconscious ministers of an all-wise and all-powerful ruler, they will work out His bidding like the disciplined members of a large and well-ordered household, in which every one knows his work and does it. Surely it would be strange if any who should watch these servants in the performance of their several duties, should study the successor of every hour, should find each doing at a certain prefixed time and place exactly that which proves most suitable to the occasion, and should thus finally arrive at a conception of the harmony and completeness of the whole scheme of domestic economy—were to be led by this very harmony and completeness to regard that as a mere mechanical routine, which is really the silent, invisible action of the directing will, and will see the operation of that will only in such departure from the system as may be required to meet contingencies, for which no human foresight can provide."

I have quoted the above, not because I endorse everything in it, but because, first, it is a merited rebuke of those theologians who oppose everything which antagonizes their interpretation of Scripture, as also a rebuke of those who construe the order and regularity of nature in to fatality, and banish God from His own universe.

Morristown, Tenn., July 29, 1902.



## SUNDAY SCHOOLS AND MISSIONS.

[Read at Petersburg District Conference, July, 1902, by Rev. J. O. Moss, and ordered to be published in Southern Methodist Recorder.]

The Sunday school has been defined as "the Church working in a distinct part of the great world vineyard." It is the Church—the whole Church, it ought to be—doing one of the most important parts of its work. Just as the Church works when it builds its edifice, carries forward its revivals, supports its institutions, it works in the Sunday school in the study of God's Word, which is not only able to make us wise unto salvation, but is also a lamp unto

our feet, and a light unto our pathway, showing us every duty we are under to God and to man.

The ideal Sunday school would be the whole church earnestly, devoutly studying the Word of God. But while we may never attain the ideal, we can strive after it, and have as many disciples—literally learners—as possible in the school in which the book of books is the text-book. And the student of this volume will find abundant commands, exhortations to give to others the same gracious truths which have been freely given to us, and which we cherish as our most sacred heritage.

The International Sunday School Committee has divided the time for the study of the Bible in the Sunday school equally between the Old and the New Testament, and in either division we find abundant evidence that the great purpose of God is the salvation of the whole world through His Son.

The very first promise—the seed of the woman shall bruise the serpent's head—has the missionary idea in it; for the trail of the serpent is seen everywhere, and it was not the seed of a Hebrew woman of whom the promise was spoken, but the seed of the only woman in the world, and, therefore, the mother of all nations, and while He came of a Hebrew family, in His veins ran the blood of Ruth, who belonged to the great Gentile world.

And ever and anon in the progress of that nation through which the Redeemer was manifested to the world, we get glimpses or hear prophetic echoes of God's great purpose to save the whole world.

The promise to Abraham was: "In thy seed shall all the nations of the earth be blessed." Jacob foretold: "The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." The Psalmist sang: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify Thy name."

Isaiah prophesied: "It shall come to pass in the last day that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

And again: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek."

Malachi, called the seal of the prophets, because his book closes the Old Testament writings, declares: "My name shall be great among the heathen, saith the Lord of Hosts." Like all the great doctrines of revelation, we have this one, the salvation of all nations, in the bud in the Old Testament; in the New Testament we have it in full development—yea, bearing precious fruit, for when the Sunday school passes from the study of the Old to the study of the New Testament, they hardly turn a page without learning, directly or by implication, that God's purpose in the gift of His Son to the world is the salvation of all its people.

Does the venerable and saintly Simeon, by the power of the Holy Spirit, chant his "Nunc Dimitis?" Not

a note in his holy song rises higher than this one: "A light to lighten the Gentiles, and the glory Thy people Israel."

Is the theme of the Sunday school lesson the incarnation? We are here taught that the first missionary was the sinless one Himself, who, though He was rich, yet for our sakes He became poor that we through His poverty might be rich.

Is the theme of Nicodemus the truth-seeker after truth? In our Lord's instruction to him we find the whole Gospel thus epitomized: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved."

Is the subject the conversion of the woman of Samaria? who was both heathen and a sinful woman. He teaches her that while salvation is of the Jews it is not confined to them, for He declared: "The hour cometh when ye shall neither in this mountain, nor at Jerusalem, worship the Father. \* The true worshippers shall worship the Father in spirit and in truth." And was a throng of these heathen Samaritans who were coming to Him on the invitation of their saved neighbor, was the first female home missionary that the Saviour pointed and said to His disciples: "Lift up your eyes and look on the fields, for they are white already to harvest."

Is the subject for study the matchless parable of the Prodigal Son? The wayward son not only stands for an individual receiving a glad welcome to his father's home, but he is a type of lost nations as well, coming unto the kingdom of God.

Is the theme the precious parable of the Good Shepherd? Hear Him as He says: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd."

And as we move on towards the last scenes in the matchless life, He sweeps away every doubt from the most skeptical when He says: "All power is given unto Me in heaven and in earth. Ye, therefore, and teach all nations baptizing them in the name of the Father and the Son and of the Holy Ghost." "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day. And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

"And ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth."

And when He had ascended and the promise of the Father, which was the gift of the Holy Ghost, came up the witnesses, they began to do as they were bidden. Philip preached to the Ethiopian. Peter brings Cornelius into the kingdom. And this Gentile soldier, who had reached the highest possible type of manhood and heathen environments, needed Christ in his life—needed Him like the ethio-



and the gentle John and the de-  
Nathaniel needed Him.

and the crowning missionary act  
when God laid His hand upon the  
thirsty persecutor of His Church  
changed his name and his nature;  
this one, who was of "the stock of  
el, of the tribe of Benjamin, an  
ew of the Hebrews, as touching  
law, a Pharisee; concerning zeal,  
cuting the Church; touching the  
teousness which is in the law,  
eless," and sent him a chosen ves-  
to bear his name before Gentiles  
kings and the children of Israel,  
open their eyes and turn them from  
ness to light, and from the power  
atan unto God, that they may re-  
forgiveness of sins and inheri-  
among them which are sanctified  
alth that is in Me." And nearly  
thing that this primitive and  
ess missionary wrote might be  
ed as missionary literature.

and as the Sunday school moves on  
s studies to the glowing wonders  
e Apocalypse, amidst many things  
which confessedly are hard to be  
stood, it will find them very plain  
ances: "For thou was slain, and  
redeemed us to God by Thy blood,  
f every kindred and tongue and  
e and nation."  
id I saw another angel fly in the  
of heaven, having the everlast-  
ospel to preach unto them that  
on the earth, and to every nation  
indred and tongue and people."

I well-nigh the last command  
the enthroned Son of God given  
in previous volume is this: "Let  
at *heareth*, say come."

h scatter broadcast all your liti-  
on modern missions. Let us fill  
htre tables with the "The Review  
ssions," "The Woman's Mission-  
dvocate," "Go Forward," and the  
permanent forms from the pens  
rvin, Haygood, Kelly, Galloway,  
n and others, but nothing can  
be place of the Bible as a text-  
n the great subject of missions.  
we shall get all our Sunday  
at work for the great cause is  
difficult of solution. The Disci-  
says: "Let every Sunday school  
anized into a missionary society  
ry to the Board of Missions."  
the Virginia Conference find the  
ld Society somewhat in our way  
aying out this provision of the  
ine, for these societies are com-  
almost entirely of members of  
Saday schools.

while the Rosebud societies have  
great work, its assessment plan  
ecting two cents a month from  
ember puts the same amount on  
pr as the well-to-do, and this is  
ry to the law for giving which  
ve to His ancient people, and  
he New Testament gives to all  
when it says: "Let every one of  
la by in store as God has prosper-

ir."  
he amount required is too small  
to give. Let us not bring up  
re members of the Church who  
eir obligations to missions by  
ual contribution of twenty-five  
s. We have a surplus of that sort

rips the best way would be to  
our schools organized into

missionary societies, and have one Sun-  
day each quarter for Sunday school  
missionary day, and let the contribu-  
tions be according to God's law for  
giving.

The modern Sunday school and the  
movement for modern missions began  
well-nigh together. God's hand was,  
God's hand is, in both. The study of  
God's Word increases missionary in-  
terest, and the spread of missions opens  
new fields from which to gather those  
who shall become students of God's  
Word.

#### EPWORTH LEAGUE AND MISSIONS

[Paper read by Rev. Geo. F. Greene  
at Petersburg District Conference, and  
ordered to be published in Southern  
Methodist Recorder.]

To every thoughtful young person  
there comes questions like these: Who  
am I? Why my creation? What my  
destiny? And the great problem of life  
is to properly solve these questions;  
and in the solving of them he is thrown  
back upon divine revelation and his  
own self-consciousness. He reasons in  
this wise: I am a living personality,  
differentiated from all other person-  
alities, a creature distinct and separate  
from all other creatures, endowed with  
wonderful powers—powers of intellect,  
powers of sensibilities, powers of will,  
and born under divine and human laws,  
responsible for acts both to God and  
man.

There must have been a purpose in  
his creation. God breathed into him  
the breath of life. Revelation says he  
was made in the image of God in spirit.  
If, then, he would know the purpose of  
his creation, he must know the God  
who created him, hence arises another  
question: Who and what is God? Re-  
velation again answers, God is holy, God  
is love, God is eternal; in order that  
God's purpose may be carried out in  
his life he, too, must be holy, just and  
good, and be filled with the divine at-  
tribute of love. This he recognizes can  
only be done by a life of obedience to  
the revealed will of God. The con-  
formity to the will of God determines  
his eternal destiny. But what about  
his choice? Has he the power to dis-  
obey? Yea, and in disobeying he frus-  
trates the divine plan. What terrific  
power is his! He has even the power  
of projecting a thought into the world's  
thinking and changing the lives of oth-  
ers for good or evil. He can speak  
Gospels or utter curses. He can with-  
hold the truth as he knows it, and in  
this way retard the progress of the  
truth. He is responsible for the hiding  
or letting shine the light that he pos-  
sesses, for being made in the image of  
God he is God's reflector, and God is  
light.

Along with these other powers the  
young man finds himself the possessor  
of a strong physical body, a body capa-  
ble of enduring toil and labor. By  
the exercise of this physical body he  
provides for the wants of the body.  
He can earn money. What is money?  
It is simply what individuals agree  
upon as a commodity of exchange. It  
may be gold, silver, wood, shells or  
anything else, and it has just that com-  
mercial value that the individuals dis-  
pose to place upon it; when this is  
done it becomes an agent, a powerful

agent for good or ill. And here, again,  
the young man is confronted with a  
grave problem—viz., how to rightfully  
use this great agency so as to effect his  
well-being here, his destiny hereafter.

Given the definition above, money is  
a stored power, it is more than a  
merely material substance, it becomes  
human and has life and force in it. A  
young man earns one dollar per day  
by his physical energies, six dollars a  
week; on Saturday night he has his  
accumulated earnings. To get this he  
has expended brain power, it also rep-  
resents time, physical exertion—yea,  
the very life of the young man, and  
hence has become humanized. So he  
might well ask how must I spend my-  
self, for this thing that I call money  
has become myself?

Shall he waste this money (himself)  
upon what the world calls its pleas-  
ures? Like the prodigal, shall he spend  
his all in riotous living, and at the end  
come back a shrivelled, wasted being?  
Or shall he spend himself upon higher  
and nobler purposes? The end of his  
existence is to glorify his God. How  
can this be done? By service, there is  
no other way. This was the Master's  
way. He says: "I came not to be min-  
istered unto, but to minister." Whom  
shall he serve, his friends and neigh-  
bors? Yea, verily. Who is his neigh-  
bor? The man who needs him, he is  
his neighbor, whether at home or  
abroad. Others have a partial right to  
what he possesses. "Our Father" makes  
the whole world kin. Unto the utter-  
most part of the world must the light  
extend. This relationship brings us  
face to face with the missionary work.  
The Chinese, the Japanese, the Indian,  
the African are my brethren, my neigh-  
bors.

When we speak of missionary effort  
we simply mean sending help to any  
and all who are in need, at home or  
abroad. Where the need is most felt,  
there the greatest efforts should be  
made.

Can we not see the hand of Providence  
in raising up the Epworth League?  
An organization of young people, band-  
ed together for organized effort, bear-  
ing upon their banner the inspiring  
motto, "All for Christ," which means  
all my powers given to Christ, and all  
the world brought to Christ. Think of  
the power wrapped up in the lives of  
two millions of young people—Ep-  
worth Leaguers! realizing their obliga-  
tions to God and their fellow-men; well  
may the prince of darkness quail before  
this mighty force!

Great work has been done by the Ep-  
worth League in Southern Methodism.  
To the League is due largely the for-  
ward missionary movement in the  
Church to-day. Fifty thousand dollars  
has been raised in the last five years  
for special missionary work. The suc-  
cess of that wonderful Missionary Con-  
ference in New Orleans was largely  
due to the spirit of the League.

What is the great need of the League  
in carrying out fully the spirit of its  
motto? The answer is plain—A *system-  
atic study of missions*. The standing  
difficulty at home is lack of informa-  
tion regarding the work abroad. We  
have abundant material; what we need  
is an educational campaign. The  
young must *know* and be made to feel

the need, and then you will have no  
difficulty in interesting them for ser-  
vice.

Our Leaguers are loyal, they are  
earnest, they want to do some kind of  
work, and they *will work* if specific  
direction be given them. A larger  
Christian intelligence is needed. Young  
people respond readily and willingly to  
any cry of distress, and the Mace-  
donian cry, "Come over and help us,"  
must be made real to them, and they  
will rise up and answer the call.

Epworth Leaguers, there lies before  
you blessed privileges in the near fu-  
ture of girding yourselves and going  
forth to carry forward the great com-  
mission, "Go ye into all the world and  
preach the Gospel to every creature."  
If in person you cannot go, you can  
send your substance, which is really  
yourself. The conquest of the world  
is not far distant. Let us unfurl our  
banner and go forward. Remember  
your motto, "All for Christ."

Blackstone, Va., July 14, 1902.

#### TEMPERANCE.

[Report read at Petersburg Confer-  
ence, and adopted by the Conference.]

Your Committee on Temperance beg  
leave to report that it must be a source  
of much joy to every true disciple of  
the Lord to notice the growing senti-  
ment against alcoholic drinks. Only a  
few years ago whiskey was on the side-  
board and almost at every cross road;  
but to-day there are few homes in  
which ardent spirits are kept, and the  
saloons are dropping out one by one.  
We are also glad to note with much  
pleasure that the railroad companies  
and large firms will no longer employ  
men who use intoxicating drinks.  
While we must confess that this great  
curse is somewhat weakening, we must  
also admit that the enemy is yet strong  
and crafty. The recent unprecedented,  
and, as it seems to us, disgraceful con-  
duct of the judge of the county of Am-  
herst, is a warning to us that our cause  
will not triumph without opposition.  
Your committee would hence urge upon  
the ministry and laity of the Peters-  
burg District to continue to educate  
public sentiment against this great de-  
structive evil. The following resolu-  
tions are offered:

1. Resolved, That every member of  
this Conference will ever oppose the  
sale of ardent spirits, either in a sa-  
loon or a dispensary.
2. Resolved, That we will arrange to  
organize the Anti-Saloon League where-  
ever it is practicable.
3. Resolved, That we request our  
preachers to preach on the subject of  
temperance at least once during the  
Conference year.

Respectfully submitted,

JOHN O. MOSS,  
W. L. MURPHY,  
M. P. ADAMS,  
L. A. HARDY.

The board of trustees of the Ohio  
Anti-Saloon League has appointed a  
committee to investigate the question of  
substitutes for the saloon. This mat-  
ter of substitutes for the saloon is be-  
ing agitated all over the country, and  
in a good many places the idea has  
been put in practice with excellent re-  
sults.



## THE SUNDAY SCHOOL.

LESSON VII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 17

Text of the Lesson, Num. x, 11-13 and 20-36—Memory Verses, 33, 34—Golden Text, Ps. xxi, 3—Commentary Prepared by Rev. D. M. Stearns.

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11-13 And they first took their journey according to the commandment of the Lord by the hand of Moses.

In the third month of the first year they came to Sinai, and on the first day of the first month of the second year the tabernacle was erected and accepted by God and filled with His glory (Ex. xix, 1; xl, 17, 34). Now, just fifty days later the cloud lifted, and they journeyed from Sinai to the wilderness of Paran in the order described in this chapter. Whether it was the tabernacle and its erection or the priesthood and the sacrifices or the journeying through the wilderness nothing was done and no step was taken except as God commanded or guided by the pillar of cloud and fire. On the part of Moses and Israel it was simply a matter of obedience. Concerning the cloud and its guidings and their obedience, see carefully chapter ix, 15-23.

29. Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.

Thus said Moses to Hobab, the son of Raguel, or Rael, or Jethro, the father of Zipporah, Moses' wife (Ex. ii, 18; iii, 1). The Lord had truly spoken good concerning Israel, as in Ex. vi, 6-8, that wondrous sevenfold "I will," beginning and ending with "I, Jehovah." Moses believed the word of the Lord, and, having respect unto the recompense of the reward, he forsook all his prospects in Egypt and fully identified himself with Israel as their leader under God (Heb. xi, 24-27).

30. And he said unto him, I will not go, but I will depart to mine own land and to my kindred.

This was what Naomi afterward desired Ruth and Orpah to do, for she did not say to them, Come with me and I will do you good. Hobab saw no such prospect as opened up to the mind of Moses, and as far as appearances went he felt that he would be better off with his own people. It is difficult to many believers to esteem the reproach of Christ greater riches than the visible treasures of this world, yet Jesus and His sufferings now, with eternal glory hereafter, is the programme for the Christian.

31. Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness and thou mayest be to us instead of eyes.

It looks as if, for the moment, Moses was forgetting God and His cloud and His unerring guidance. So unstable is man even at his best. We think of Simon Peter one moment confessing that Jesus was the Christ, the Son of the living God, and the next acting as Satan's mouthpiece to tempt the Lord to pity himself and turn from the cross (Matt. xvi, 16, 23).

32. And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us the same will we do unto thee.

Moses now talks more correctly, for we are fully authorized to offer all the riches of God's grace and glory to all who will accept Him through Jesus Christ, but we are not authorized to seek either help or guidance from those who are not His. It will help us to remember that Jesus said concerning His own, "The glory which Thou gavest Me I have given them," and "as Thou hast sent Me into the world, even so have I also sent them into the world."

(John xvii, 22, 28). See also John xvi, 15; 1 Cor. iii, 21-23.

33. And they departed from the mount of the Lord three days' journey, and the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them.

This was infinitely better than the eyes or the wisdom of Hobab. How could Moses forget or seem to that God had led them out and would surely lead them all the way? How beautiful and all sufficient the promise in Ex. xxiii, 20, "Behold, I send an angel before thee to keep thee in the way and bring thee into the place which I have prepared."

34. And the cloud of the Lord was upon them by day when they went out of the camp.

The cloud was the visible symbol of the Lord's presence with them, and He by it was their guide, their light, their shield, their oracle, their avenger, their covering (Ex. xiii, 21; xiv, 19, 20, 24-28; Num. ix, 15-23; x, 34; xiv, 14); in fact, all they needed for all their journey.

35. And it came to pass when the ark set forward that Moses said, Rise up, Lord, and let Thine enemies be scattered and let them that hate Thee flee before Thee.

David, by the Spirit, afterward embodied this in at least two of the Psalms (lxxviii, 1, 2; cxxxii, 8). In Josh. iii, 13, the ark is called "the ark of the Lord, the Lord of all the earth," and before it Jordan was dried up and the walls of Jericho fell down. When the people relied upon God, who dwelt between the cherubim, their enemies fled before them, but when they relied upon the ark (which was only the symbol of His presence), then their enemies obtained the victory (1 Sam. iv, 3, 11).

36. And when it rested he said, Return, O Lord, unto the many thousands of Israel.

Thus, whether on the march or at rest, the great reality of Israel's life was Jehovah in their midst. In proportion as they realized this and acted accordingly they prospered, but when they forgot Him they failed. It is so with us. He says, "Lo, I am with you always," and when we believe this and thus realize His presence (for the only way to realize anything in the spiritual life is to believe it and count on Him we have joy and peace and victory, but when we forget His presence we fail.

### EPWORTH LEAGUE.

Topic For the Week Beginning Aug. 17, "Gleanings From Many Fields"—Text, John iv, 35.

"Lift up your eyes and look on the fields, for they are white already to harvest."

This is literally true at the present time in respect to people becoming Christians. The change has come rapidly and finds the church unprepared to gather in the harvest which is ripe for the ingathering. A new era has dawned, and we have not become accustomed to the new conditions, nor have the older methods of doing been properly adjusted to the new needs. Many indications point to hopeful times. Increasing attention to the worldwide needs and careful study of the best means of meeting the pressing demands on the church to give the gospel to the un-Christianized masses of men are the demands of the hour.

1. A study of the fields. Every church should give at least one service a month to a careful survey of the general work of the church outside its own parish lines. This can be done in a League service or in a more general meeting of the church. The old time monthly missionary prayer meeting on the evening of the first Sunday of the

month can be modernized and made helpfully alive. The various mission fields of the church can be taken in succession. Begin with Japan. Let some one make a study of old Japan and in a brief talk or paper of ten minutes set forth the conditions of life in the land of the mikado previous to the visit of Commodore Perry in 1854. This should be followed by a concise review of the changes which have made the new Japan, and the new spirit of the nation under the leadership of Count Ito can be shown. The present place of Christian missions in the empire and the work already done will make a third topic. Where possible a map should be used, and places of importance can be pointed out during the progress of the addresses or at the close. Information sufficient for the preparation of such talks or papers can be had in any public library. This failing, a letter to the missionary secretaries at New York or the Epworth League headquarters, Chicago, will bring needed literature and the titles of a few books, which can be bought at a very small price. Some chapters have during the season just passed made use of a monthly meeting for a trip around the world, visiting the leading mission fields on the way. Several papers during the evening dealt with various topics of interest, such as routes of travel, public buildings, people, productions, local customs, history and religious conditions. At the close a choice collection of views illustrating the matters presented was shown by stereopticon. The illustrated papers and magazines now give so many fine illustrations of all parts of the world that it is not difficult to make a collection at small expense which will instruct and interest any company in this work.

2. How shall we increase our working power to harvest the fields?

Present the duty clearly in speech and paper for every one to lay aside regularly and proportionately of his income for God's work. Economize on personal adornment and pleasures and give more.

Bring home to the young men and women the pressing duty to fit themselves as preachers and teachers, and of others to do business so as to support these preachers and teachers.

#### Is Life Worth Living?

Life is worth living for the brute. He is not sensitive, and the lower he is in the scale of organized life the less his sensibility. But man, the summit of creature development, is sensitive. He is capable of suffering in both body and mind, and by his power to anticipate pain and sorrow he may and does prolong his sorrows. If man is only the highest of animate creatures, his eminence is purchased at too great a price. It may be questioned whether that eminence is worth the cost. But if man is something more and something else, if he is connected with other than the creatures below him, if he is a candidate for immortality, then there is no question—life is worth the cost. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rev. Joseph G. Wilson in Episcopal Recorder.

#### Religion.

There are two ways of lighting a dark room. One is to attack the darkness with candles. The other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character. One is to conquer our sins. The other is to cultivate the opposite virtues. The latter plan is best because it is easier; the virtue replaces the sin.

Christianity is not a drill. It is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is only one way to complete manhood, and that is fellowship with Jesus Christ.—John Watson.

#### Poverty and Unselfishness.

There was a bitterness in her poverty. She met, looked at it, often laughed at it, for it bound all the family together hand in hand. It taught endurance, self dependence and, best of all lessons, self renunciation.—L. Maria Mulock.

#### Consider.

Consider well your actions; What's done you can't recall; No use to pull the trigger, Then try to stop the ball.

—Lippincott's Magazine

### RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

A pure faith cannot abide in an empty conscience.—Rev. Frank Craue, People's Church, Chicago.

#### Man's Natural Attitude.

Man's natural attitude is that of perpetual seeker.—Rev. Dr. Harry Universalist, Worcester, Mass.

#### Destiny of the Race.

The destiny of the race depends on what men love and what they know. Rev. A. Roeder, Swedenborgian, Chicago, N. J.

#### The Spirit of Unity.

Unity is not necessarily identity; it is sympathy. There may be diversities of gifts, but there may be the same spirit; the spirit of love and Christian tolerance.—Rev. J. E. Adams, Presbyterian, Brooklyn.

#### Christ's Word the Chart.

Every forward movement must be through Christ. His word is our chart. His spirit is our guide. His person our star. Our motto is, "Not a new gospel, but more gospel."—Rev. H. Van Dyke, Presbyterian, Princeton, N. J.

#### True Religion.

Religion does not consist in mere connection with the Christian church or in formal worship; it is connected with the soul of man and has respect to internal condition.—Rev. Dr. William A. Silvius, Presbyterian, Pittsburgh.

#### Great City a Wilderness.

St. John's wilderness of rock is a name for a great city. It is a wilderness, and there are no wilder beasts roaming among forests than some of the human monsters who live in the city.—Rev. Dr. Frank Witt Talmage, Presbyterian, Chicago.

#### The Love That Triumphs.

Every man who feels "I am my brother's keeper" carries the staff and bloodless weapon of a love which he shall triumph with the world as their mills grind selfishness in forms finer than dust.—Rev. Fred E. Hopkins, Congregationalist, Chicago.

#### Evil Effect of Overindulgence.

Avoid an overindulgent spending of money. It is not hard work, but indulgence, that ruins men. Real happiness consists not in increasing riches, but in limiting wants.—Rev. Arthur Thomas Peabody, Baptist, Chicago.

#### The Mission of the Church.

The church that knows its duty and has caught the spirit of its mission



not trying to build itself up in separation from the world, but to put itself with its ideals, aims and principles into the world, that the world may be changed.—Rev. Charles R. Brown, Congregationalist, Oakland, Cal.

**Must Begin With the Pulpit.**  
The church needs higher Christianity that must begin with the pulpit and show itself in the life and preaching of the preacher as well as in the pew. The preacher who would become a reformer must first reform himself. He must be sure that egotism, self-glory and self-gain do not get into his efforts.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

**The American Paradise.**  
The homes of our American people are the American paradise. There are tendencies against the home life of our people. These tendencies should be counteracted. If we are to grow great as a nation as the years go on, the American homes must be the great centers of our patriotic and religious life. The good home is the paradise.—Rev. Dr. Pickard, Baptist, Cleveland, O.

**Something Better Farther On.**  
Hope—what is it? The strange something which has made history and saved the world, for we read in the Bible to the Romans, "We are saved by hope." What is hope? A rational expectation of good as yet unrealized, something better farther on, from the morning of life to the setting of the sun; something better farther on.—Rev. A. Z. Conrad, Congregationalist, Worcester, Mass.

**Ourselves Rather Than Our Gifts.**  
The hope and faith of the Christian are clothed in the robes of sympathy. There is no other dress for the gospel virtues. Without sympathy every grace is stark and unsightly. With the plainest face is resplendent, the sweetest voice is tender and sweet. The world is dying for self-abandoning love. It needs ourselves rather than our gifts.—Rev. Joseph Wilson, Presbyterian, Philadelphia.

**Christ and the Golden Rule.**  
Many of Christ's sayings were new in form, but they were radiant with new meaning. He did not create a new man, but he revealed in man a new manhood, a new humanity. He did not claim originality for the Golden Rule. "Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." But to these words he gave reality; he coined them anew in the mint of his life.—Rev. Percy Stickney Grant, Episcopal, New York.

**The Philosophy of God.**  
God's philosophy of life is very simple. He made the body out of dust. He breathed the soul in from himself. To know the dust is science. To know God is religion. To know the dust is temporal. To know God is life eternal. I confess I do not know how Christ is both human and divine; I do not know how the two natures blend in Him; I do not know how the two wills are welded together; I cannot fathom the infinite; I cannot rise to its height. But better would my life be if I could? But I know Jesus Christ, for when his righteousness had settled upon my soul his sunlight awakened me to a new day, a new life.—Rev. Dr. Gardner F. Eldridge, Methodist, New Haven.

The temperance forces in Essex and King and Queen counties are active in their opposition to liquor licenses. Rev. F. Beale, of Indian Neck, has led the forces in three contests recently, and each time has won a victory.

Just a second, please—

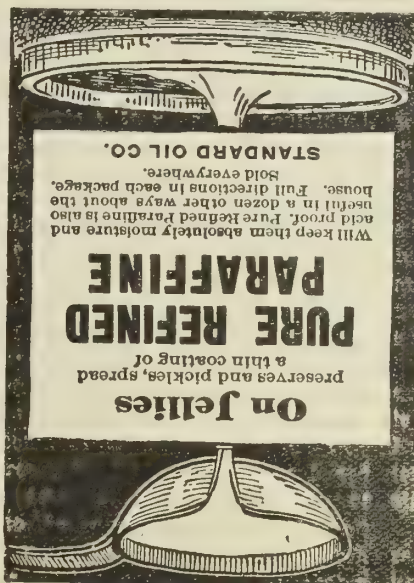
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OF CINCINNATI, O.,

## CONDENSED STATEMENT.

Total income over .....	\$7,000,000 00
Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Pittsylvania, Trinity, August 2d, 3d.  
Hyco, Shady Grove, August 6th, 7th.  
Smith River, Pleasant Grove, August 9th, 10th.

South of Dan, Calvary, August 16th, 17th.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.

Boydton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cable Street, September 14, 8 P. M.

South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.

East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.

Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.

East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.

Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.

Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.

Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.

Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.

Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.

Smith's River, October 30th, 11 A. M.  
Hyco, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.

Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### OBITUARY.

It is sad, indeed, to record the death of a dear friend, who, when last seen by the writer, was in perfect health and vigor, but not so sad as it might be were it not for the blessed words of the dear Jesus, who said, when on earth: "Whosoever liveth and believeth in Me shall never die."

Maria Antionette the loved and only living child of Fenton and Fannie M. North, of Charlotte county, fell asleep in Jesus about 6 o'clock P. M. on the 26th of June, 1902, and went to join her little brother and sister in that beautiful heavenly home, where parting is no more.

She had been a sufferer from typhoid fever and its after-effects for nine weeks and two days, but was never heard to murmur or complain. Her

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trained nurse said she had never seen a more beautiful death.

For several days before she died she was deprived of the power of sight and speech, but a few moments before the end a lovely smile overspread her face, and she spoke and said: "Oh, the beautiful children!" and died without a struggle.

In the death of this noble girl the community, the Church and the Sunday school have suffered a serious loss. She will be sorely missed by all; for hers was an influence for good wherever she was known. She was a staunch friend, a faithful church and Sunday school worker, and the stay and comfort of her father and mother in their declining years. May the dear Lord comfort them in this their sad affliction, and give them grace to say, "Thy will be done."

It was beautiful to see the mutual devotion between her and three homely little motherless children whom she had taken to her heart and home. I don't wonder that she had a glimpse of those heavenly beings on her approach to the pearly gates, for all children loved her and seemed to look up to her.

Who knows but that those of her little friends who had gone before now lead the company of angels to bid her welcome to the heavenly home.

She said she was not afraid to die, but prayed to live to take care of her old father and mother. Why one so useful was taken in the prime of life we cannot tell, but God knows best, and does all things well.

May all of us who loved her so live that we may meet her in that better land, where there is no more sorrow nor parting.

A FRIEND.

## Religious News.

Rev. Jack Rosser, of Charles City county, is carrying on a meeting at the Tabernacle Methodist church, New Kent county.—Times.

Bishop A. Coke Smith, D. D., preached at Asheville, N. C., on Sunday. He will preach at the Ocean View chapel next Sunday, and the week following will go to Savannah, Ga.—Pilot.

Rev. E. T. Dadmun, pastor of Centenary M. E. church, is in Afton, Va., assisting Rev. Thomas H. Campbell in a protracted meeting.—Pilot.

Rev. R. H. Potts returned home last Friday from Belle Haven, Va., where he spent ten days with his father, Rev. Joseph E. Potts, who was very sick, but is now convalescing.—Suffolk Herald.

Rev. Dr. Newton, pastor of Trinity M. E. church, South, left this week for a three weeks' vacation. Dr. Newton has arranged to have his pulpit filled once each Sunday of his absence.—Salisbury Advertiser.

Rev. B. F. Lipscomb, D. D., pastor of Washington Street Methodist church, Petersburg, was visiting friends in Norfolk yesterday. He returned home last night.—Pilot.

Rev. E. J. Potts is holding very interesting revival services at Little Trinity church, on the Creighton road. Rev. Mr. Oyler, of Denny Street, preached last night.—Dispatch.

Mr. James E. Schoolfield, the well-known evangelist of Danville, has been ill at his home with the fever for the past three weeks. At this writing, July 31st, he is reported as being in a precarious condition. Let earnest prayers be offered that his valuable life be spared if it be His will.—Danville Methodist.

Rev. R. P. Lumpkin is having a large arbor built in Andrew Chapel churchyard, and will begin a revival there the second Sunday in August. This will be a union meeting of all the churches on the circuit. Rev. C. D. Crawley, of Mathews Circuit, is expected to assist the pastor. All-day services on Sunday.—Northern Neck News.

At the Laurel Street Methodist church Sunday night Miss Alpha Johnson took the place of her father, the Rev. H. E. Johnson, pastor of the church, and preached the sermon for the occasion. Her subject was "The Power of God and of the Holy Ghost," taken from a text in the Psalms of David. After the service many friends from the congregation, which was an unusually large one, gathered around the fair speaker to congratulate her.

Miss Johnson did not enter the pulpit, but stood at the chancel rail, and from the time she made her appearance until the close of the service she was listened to with the closest attention. Miss Johnson has labored as a missionary in the slums of Chicago for many years, but did not in her sermon

once allude to her work. She was there to take her father's place, which she filled with entire satisfaction to all present. She preached a spiritual sermon, devoid of any sensation, just as any member of the Methodist Virginia Conference would have done on a similar occasion.—Times.

### NEW ANTI-SALOON LEAGUE.

An Anti-Saloon League has been formed at Chesterfield Courthouse with Rev. Mr. Nettles, president, and Mrs. Clements, secretary. A committee of two was appointed to draft a constitution, to be submitted at the next meeting, when the other officers will be appointed. The formation of the League was at noon, when Dr. A. E. Owen, of Berkley, and Rev. W. W. Lear and Rev. Mr. Campbell made addresses.—Dispatch.

### THE TENT MEETING.

Rev. George H. Wiley and Rev. James E. Cook have preached every night this week, except Tuesday night in the tent corner of Twentieth and Grace streets.

Rev. F. W. Troy, of Marshall Street Christian church, preached Tuesday night on "The Power of a Holy Life," and every person who heard him is anxious to hear him again. Mr. Troy will be engaged most of the summer out of the city, conducting the quiet hour services at conventions and revival meetings. He will spend a week with one of the leading New York churches during August.

There have been some remarkable conversions during the week. The power of the pure Gospel has changed the lives of a score of men, the church is being greatly strengthened, and the community benefited. One of the most healthful signs of these meetings is that the majority of those being helped into a better life are men of mature years.

Rev. Mr. Cook will preach every night next week.

Rev. J. H. Troy, of the North Baltimore Christian church, will speak at the men's meeting Sunday afternoon on "Christian Patriotism." It is expected that the tent will be crowded to hear this talented young man. Music by a male chorus and orchestra.

During the social half hour following lemonade will be furnished free. This service is in charge of the railroad department of the Young Men's Christian Association.—Dispatch.

### PORTSMOUTH DISTRICT CONFERENCE.

The Portsmouth District Methodist Conference, which had been in session at Ebenezer church, Crittenden, Va., since Monday night, adjourned Thursday evening. There were in attendance something like twenty-eight preachers and thirty-eight lay delegates, aside from the crowd of visitors. The term was a very enjoyable one, and the members' pleasure was added to the hospitable manner in which they were entertained by the good folks thereabouts. Rev. W. C. Vaden was the presiding officer, with Rev. Dan Merritt secretary. Some of the things done were these:

On Tuesday there were reports from



all the pastors. These covered the condition of the Sunday schools, the Epworth Leagues and the general state of the charges represented.

Addresses were made by President Blackwell, of Randolph-Macon; President James Cannon, Jr., of Blackstone, and Principal E. Sumter Smith, of Bedford Academy.

Sermons were preached by Rev. W. Crowder, Rev. J. R. Griffith, and Geo. I. McFaden.

#### LOVE FEAST.

Yesterday morning there was an 8 o'clock love feast. There were strong missionary addresses by Rev. E. H. Rawlings, Rev. V. W. Bargamin and Rev. N. B. Foushee, besides short talks on the same subject by other members.

#### DELEGATES CHOSEN.

After several ballots the following delegates and alternates were elected to represent the district at the annual Conference in Richmond: Lee Britt, Suffolk; John J. King, Portsmouth; John C. Parker, Franklin; P. G. Gilliam, Ebenezer.

Alternates—George L. Neville, Portsmouth; William D. Wood, Suffolk; J. I. Sebrell, Southampton county.

#### COMMITTEES NAMED.

The following committeemen were appointed to discuss several pertinent topics: E. H. Rawlings, missions; R. I. Potts, Epworth League; Lee Britt, orphanage; T. O. Edwards, Sunday schools; George L. Neville, finance.

There were sermons by J. L. Latham and W. Asbury Christian.

A prominent delegate said to-night a notable feature of the Conference was the ability shown by the young members of the clerical body.

Ebenezer is said to be one of the prettiest country churches at which the Conference ever met.—Norfolk Pilot.



#### DISTRICT CONFERENCE.

The Lynchburg District Conference, which has held its session here this week, has been the central interest, and attracted large congregations both at the business meetings and religious exercises. Rev. Paul Whitehead, D. D., the presiding elder of the district, presided. Rev. J. W. Stiff, of Memorial church, Lynchburg, was appointed secretary, and Henry C. Pfeiffer, assistant secretary. Many subjects of importance to Church advancement were discussed, of which that of education received the largest amount of consideration. Dr. W. W. Smith, chancellor of the Randolph-Macon system of schools, made a strong appeal for higher education as an equipment for life's duties and conflicts. Prof. Robert Emory Blackwell, the newly chosen president of Randolph-Macon College at Ashland, was present, and in an earnest appeal urged the demand for education in all the avocations of life, and spoke in behalf of the claims upon the Church of the college he represents. He made the statement that probably 75 per cent. of the students of Randolph-Macon College came, thoroughly prepared to enter the college classes, from the Randolph-Macon Academies at Bedford City and Front Royal. The remarkably large average of students of the Academy here, who have taken degrees, literary and professional, at universities and colleges, is a fact wor-

thy of note, and a gratifying indication of the thoroughness of the curriculum and training of the school. The splendid career of the R. M. Woman's College at Lynchburg, the Vassar of the South, was mentioned in glowing terms.

Rev. Dr. J. Wiley Bledsoe made an earnest appeal for the Orphanage.

Very interesting reports from the various churches represented in the district were made, all showing a healthy and flourishing condition of growth. Among other interesting points in the Bedford report was the fact that since the stay of Rev. J. W. Shackford in Bedford circuit, the latter as pastor of the church in Bedford City, two commodious, comfortable and attractive parsonages have been built here through his efforts.

There were five candidates granted license to enter the ministry by the Conference; three—viz.: Henry C. Pfeiffer, J. W. Flizer, J. B. Hudson, were recommended for admission to the Virginia Conference, and two, J. A. Sweeney and W. E. Edwards, Jr., were recommended for license as local preachers.

The opening sermon of the Conference was delivered by Rev. J. B. Askew, of Trinity church, Lynchburg, Tuesday at noon. In the evening, Rev. J. T. Whitley, of Centenary church, Lynchburg, a former much beloved pastor of this church, preached to a large assemblage an earnest, impressive discourse from the text, "Cursed be he that doeth the work of the Lord deceitfully" or negligently. At the close of the service many friends went forward to greet him and express appreciation for the sermon. Wednesday at mid-day Rev. Dr. T. N. Potts, of Farmville, delivered an inspiring sermon, the theme of which was "Walk in the Light." In the evening every available space in the church was thronged to hear Rev. W. J. Young, D. D., of Court Street church, Lynchburg, who tenderly and eloquently spoke of the peace of God that passes understanding, emphasizing his utterances with forcible illustrations that appealed to every heart. His magnetism and earnestness left a deep impression upon all who heard him, and inspired a desire to attain such peace.

Rev. Tokio Kuquguima, a Japanese minister of the Church, who has been a student of Trinity College, N. C., preached Thursday evening, and the Conference adjourned.

The ministers and lay delegates were entertained by members of the Church and others, and their stay was much enjoyed by their hosts and hostesses.

A certain delegate stated that upon the last day he had found a chicken foot in a conspicuous place at the gate, and considered it a token that the Conference should adjourn incontinently.

Delegates and alternates were elected to represent the district at the Annual Conference in November: Delegates, Messrs. O. C. Rucker, D. J. Evans, W. C. Ivey and Dr. T. E. Moorman; alternates, Messrs. J. W. Elam, H. E. Barrow, D. J. Wilkerson and Prof. B. W. Arnold.—Lynchburg News.



#### MINISTERS' MEETING.

In the absence of both the president

and vice-president, the Methodist preachers' meeting was presided over yesterday by Rev. Graham H. Lambeth, of Lekies Memorial church. Prayer was made by the Rev. W. C. Vaden, presiding elder of the Portsmouth District.

Among the visitors were Rev. John C. Granbery, A. M., D. D., Bishop of the M. E. Church, South, and Rev. R. M. Chandler, formerly of Centenary church, Norfolk, but now pastor of Central church, Manchester, Va.

Bishop Granbery was most cordially received. He was granted the privileges of the floor. The Bishop said it was really a pleasure for him to be with his brethren of the ministry in Norfolk. He spoke most encouragingly of the prospects of the Church at large, and said that the outlook was more hopeful at present than at any period for a number of years in the past. There have been prosperous revivals in many directions within the bounds of the M. E. Church, South, and large numbers had been gathered into the Church through the faithful preaching of the "Word of Life." He said further, that the Church at all points was making an advance movement, and that it is now on a solid and excellent basis. He had the pleasure of listening to two able and exhaustive sermons by Rev. R. H. Bennett at Ashland, Va., Sunday week, which were greatly enjoyed by himself and the congregation. He spoke very tenderly of the death of Captain Richard Irby, late secretary and treasurer of Randolph-Macon College, and said that the Church had sustained a heavy loss in the death of this good man. He further said that the board of directors had not as yet elected a successor to Captain Irby, but that they would hold a meeting this week when the matter of electing a successor would claim the attention of the board. He hoped that in the wisdom of that body they would select a man worthy to take up and carry forward the work of the college so ably and successfully managed by Captain Irby. Bishop Granbery preached morning and night to large congregations at Epworth church Sunday and conducted a most delightful communion at the 11 o'clock service. He said his visit to Norfolk was an inspiration to him, and he should long remember the occasion as one of the most pleasant of his life.

Rev. W. C. Vaden gave a most interesting account of the recent Portsmouth District Conference, held at Crittenden, Va. He said that it was the largest Conference that he had attended for years, and a most harmonious session. The reports from the several charges on the district, on education, spiritual state of the Church, home and foreign missions, Bible cause, Epworth Leagues, financial condition of the several charges on the district and the temperance cause were intensely interesting and showed a most encouraging improvement over former years. He stated that three of the largest churches on the district would show an advance of twenty-five per cent. over and above all assessments, and that the several charges on the district will make reports to the Annual Conference that will show the

Church up on all lines of Christian enterprise. The sermons delivered during the Conference were of a high order, and greatly edified those who heard them. The Conference was royally entertained by the Methodists at Crittenden. Mr. Vaden preached to large congregations at Main Street church, Suffolk, Sunday morning and night.

Rev. R. M. Chandler gave a very interesting account of the progress of Methodism in Richmond and Manchester. He said in the former city the Church was doing well along all lines and on the advance. He exhibited a handsome photograph of the new Central Methodist church in Manchester, which is completed with the exception of furnishing the auditorium with pews, which will be put in very shortly. The new edifice is one of the handsomest Methodist churches around Richmond, and will cost about \$25,000.

Rev. C. L. Bane reported good congregations, to hear him Sunday morning and night at Cumberland Street Methodist church. He received two new members on profession of faith and four by certificate.

Rev. J. N. Latham reported pleasant services at Park View. His congregation at night was unusually large for the summer.

Rev. N. R. Smith held interesting services at Oaklette and Bethel churches. Preaching at the former church in the morning and at the latter in the afternoon. The people turned out well for the weather.

Rev. C. W. Cain preached at Centenary Sunday morning and the pastor, Rev. E. T. Dadmun, occupied the pulpit in the afternoon. There was a good attendance at both services.

Rev. J. B. Merritt conducted his usual services at the Seamen's Bethel and preached at Port Norfolk church at 11 A. M. and conducted the communion service.

Rev. E. J. Dwyer preached at Lamberts Point church at 11 A. M. Sunday and raised the necessary amount, \$10, for a missionary library. At night the pastor, Rev. C. H. McGee, held a joint service at the Baptist church, and preached for the pastor, Rev. Geo. W. Cox, who is sick.

Rev. E. K. Odell had interesting services at the meeting held at Huntersville church Sunday.

Rev. W. P. Jordan preached to a fine congregation at McKendree church Sunday morning.

Rev. Graham H. Lambeth preached morning and night at Lekies Memorial and conducted a most pleasant service at the morning hour.

Rev. W. T. Greene preached morning and night at Central church, and conducted the communion at the morning service.

Rev. Daniel T. Merritt reported an excellent day at Port Norfolk.

Rev. W. Asbury Christian occupied his pulpit at Memorial church, Berkeley, preaching morning and night to large congregations.

Rev. W. R. Crowder preached to a large congregation at Denby's church Sunday morning.

The meeting was dismissed with the benediction by Bishop Granbery.—Virginia Pilot.



# Talmage Sermon

Washington. In the following discourse, prepared by Dr. Talmage before his illness, a vivid glimpse of the splendors and glories of heavenly life is presented; text, Revelation viii, 1, "There was silence in heaven about the space of half an hour."

The busiest place in the universe is heaven. It is the center from which all good influences start; it is the goal at which all good results arrive. The Bible represents it as active with wheels and wings and orchestras and processions mounted or charioted. But my text describes a space when the wheels ceased to roll and the trumpets to sound and the voices to chant. The riders on the white horses reined in their charges. The doxologies were hushed and processions halted. The hand of arrest was upon all the splendors. "Stop, heaven!" cried an omnipotent voice, and it stopped. For thirty minutes everything celestial stood still. "There was silence in heaven about the space of half an hour."

From all we can learn it is the only time heaven ever stopped. It does not stop as other cities for the night, for there is no night there. It does not stop for a plague, for the inhabitant never says, "I am sick." It does not stop for bankruptcies, for its inhabitants never fail. It does not stop for impassable streets, for there are no fallen snows or sweeping freshets. What, then, stopped it for thirty minutes? Grotius and Professor Stuart think it was at the time of the destruction of Jerusalem. Mr. Lord thinks it was in the year 311, between the close of the Diocletian persecution and the beginning of the wars by which Constantine gained the throne. But that was all a guess, though a learned and brilliant guess. I do not know when it was, and I do not care when it was, but of the fact that such an interregnum of sound took place I am certain. "There was silence in heaven about the space of half an hour."

And, first of all, we learn that God and all heaven then honored silence. The longest and widest dominion that ever existed is that over which stillness was queen. For an eternity there had not been a sound. World making was a later day occupation. For unimaginable ages it was a mute universe. God was the only being, and as there was no one to speak to there was no utterance. But that silence has all been broken up into worlds, and it has become a noisy universe. Worlds in upheaval, worlds in congelation, worlds in conflagration, worlds in revolution.

## The Power of Silence.

If geologists are right—and I believe they are—there has not been a moment of silence since this world began its travels, and the crashing and the splitting and the uproar and the hubbub are ever in progress. But when among the supernals a voice cried, "Hush!" and for half an hour heaven was still, silence was honored. The full answer

or silence many of us have yet to learn. We are told that when Christ was arraigned "he answered not a word." That silence was louder than any thunder that ever shook the world. Oftentimes when we are assailed and misrepresented the mightiest thing to say is to say nothing and the mightiest thing to do is to do nothing. Those people who are always rushing into print to get themselves set right accomplish nothing but their own chagrin. Silence! Do right and leave the results with God. Among the grandest lessons the world has ever learned are the lessons of patience taught by those who endured uncomplainingly personal or domestic or political injustice. Stronger than any bitter or sarcastic or revengeful answer is the patient silence.

The famous Dr. Morrison of Chelsea achieved as much by his silent patience as by his pen and tongue. He had asthma that for twenty five years brought him out of his couch at 2 o'clock each morning. His four sons and daughters dead, the remaining child by sunstroke made insane, the afflicted man once said, "At this moment there is not an inch of my body that is not filled with agony." Yet he was cheerful, triumphant, silent. Those who were in his presence said they felt as though they were in the gates of heaven. Oh, the power of patient silence! Aeschylus, the immortal poet, was condemned to death for writing something that offended the people. All the pleas in his behalf were of no avail until his brother uncovered the arm of the prisoner and showed that his hand had been shot off at Salamis. That silent plea liberated him. The loudest thing on earth is silence if it be of the right kind and at the right time. There was a quaint old hymn spelled in the old style and once sung in the churches:

The race is not forever got  
By him who fastest runs  
Nor the Battle by those people  
That shoot with the longest guns.

My friends, the tossing sea of Galilee seemed most to offend Christ by the amount of noise it made, for he said to it, "Be still!" Heaven has been crowning kings and queens unto God for many centuries, yet heaven never stopped a moment for any such occurrence, but it stopped thirty minutes for the coronation of silence. "There was silence in heaven about the space of half an hour."

## Heaven an Eventful Place.

Learn also from my text that heaven must be an eventful and active place from the fact that it could afford only thirty minutes of recess. There have been events on earth and in heaven that seemed to demand a whole day or whole week or whole year for celestial consideration. If Grotius was right and this silence occurred at the time of the destruction of Jerusalem, that scene was so awful and so prolonged that the inhabitants of heaven could not have done justice to it in many weeks. After fearful besiegement of the two fortresses of Jerusalem, Antonia and Hippicus, had been going on for a long while, a Roman soldier, mounted on the shoulder of another soldier, hurled into the window of the temple a firebrand, and the temple was all aflame, and after covering many sacrifices to the holiness of God the building itself became a sacrifice to the rage of man. The hunger of the people in that city during the besiegement was so great that as some outlaws were passing a doorway and inhaled the odors of food they burst open the door, threatening the mother of the household with death unless she gave them some food, and she took them aside and showed them that it was her own child she was cooking for

the gnarled repast. Six thousand priests were destroyed on Mount Zion because, the temple being gone, there was nothing for them to do. Six thousand people in one cloister were consumed. There were 1,100,000 dead according to Josephus. Grotius thinks that this was the cause of silence in heaven for half an hour. If Mr. Lord was right, and this silence was during the Diocletian persecutions, by which 844,000 Christians suffered death from sword and fire and banishment and exposure, why did not heaven listen throughout at least one of those awful years? No! Thirty minutes! The fact is that the celestial programme is so crowded with spectacle that it can afford only one recess in all eternity, and that for a short space. While there are great choruses in which all heaven can join, each soul there has a story of divine mercy peculiar to itself, and it must be a solo. How can heaven get through with all its recitatives, with all its cantatas, with all its grand marches, with all its victories? Eternity is too short to utter all the praise.

In my text heaven spared thirty minutes, but it will never again spare one minute. In worship in earthly churches where there are many to take part we have to counsel brevity, but how will heaven get on rapidly enough to let one hundred and forty-four thousand get through each with his own story and then one hundred and forty-four million and then one hundred and forty-four billion and then one hundred and forty-four trillion? Not only are all the triumphs of the past to be commemorated, but all the triumphs to come. Not only what we now know of God, but what we will know of him after everlasting study of the deific. If my text had said there was silence in heaven for thirty days, I would not have been startled at the announcement, but it indicates thirty minutes. Why, there will be so many friends to hunt up, so many of the greatly good and useful that we will want to see, so many of the inscrutable things of earth we will need explained, so many exciting earthly experiences we will want to talk over, and all the other spirits and all the ages will want the same, that there will be no more opportunity for cessation. How busy we will be kept in having pointed out to us the heroes and heroines that the world never fully appreciated the yellow fever and cholera doctors who died, not flying from their posts; the female nurses who faced pestilence in the lazarettos; the railroad engineers who stayed at their places in order to save the train, though they themselves perished. Hubert Goffin, the master miner, who, landing from the bucket at the bottom of the mine just as he heard the waters rush in and when one jerk of the rope would have lifted him into safety, put in the bucket a blind miner who wanted to go to his sick child and jerked the rope for him to be pulled up, crying, "Tell them the water has burst in and we are probably lost, but we will seek refuge at the other end of the right gallery," and then giving the command to the other miners till they digged themselves so near out that the people from the outside could come to their rescue. The multitudes of men and women who got no crown on earth we will want to see when they get their crown in heaven. I tell you heaven will have no more half hours to spare.

Besides that, heaven is full of children. They are in the vast majority. No child on earth who amounts to anything can be kept quiet half an hour, and how are you going to keep five hundred million of them quiet half an hour? You know heaven is much more of a place than it was when that recess of thirty minutes occurred. Its popula-

tion has quadrupled, sextupled, centupled. Heaven has more on hand, more of rapture, more of knowledge, more of intercommunication, more of worship. The most thrilling place we have ever been in is stupid compared with that, and, if we now have no time to spare, we will then have no eternity to spare. Silence in heaven only half an hour!

## That Immortal Half Hour.

My subject also impresses me with the immortality of a half hour. That half hour mentioned in my text is more widely known than any other period of the calendar of heaven. None of the whole hours of heaven is measured off, none of the years, none of the centuries. Of the millions of ages past and the millions of ages to come not one is especially measured off in the Bible. But the half hour of my text is made immortal. The only part of eternity that was ever measured by earthly timepiece was measured by the minute hand of my text. Oh, the half hour! They decide everything. I am not asking what you will do with the years or months or days of your life, but what of the half hours? Tell me the history of your half hours and I will tell you the story of your whole life on earth and the story of your whole life in eternity. The right or wrong things you can think in thirty minutes, the right or wrong things you can say in thirty minutes, the right or wrong things you can do in thirty minutes are glorious or baleful, inspiring or desperate.

Look out for the fragments of time. They are pieces of eternity. It was the half hours between shoeing horses that made Elihu Burritt the learned blacksmith, the half hours between professional calls as a physician that made Abercrombie the Christian philosopher, the half hours between his duties as schoolmaster that made Simon P. Chase chief justice, the half hours between shoe lasts that made Henry Wilson vice president of the United States, the half hours between canalboats that made James A. Garfield president. The half hour a day for good books or bad books, the half hour a day for prayer or indolence, the half hour a day for helping others or blasting others, the half hour before you go to business and the half hour after you return from business—these make the difference between the scholar and the ignoramus, between the Christian and the infidel, between the saint and the demon, between triumph and catastrophe, between heaven and hell. The most tremendous things of your life and mine were certain half hours. The half hour when in the personage of a country minister I resolved to become a Christian then and there, the half hour when I decided to become a preacher of the gospel, the half hour when I first realized that my son was dead, the half hour when I stood on the top of my house in Oxford street and saw our church burn, the half hour in which I entered Jerusalem, the half hour in which I stopped on Mount Calvary, the half hour in which I stood on Mars hill and about ten or fifteen other half hours are the chief times of my life. You may forget the name of the exact year or most of the important events of your existence, but those half hours like the half hour of my text, will be immortal. I do not query what you will do with the twentieth century, do not query what you will do with this year, but what will you do with the next half hour? Upon that hinge your destiny, and during that some of you will receive the gospel and make complete surrender, and during that others of you will make final and full

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT JULY 20, 1902.

**TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.****TRAINS LEAVE RICHMOND, VA.:**

0:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

1:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

**TRAINS ARRIVE RICHMOND:**

7:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

2:35 P. M., from Durham, Charlotte, Danville and intermediate stations.

**LOCAL FREIGHT.**  
Nos. 61 and 62, between Manchester and Naples.

**York River Line, VIA WEST POINT.****THE FAVORITE ROUTE NORTH.****LEAVE RICHMOND:**

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

**TRAINS ARRIVE RICHMOND.**  
9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APL. 16, 1902

**TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.**

No. 27.	No. 31.	
2:15 P. M.	10:37 P. M.	—Lv. Richmond.
2:56 P. M.	11:20 P. M.	—Lv. Petersburg.
7:27 P. M.	4:12 A. M.	—Lv. Raleigh.
10:25 P. M.	7:00 A. M.	—Lv. Hamlet.
10:35 P. M.	7:20 A. M.	—Lv. Hamlet.
7:50 A. M.	3:55 P. M.	—Ar. Atlanta.
2:00 A. M.	10:35 A. M.	—Ar. Columbia.
		(Eastern Time.)
1:05 A. M.	9:40 A. M.	—Lv. Columbia.
		(Central Time.)
4:55 A. M.	2:10 P. M.	—Ar. Savannah.
9:15 A. M.	7:00 P. M.	—Ar. Jacksonville.
10:50 A. M.		—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.	—Ar. Tampa.
10:32 P. M.	10:08 A. M.	—Ar. Charlotte.
1:35 A. M.	10:22 A. M.	—Lv. Chester.
3:43 A. M.	12:35 P. M.	—Lv. Greenwood.
6:13 A. M.	2:50 P. M.	—Lv. Athens.
7:50 A. M.	3:55 P. M.	—Ar. Atlanta.
	5:40 P. M.	—Ar. Augusta.
11:35 A. M.	7:20 P. M.	—Ar. Macon.
6:25 P. M.	9:20 P. M.	—Ar. Montgomery.
	2:55 A. M.	—Ar. Mobile.
	7:25 A. M.	—Ar. New Orleans.
6:55 P. M.	1:40 A. M.	—Ar. Nashville.
8:20 A. M.	8:20 A. M.	—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

**TRAINS ARRIVE AT RICHMOND—DAILY:**

6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

**SLEEPING-CAR SERVICE.**

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

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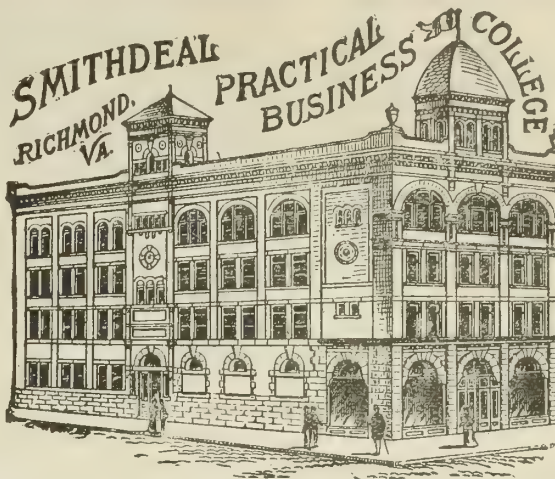
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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SURGEON DENTIST.

Richmond, Va.



## WASHINGTON LETTER.

From Our Regular Correspondent.  
July 31, 1902.

Acting under the provisions of the last military appropriation bill, the Secretary of War has issued instructions for the organization of a board of army officers to determine on the locations and plans for the new army canteens, for which purpose \$500,000 is set aside. Present plans contemplate that these "canteens" shall contain reading and amusement rooms, a library and a gymnasium and a lunch room. Their object is to afford the enlisted men every opportunity for innocent amusement and self-culture. Laudable as these purposes are, there is manifest a spirit of dissatisfaction among the army officers at the War Department because of the provision that no liquor shall be sold in the canteens. However, General Ludington assured your correspondent that substantial buildings would be erected and everything possible would be done to make the canteens attractive. With the funds at hand there is no reason why they cannot fulfill every purpose for which they are intended, and failure to make them do so will be due to the half-hearted spirit with which certain officers are inclined to view the "temperance canteen."

Some recent rioting at a little town called Rosslyn, in which the soldiers from Fort Myer and the tough element of the town were involved, has been made the text for many denunciations of the army canteens as now conducted. With a view to ascertaining the facts your correspondent visited Rosslyn, which is a suburb lying between Washington and Fort Myer, Va. The town, being just beyond the jurisdiction of the Washington police, is a hot-bed of disorder. It is made up of a brewery, saloons and gambling dens. The soldiers are obliged to pass through this town in order to get to Washington, but there was no evidence that the saloons had increased since the old-fashioned canteen at the fort was abolished. In fact, one saloon keeper has gone out of business since that event, and all of them, not knowing the purpose of your correspondent's inquiries, stated that they had never known business to be so dull. The occasion of the riot referred to proved to have been the refusal of a certain dance hall proprietor to admit the soldiers to a dance, which precipitated a fight, during which a soldier was shot. Later the soldiers returned to Rosslyn and wrecked the saloon and hall. No evidence could be found to warrant the assertion that the trouble might have been avoided had the old-fashioned canteen still been in existence.

The officers of the Army Department of the Y. M. C. A. are rejoicing over a donation of \$15,000 received from Mr. T. S. Gladding, of New York, for the erection of a Y. M. C. A. building at the army post at Sandy Hook, N. J. In addition to the erection of a handsome building, the fund will enable the Association to pursue a comparatively new line of work, which consists of encouraging the enlisted men to study with a view to taking examinations for commissions. Every assistance will be rendered those men who are suffi-

ciently ambitious to pursue the necessary course of study. Secretary Root has also ordered the tearing down of the Hygeia Hotel, at Old Point Comfort, which stands on the Fort Monroe reservation, and sufficient ground on the present site of the hotel will be set aside to permit of the erection of a Y. M. C. A. building for similar purposes at that post. The funds for the Fort Monroe building were donated some time ago by Miss Helen Gould, but no space could be allotted for the building until the order for the destruction of the hotel was issued. The good results which will be effected by this class of institutions are incalculable.

The most appalling reports are reaching Washington in regard to the opium traffic in Hawaii. According to these reports, the laws governing the traffic became obsolete with annexation to the United States, and, as a result, the evil has grown apace. Opium is for sale everywhere, and the smoking shows a fearful increase. It is said that the amount of opium being imported into Hawaii will very nearly equal the total importation into the United States. The members of the Anti-Saloon League in Hawaii are trying to discover means by which they can at least curtail the traffic, but are working against great odds. Special legislation is needed, and the trade in the drug is so profitable that such legislation is hard to secure. It is a lamentable fact that most of the opium imported comes from the United States, where it is received from the Orient, and then refined and put into mercantile form. If any practicable means of eliminating the evil can be discovered the Anti-Saloon League in Washington and the Reform Bureau will lend all possible assistance in the movement.

Considerable adverse comment has appeared in the daily papers on the order issued by the Post-Office Department requiring the opening on Sunday of the post-office at Oyster Bay. Secretary Cortelyou, who is now in Washington, tells your correspondent that Mr. Roosevelt had nothing to do with this, and, in fact, knew nothing about it until after the order went into effect. The order was issued at the earnest solicitation of the newspaper correspondents stationed at that place. The office, by the provisions of the order, is open for one hour after services in the churches are concluded.

The non-contiguous territory of the United States now furnishes a market for \$50,000,000 worth of the products of her people. A statement just prepared by the Treasury Bureau of Statistics shows that the shipments from the United States to its non-contiguous territory during the fiscal year just ended have been, in round terms, as follows:

To the Hawaiian Islands	\$20,000,000
To Alaska	15,000,000
To Porto Rico	10,000,000
To the Philippines	5,000,000

Total \$50,000,000  
This is practically five times as much as the exports to those territories in 1897, when one of them, except Alaska, was under the American flag. The exports to Porto Rico in the fiscal year 1897, for example, were \$1,988,888, and in the fiscal year 1902 they were over

\$10,000,000, the exact figures for eleven months being more than \$9,500,000; and while the figures for the twelfth month have not been received, it is certain that the total will exceed \$10,000,000. To Hawaii our exports in the fiscal year 1897 were \$4,690,075, and for the fiscal year 1902 the best estimate of the customs authorities is, in round terms, \$20,000,000. Exact figures of the shipments to Hawaii are not at present available, but it is known that the shipments from Hawaii to the United States during the year will amount to about \$23,000,000, and it is believed that the estimate of \$20,000,000 for our shipments to the Hawaiian Islands is a conservative one. To the Philippine Islands our exports in the fiscal year 1897 were \$94,597, and in the fiscal year 1902 will be over \$5,000,000, exclusive of shipments made by the government for use of its troops or other officers in the islands. To Alaska, the best estimate obtainable of the shipments in 1897 is \$3,924,000, while those for the fiscal year just ended are estimated by the customs authorities at \$15,000,000. This would make the grand total of shipments from the United States to its non-contiguous territory \$50,000,000, exclusive of goods sent by the Government for use of the army or of its officials.

In imports from the islands the increase has not been as great as that in exports. The total value of our imports from Porto Rico in the fiscal year 1897 was \$2,181,024, and in 1902 will be about \$8,000,000. From the Hawaiian Islands the imports in the fiscal year 1897 were \$13,687,799, and the total for 1902 will be about \$23,000,000. From the Philippines the imports in the fiscal year 1897 were \$4,383,740, and for 1902 the total will be over \$7,000,000. The value of merchandise, including gold and silver, received from Alaska in 1897 is estimated at \$5,000,000, and for 1902 about \$15,000,000, making the total imports of 1897 from Porto Rico, Hawaii, the Philippines and Alaska about \$25,000,000, while the total for the year 1902 will be about \$50,000,000.

The Bureau of Statistics has just received its first record, under the new law, of shipments to Alaska. Formerly no statistical record was made of the shipments to and from Alaska, which was a customs district of the United States, and treated as such in the commercial reports of the custom houses. During the last session of Congress, however, a law was enacted applying to trade between the United States and its non-contiguous territory, the provisions of the law relating to the collection of statistics of foreign commerce, and this will enable a complete record of the movements of merchandise between the United States and its non-contiguous territory. It is in compliance with this law that the first record of the shipments to Alaska is now in the hands of the Bureau of Statistics. The shipments from Seattle alone during the month of June amounted to \$774,000. Among the more important articles shipped from the United States to Alaska were cattle, horses, flour, oats, railway cars, coal, eggs, gunpowder, hay, builders' hardware, machinery, fresh beef, milk, refined sugar, and vegetables.

## THE CHAUTAUQUA.

Chautauqua, N. Y., July 26, 1902.

Chautauqua is enjoying a season of great prosperity. As the August programme approaches thousands of visitors are crowding in to the famous summer town. Almost every State is represented, and the attendance is pressing close to the highwater mark of "Pan-American" year. The two thousand students in the summer schools are busily engrossed in class work, while the New York State Institute records the largest enrollment in its history.

It is rare that a speaker is received with more enthusiasm than Booker T. Washington was accorded in the great Chautauqua amphitheatre. His voice was at first quite indistinct, and the whole audience leaned forward to catch his words, but soon he filled all the corners of the amphitheatre and there was no difficulty. It was impossible to overlook the wonderful tact of the man and the reasonableness of his plea. There was no bitterness in his references to the past. He rather strove to show how by uplifting his own race the white race would be benefited as well.

The great choir at Chautauqua has been doing excellent work under the direction of Mr. Alfred Hallam, of New York city. Mr. Hallam has succeeded in bringing out all the power of the chorus, and developing in a wonderfully short time all the resources of his singers. As all speakers and singers know, the amphitheatre is a great test of power and carrying quality, and the way in which Mr. Hallam has surmounted these natural difficulties is quite unusual.

The crowded tiers of seats at the grand concert Wednesday afternoon was ample proof of the popularity these entertainments enjoy. Mr. Bowman, tenor, and Mr. Speaks, basso, both did very satisfactory work. Mrs. Sheffield, of Chicago, the soprano, has a voice which adequately fills the amphitheatre, and its quality is pleasantly characteristic. Mrs. Eggleston, the contralto, seems especially fortunate in her choice of songs, her ballads especially suiting to the tastes of her audience. Mr. Sherwood played the Chopin Ballade in A flat, with all the fury and poesy of the Pole himself, while the work of Mr. Marcossou called forth the usual enthusiasm.

Friday's concert comprised exclusively American compositions. Among the other numbers was the "Thanksgiving Chorus," written at the close of the Spanish-American war by F. W. Surrence, of Philadelphia. It closes with the national anthem, accompanied with a stately octave passage in the bass, and aroused so much enthusiasm at its last performance that it will be repeated.

The children's chorus gave a short prelude Tuesday night. The girls predominate in this, and one loses much of the electric quality of young boy's voices, but this is made up by Mr. Hallam's perfect control of their performance. The amount of tone produced by the children's voices was quite astonishing, and due, largely, to their judicious direction. They sang, among



other things, an exquisite bit of melody called "The Star."

The Sunday music will be of especial excellence. Among the choruses prepared are "From Thy Love As a Father," from Gunod's Redemption; "Gloria Patri," a choral march, and Barnby's "The Lord is King." The soloists will be Mrs. Sheffield, soprano; Mrs. Eggleston, contralto; Mr. Bowman, tenor, and Mr. Speaks, basso.

All Chautauqua is looking forward with much interest to the production of Mr. Henry B. Vincent's new oratorio, "The Prodigal Son," which, being one of the first performances of that work, will be the musical event of the season. Meanwhile chorus and orchestra are rehearsing daily, and are quite enthusiastic over the work.

Among the special features of the programme of Chautauqua for August is a week to be devoted to the special discussion of the advance of the Labor Movement throughout the United States. The Hon. Carroll D. Wright, Commissioner of Labor, will preside at a series of conferences to be conducted in the afternoon of each day. There have been invited to be present representative employers and employees of New York, Pennsylvania and Ohio. Prominent employers and strong representatives of the Labor Movement, as well as men making a thorough study of the social questions involved, will be present at these conferences and deliver addresses throughout the week.

August 5th President Wm. R. Harper, of the University of Chicago, will discuss Industrial Education and the University.

August 6th the Hon. Frank P. Sargent, Commissioner of Immigration and late Grand Master of the Brotherhood of Locomotive Firemen, will talk on the labor movement. Mr. John Mitchell, President of the United Mine Workers of America, will deliver an address on organized labor on August 7th. Col. Wright will conduct a symposium and general discussion on August 8th. The co-operation of the national leaders in the movement for arbitration and settlement of strikes has been secured. All of the discussions will be interesting and helpful to those who are fortunate enough to be present at that time.

are not entirely meeting the needs of the children. Our population is largely rural, and the system of education needed in the South is one that actively and systematically touches every interest in the community over which it extends. As the Manufacturers' Record says, "the task is for the South to work out its own common school system without regard to what has been done elsewhere—a system best suited to its peculiar needs."

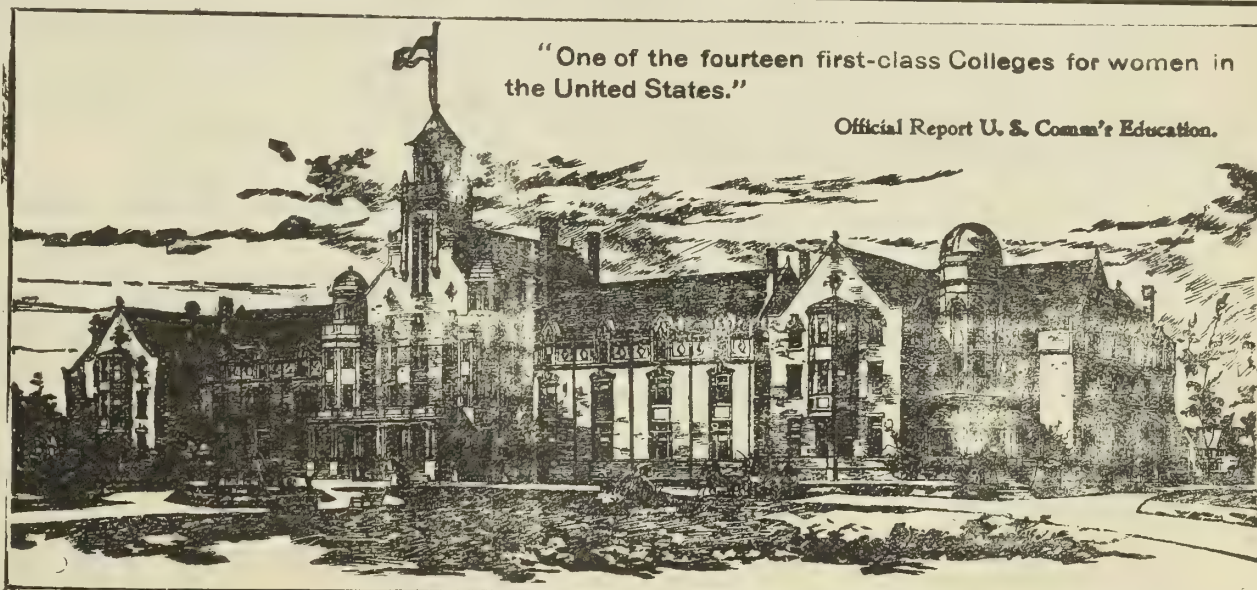
#### AN EDUCATION THAT FITS.

The South is awakening to the fact that its present systems of education

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tem without regard to what has been done elsewhere—a system best suited to its peculiar needs."

Be it known unto you that I am your servant to command in this grand and noble work. By the help of God I intend to preach it so long as I live.—Rev. A. T. Lynn, Fredericksburg, Va.



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(Continued from page 10.)

an rejection of the past and a new and urgent and impassioned of life eternal. Oh, that the next half hour might be the most glorious thirty minutes of your earthly existence!

Far back in history a great geographer stood with a sailor looking at a globe that represented our planet, and he pointed to a place on the globe where he thought there was an undiscovered continent. The undiscovered continent was America. The geographer who pointed where he thought there was a new world was Martin Behaim and the sailor to whom he showed it was Columbus. This last was not satisfied till he had picked that gem out of the sea and set it in the crown of the world's geography. O ye who have been sailing up and down the rough seas of sorrow and sin, let me point out to you another continent—yea, another world—that you may yourself find, a rapturous world, and that is the world a half hour of which we now study! Oh, set sail for it! Here is the ship and here are the compasses. In other words, make this half hour the grandest half hour of your life and become a Christian. Pray for a regenerated spirit. Louis XIV., while walking in the garden at Versailles, met Mansard, the great architect, and the architect took off his hat before the king. "Put on your hat," said the king, "for the evening is damp and cold." And Mansard, the architect, the rest of the evening kept on his hat. The dukes and marquises, standing with bare heads before the king, expressed their surprise at Mansard, but the king said, "I can make a duke or a marquis, but only God can make a Mansard." And I say to you, my hearers, only God by his convicting and converting grace can make a Christian, but he is ready this very half hour to accomplish it.

#### "Forever and Ever."

Again, my text suggests a way of studying heaven so that we can better understand it. The word "eternity" that we can handle so much is an immeasurable world. Knowing that we could not understand that word, the Bible uses it only once. We say "forever and ever." But how long is "forever and ever?" I am glad that my text puts under our eye heaven for thirty minutes. As when you see a great picture, you put a sheet of paper into a scroll and look through it or join your forefinger to your thumb and look through the circle between, and the picture becomes more intense so this masterpiece of heaven by St. John is more impressive when we take only thirty minutes of it at a time. Now, we have something that we can come nearer to grasping, and it is a quiet heaven. When we discourse about the multitudes of heaven, it must be almost a nervous shock to those who have all their lives been crowded by many people and who want a quiet heaven. For the last thirty-five years I have been much of the time in crowds and under public scrutiny and amid excitements, and I have sometimes thought for a few weeks after I reach heaven I would like to go down in some quiet part of the realm, with a few friends, and for a little while try comparative solitude. Then there are those whose hearing is so delicate that they get no satisfaction when you describe the crash of the eternal orchestra, and they feel like saying, as a good woman in Hudson, N. Y., said after hearing me speak of the mighty chorus of heaven, "That must be a great heaven, but what will become of my poor head?" Yes, this half hour of my text is a still experience. "There was silence in heaven for half an hour."

#### A Glimpse of the King's Palace.

You will find the inhabitants all at home. Enter the King's palace and take only a glimpse, for we have only thirty minutes for all heaven. "Is that Jesus?" "Yes." Just under the hair along his forehead is the mark of a wound made by a bunch of twisted brambles, and his foot on the throne has on the round of his instep another mark of a wound made by a spike, and a scar on the palm of the right hand and a scar on the palm of the left hand. But what a countenance! What a smile! What a grandeur! What a loveliness! What an overwhelming look of kindness and grace! Why, he looks as if he had redeemed a world! But come on, for our time is short. Do you see that row of palaces? That is the Apostolic row. Do you see that long reach of architectural glories? That is Martyr row. Do you see that immense structure? That is the biggest house in heaven; that is "the house of many mansions." Do you see that wall? Shade your eyes against its burning splendor, for that is the wall of heaven, jasper at the bottom and amethyst at the top. See this river rolling through the heart of the great metropolis? That is the river concerning which those who once lived on the banks of the Hudson or the Alabama or the Rhine or the Shannon say, "We never saw the like of this for clarity and sheen." That is the chief river of heaven—so bright, so wide, so deep. But you ask, "Where are the asylums for the old?" I answer, "The inhabitants are all young." "Where are the hospitals for the lame?" "They are all agile." "Where are the infirmaries for the blind and deaf?" "They all see and hear." "Where are the almshouses for the poor?" "They are all multimillionaires." "Where are the inebriate asylums?" "Why, there are no saloons." "Where are the graveyards?" "Why, they never die." Pass down those boulevards of gold and amber and sapphire and see those interminable streets built by the Architect of the universe into homes, over the threshold of which sorrow never steps and out of whose windows faces, once pale with earthly sickness, now look rubicund with immortal health.

"Oh, let me go in and see them!" you say. No, you cannot go in. There are those who would never consent to let you come out again. You say, "Let me stay here in this place where they never sin, where they never suffer, where they never part." No, no! Our time is short, our thirty minutes are almost gone. Come on! We must get back to earth before this half hour of heavenly silence breaks up, for in your mortal state you cannot endure the pomp and splendor and resonance when this half hour of silence is ended. The day will come when you can see heaven in full blast, but not now. I am now only showing you heaven at the duldest half hour of all the eternities. Come on! There is something in the celestial appearance which makes me think that the half hour of silence will soon be over. Yonder are the white horses being hitched to chariots, and yonder are seraphs fingering harps as if about to strike them into symphony, and yonder are conquerors taking down from the blue halls of heaven the trumpets of victory. Remember we are mortal yet and cannot endure the full roll of heavenly harmonies and cannot endure even the silent heaven for more than half an hour. Hark! The clock in the tower of heaven begins to strike, and the half hour is ended. Descend! Come back! Come down till your work is done. Shoulders a little longer your burdens. Fight a little longer your battles. Weep a little longer your griefs.

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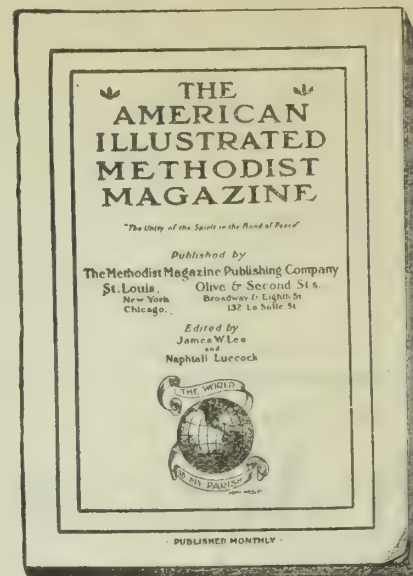
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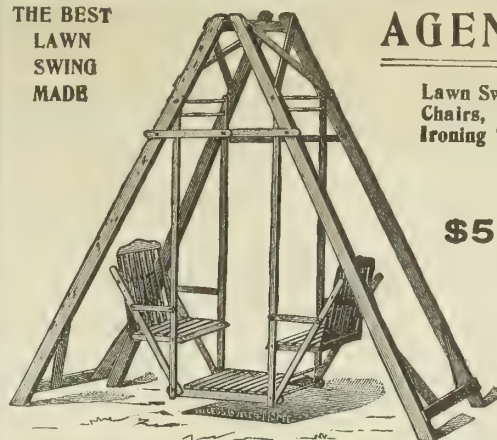
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 31

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., AUGUST 14, 1902.

ONE DOLLAR A YEAR.

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## TEACHERS.

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## Editorial.

Rev. W. B. Holcomb will be at the Amissville camp-meeting August 8th-20th, and will go from there to the Madison camp for the latter part of the meeting.

The Executive Committee of Randolph-Macon elected Dr. B. F. Lipscomb as secretary and treasurer of Randolph-Macon College, to fill the vacancy caused by the death of Captain Richard Irby. Dr. Lipscomb at first declined to accept the position, but the committee met again and were so impressed by his eminent qualifications for the position, that they refused to accept his answer as final, and pressed upon him so strongly the reason for their choice, that he accepted, and will enter upon his duties at once.

It is not necessary to say anything as to the wisdom of this selection. It has been received with great satisfaction all over the Conference. Dr. Lipscomb has the confidence of his brethren, and will receive their cordial and united support.

## J. E. SCHOOLFIELD.

The death of Bro. James E. Schoolfield last week was a shock to the Church. He had just reached the prime of life, being only 52 years, and his best days seemed to be before him. He sincerely mourned by thousands of our people, who had listened to his earnest appeals for a higher and more consecrated life. The editor was thrown with Bro. Schoolfield a number of times, and attended several revival meetings conducted by him. He was a man who entered upon the work because he felt assured that God had given him a message. He preached therefore with great confidence in the blessing of God upon his work. The fact that he gave up in large measure his secular business to preach and do the work of an evangelist made him an interesting figure to the people, and they came to hear him somewhat on that account at first. But his earnestness and sincerity soon made their im-

pression, and the numbers attending upon his preaching increased from day to day, until in many communities where he held meetings business was suspended and virtually the whole community went to hear the preaching of the Word. The great thought in all his preaching was "Applied Christianity." Not saying, but doing; not profession, but conduct, to show men that you were a follower of Jesus, not by words, but by deeds—this was the thought that he pressed home upon his hearers. He did not fail to stress repentance, faith, pardon and assurance of personal salvation. He was a good evangelist, who wrought well for his day and generation. He was highly esteemed by his fellow-townsmen, and a great crowd attended the funeral services, which were held at Main-Street church, Danville, of which he had been a useful member for many years.

## PERSONAL AND OTHERWISE.

### R. N. PRICE.

It is understood in all quarters that E. H. Stahlman has sued the *Nashville Daily News* for libel. What the *News* has been saying about the Major, I know not. The Major having made one hundred thousand dollars by lobbying the claim of the M. E. Church, South, through Congress, has money to law with; and since the meeting of our General Conference and its action he feels that he deserves some consideration at the hands of newspaper scribblers. The Major has character that is worth taking care of. He has neatly outwitted the United States Senate; he is a member of the M. E. Church, South, in good standing; he is an honored member of McKenree church, Nashville; he is one of the four hundred; and you might as well touch a live wire as to join issue with him. Instead of being abused, he ought to be held up as a model to be imitated by our boys and young men. The *News* is not to be pitied. It will get no sympathy from us Southern Methodists; it has touched the apple of our eye. Amen, higgaiion, selah!

Dr. Steel speaks kindly of Dr. Hoss. This is magnanimous, as Dr. Hoss and Dr. Steel have been on different sides of several questions; and as they represent different elements in the Church. Steel is decidedly democratic and plebian in his instincts and sentiments. If he had trained with the aristocratic element, he might have gone to the top, he might have been anything he wished. With his genius, and with sufficient policy, his success would have been assured. Dr. Hoss has belonged

to the aristocratic element, so to speak, and yet a kinder and more generous man you seldom see. I know of no man of whom I could ask a favor with greater certainty of receiving it. Dr. Hoss is in full sympathy with the Methodist Episcopal system. He is a sample of what mountain-bred brain, much reading, with a prodigious memory, prayer and a will for work can do for a man. He can read more, think more, enjoy society more than any man I know of. From his social habits you would infer that he never reads; from his attainments, you would infer that he is recluse. He is wonderfully versatile.

Where Bishop Hoss will locate, I know not; but a Bishop should locate in a city, and one that is a railroad centre. He would be heartily welcomed in Knoxville or Chattanooga. I wish him a long and useful official career.

Talking of democracy and aristocracy in the Church reminds me we have these things in the American politics. Jefferson was a democrat, John Q. Adams was an aristocrat. We have had two political parties in the country from the adoption of the Federal Constitution to the present. The aristocratic party is the party of money, of the banks, of the syndicates, of the trusts. The democratic party is the party of the people. I do not mean the Democratic party; for the organized parties are not always what their names would indicate. There are men in the so-called Democratic party that have nothing in common with the people; and there are men in the Republican party who are as imperialistic as the Czar of Russia.

A poor man said to me the other day: "Doctor, the legislation of the country is all in the interest of the rich and against the poor." I think I replied correctly when I said: "Sir, the poor are largely in the majority. Then, why don't they run the country? Why don't they elect the legislators and secure such laws as they desire? If the poor men of the country would inform themselves, act in concert, and quit selling out to the rich, they could have things their own way. But as long as poor men sell their votes at a dollar a head, they will be the mere serfs of the rich."

If the masses were intelligent, incorruptible and patriotic, there would be no syndicates, trusts and billionaires in the country; and no slums, no squalor, and no lazzaroni. Votes would not be bought and sold, legislators and courts would not be bought and sold.

The men that befriend the people get little or no thanks from them. Jesus was a friend of the people, the friend of sinners; and yet they joined in the cry: "Crucify Him!" The commoner, Henry Clay, could not secure enough votes to place him in the Presidential chair. Bryan will never be President. The bosses will not forgive him, and the masses have no true appreciation of their friends and advocates.

He that espouses the cause of the masses, must look for his reward in a good conscience and the well-done of God.

Morristown, Tenn., August 5, 1902.

## FROM BRO. HOBDAY.

I want to thank you for your issue of the 10th instant. It is the first plain statement of the Presiding Elder question I have seen. Was more than glad to see the report of the speeches of Bros. Reed and Lipscomb, and that the Church at large is at last hearing the Virginia Conference is being improved upon. I quoted your article: "Men who voted to make no change in the law expressed astonishment and decided disapproval when told that in our Conference men were appointed twelve, sixteen and twenty years, but said that they did not think a law should be made for a few Conferences. That the Conference itself should take it in hand, and express itself in such a way that no preacher would be willing to receive the appointment, unless compelled to do by the Bishop." I do not see how we can give plainer expression to our wishes than we have. These have been, and are being disregarded. But the above quotation suggests a new way. While they do not think a law should be made for a few Conferences, will it not be well at the next General Conference to enact a law permitting each Annual Conference to adjust its internal affairs to suit itself? We can easily do this, and not infringe upon any one's rights. Congress has its statute on interstate traffic, and under this the States can and do arrange this matter for their good, as they see it. So we can let the appointing power remain with the Bishop, but let each Conference say how long the same men may be appointed. Surely no sensible person will claim that the forbidding the appointment of ten or twelve men, but of more than two hundred, is a limitation of power, that will hamper the presiding officer, or injure the interests of the Church. Since the adjournment of the General Conference I have seen in

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

Craig took the violin, and at the first note I knew he was no ordinary player. I did not recognize the music, but it was soft and thrilling and got in by the heart till every one was thinking his tenderest and saddest thoughts.

After he had played two or three exquisite bits he gave Campbell his violin, saying, "Now, 'Lochaber,' Lachlan."

Without a word Lachlan began, not "Lochaber"—he was not ready for that yet—but "The Flowers o' the Forest" and from that wandered through "Auld Robin Gray" and "The Land o' the Leal," and so got at last to that most soul subduing of Scottish laments, "Lochaber No More." At the first strain his brother, who had thrown himself on some blankets behind the fire, turned over on his face, feigning sleep. Sandy McNaughton took his pipe out of his mouth and sat up straight and stiff, staring into vacancy, and Graeme, beyond the fire, drew a short, sharp breath. We had often sat, Graeme and I, in our student days, in the drawing room at home, listening to his father waiting out "Lochaber" upon the pipes, and I well knew that the awful minor strains were now eating their way into his soul.

Over and over again the highlander played his lament. He had long since forgotten us and was seeing visions of the hills and lochs and glens of his far-away native land and making us, too, see strange things out of the dim past. I glanced at old man Nelson and was startled at the eager, almost piteous, look in his eyes, and I wished Campbell would stop. Mr. Craig caught my eye and, stepping over to Campbell, held out his hand for the violin. Lingeringly and lovingly the highlander drew out the last strain and silently gave the minister his instrument.

Without a moment's pause and while the spell of "Lochaber" was still upon us the minister, with exquisite skill, fell into the refrain of that simple and beautiful camp meeting hymn, "The Sweet By and By." After playing the verse through once he sang softly the refrain. After the first verse the men joined in the chorus, at first timidly, but by the time the third verse was reached they were shouting with throats full open, "We shall meet on that beautiful shore." When I looked at Nelson, the eager light had gone out of his eyes, and in its place was a kind of determined hopelessness, as if in this new music he had no part.

After the voices had ceased Mr. Craig played again the refrain, more and more softly and slowly. Then, laying the violin on Campbell's knees, he drew from his pocket his little Bible and said:

"Men, with Mr. Graeme's permission, I want to read you something this Christmas eve. You will all have heard it before, but you will like it none the less for that."

His voice was soft, but clear and penetrating, as he read the eternal story of the angels and the shepherds and the

wise, and as he read a slight motion of the hand or a glance of an eye made us see, as he was seeing, that whole radiant drama. The wonder, the timid joy, the tenderness, the mystery of it all, were borne in upon us with overpowering effect. He closed the book and in the same low, clear voice went on to tell us how, in his home years ago, he used to stand on Christmas eve listening in thrilling delight to his mother telling him the story, and how she used to make him see the shepherds and hear the sheep bleating near by, and how the sudden burst of glory used to make his heart jump.

"I used to be a little afraid of the angels, because a boy told me they were ghosts, but my mother told me better, and I didn't fear them any more. And the Baby, the dear little Baby—we all love a baby."

There was a quick, dry sob. It was from Nelson.

"I used to peek through under to see the little one in the straw and wonder what things swaddling clothes were. Oh, it was all so real and beautiful!"

He paused, and I could hear the men breathing.

"But on Christmas eve," he went on in a lower, sweeter tone, "there was no one to tell me the story, and I grew to forget it and went away to college and learned to think that it was only a child's tale and was not for men. Then bad days came to me, and worse, and I began to lose my grip of myself, of life, of hope, of goodness, till one black Christmas, in the slums of a far-away city, when I had given up all and the devil's arms were about me, I heard the story again, and as I listened, with a bitter ache in my heart, for I had put it all behind me, I suddenly found myself peeking under the shepherd's arms with a child's wonder at the Baby in the straw. Then it came over me like great waves that his name was Jesus, because it was he that should save men from their sins. Save! Save! The waves kept beating upon my ears, and before I knew I had called out, 'Oh, can he save me?' It was in a little mission meeting on one of the side streets, and they seemed to be used to that sort of thing there, for no one was surprised, and a young fellow leaned across the aisle to me and said, 'Why, you just bet he can!' His surprise that I should doubt, his bright face and confident tone, gave me hope that perhaps it might be so. I held to that hope with all my soul, and, stretching up his arms and with a quick glow in his face and a little break in his voice, 'he hasn't failed me yet, not once, not once!'"

He stopped short, and I felt a good deal like making a fool of myself, for in those days I had not made up my mind about these things. Graeme, poor old chap, was gazing at him with a sad yearning in his dark eyes; big Sandy was sitting very stiff and staring harder than ever into the fire; Baptiste was trembling with excitement; Blaney was openly wiping the tears away. But the face that held my eyes was that of old

man Nelson. It was white, nerve, hungry looking, his sunken eyes burning, his lips parted as if to cry.

The minister went on. "I didn't mean to tell you this, men. It all came over me with a rush. But it is true, every word, and not a word will I take back. And, what's more, I can tell you this—what he did for me he can do for any man, and it doesn't make any difference what's behind him, and," leaning slightly forward and with a little thrill of pathos vibrating in his voice, "oh, boys, why don't you give him a chance at you? Without him you'll never be the men you want to be, and you'll never get the better of that that's keeping some of you now from going back home. You know you'll never go back till you're the men you want to be." Then, lifting up his face and throwing back his head, he said, as if to himself, "Jesus—he shall save his people from their sins," and then, "Let us pray."

Graeme leaned forward with his face in his hands; Baptiste and Blaney dropped on their knees; Sandy, the Campbells and some others stood up. Old man Nelson held his eyes steadily on the minister.

Only once before had I seen that look on a human face. A young fellow had broken through the ice on the river at home, and as the black water was dragging his fingers one by one from the slippery edges there came over his face that same look. I used to wake up for many a night after in a sweat of horror, seeing the white face with its parting lips and its piteous, dumb appeal and the black water slowly sucking it down.

Nelson's face brought it all back, but during the prayer the face changed and seemed to settle into resolve of some sort, stern, almost gloomy, as of a man with his last chance before him.

After the prayer Mr. Craig invited the men to a Christmas dinner next day in Black Rock. "And because you are an independent lot we'll charge you half a dollar for dinner and the evening show." Then, leaving a bundle of magazines and illustrated papers on the table, a godsend to the men, he said goodby and went out.

I was to go with the minister, so I jumped into the sleigh first and waited while he said goodby to Graeme, who had been hard hit by the whole service and seemed to want to say something. I heard Mr. Craig say cheerfully and confidently: "It's a true bill. Try him."

Sandy, who had been steadying Dandy while that interesting broncho was attempting with great success to balance himself on his hind legs, came to say goodby.

"Come and see me first thing, Sandy."

"Aye, I know. I'll see you, Mr. Craig," said Sandy earnestly as Dandy dashed off at a full gallop across the clearing and over the bridge, steadying down when he reached the hill.

"Steady, you idiot!"

This was to Dandy, who had taken a sudden side spring into the deep snow, almost upsetting us. A man stepped out from the shadow. It was old man Nelson. He came straight to the sleigh and, ignoring my presence completely, said:

"Mr. Craig, are you dead sure of this? Will it work?"

"Do you mean," said Craig, taking him up promptly, "can Jesus Christ save you from your sins and make a man of you?"

The old man nodded, keeping his hungry eyes on the other's face.

"Well, here's his message to you: 'The Son of Man is come to seek and to save that which is lost.'"

"To me? To me?" said the old man eagerly.

"Listen. This, too, is his word: 'Him

that cometh unto me I will in nowise cast out.' That's for you, for here you are, coming."

"You don't know me, Mr. Craig. I left my baby fifteen years ago because—"

"Stop!" said the minister. "Don't tell me—at least not tonight, perhaps never. Tell him who knows it all now and who never betrays a secret. Have it out with him. Don't be afraid to trust him."

Nelson looked at him, with his face quivering, and said in a husky voice:

"If this is no good, it's hell for me."

"If it's no good," replied Craig, almost sternly, "it's hell for all of us."

The old man straightened himself up, looked up at the stars, then back at Mr. Craig, then at me and, drawing a deep breath, said:

"I'll try him."

As he was turning away the minister touched him on the arm and said quietly:

"Keep an eye on Sandy tomorrow."

Nelson nodded, and we went on, but before we took the next turn I looked back and saw what brought a lump into my throat. It was old man Nelson on his knees in the snow, with his hands spread upward to the stars, and I wondered if there was any one above the stars and nearer than the stars who could see. And then the trees hid him from my sight.

## CHAPTER II.

### THE BLACK ROCK CHRISTMAS.

MANY strange Christmas days have I seen, but that wild Black Rock Christmas stands out strangest of all. While I was reveling in my delicious second morning sleep, just awake enough to enjoy it, Mr. Craig came abruptly, announcing breakfast and adding:

"Hope you are in good shape, for we have our work before us this day."

"Hello!" I replied, still half asleep and anxious to hide from the minister that I was trying to gain a few more moments of snoozing delight. "What's abroad?"

"The devil," he answered shortly and with such emphasis that I sat bolt upright, looking anxiously about.

"Oh, no need for alarm! He's not after you particularly—at least not today," said Craig, with a shadow of a smile. "But he is going about in good style, I can tell you."

By this time I was quite awake. "Well, what particular style does his majesty affect this morning?"

He pulled out a showbill. "Peculiarly gaudy and effective, is it not?"

The items announced were sufficiently attractive. The Frisco Opera company was to produce the "screaming farce," "The Gay and Giddy Dude," after which there was to be a grand ball, during which the "Kalifornia Female Kickers" were to do some fancy figures, the whole to be followed by a "big supper," with "two free drinks to every man and one to the lady," and all for the insignificant sum of \$2.

"Can't you go one better?" I said.

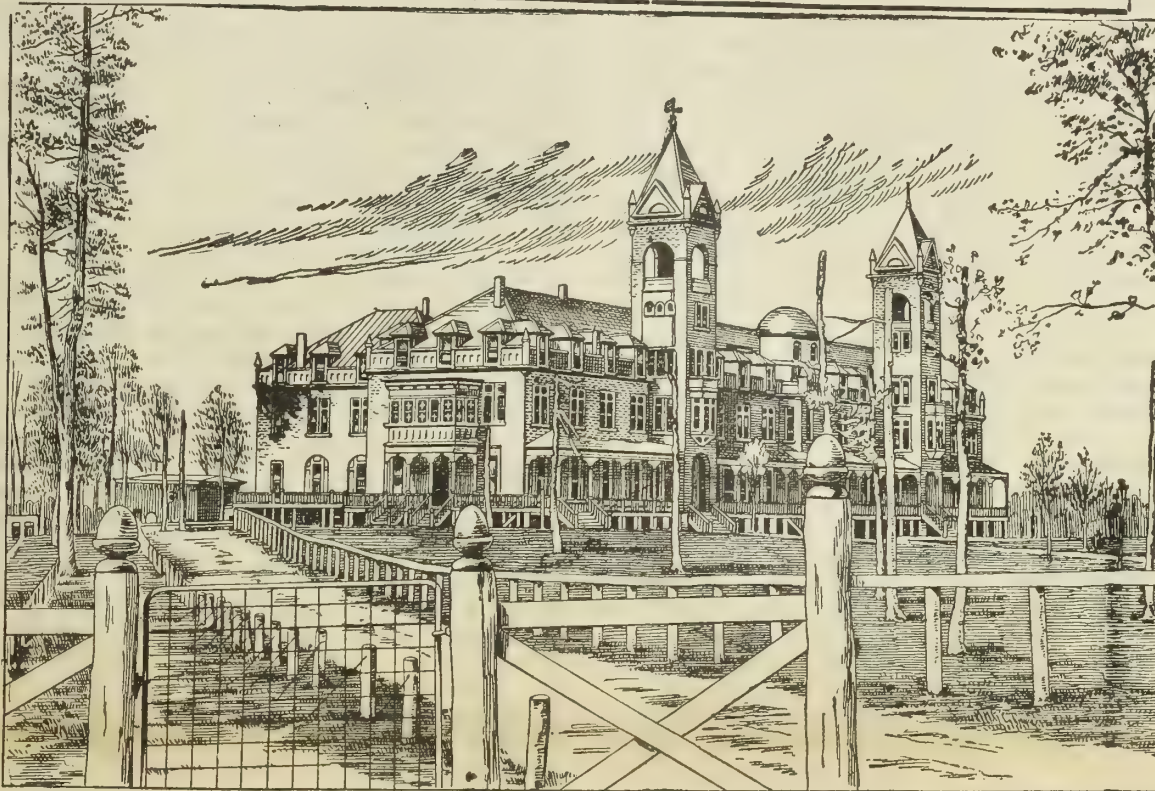
He looked inquiringly and a little disgustfully at me.

"What can you do against free drinks and a dance, not to speak of the high kickers?" he groaned. "No," he continued. "It's a clean beat for us today. The miners and lumbermen will have in their pockets \$10,000 and every dollar burning a hole, and Slavin and his gang will get most of it. But," he added, "you must have breakfast. You'll find a tub in the kitchen. Don't be afraid to splash. It is the best I have to offer you."

(TO BE CONTINUED.)



# Blackstone Female Institute.



NORTHEAST VIEW OF BUILDING.

**Motto:** THOROUGH INSTRUCTION, UNDER POSITIVE CHRISTIAN INFLUENCES, AT THE LOWEST POSSIBLE COST.

A Christian Training School for Girls, opened in 1894. Is this School the School for Your Daughter?

## PERTINENT FACTS.

### BUILDING AND GROUNDS.

The Grounds comprise twenty-five acres, well located, elevated, with fine natural drainage.

The Building is a handsome brick building, erected specially for school work from plans, the outcome of practical experience. There are three stories and basement—main building 260x40 feet, with wing 60x40 feet; wide verandas; large and airy study hall, class-rooms, music hall, gymnasium, and bed-rooms (only two girls in a room); electric lights; water on every floor, with fire-plugs every fifty feet; Peck-Hammond system of heating (fresh air taken from outside, driven by fan over hot furnaces to the various parts of the building); Peck-Hammond system of sanitation (fire and evaporation, instead of drainage and sewers); all parts of building so connected that no exposure of pupils to weather necessary at any time.

### CHARACTER.

**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

**II. THOROUGH.**—There are ten Randolph-Macon graduates in the Faculty. The Principal, Vice-Principal, and the heads of all departments are Randolph-Macon graduates, and have been specially commended by the Randolph-Macon faculty for the work. There is no vain pretence or show. "THOROUGH" is the first word and the last word in the work of the school.

**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH**—Number of boarding pupils year by year for seven years—29, 58, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

## THREE COURSES.

**REGULAR COURSE** leads to Diploma of Graduation at the Institute.

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**WOMAN'S COLLEGE COURSE** prepares directly for Randolph-Macon Woman's College. An extract from a letter written by President Smith, of the Woman's College, is to the point: "I take pleasure in saying that the three students who came to us last year as graduates of your excellent institution entered college classes, and showed themselves qualified for them. This is no more than must reasonably be expected, seeing that your course has been so carefully adjusted to ours and ten of your faculty are Randolph-Macon graduates."

Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



FROM BRO. HOBDAV.

(Continued from 1st page.)

print, and heard in speech, "the presiding elder question is settled for four years at least; now let us have peace." I have thought as I read the one and heard the other, "The wish is father to the thought." The declaration is incorrect. Nothing is settled until it is settled right. The question as it now stands has been taken from the legal and placed purely upon the moral plane. The question for the next four years with us is not the measure, but the men. And that question cannot be settled by us as a body, but by the parties themselves. We as a body have spoken, and so plainly that none can misunderstand. Look back for a moment. At the Conference at Danville 133 of a total of 142 votes asked for a change. The cry was raised that it was "snap judgment." That "the vote was taken in the closing hours of the session, and that it was not a fair expression of views." We who wished for a change quietly waited for four years. At our last session, after free and full discussion, the vote in favor of the change lacked only six of being a full two-thirds majority. Now the question meets us in this form, and I do not mean any disrespect to any one: Can the presiding officer of our next Conference afford, for his own sake, to put the matter no higher, to appoint these brethren to this office whom we have twice declared, as a body, that we do not wish to be in it? Or, if he does, can the men themselves afford to accept the office in the face of these protests? This view of the matter takes it out of the general and puts it upon the particular plane. It is not for us as a body but for the men themselves to say in what light they shall stand to us in the future. We, as a body, can do nothing until the session of our Conference preceding the next General Conference. But these brethren, as individuals, will fix their own status, and upon their action depend their relation, both to the Church and the world—at least that part of the world that looks to the M. E. Church, South, as the exponent of principle and purity.

C. E. HODDAY.

July 26, 1902.

## CITY MISSION WORK.

Dear Bro. Cannon,—The following article from the Richmond Times may not only interest some of your readers, but possibly lead to some work on this line. It seems to me that in every city of our Conference there is a great need for city mission work.

## REV. GEO. H. WILEY TELLS OF HIS TRIP.

The Rev. George H. Wiley, superintendent of the Methodist Institute on east Main street, has just returned home from an extended tour of the West.

While away Mr. Wiley visited many places, primarily with a view to getting suggestions as to mission work, and it is expected that as a result of his observations he will institute some changes at the Institute, which has grown into one of the most important religious works of the city. When asked for an account of his trip and of the

incidents he noted on the way, Mr. Wiley prepared the following:

"You desire me to write of impressions made about mission work during my recent trip west and how far the plans I investigated may be followed in Richmond?

"Before I attempt an answer to the above, let me say this, that whenever I stopped at a place where mission work or subjects for mission work could be found, I invariably tried to learn something about such folks or such work before I visited wonders in nature.

"I stopped at Colorado Springs, and while there visited Ceyune Canon, Garden of the Gods, Cripple Creek, Pike's Peak, etc., etc., but before I went to see them I had been in twenty of the many religious services going on among the masses in that city of all nations.

"As I expected, I learned of some new wrinkles and departures in mission work, and while I received some valuable suggestions, I doubt if I have in mind a single feature of such work that I would ask our committee to inaugurate just as I found it, for this reason, that there is such a radical difference in the people we have to work upon.

## GENERAL CONDITIONS.

"Of course, there are some features which are found in every broad and intelligently conducted mission in our cities; there is also much important work to be done, which in each mission community is peculiar to that place and must be done by means adapted to the needs of that particular section.

"An illustration in an article I read yesterday from one of our magazines reveals this fact strongly. In the busiest part of New York, under some of the great 'sky scrapers,' there are women who have not been out in God's sunlight for so long that their babies are often born blind. On the top of the same houses may be found children of the janitors, six years old, whose feet have never trod the earth. These things are matters of pathetic interest, but certainly not of study by Richmond mission workers as to how the women might be gotten out of the cellars or the children from the roof.

"Two things I would mention that have been brought home to me very strongly. The first is, that if we are to do the best work for the souls of men we have got to help them in body and mind if they need it; in other words, the only places I found eminently successful spiritually were those missions that were eminently practical in their efforts, where the night schools and the lodging room and the dispensary were looked upon as the work of Almighty God and as means—yes, as necessary means—in city missions for saving souls.

## OUT-DOOR WORK.

"Another thing very manifest (and that I believe we should do more of in Richmond) is the rapid increase of outdoor work in the past ten or twelve years in the portions of the West I visited at that time. Tent work and street-corner work; services on vacant lots and at the markets, not conducted by wanderers and people without influence, but by the very first people in the place. I saw in one town, within one hour, three open-air services going

on at different points in a city of 25,000 inhabitants, with a climate no better than Richmond for such work and with needs not so great. After a short and vigorous service on the street corner, cultured men and women marched behind a bass drum to the meeting hall, where a crowd invariably followed.

"I am engaged in tent work now, and expect to be in it for two months, trying to save the souls of men. I love revival work, and for twenty years have engaged in it, but if you ask me what we need most in Richmond's mission field now for the glory of God, I do not hesitate to say that we need baths more than we need Bibles; that we need wisely organized boys' and girls' clubs more than we need an increase in prayer-meeting; that we need gymnasiums and instructions about the food we eat and the stomach it goes through more than we need tracts. I know that some people will say that it is wicked to write in this way, but I believe it with all of my heart, and am willing for it to be read in the light of eternity. I find better support for such a position in the Pentateuch than in the missions of Chicago, where God gave face to face instructions about washing the body and what to eat.

"Of course, no sensible person will suppose that I think anything so important as the work of God. I speak of the comparative worth of an increase of Bibles among the people or more public baths. I long to see them in our mission.

## PREACHING ON THE STREET.

"In the second place, I believe we need and will come to more preaching in the parks and streets—out of doors, in God's Temple, as I never felt it before. I think we need this a thousand times more than we need greater church buildings. I know your objections. You say: 'Has it not been going on here for years and see what meagre results?' Yes, the results will continue meagre as long as such work is left so largely to dreamers and cranks. Results were not meagre when Mr. Wesley spoke from tombstones and hillsides, and George Whitfield stood in market carts and on court-house steps to proclaim Christ."

I want to sustain my position with the following article from the Richmond Leader:

"FIFTEEN THOUSAND—IMMENSE NUMBER AT WEST END PARK YESTERDAY.

"A conservative estimate of the attendance at West End Electric Park yesterday evening, during the hours that the band played, gives the figures at 15,000. At the end of the concert every car on both branches of the street railway was lined up to take the crowd home, but the service was not equal to the demand."

This crowd of 15,000 went out on Sunday night.

GEORGE H. WILEY.

On July 12th the Anti-Saloon League of Rogersville, Tenn., in an election held on that date, won a glorious victory over the saloon. Next day the Anti-Saloon League of Bristol held a meeting and passed resolutions congratulating the Rogersville League on what it had accomplished.

## RANDOLPH-MACON COLLEGE SYSTEM.

THE PRINCIPLES OF MODERN CORPORATION APPLIED TO THE CHRISTIAN EDUCATION OF VIRGINIA, RESULTING IN THE FINEST EDUCATIONAL PLANTS AND SYSTEM IN THE SOUTH.

(Alkabeth Magazine, Atlanta.)

It is difficult for the generation that has grown up in the South since the event, as also for the man who has contemporaneously in the contrast conditions of war—stimulated enterprise north of the Potomac, to realize the state of absolute and hopeless collapse of the ante-bellum business undertakings in the South at the close of the civil war. The military draft, extended from time to time as the exigencies of the Confederacy demanded, has finally swept into the ranks of the army all from 16 to 60 who were able to bear arms and had not already volunteered. No vigorous workers were left for business pursuits; and were in the field, ranked not among the producers, not even simply as consumers, but often as actual destroyers of the agencies of trade.

In Virginia, especially, as the arena of the conflict swept from point to point, from the Piedmont and the Valley to the James and the southside with ever-narrowing area, the bridges were burned, the roads destroyed and it became the settled policy of the stubborn defenders, unmindful of the future, to destroy what they could not utilize to protect. The foe completed the devastation of the sections that fell in their hands. No manufacturing plant was left. Even farm houses and barns were burned and universal desolation reigned. With the collapse of the Confederacy the entire currency of the country became waste paper in the hands of the holders, and people were reduced to immediate and absolute poverty.

Under such circumstances the primary question of food and clothing and shelter engrossed attention, and it was no matter of surprise that schools and colleges were for some time neglected. Among the first to struggle to its feet was the well-known Randolph-Macon College, which, since 1833, had been conducted at Boydton, Va. The fees of this college having saved some \$20,000 from the wreck of its endowment, determined to remove the college to Ashland, Va., seventeen miles from Richmond, and there, in 1868, began anew the work of education.

The struggle for existence for the next eighteen years was of heroic character. For ten years the great James A. Duncan was the leader, and when, exhausted by the labor, he fell from the harness, a courageous successor was found in Dr. Wm. Wallace Bennett. With untiring toil finally succeeded in freeing the college from debt only to find his life-force so spent to be compelled to resign the presidency. A year later he died.

So adverse had been the conditions so real and pressing the poverty of people, that all this labor had only resulted in accumulating a net property of \$69,000.

The year before Dr. Bennett died the trustees had called upon a young professor of the college to undertake



conduct a canvass for an endowment of \$100,000. It seemed a hopeless and as a Herculean task, but courage and with finally won, and in 1886 the fund was completed. In that year, with the resignation of Dr. Bennett, this professor, Wm. Waugh Smith, was made president. President—now Chancellor—Smith, is the son of Richard M. Smith, editor of the *Richmond Enquirer*, and a close friend of President Davis during the war, and a grandson of Colonel Wm. R. Smith, of the war of 1812. The military spirit of his grandfather descended to the son, and in 1862, when seventeen years old, he volunteered as a private in the Forty-ninth Virginia Infantry, then commanded by his cousin, ex-Governor Wm. Smith, of Virginia. He served to the surrender at Appomattox, being twice wounded—the second time being fit for dying on the field of Gettysburg. After the surrender he went into business for two years. In 1867 he attended the University of Virginia, and in 1868-1871 Randolph-Macon College, where he took the A. M. degree. He won the highest honors as a student while at college, although he supported himself, by teaching and other business. It is asserted that his college education cost his parents \$50 and a sack of oats.

## EXPANSION.

Soon after President Smith entered upon the duties of his office he set on foot a movement to raise the standard of the college and improve its work by establishing an academy, where all preparatory work should be done under discipline suited to the immaturity of high students. This was a bold step, threatening the reduction of the attendance one-half and a radical requirement for admission not then ventured by any college or university in Virginia, but Dr. Smith pressed it upon the trustees, declaring that it was wrong to the boy, to the college, and to the cause of education to admit untrained youths to the freedom of college life. By earnest and enthusiastic effort he secured gifts of land and money, and in 1890 opened the great Randolph-Macon Academy at Bedford City, with 158 students in the best equipped school plant in the South. The cost of the plant was \$99,500. Its principal is Mr. E. Sumter Smith. The success of this undertaking and the growing reputation of Dr. Smith as an educator opens the way to other opportunities. In 1891, after a canvass of six days, the citizens of Front Royal, Va., subscribed \$65,000 to secure a duplicate of the Bedford Academy. Other funds were added, \$10,000 by Dr. Smith himself, made by giving expert advice and service to other educational enterprises, and in 1892 the Randolph-Macon Academy No. 2 was opened at Front Royal, the plant costing \$101,000. Its principal is Mr. C. L. Melton. This second success opened the way to a still larger enterprise. There was an endowed college for women in Virginia, and Dr. Smith having suggested some prominent citizens of Lynchburg the value, importance and feasibility of establishing such an institution in that city, was invited to present the matter to the people. After a tremendous canvass of ninety-four days

the sum of \$225,000 was subscribed, and the Randolph-Macon Woman's College was the result.

It was opened in 1893, organized as a college equal to the best colleges for men in the State. It is ranked by the United States Commissioner of Education as one of the thirteen great colleges of the United States for women in "Division A"—the only one South of the Potomac so classed. Dr. J. L. M. Curry says of its work: "The Randolph-Macon Woman's College curriculum is in no whit inferior to the best for men in the State nor for women in the United States"; and the Dean of the academic faculty of the University of Virginia says: "The A. B. degree of this college represents an education at least as broad and deep as that represented by the A. B. degree of any one of the excellent colleges in this State. The college is doing a work of the utmost value to the South." Chancellor Smith acts as president.

This college has prospered from its opening day and for two years past has had more applications from students than it could accommodate.

A logical extension of the system was made in 1897, when liberal minded citizens of Danville presented to the Randolph-Macon Board the Danville College for Young Ladies, to be conducted as a high-grade school to prepare students for the Woman's College. This plant has cost \$41,000, and as Randolph-Macon Institute the school has won an enviable reputation. Its boarders are limited to forty. Mr. W. H. Davis is principal.

A larger training school for the Woman's College is the Blackstone Female Institute, under Rev. James Cannon, Jr., where 250 students are accommodated.

In 1890 the trustees created the office of Chancellor of the Randolph-Macon system, and elected Dr. Smith to the position. His abilities and his services to the cause of education have also been recognized by the honorary degree of LL. D. from Wesleyan University, Connecticut, and by membership in several learned societies.

## THE SYSTEM.

It will be seen from this brief history that the Randolph-Macon system is a growth—a growth along natural and harmonious lines. By the method adopted the work of education is conducted from the end of the grammar school grades to the college A. M. degree, according to a well defined plan and under experienced supervision.

The work is entirely benevolent. There are no stockholders, nor are the executive officers financially interested. The funds contributed for the purpose are applied to the best advantage for the making of noble men and women, and not to make money for any one. Any surplus of receipts is at once applied to improving the facilities or enlarging the corps of instructors. At present about \$43,000 are annually added from outside benevolence to what patrons pay.

The organization of these separate institutions into one system is designed to secure certain definite advantages.

First, the close correlation of the courses of the academies with those of the College and of the Institute with

those of the Woman's College results in a distinct economy of time, and hence of expense, to the student. School and college working in thorough harmony with each other, belonging indeed to one board and under the supervision of one general officer, more certainly make their work continuous and apply labor with less waste than where separate ends and ideals are proposed and independent courses are offered.

Secondly, the combination of resources resulting from the ownership of the five institutions by one board secures abundant financial facilities, commanding the best prices and largest discounts. The responsibility of the board as a chartered corporation being undoubted, and the permanence of its general work being assured, confidence follows all its undertakings and strength is given each institution. In educational work it is especially desirable that parents and students be assured of the permanence of the institutions which they are invited to patronize, and whose influence may become important to them.

Thirdly, for the preceding reasons and others which might be named, positions in the system are specially attractive to teachers, and choice men are at all times available for the teaching corps. In most cases of teachers selected for the academies and institute, those chosen have been for years under the instruction of the college faculties and are known to them personally and intimately. Testimonials are proverbially of little worth, and nothing less than constant and long continued contact with the developing student will enable one to select with certainty the capable teacher.

Fourthly, experienced supervision is secured in having a board in charge that has conducted such work for nearly seventy years, and from the continuous counsel and supervision of the Chancellor of the system and his special services for the special need of any institution.

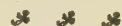
The manifest force of the argument for combination in the educational as in the industrial world and the success of the Randolph-Macon System in commanding public confidence have led to similar plans in other parts of the South, which are now proposed or in process of execution, but as yet the Randolph-Macon System stands as the pioneer and exemplar of wise educational organization in the South. Lynchburg, Va., the headquarters of Chancellor Smith, is a most interesting centre of educational ideas.



## TRUTH AND PROOF.

Most of the papers that have commented upon the conduct of Judge Campbell, while condemning him unsparingly, have been non-committal concerning the article in *The Christian Federation*, which first aroused his wrath. The few who have defended it were, so far as we know, papers edited by men who had opportunity to know the truth. It was right and proper that those who had not this opportunity should refrain from giving judgment. There have, however, been one or two exceptions to this, notably one of the religious papers of this city.

This paper, while, of course, condemning Judge Campbell for his act, says: "The charge made by Mr. Crawford against Judge Campbell was offensive and injurious, whether he believed it to be true or not, and should not have been made without the purpose and means of proving its truth." The inference from this would be that something had been said in *The Christian Federation* which could not be proved. This is not the case. Let it be noted that *The Christian Federation* never said, as Judge Campbell persistently interpreted it to have said, that he had been bribed. What we did say was that "Such rulings set people to wondering which had been doctored most, the whiskey or the judge." This is a simple statement of a well-known fact, though the statement is made in our own language. Hundreds of people in Amherst county were wondering what could be the matter with the judge, what could be his motives, what influences could have been brought to bear upon him to induce him to make such a ruling, and *The Christian Federation* has abundant means to prove that this is so, and we would gladly have proved it long ago had we ever been given an opportunity to do so. All who have kept informed concerning the proceedings must have noted that in the trial for contempt no opportunity was given to prove the truth of the assertions made. Furthermore, that when we stated in open court that we believed the assertion to be true as we interpreted it, but possibly not as the Judge interpreted it, no opportunity was given for explanation. The retraction required by Judge Campbell would have been willingly made but for the fact that what we had said was true, and could be proved.—*Christian Federation*.



## WAITING.

Do you remember, dear, how in old days,  
When in the woods we spent long golden hours;  
I used to loiter in the shady ways,  
While you were lured to leave me by the flowers:

And sometimes went so far in gathering these,  
You passed beyond the bend or out of view;  
And I would hurry after, through the trees,  
All woodland beauty missed, for missing you.

And I would find you, with that winsome face  
Pretending patience, by the pasture bars.  
Love, you have left me so—a little space:  
And so you wait for me, beyond the stars.

## SPECIAL LOW RATE EXCURSIONS VIA NORFOLK AND WESTERN RAILWAY.

B. P. O. Elks, Salt Lake City, Utah, August 12th to 14th.

Write for information as to rates and dates of sale of tickets.

W. R. BEVILL, M. F. BRAGG,  
Gen'l Pass. Agt., T. P. A.,  
Roanoke, Va.



## THE SUNDAY SCHOOL.

LESSON VIII, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 24.

**Text of the Lesson.** Num. xiii, 1-3, 25-33 and xiv, 1-1—Memory Verses, 30-33—Golden Text, Ps. xl, 4—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1902, by American Press Association.]

1-3. And the Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel.

When they came to the borders of the land which God had promised to them (for it was only eleven days' journey from Horeb to Kadesh-barnea), Moses said: "Behold, the Lord thy God hath set the land before thee. Go up and possess it, as the Lord God of thy fathers hath said unto thee. Fear not, neither be discouraged." But the people came to Moses and asked that men be sent to search out the land and bring back word as to the way to go and what cities to enter (Deut. 1, 2, 21-23). The idea of spies therefore originated with Israel, and the Lord gave commandment to have it so, because they wanted it so, just as afterward the Lord commanded Samuel to give them a king because they insisted on having a king like other nations (1 Sam. viii, 4-9, 19-22). Read Ex. iii, 7, 8; vi, 6-8, and consider it well and say in the face of such assurances if the people's request for spies was not simply a lack of faith in God.

25-29. And they returned from searching of the land after forty days.

They could not but testify that it was as God had said, a land flowing with milk and honey (Ex. iii, 8; xxxiii, 3), but they had been using their natural eyes more than the eyes of their hearts (Eph. i, 18, R. V.), and instead of seeing only God and His goodness and His promises they saw difficulties which seemed to them insurmountable, for they forgot the deliverance from Egypt, and the dividing of the Red sea, and the quails and the manna so wondrously given, and so they talk of walled cities and giants and a strong people, and they seem not to reckon upon God at all. They believed not His word (Ps. cvi, 21, 22, 24).

30. And Caleb still'd the people before Moses and said, Let us go up at once and possess it, for we are well able to overcome it.

This was no vain boast or reliance upon themselves, but words uttered from a heart stayed upon Jehovah. Hear Caleb and Joshua in chapter xiv, 6-9: "If the Lord delight in us, then He will bring us into this land and give it us; \* \* \* only rebel not ye against the Lord, neither fear ye the people of the land; \* \* \* the Lord is with us. Fear them not." Listen to this same Caleb forty-five years later when he asked Joshua for the mountain where the giants were, "And now, behold, the Lord hath kept me alive, as He said, these forty and five years. \* \* \* if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh. xiv, 10-12). He wholly followed the Lord and relied upon Him.

31-33. But the men that went up with him said, We be not able to go up against the people, for they are stronger than we.

Thus they brought up an evil report of the land, a slander upon the land (xiv, 36). They saw the giants, and they saw themselves as grasshoppers. It was a case of "we" and "they," but not a word about God. They are stronger than we. We were in their sight as grasshoppers. In our conflicts

with the enemy as we pass through this wilderness or sojourn in the pleasant land everything depends upon our point of vision. If we see things from our standpoint, the giants and walled cities will seem very real, but if, like Caleb and Joshua, we stand with God all difficulties will seem as nothing. When David went to meet Goliath, he did not consider his own weakness.

xiv, 1. And all the congregation lifted up their voice and cried, and the people wept that night.

No wonder they acted thus when they were so unbelieving and rebellious against God. They were within sight and reach of the good land, but occupied with themselves and despising the promises of God and even God Himself. See the record of a previous weeping in Num. xi, 4, 10, 13, 18, 20, and a later one in Num. xxv, 6, and note that it was all because of unbelief, as was the weeping of Mary Magdalene at the tomb on the resurrection morning. Joy and peace come by believing, but in no other way (Rom. xv, 13; John xiv, 1, 27; xx, 27-29).

2, 3. And all the children of Israel murmured against Moses and against Aaron.

They even wished they were dead or might die in the wilderness, and many of them got their wish. Their thought was to get rid of their trouble. They had no thought or desire that God might be glorified in their death. Contrast John xxi, 19; Phil. i, 20. See records of other murmurings in Ex. xv, 24; xvi, 2; xvii, 3. Num. xvi, 11, 41. They did not consider that their weeping was in the ears of the Lord and their murmurings against Him (Num. xi, 18; xiv, 26, 27; Ex. xvi, 8), nor that when they complained it displeased the Lord (Num. xi, 1).

4. And they said one to another, Let us make a captain and let us return into Egypt.

The Lord Himself was their captain, as He also is ours (Josh. v, 14; 11 Chron. xiii, 2; Heb. ii, 10), but they wanted no more of Him. Stephen says that in their hearts they turned back again into Egypt, and Nehemiah says that in their rebellion they appointed a captain to return to their bondage (Acts vii, 39; Neh. ix, 17). Let us consider what is written about looking back in Gen. xix, 26; Luke ix, 62; xvii, 32, and contrast looking forward and upward in Prov. iv, 25; Heb. xii, 2; Phil. iii, 20.

### EPWORTH LEAGUE.

**Topic for the Week Beginning Aug. 24, "Freedom For Service"—Text, II Tim. ii, 4; Gal. v, 1; Heb. xii, 1, 2.**

It is a matter of common remark that many Christians do not live up to their duty. They neither enjoy nor increase in efficiency nor do much of any distinctively Christian work. The unconverted see little difference between themselves and such Christians and have little respect for such piety or attraction toward it.

The difficulty is that these Christians are in bondage. They may be unwilling to acknowledge the fact, but, however it may be disguised, it is still true that they lack freedom in God's service.

This has been one of the difficulties which the followers of Christ have met from the first and probably will meet until the end. It is not an easy task to give the life completely up to the service of God. Many prefer to serve in the militia rather than in the regular army. There is an attractiveness in volunteer service, a sense of independence which does not attach to the other. Some chafe under the sense of pledged responsibility and feel a constraint in being held closely to

duty. They wish to be free, as they express it. The root of the trouble lies in the lack of the early discipline of obedience and self control. Instead of getting a real freedom, they are always chafing under restraint and never settle their shoulders into the yoke to pull the load.

Freedom for service comes first from a willing mind determined to fulfill all needful conditions and to compel success. It is willing to work hard if by such effort the results can be reached.

It wants to be a good soldier. So it enlists and settles down to study military science and to practice the soldierly arts. It is not content with playing soldier and an occasional drill in the evening after the day's work is done and one week's encampment a year with home comforts. The one who really wishes to be a soldier of Jesus Christ is ready to lay aside the worldly lusts and entanglements and settle down to serious work.

Indolence is one of the most serious hindrances to all progress. No one gets ability to speak or pray without effort if the speaking and praying really amount to anything. Knowledge of the nature of the Christian life does not come spontaneously to any one. Some never master it because they will not apply themselves. The practice of the virtues of Christian speech and Christian activity is less common than it should be because of the dislike to get down to earnest application. It is hard routine to drill the lips to speak the truth and only kind words. It is irksome to many to cut off the questionable and frivolous reading, amusements and companionship. It is so much easier to drift down stream than to row against the current that many drift, but that is not freedom, nor is it permanently enjoyable.

Our enjoyment and sense of worthiness can be satisfied only as we put forth our best powers. Freedom is in the full exercise of all faculties. In the full swing of power comes keen joy. In time of battle we get results for all the long drill and are satisfied as we win.

### How God Helps Us.

"God is my helper" is a truth as old as the Bible and confirmed by myriads of human experiences. But it is important for us to know how our loving Father helps us, for we may expect things that He never grants and lose things that He offers to give us. There are a right way and a wrong way of looking at God's dealings; the one sets us to murmuring and complaining, the other gives us a wonderful uplift. If we looked at God as always wise and always loving and always holy, we should know, in the first place, that He often helps us by a sharp discipline that tries us most terribly. It helps the grass on my lawn in summer to put the mower over it, and it helps my grapevines to apply the pruning knife. As head winds make a steamer's fires burn more briskly under the boilers, so adversity often drives a true Christian ahead in his spiritual life. Everything that makes you and me purer, humbler, braver, stronger or holier is a mighty help, and if we keep the eye of faith open we shall see a loving God behind the pruning knife and behind the furnace of affliction.—Rev. Theodore L. Cuyler in Evangelist.

### Vacant Churches.

We have a distressing way of talking about "vacant" pulpits and "vacant" churches. It is an unfortunate part of our overemphasis of the place of a minister in our various systems of church polity. It is of a piece with the talk about "Dr. Blank's church."

A church is not vacant until the Holy Spirit has left it. As long as through humble hearts there is evidence of the divine indwelling a church is great and rich. A log cabin with a simple hearted layman's prayer and exposition of the word of God may rise to the dignity and glory of a temple, while a gorgeous architectural pile with a superb organ and an intellectually gifted preacher may be "vacant" indeed.—Congregationalist.

### The Big Rewards of Life.

The man who sees in life the opportunity to express himself in the largest terms, who after ascertaining what faculties he has determines to develop them to the highest possible efficiency, who is capable of seeing the sweetness and joy that lie all about him, who, being proud, does not allow his body or mind to be defiled—he is the one who obtains the big rewards, the big successes.—Oppenheim, "Mental Growth and Control."

### WHAT NOT TO DO.

**Some Good Advice In a Christian Standard Editorial.**

The Christian Standard (Cincinnati), the leading organ of the Church of Christ (Disciples), has an editorial resume of recently published European statistics telling the proportion of poverty due to drink and effective comment thereon. Careful investigation of conditions in York and London, England, made by prominent sociologists reveal the hideous fact that approximately one-third of the entire population of those cities are paupers. The Standard quotes other incontestable data to show that the dominant reason for this appalling condition is drink. It then proceeds:

Here, then, is the situation: Drink is the chief cause of the vast and shameful amount of pauperism, disease, insanity and crime with which we are afflicted. Both the cause and its evil results are rapidly increasing, involving the destruction of our industrial supremacy. In view of this situation what should be done? The only sane answer is to remove the cause as far as human power can do so. That the prohibition of the sale of liquor as a beverage would practically remove this cause and that nothing else will is a proposition almost axiomatic. That the prohibition of this sale is practicable is only denied by those who either are advocates of the traffic for the sake of selfish ends or those who have allowed themselves to be deceived by those advocates.

But, whatever dispute may be possible as to the best thing to do to limit and minimize and put "in the way of ultimate extinction" this evil traffic, there is one thing not to be done by any lover of righteousness or of mankind. That one thing is the encouragement of drinking or the promotion of it in any way. When the president of the Massachusetts Institute of Technology presides at a feast among the students at which beer drinking is put on the programme, he is encouraging the thing which causes more than half the pauperism and crime in Christendom. He is known to be doing so by all liquor sellers and is counted by them as on their side. He is putting an answer in the mouth of every boy who is going wrong against the advice and entreaties of parents. Nay, he is putting in such a one's mouth a deadly fang to pierce a parent's heart. No matter how speciously the president of that institution may explain his conduct, the common sense of men will count him as an encourager of drinking, and this is the chief cause of the vast mass of human pauperism and crime and the sole cause of most of it.

### YOUTHFUL CRIMINALS.

**Great Increase In Their Number Attributed to Drink.**

Dr. Paul Garnier, an official of the Paris prefecture of police, contributed to the Annales d'Hygiene an article on juvenile criminality which seems to



**OWENS & MINOR DRUG CO.**  
RICHMOND, VIRGINIA



## SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of Scriptural holiness.

"First pure, then peaceable."  
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."  
"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON, JR., Editor.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Pittsylvania, Trinity, August 2d, 3d.  
Hyco, Shady Grove, August 6th, 7th.  
Smith River, Pleasant Grove, August 9th, 10th.  
South of Dan, Calvary, August 16th, 17th.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.  
Boydton, September 10th, 8 P. M.  
Stodd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hyco, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### SPECIAL SEASHORE EXCURSIONS VIA SHENANDOAH VALLEY ROUTE.

Double Daily Service via Roanoke, Luray, Hagerstown, Cumberland Valley and Pennsylvania Railroads to Atlantic City, Cape May, Sea Isle City, Avalon, Anglesea, Wildwood, Holly Beach, New Jersey.

Tickets will be on sale July 10th and 24th, August 7th and 21st, limited to sixteen days, including date of sale.

If tickets sold during July and August are deposited with Ticket Agent at Broad Street Station, Philadelphia, on arrival, a stop-over of ten days will be allowed at Philadelphia on going trip.

Additional information upon application to Agents Norfolk and Western Railway.  
W. B. BEVILL,  
General Pass. Agent, Roanoke, Va.

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On August 1st, 15th, 29th, September 24th, October 3d, Southern Railway will sell special round trip tickets to Niagara Falls at \$13 round trip, via the popular York River Route, thence B. & O. and Lehigh Valley. Stop overs allowed returning at Watkins Glen, Maunch Chunk, Buffalo, Geneva and Rochester.

On July 23d, August 6th, 20th, September 3d, 17th, October 2d, 15th, via same route to Baltimore, thence Pennsylvania Railroad, allowing stop over at Buffalo.

All of the above tickets to be on sale at Richmond on dates shown, with return limit to Richmond 12 days from date of sale.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

The Maryland Anti-Saloon League is very active just now in law enforcement. A number of Baltimore saloonists have been indicted by the grand jury upon evidence furnished by the League.

TO ATLANTIC CITY AND CAPE MAY, N. J., VIA YORK RIVER LINE; \$8 ROUND TRIP.

On every Thursday and Friday during summer tickets will be sold via the York River Line to Atlantic City and Cape May, N. J., for \$8 round trip, good returning arriving Richmond Wednesday following date of sale.

Also on sale daily tickets limited October 31, 1902, for \$11 round trip.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

## Religious News.

Rev. Dr. J. C. C. Newton is spending a week in this city. He was warmly welcomed by his old friends.—Pilot.

The revival services under the tent have been going on for five weeks. The crowds have been large and the interest continues unabated. There have been conversions every night until several scores have handed in their names for membership in the different churches. For three nights next week there will be no services. This is to allow those who attend regularly an opportunity to rest. On Thursday night of next week the tent will be again opened and preliminary services of the Alliance Convention will be conducted for several nights by a clergyman of New York. Rev. George H. Wiley preached in the tent last night. The service on next Sunday night will be moved to Trinity church, half a block from the tent. The Rev. J. E. Cook will preach on that occasion.—Times.

### METHODISTS ASK \$5,000,000.

Nashville, Tenn. (Special).—At a meeting of the trustees of the Methodist Episcopal Church, South, it has been decided to endeavor to raise a \$5,000,000 endowment, the interest of which is to go to superannuated ministers' widows and orphans.—News.

### BIG TENT MEETING.

The big Y. M. C. A. tent at Twentieth and Grace streets was crowded at the service Sunday afternoon. Secretary Thomas had charge of the very interesting service, and Rev. George H. Spooner delivered a splendid address. Much interest was manifested. A novel feature of the meetings is that lemonade is served to those who attend.

Rev. John Robertson, of Glasgow, Scotland, will preach next Sunday afternoon.

### RETURN OF REV. R. H. BENNETT.

Rev. R. H. Bennett, pastor of Epworth Methodist church, having returned to the city from his two weeks' vacation at Ashland and Charlottesville, Va., will occupy his pulpit Sunday. His morning theme will be "Three Score Years and Ten," a sermon to elderly persons. At night his subject will be, "The Land Where Our Dreams Come True."—Virginian-Pilot.

### DEATH OF BRO. SCHOOLFIELD.

Danville, Va., August 6.—Mr. James E. Schoolfield, widely known as an evangelist, died here at 12:30 o'clock this morning. He had been ill for some weeks with typhoid fever, which became complicated with other ailments.

He was prominent in this city, where he was identified with important industrial developments and enjoyed the esteem and unbounded confidence of all classes. He was a prominent Mason, and was at one time an officer of the Grand Commandry, Knights Templar of Virginia.

Mr. Schoolfield was the founder of the Riverside Cotton Mills, of this city, and was for years engaged in the hardware business. He was fifty-two years

old. He was one of the wealthiest citizens of Danville.

Mr. Schoolfield retired from business several years ago, and had ever since that time devoted himself to his evangelistic labors, travelling all over the country and preaching to thousands.

Mr. Schoolfield is a brother of Mr. John H. Schoolfield and of Mr. R. A. Schoolfield, both of this city, and had spent the greater part of his life here, coming in boyhood from Lynchburg, Va. He was connected with the Main Street Methodist church. His wife and several children survive him.—Dispatch.

### WACHAPREAGUE.

The new Methodist church, which will be one of the handsomest places of public worship on the shore, is rapidly nearing completion.

Revs. R. T. Waterfield and T. J. C. Heath, both natives of Accomac, are spending their vacation in our town, at the home of Mr. Jas. C. Heath. On last Sunday Mr. Waterfield preached for us in the Methodist church. The sermon showed thought and study, and was much enjoyed by a large congregation. Mr. Heath will preach in the Methodist church next Sunday morning at 11 o'clock. Rev. J. J. Bradford will preach at Smith's chapel at 3:30 P. M.—Peninsula Enterprise.

### A CHURCH FOR GHENT.

The Methodists of Ghent have been determined for some time to erect a church in that part of the city where they can worship without the inconvenience of coming over to the city proper.

Those who are at the head of the movement have organized a finance and building committee and are preparing for the final organization of a congregation.

A large lot has been purchased near the Stockley Gardens, and it is said that a Sunday school will be erected in a very short while. Until the church is finished the Sunday school will be used for all purposes.

It is said that the new house of worship will be called the Ghent Methodist church.—Landmark.

### TO SUCCEED CAPTAIN IRBY.

The Rev. B. F. Lipscomb, D. D., pastor of the Washington-Street Methodist church, of Petersburg, has been elected to succeed the late Captain Richard Irby as secretary and treasurer of Randolph-Macon College.

Final action in the matter was taken at a special meeting of the Executive Committee of the College last week. Dr. Lipscomb was not a candidate for the position, but he was unanimously elected. He took the matter under careful consideration, and made known to the committee that he declined to accept.

### HE ACCEPTED.

But the body being impressed with his eminent qualifications urged him to withdraw his declination, and after long and careful discussion of all the matters involved he accepted the offer and was clothed by the committee with full authority in the management of the finances of the school. There will



need for further action by the Board of Trustees. Dr. Lipscomb will enter at once upon his duties, but will continue to supply the Washington-Street church, of Petersburg, until satisfactory arrangements can be made for filling the pulpit. His permanent residence will be in Ashland.

#### A BRIEF SKETCH.

Dr. Lipscomb is a native of this city. He was educated at the Jefferson Male Academy and at Randolph-Macon. As a result of ill-health he left school at an early age and engaged in mercantile pursuits, becoming at one time bookkeeper in the State Bank of Virginia. He later decided to enter the ministry, and was licensed to preach in 1874. He then he has served at Charlottesville, Berkeley, Danville, Mt. Vernon, Export News and Petersburg. He has been in the last-named place for the last three years.—Times.

#### MUST GET NEW PASTOR.

Petersburg, Va., August 11.—The Board of Stewards of Washington-Street Methodist Episcopal church, which was in session until a late hour last night, received and accepted the resignation of Rev. B. F. Lipscomb as pastor of the church, and a committee consisting of Presiding Elder R. T. Wason and Prof. Arthur K. Davis was appointed to wait on Rev. W. G. Starr, D. D., of Ashland, Va., and request him to become Mr. Lipscomb's successor.

Dr. Lipscomb has accepted the office of secretary and treasurer of Randolph-Macon College. Dr. Starr is a former pastor of Washington-Street church.—Baltimore Sun.

#### MARVIN GROVE CAMP.

Again are the people of God gathered together in good works on the old campus, and Marvin Grove is sustaining its old reputation as a place attractive to both saint and sinner, and from which the saint returns refreshed and the sinner benefited. At no time in its history has the camp been better equipped, both from a spiritual and temporal standpoint, and at no time have the promises of good results been more encouraging. Large crowds have assembled and goodly discourses have entered the people—in fact, it is concluded that the preaching was never of higher or better order, whilst the order and quiet of the grounds has been phenomenal.

Up to Wednesday evening most of the preaching was done by Rev. C. D. Lawley, an earnest and consecrated man of God, and the impressions formed are far-reaching. Presiding Elder W. J. H. Amiss, Dr. Rosbro, of the Presbyterian Church, and Revs. Garret, Lumkin, Bently, Williams and others have each filled the pulpit, delivering able and soul-stirring sermons. The meeting is in charge of the Presiding Elder, who has never been more earnest or zealous in any cause, seeming never to tire, always on the alert, catching every detail.

Mr. T. A. Jett, who for a number of years has served so acceptably as the leader of the singing, is again in charge to the gratification of all lovers of good singing. Misses Susie Rock, one Haynie, Fannie Courtney and

Virgie Walker are lending their aid as organists.

The weather has been all that could be wished for, and whilst the attendance has not been as large as was the case fifteen years ago, the congregations have been fully up to what they have been in late years. On the circle there are more vacant tents than usual, while those on the avenues, with few exceptions, are occupied. On Sunday the crowd was estimated to be fully 3,000. At the afternoon service Miss Sadie Thomas, of Baltimore, sang a touching solo, which added much to the impressiveness of the occasion. Rev. Dr. John Hannon of Richmond, a pulpit orator of exceptional ability, was expected to arrive, but did not do so. A telegram from his wife on Wednesday brought the gratifying intelligence that Dr. Hannon had left that morning for Marvin Grove, and those who attend from now until the close of the present meeting will have the pleasure of hearing this eloquent preacher.

It is universally regretted that Mr. L. Cockrell, chairman of the Marvin Grove Committee, is unable to be in attendance owing to his continued feeble health. Since the foundation of the encampment he has always taken an active interest in all that pertains to the welfare of the camp, and his associates on the committee, as well as his large circle of friends, who are now tenting on the grounds, greatly miss him, and express the sincere hope that at no distant day his health will be fully restored and that once more his familiar face may be seen at Marvin Grove, where he has for the past twenty-five years annually worshipped.—Northern Neck News.

#### DISTRICT CONFERENCE.

According to appointment the District Conference convened at Mt. Zion church on Tuesday morning at 9 o'clock, July 29th, and the Lion of Hesthood arose to meet the imaginary elephant that was to come with lank-side on its journey and wandering from the various points underlying the shadows of the peaks of the Blue Ridge. Like the king of the forest, the hosts were more than equal to the occasion, and many full baskets, in which there were more than fragments, were hauled back to homes. Carriages brought out for guests had to return empty, and the quilt and beds of comfortable homes remained unbroken and undisturbed, and instead of the burden and bustle, there was only enjoyment and an outcry for more. The lion lays down to rest without drawing a long breath and with a flowing mane and sleek cast, rejoicing that his anticipated difficulty was entirely a pleasure, and we hope a blessing. The only regret we have is that we did not have better order, but like the little child, we promise to do better next time.

The weather was characteristic of Methodism, it just poured down, and while our hearts rejoiced and our minds and bodies were feasting enrapturously there were some drooping plumes and draggled dresses, and also some wet shoes and perhaps feet.

The Conference as a body was very well attended, and those who were absent realized their loss, and sent up the

best excuse or rather reasons for absence, among which we may mention the case of Rev. R. W. Watts, former pastor of this circuit, who was hindered by the infirmities of age, and Rev. Thomas Campbell, who was in the midst of a grand revival. Our hearts go out to these brethren in all fullness.

The discussions on the different topics were able and interesting, and the floor was dually occupied most of the time. The crowd all the time and the delegate with but little intermission, with an occasional cry for recognition. Among the discussions we will mention among the most interesting those on Sunday schools and missions, which were fully and ably discussed.

The presiding officer filled the chair with ability and to the entire satisfaction of all, and to his ability he added a large installment of patience. We think him fully equipped for the demands of the future.

Among the visitors we mention with pleasure Rev. J. F. Martin, who presented the cause of the Orphanage, and took a collection for the support of some who had already been taken.

Prof. R. B. Blackwell ably represented Randolph-Macon College, as did Rev. James Cannon, Jr., the Blackstone Female Institute; Rev. J. M. Burton, the Charlottesville District Institute at Culpeper; Prof. Sumter Smith, Bedford Academy, and others spoke in behalf of the Rock Spring and the Oak Park Institutes at brevity, but to the point.

After this the Conference adjourned sine die.

Religious services were held daily and were very well attended. Rev. W. H. Edwards preached the opening sermon according to appointment, and greatly to our edification.—Madison News.

#### METHODIST PREACHERS.

Owing to a number of the Methodist preachers being away on their vacation, there was only a small attendance at the ministers' Conference yesterday morning.

The session was called to order by the vice-president, Rev. R. H. Bennett, and prayer was offered by Rev. J. W. Crider.

On the call of the churches reports were heard from the following:

Rev. C. W. Cain preached at 11 A. M. Sunday at McKendree church to a fine congregation, baptized an infant in the afternoon, and preached at Wright Memorial Sunday night.

Rev. J. W. Crider worshipped at Wright Memorial Sunday, and heard an excellent discourse from Rev. Mr. Wray. At night he attended the service at Cumberland Street church.

Rev. C. H. McGee reported a good Sunday school and a good congregation at Lamberts Point Sunday morning. No service at night.

The congregations at Memorial church were unusually large for the summer. The pastor, Rev. W. Asbury Christian, preached both morning and night. The young men's Sunday afternoon meetings are fairly well attended and the mission school doing well.

Rev. E. K. Odell had good congregations at Huntersville to hear him at both services. He took up his Center-

ence collection, and will realize the full amount assessed against the church. Mr. Odell has been assisting Rev. D. J. Traynham in a protracted meeting at Beach Grove. He reported the outlook encouraging.

Rev. Daniel T. Merritt attended fine services Sunday at Port Norfolk. He preached to a very large congregation at 11 A. M., there being quite a number of visitors present from various parts of the State. He attended the Epworth League at Pinner's Point in the afternoon, and made an address. He preached again at night at Port Norfolk.

Rev. C. L. Bane had very encouraging congregations at Cumberland Street church and profitable services.

Rev. E. T. Dadmun occupied his pulpit at Centenary church Sunday at 11 A. M. and 6 P. M. and preached to good summer congregations.

Rev. R. H. Bennett preached morning and night at Epworth to fine congregations, considering the weather. Rev. E. J. Dryer was with him at the morning service, and also at the Sunday school. He secured a number of subscriptions to the missionary journal "Go Forward," and spoke in behalf of the Bible study literary.

Rev. J. N. Latham held his regular services at Park View, and preached to a very large congregation at night.

The meeting adjourned with the benediction by Rev. C. W. Cain.—Virginian-Pilot.

#### PROFESSOR SLEDD.

Atlanta, Ga., August 8. (Special.)—Andrew Sledd, Professor of Latin in Emory College, to-day tendered his resignation to the president of the institution, Rev. James E. Dickey, as a result of bitter attacks made on him on account of an article in the July issue of the Atlantic Monthly on the negro problem, in which he made certain statements which have been construed as attacks on the South. The article was first brought to public attention by a card from Mrs. W. H. Felton, in the Atlanta Constitution of last Sunday. Since that time Professor Sledd has held a position of great prominence before the people of Georgia. Many of the charges made against him have been extremely harsh, but those who know him state that while the views expressed by him were extreme, they were his sincere opinions.

Professor Sledd is a Virginian by birth, a son of the late Rev. Dr. Robert Newton Sledd, who was one of the most prominent divines of the Southern Methodist Church. Professor Sledd is a graduate of Randolph-Macon and of Harvard; at one time he was an instructor in Vanderbilt. Five years ago he came to Emory as Professor of Latin, and has established an enviable reputation in that position. He is known as a man of strong opinions, but was extremely popular with the student body. In his letter of resignation to the president, he states that his reason for resigning is that the disturbance caused by his article might hurt the college should he remain a member of its faculty.

The resignation goes to the Executive Board to-morrow, and will doubt-

(Continued on page 10.)



# Talmage's Sermon.

Washington. In the following discourse, prepared by Dr. Talmage before his illness, the folly and danger of postponing the acceptance of the gospel invitation are expounded on the text, Luke xiv, 18, "And they all with one consent began to make excuse."

After the invitations to a levee are sent out the regrets come in. One man apologizes for nonattendance on one ground, another on another ground. The most of the regrets are founded on prior engagements. So in my text a great banquet was spread, the invitations were circulated, and now the regrets come in. The one gives an agricultural reason, the other a stock dealer's reason, the other a domestic reason. All poor reasons. The fact was, they did not want to go. "And they all with one consent began to make excuse."

So now God spreads a great banquet. It is the gospel feast, and the table reaches across the hemisphere, and the invitations go out, and multitudes come and sit down and drink out of the chalices of God's love, while other multitudes decline coming, the one giving this apology, and the other giving that apology, "and they all with one consent begin to make excuse." I propose, so far as God may help me, to examine the apologies which men make for not entering the Christian life.

Apology the first: I am not sure there is anything valuable in the Christian religion. It is pleaded that there are so many impositions in this day: so many things that seem to be real are sham. A gilded outside may have a hollow inside. There is so much quackery in physics, in ethics, in politics, that men come to the habit of incredulity, and after awhile they allow that incredulity to collide with our holy religion. But, my friends, I think religion has made a pretty good record in the world. How many wounds it has saved! How many pillars of fire it has lifted in the midnight wilderness! How many simoom struck deserts it hath turned into the gardens of the Lord! How it hath stilled the chopped sea! What rosy light it hath sent streaming through the rift of the storm cloud! What pools of cool water it hath gathered for thirsty Hagar and Ishmael! What manna whiter than coriander seed it hath dropped all around the camp of hardly bested pilgrims! What promises it hath sent out like holy watchers to keep the lamps burning around deathbeds, through the darkness that lowers into the sepulcher! What flashes of resurrection morn!

## A Religion of Heroes.

Besides that, this religion has made so many heroes. It brought Summerfield, the Methodist, across the Atlantic ocean with his silver trumpet to blow the acceptable year of the Lord until it seemed as if all our American cities would take the kingdom of heaven by violence. It sent Jehudi Ashmun into Africa alone, in a company of naked barbarians, to lift the standard of civilization and Christianity. It made John Milton among poets, Raphael among painters, Christopher Wren among architects, Thornehill

sen among sculptors, Handel among musicians, Dupont among military commanders, and to give new wings to the imagination and better balance to the judgment and more determination to the will and greater usefulness to the life and grander nobility to the soul there is nothing in all the earth like our Christian religion. Nothing in religion? Why, then, all those Christians were deceived when in their dying moment they thought they saw the castles of the blessed, and your child, that with unutterable agony you put away into the grave, you will never see him again nor hear his sweet voice nor feel the throb of his young heart. There is nothing in religion? Sickness will come upon you. Roll and turn on your pillow; no relief. The medicine may be bitter, the night may be dark, the pain may be sharp; no relief. Christ never comes to the sick-room. Let the pain stab; let the fever burn; curse it and die. There is nothing in religion? After awhile death will come. You will hear the pawing of the pale horse on the threshold. The spirit will be breaking away from the body, and it will take flight—whither, whither? There is no God, no ministering angels, to conduct, no Christ, no heaven, no home. Nothing in religion? Oh, you are not willing to adopt such a dismal theory!

## The Use of a Skeptic.

And yet the world is full of skeptics. And let me say there is no class of people for whom I have a warmer sympathy than for skeptics. We do not know how to treat them. We deride them, we caricature them. We, instead of taking them by the soft band of Christian love, clutch them with the iron pinchers of ecclesiasticism. Oh, if you knew how those men had fallen away from Christianity and become skeptics you would not be so rough on them! Some were brought up in homes where religion was overdone. The most wretched day in the week was Sunday. Religion was driven into them with a triphammer. They had a surfeit of prayer meetings. They were stuffed and choked with catechisms. They were told by their parents that they were the worst children that ever lived because they liked to ride down hill better than to read "Pilgrim's Progress." They never heard their parents talk of religion but with the corners of the mouth drawn down and the eyes rolled up. Others went into skepticism through maltreatment on the part of some who professed religion. There is a man who says, "My partner in business was conspicuous in prayer meeting, and he was officious in all religious circles, but he cheated me out of \$3,000, and I don't want any of that religion." Then there are others who get into skepticism by a natural persistence in asking questions, why or how? How can God be one being in three persons? They cannot understand it. Neither can I. How can God be a complete sovereign and yet man a free agent? They cannot understand it. Neither can I. They cannot understand why a holy God lets sin come into the world. Neither can I. They say: "Here is a great mystery; here is a disciple of fashion, frivolous and godless all her days; she lives on to be an octogenarian. Here is a Christian mother, training her children for God and for heaven, self-sacrificing, Christlike, indispensable seemingly to that household; she gets a cancer and dies." The skeptic says, "I can't explain that." Neither can I.

I can see how men reason themselves into skepticism. With burning feet I have trodden that blistering way. I know what it is to have a hundred nights poured into one hour. There are men in the arid desert of doubt who

would give their thousands of dollars if they could get back to the old religion of their fathers. Such men are not to be caricatured, but helped, and not through their heads, but through their hearts. When these men really do come into the kingdom of God, they will be worth far more to the cause of Christ than those who never examined the evidences of Christianity. Thomas Chalmers once a skeptic, Robert Hall once a skeptic, Christmas Evans once a skeptic; but when they did lay hold of the gospel chariot how they made it speed ahead! If, therefore, I address men and women who have drifted away into skepticism, I throw out no scoff; I rather implore you by the memory of those good old times when you knelt at your mother's knee and said your evening prayer and those other days of sickness when she watched all night and gave you the medicines at just the right time and turned the pillow when it was hot and with hand long ago turned to dust soothed your pains and with that voice you will never hear again unless you join her in the better country told you never mind, you would be better by and by, and by that dying couch where she talked so slowly, catching her breath between the words—by all those memories I ask you to come and take the same religion. It was good enough for her; it is good enough for you. Aye, I make a better plea: By the wounds and the death throes of the Son of God, who approaches you in infinite love with torn brow and lacerated hands and whipped back, crying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!"

## Another Apology.

Other persons apologize for not entering the Christian life because of the incorrigibility of their temperament. Now, we admit it is harder for some people to become Christians than for others, but the grace of God never came to a mountain that it could not climb or to an abyss that it could not fathom or to a bondage that it could not break. The wildest horse that ever trod Arabian sands has been broken to bit and trace. The maddest torrent tumbling from mountain shelving has been harnessed to the mill wheel and the factory band, setting a thousand shuttles all a-buzz and a-clatter. And the wildest, the haughtiest, the most ungovernable man ever created by the grace of God may be subdued and sent out on ministry of kindness, as God sends an August thunderstorm to water the wild flowers down in the grass. Peter, with nature tempestuous as the sea that he once tried to walk, at one look from Christ went out and wept bitterly. Rich harvests of grace may grow on the summit of the jagged steep, and flocks of Christian graces may find pasturage in fields of bramble and rock. Though your disposition may be all a-bristle with fretfulness, though you have a temper a-gleam with quick lightnings, though your avarice be like that of the horse leech, crying, "Give!" though damnable impurities have wrapped you in all consuming fire, God can drive that devil out of your soul, and over the chaos and the darkness he can say, "Let there be light." Converting grace has lifted the drunkard from the ditch and snatched the knife from the hand of the assassin and the false keys from the burglar and in the pestiferous lanes of the city met the daughter of sin under the dim lamplight and scattered her sorrow and her guilt with the words, "Thy sins are forgiven; go, and sin no more." For scarlet sin a scarlet atonement.

Other persons apologize for not entering the Christian life because of the inconsistencies of those who profess religion. There are thousands of poor

farmers. They do not know the value of soils or the proper rotation of crops. Their corn is shorter in the stalk smaller in the ear. They have less bushels to the acre than their neighbors. But who declines being a farmer because there are so many farmers? There are thousands of incompetent merchants. They buy at a wrong time. They get cheated in the sale of their goods. Every bad bargain is to them a tale of disaster. They fail after awhile and go out of business. But who declines being a merchant because there are so many incompetent merchants? There are thousands of poor lawyers. They do not draw a declaration that will stand the test. They cannot recover damages. They cannot help a defendant escape from the injustice of persecutors. They are the worst peddlers against any case in which they are retained. But who declines being a lawyer because there are so many incompetent lawyers? Yet there are tens of thousands of people who decline being religious because there are many unworthy Christians. No man says it is illogical. Poor lawyers nothing against jurisprudence; poor physicians are nothing against medicine; poor farmers are nothing against agriculture, and mean, contemptible professors of religion are not against our glorious Christianity.

## False Lights to Be Avoided.

Sometimes you have been misled along on a summer night by a swarm of lights that look like stars, and you have seen lights that kindle over decayed vegetation—lights which are called jack-o'-lantern or will-o'-the-wisp. These lights are merely sonorous miasmata. My friends, on your way to heaven you will want a better light than the will-o'-the-wisps wobble on the rotten character of ungodly Christians. Exudations from sonorous trees in our neighbor's garden will make a very poor balm for wounds.

Sickness will come, and we will be pushed out toward the Red sea which divides this world from the next, not the inconsistency of Christians. The rod of faith, will wave back the terrors as a commander wheels his banner. The judgment will come, with its tender shod solemnities. Oh, then we will not stop and say, "There was a man who was a Christian; there was a cowardly Christian; there was an impure Christian. In that day as now, 'If thou be wise, thou shalt be wise for thyself, but thou scornest thou alone shall bear.' Why, my brother, the inconsistency of Christians, so far from being an argument to keep you away from religion, ought to be an argument to drive you to him. The best place for a sick doctor is in a neighborhood where there are all poor doctors, the best place for an enterprising merchant to open a store is in a place where the bankrupt makers do not understand their business, and the best place for you, if you want to become the illustrious complete Christian, the best place for you is to come right down among those who are so incompetent and so inconsistent sometimes. Show us how, by your example."

Other persons apologize for not coming Christians because they are too busy. Time, as though religion muddled the brain of the accountant or tripped the pen of the author or thickened the tongue of the orator or weakened the arm of the mechanic or scattered the briefs of the lawyer or interrupted the sales of the merchant. They bolt the store doors against it and fight it with trowels and with yardsticks, crying, "Away with your religion!"

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 85. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

A. M.)  
P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

A. M., from Keysville and local stations.  
P. M., from Durham, Charlotte, Danville and intermediate stations.

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LEAVE RICHMOND:

P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

A. M., No. 9, daily, except Sundays and Mondays.

P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M., except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allands Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Western Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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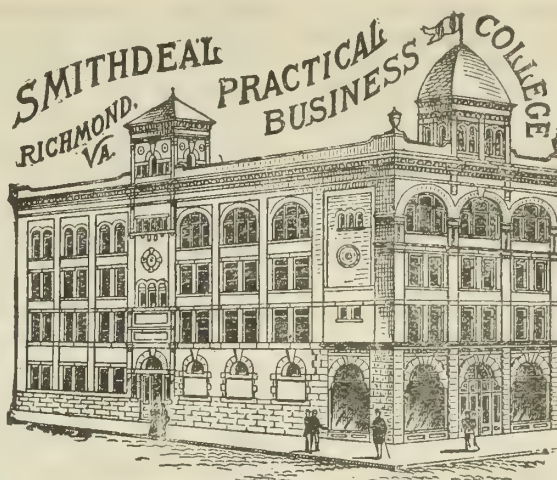
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

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A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

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## RELIGIOUS NEWS.

(Continued from page 9.)

less be accepted, as the affair has been given wide prominence throughout the State, and the extracts from the article that have been published have aroused great indignation.

In his article Professor Sledd states that the negro is not given his rights in the South, and that lynching is largely caused by other crimes than criminal assault, and that the white people generally have a feeling of loathing and contempt for the negro.

The extracts published have caused him to be branded as a South-hater and an advocate of social equality. Professor Sledd says he is proud of his Southern birth, and denies that he favors social equality. He says that any person who reads his article in its entirety will agree with him in the main points set forth.

Professor Sledd's resignation was received with surprise, since it was generally believed that he would prefer to be dismissed to resigning voluntarily. However, such a course would have brought the college into undesirable notoriety, and he may have wished to avoid this, as he states that he resigns in the interest of the college.

Emory College is supported by the Methodists of Georgia and Alabama, and is an institution of great eminence in this part of the country. Since Professor Sledd has been at Emory he has done much to raise the grade of its Latin Department. A few years ago he was married to Miss Fencie Candler, a daughter of Bishop Warren A. Candler, former president of the college.—Dispatch.



## WASHINGTON LETTER.

(From Our Regular Correspondent.)

August 6, 1902.

Some months ago one of the most eloquent of the Washington clergymen preached on the subject of charity. He described Nineveh and Babylon and Alexandria, then suddenly stopped and inquired what it was that was missing from the pictures he had drawn so vividly. Replying to his own question, he said that nowhere had he mentioned any charitable institution, for in those days none existed; no hospitals, no asylums, no homes for the aged, nor were such built until the doctrine of Christ had permeated the world and taught the beauties of charity. Therein lay the great difference between pagan and Christian civilization. Nowhere is that difference better emphasized than in the capital city of the United States. Many church members are absent from the city, many pastors are out of town, but the good works which they have established and endowed continue on their accustomed lines, alleviating the pains of the poor, the infants and the aged.

One of these institutions is the "Neighborhood House," which, modeled on the lines of Hull House in Chicago, is doing on a small scale for Washington the same work which Hull House, under the capable direction of Miss Jane Adams, is doing for Chicago. "Neighborhood House" is an old-fashioned Southern home, and is the residence of Mr. Charles F. Weller, secretary of the Associated Charities, his

wife and mother. There, all are welcome and a beautiful and attractive playground helps to keep the numerous little ones of the neighborhood off the hot and dusty streets. A free kindergarten, maintained through the generosity of Mrs. Phoebe A. Hearst, is conducted for five days in the week, and there those mothers whose duties call them away from home may leave their little ones with the knowledge that they will be safe and happy until the day's work is done. Certain evenings of the week are devoted to work among the young people, work so ably disguised as to appear only as an entertainment and yet productive of the most excellent results in the inculcation of a high standard of morality and the cultivation of ambitions which will lead to self-culture and the broadening of the mind. A young peoples' debating society and a young men's glee club are among the means utilized to extend the influence of Neighborhood House, and both have proved highly successful.

A summer school, conducted in one of the poorer neighborhoods, has just closed after a gratifying successful session. No funds were available for this school, but the teachers voluntarily forfeited a part of their vacations and devoted themselves to the work of teaching without compensation. The District authorities donated the use of the building. In its methods, the vacation school deviated to a considerable extent from the lines of the regular curriculum, and the pupils were taught to do many useful things, thus developing their creative instincts and at the same time adding to their useful abilities. The girls were taught to sew and cook, and the boys were trained, in so far as funds would permit, in the use of tools, etc. They drew their own designs and then executed them, and much of the work turned out was of a surprisingly creditable character. It is hoped that by another year philanthropic persons can be induced to place a considerable fund at the disposal of those teachers who are willing to devote their own time to the work, that thus, several summer schools may be conducted.

Philanthropic work in Washington this summer also includes a number of "fresh air funds," which are used to afford weary mothers and suffering children some respite from the heat of the city. Numerous excursions are organized, whereby parents and their children may go to the resorts along Chesapeake Bay or for a sail down the Potomac. On all of these excursions one, and sometimes several, physicians go along, prescribing for such as require their services, and oftentimes becoming acquainted with cases which demand their assistance for many days afterwards, but for which they receive no compensation.

The news has been received in Washington, with much interest, that certain persons in New York, most of them members of the Anti-Saloon League, are endeavoring to secure a law which will forbid adults from giving intoxicating liquor to infants. A pitiable case recently came to the attention of the public, wherein the police took up, in a sad state of inebria-

tion, two tiny children on the streets of New York. These little ones had been taken to a beer garden by their parents, and had been given frequent sips of beer and Rhine wine until it had gone to their heads. Unobserved by their parents, they had wandered into the street, where they were discovered by the police, too intoxicated to be able to tell who they were or where they belonged. Unfortunately this is not a solitary instance, but a common one, although the little unfortunates seldom fall into the hands of the police. A similar instance occurred in Washington during the past winter, although in that case the servants were more to blame than the parents. A dinner party was in progress, and the servants permitted two children, aged eight and ten years, to drain the glasses as they were brought from the table. Finally one of the children became so ill that a doctor had to be sent for, and neither of the patients recovered for more than a week.

A gentleman who returned recently from Oyster Bay tells an amusing and characteristic story of the President. This gentleman attended church in Oyster Bay and sat immediately back of the Presidential pew. Dr. Washburn, the pastor, in the course of his sermon, told some anecdotes in regard to athletics and brought out the point that college athletics were often greater builders of character than were the studies pursued. As the reverend doctor proceeded, Mr. Roosevelt became much interested, and finally enthusiastic, so much so, that it became necessary for Mrs. Roosevelt to give him repeated warning glances to prevent a too lively demonstration of his approval. When the sermon was concluded, two gentlemen passed the collection plates and Mr. Roosevelt turned to his wife and said, in what he presumably mistook for a whisper, "I can put a \$5 bill in the plate if I can't applaud," and he suited the action to the word.

The frequently asked question, "What becomes of our exports of manufactures?" is now definitely answered by the Treasury Bureau of Statistics. While it has been practicable to show the countries to which any given article is sent in any given year, the figures of the Bureau have not formerly been so adjusted as to render it practicable to determine what share of the total exports of manufactures was sent to a given country or grand division of the world; or, in other words, the location of the principal markets for American manufactures. These facts are now shown by a series of tables compiled by the Bureau. They show that during the year 1901 52 per cent. of the manufactures exported went to Europe, 23 per cent. to North America, 6.6 per cent. to South America, 8.2 per cent. to Asia, 7 per cent. to Oceania, and a little less than 3 per cent. to Africa. The total value of manufactures exported to Europe was \$215,000,000; to North America, other than the United States, \$96,000,000; to South America, \$27,000,000; to Asia, \$33,700,000; to Oceania, \$29,000,000, and to Africa, \$10,500,000. Of the total exports of manufactures to Europe, amounting to \$215,000,000, the largest

item was iron and steel manufacture to the value of \$43,812,323, the next items in order of magnitude being copper manufactures, \$41,454,074; oil refined or manufactured, \$40,735,541; leather and manufactures thereof, \$21,108,321; agricultural implements, \$14,945,530; chemicals, drugs and dyes, \$6,741,068; paraffin, \$5,931,471; wood manufactures, \$5,595,256; scientific instruments, \$3,840,763; cars and carriages, \$3,718,381; cotton manufactures, \$2,737,890; India rubber manufactures, \$2,187,453; paper and manufactures thereof, \$2,290,048; and musical instruments, \$1,995,092. To North America the largest item in the exports of manufactures was iron and steel, \$13,518,293; other important items being cotton manufactures, \$628,035; cars and carriages, \$3,577,651; leather and manufactures of, \$206,321, and wood manufactures, \$279,527. To South America, iron and steel exports were \$8,754,800; oils refined, \$1,836,106; and cotton manufactures, \$3,321,494. To Asia, oils refined or manufactured formed the largest item, \$12,443,128, the next largest items being iron and steel manufactures, \$8,992,967; cotton manufactures, \$6,355,381; and tobacco manufactures, \$1,000,857. To Oceania the principal manufactures exported were iron and steel manufactures, \$5,876,602; oils, refined, \$3,019,661; paper and manufactures, \$2,279,601; and leather and manufactures, \$2,118,101. To Africa iron and steel manufactures formed the largest item, \$2,368,635, next in order being oils, refined, \$1,957,957; spirits, distilled, \$1,388,801; wood manufactures, \$650,951; and cars and carriages, \$543,674.

Of the agricultural implements exported, amounting to \$16,313,434, the shipments to Europe were \$10,494,531; to North America, \$2,608,862; to South America, \$1,726,973, and to Oceania \$1,010,101. Of the \$20,272,418 worth of cotton manufactures exported, \$6,629,935 went to North America; \$6,355,381 to Asia; \$3,321,494 to South America; \$8,871,602 to Oceania, and \$8,754,800 to Africa. Of the \$117,319,320 worth of iron and steel manufactures exported, \$13,812,323 went to Europe, \$43,518,293 to North America, \$8,992,967 to Asia, \$8,871,602 to Oceania, and \$2,368,635 to Africa.

In conjunction with the tables showing the distribution of manufactures by countries and grand divisions, the Bureau has prepared a statement which shows for the first time the exportation of manufactures in each year from 1790 to the present time. In 1790 the total amounted to a little over \$1,000,000, and formed 6 per cent. of the total exports; in the decade from 1790 to 1800 exports of manufactures averaged about \$2,000,000 per annum; in the decades ending with 1810 and 1820 respectively, they averaged about \$3,000,000 per annum, and formed about 10 per cent. of the total exports; in the decade 1821-1830 they averaged about \$6,000,000, and never reached as much as \$10,000,000 prior to 1840. By 1850 the exports of manufactures had reached \$17,500,000, and in 1860 for the first time touched the \$40,000,000 mark, but did not cross the \$50,000,000 line until



70, when they amounted to \$68,279-  
4. In 1877 they for the first time  
crossed the \$100,000,000 line, the total  
for that year being \$122,577,652. In  
196 they crossed the \$200,000,000 line,  
the total for that year being \$228,571-  
8; in 1899 the total was \$339,592,146,  
and since 1900 the exportation of manu-  
factures has constantly exceeded \$400-  
0,000 per annum.

✱ ✱ ✱

**MANHOOD IN THE MECHANIC.**  
**CULTURE SHOULD UNDERLIE TRAINING.**  
It is evident, says the Biblical Re-  
corder, that the South will offer great  
opportunities for half a century or  
more to come, to young men who are  
trained for practical employments.  
Every day now alluring opportunities  
are offered to young men who were  
trained in offices of workers, while  
their fellows were at colleges. Whe-  
ther in manufacture, farming or com-  
merce, the young man who brings him-  
self intelligently and earnestly to his  
tasks will reap richer harvests than  
have yet been reaped in the South.  
Any a boy not meant to be preacher  
or teacher or lawyer should prepare  
none the less earnestly to be manufac-  
turer, builder or railroad man with full  
confidence of serving his day effect-  
ually and reaching a worthy reward.  
But in his preparation, whether in  
school or office or shop, he should not  
forget the man in him. He should not  
sacrifice the man in him upon the altar  
of the mechanic. Let him neither  
sacrifice the mechanic. The true man  
will save them both in himself.

Of course parents and young men are  
impatient of the schools, and of God's  
tedious ways! They cannot spend the  
time necessary to acquiring both a gen-  
eral and a special preparation. The  
boy must be making money. Made in  
the image of God as he is! To be sure  
the argument is a compelling one with  
time, and we recognize its absolute  
force. And yet it is a pity to put a  
handicap upon one's whole life forever  
merely for lack of time early in life.  
Granted that the boy ought to prepare  
for an industrial career—and we not

mains nevertheless that he deserves  
more than to be trained to work and  
make money. There are the incom-  
parably larger concerns of his mind,  
tastes, spirit and relations as citizen,  
neighbor and father, never to be for-  
gotten.

And so while we would encourage in-  
dustrial education, as it is called, we

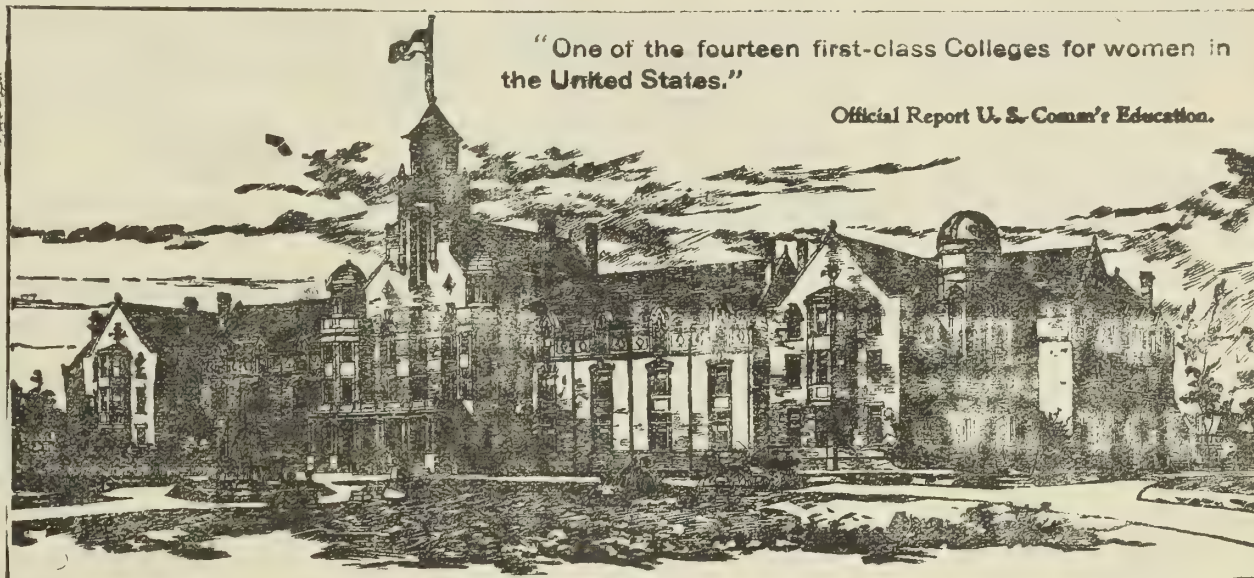
would also abate not one jot of the old  
time emphasis upon general culture.

✱ ✱ ✱

Dear little Willie had fallen down  
stairs and was hurt quite badly, but  
the first thing he said, after picking  
himself up, was this: "I am pretty  
glad it wasn't sister that fell." Love  
made the dear brother unselfish.

The North Carolina Baptist has re-  
cently issued an Anti-Saloon League  
number full of interesting information  
concerning the League work in North  
Carolina and elsewhere.

A Woman's Christian Temperance  
Union has recently been organized at  
Cartersville with eighteen members.



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Official Report U. S. Comm'r Education.

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dios, large gymnasium; lecture-rooms, music-  
rooms, etc.

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purpose of the College is not to make money,  
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mental discipline has been secured, to follow  
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(Continued from page 10.)

our store, our office, our factory: They do not understand that religion in this workday world will help you to do anything you ought to do. It can lay a keel; it can sail a ship; it can buy a cargo; it can work a pulley; it can pave a street; it can fit a wrist-band; it can write a constitution; it can marshal a host. It is as appropriate to the astronomer as his telescope, to the chemist as his laboratory, to the mason as his plumb line, to the carpenter as his plane, to the child as his marbles, to grandfather as his staff.

**Time to Be Religious.**

No time to be religious here! You have no time not to be religious. You might as well have no clerks in your store, no books in your library, no compass on your ship, no rifle in the battle, no hat for your head, no coat for your back, no shoes for your feet. Better travel on toward eternity bare-headed and barefooted and houseless and homeless and friendless than to go through life without religion. Did religion make Raleigh any less of a statesman or Havelock any less of a soldier or Grinnell any less of a merchant or West any less of a painter? Why, my friends, religion is the best security in every bargain; it is the sweetest note in every song; it is the brightest gem in every coronet. No time to be religious? Why, you will have to take time to be sick, to be troubled, to die. Our world is only the wharf from which we are to embark for heaven. No time to secure the friendship of Christ? No time to buy a lamp and trim it for that walk through the darkness which otherwise will be illumined only by the whiteness of the tombstones? No time to educate the eye for heavenly splendors or the hand for choral harps or the ear for everlasting songs or the soul for honor, glory and immortality? One would think we had time for nothing else.

Other persons apologize for not entering the Christian life because it is time enough yet. That is very like those persons who send regrets and say, "I will come in perhaps at 11 or 12 o'clock; I will not be there at the opening of the banquet, but I will be there at the close." Not yet! Not yet! Now, I do not give any doleful view of this life. There is nothing in my nature, nothing in the grace of God, that tends toward a doleful view of human life. I have not much sympathy with Addison's description of the "Vision of Mirza," where he represents human life as being a bridge of a hundred arches and both ends of the bridge covered with clouds and, the race coming on, the most of them falling down through the first span and all of them falling down through the last span. It is a very dismal picture. I have not much sympathy with the Spanish proverb which says, "The sky is good and the earth is good; that which is bad is between the earth and the sky." But, while we as Christian men are bound to take a cheerful view of life, we must also confess that life is a great uncertainty and that man who says "I can't become a Christian because there is time enough yet" is running a risk infinite. You do not perhaps realize the fact that this descending grade of sin gets steeper and steeper and that you are gathering up a rush and velocity which after awhile may not answer to the brakes.

**The Delusion In Delay.**

Be not among those who give their whole life to the world and then give their corpse to God. It does not seem fair that while our pulses are in full play of health we serve ourselves and serve the world and then make God at last the present of a coffin. It

does not seem right that we run our ship from coast to coast carrying our goes for ourselves and then, when the ship is crushed in the rocks, give to God the shivered timbers. It is a great thing for a man on his dying pillow to repent—better that than never at all; but how much better, how much more generous, it would have been if he had repented fifty years before! My friends, you will never get over these procrastinations.

Here is a delusion. People think, "I can go on in sin and worldliness, but after awhile I will repent and then it will be as though I had come at the very start." What a mistake! No one ever gets fully over procrastination. If you give your soul to God some other time than this, you will enter heaven with only half the capacity for enjoyment and knowledge you might have had. There will be heights of blessedness you might have attained that then you will never reach; thrones of glory on which you might have been seated, but which you will never climb. We will never get over procrastination, neither in time nor in eternity.

We have started on a march from which there is no retreat. The shadows of eternity gather on our pathway. How insignificant is time compared with the vast eternity! As I was thinking of this one day while coming down over the Alleghany mountains at noon, by that wonderful pass which you all have heard described as the Horseshoe—a depression in the side of the mountain where the train almost turns back again upon itself, and you see how appropriate is the name of the Horseshoe—and thinking on this very theme and preparing this very sermon, it seemed to me as if the great courser of eternity speeding along had just struck the mountain with one hoof and gone on into illimitable space. So short is time, so insignificant is earth, compared with the vast eternity! This moment voices roll down the sky and all the worlds of light are ready to rejoice at your disenchantment. Rush not into the presence of the King ragged with sin when you may have this robe of righteousness. Dash not your foot to pieces against the throne of a crucified Christ. Throw not your crown of life off the battlements. All the scribes of God are at this hour ready with volumes of living light to record the news of your soul emancipated.

[Copyright, 1902, Louis Klopsch, N. Y.]

**Why He Resigned.**

For the sake of his duty the late Senator William J. Sewell sacrificed his ambition and for a time threw himself open to misinterpretation. The New York Times prints the real explanation of what people who did not know the facts thought, to say the least, an ungrateful action.

At the outbreak of the Spanish war Senator Sewell sought and obtained a commission as brigadier general. He was a veteran of the civil war and stood a good chance of being sent to the front, but after his appointment the president sent for him.

"You will have to decline the commission," said Mr. McKinley, who then explained that the administration needed his support in the senate.

"I have set my heart on getting into the saddle again," said the senator, "and New Jersey will send you somebody else whom you can depend on to take my place in the senate."

"But a new man cannot take your place on the military affairs committee," replied the president, and then in a gently compelling tone ended the interview by saying, "Your commander in chief needs you where you are."

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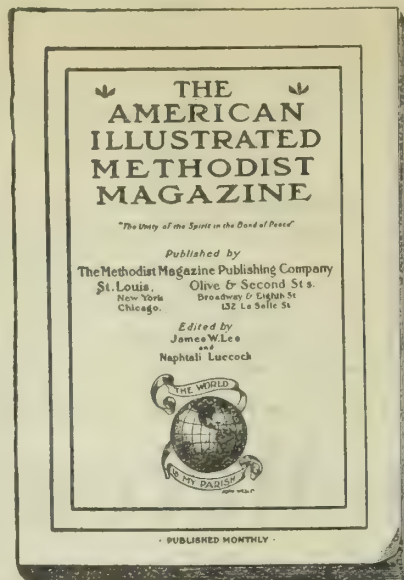
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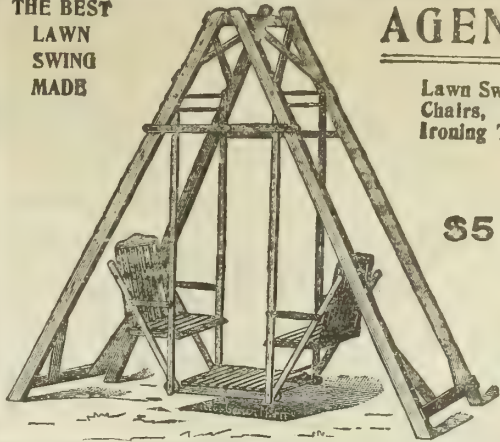
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FOR  
THEIR  
GIRLS.



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MIND  
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 32.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., AUGUST 21, 1902.

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Rev. W. B. Holcomb will be at the Amissville camp-meeting August 8th-20th, and will go from there to the Madison camp for the latter part of the meeting.

## Editorial.

### APPEAL TO GOVERNOR.

A voluminous petition has been presented to the Governor asking him to convoke the General Assembly in extraordinary session for the purpose of impeaching and trying Judge Clarence J. Campbell, of Amherst county.

The petition is prepared and presented by Mr. Otto L. Evans, Commonwealth's attorney for the county of Amherst. It is supplemented by a summary of the record of the case, with copious quotations therefrom, giving nearly all the testimony of Judge Campbell on direct examination, cross-examination, re-examination, and re-direct examination.

### MR. EVAN'S OPEN LETTER.

In his open letter to the Governor, accompanying the petition, Mr. Evans thus states the reasons actuating him in this appeal in the following language:

To the Hon. A. J. Montague, Governor of Virginia, Executive Mansion, Richmond, Va.:

Sir,—As president of the Court of Last Resort for the State of Virginia, I send herewith a petition for an appeal, investigation, and rehearing of the case of Commonwealth vs. C. J. Campbell, which was recently heard in the Amherst County Court, and resulted in a judgment adverse to the Commonwealth. As attorney for the Commonwealth for the county of Amherst, and as such one of the sworn guardians of the honor of this State, I feel constrained to ask for a further hearing and investigation of this matter. I am assured that upon your making a careful examination of said petition, which as briefly as possible sets forth some of the most glaring errors committed by the trial court, and upon further examination of the voluminous record upon which the same is based, you can-

not fail to be convinced that a great wrong has been done the Commonwealth of Virginia; that the honor and future welfare of this State requires this matter to be investigated thoroughly and quickly. As the public prosecutor in charge of this case, I ask that an opportunity be given me to present such evidence as I have at my command before the most honorable court of which you are president ex-officio. And when before this final tribunal the truth is disclosed, then, and not until then, will I feel that I have discharged the whole duty that I owe to my State.

### UNUSUAL; NOT UNPRECEDENTED.

It may be asked why it has been necessary to resort to this unusual, though not unprecedented, appeal? My reply is that there is a spirit of rank commercialism gaining ground among our people. Its watchword is, "It doesn't pay." The result is, a lowering of the morale, a loss of honor, and an infringement of the liberties of the people. It has even been intimated that certain political influences have been called upon to prevent a thorough and impartial investigation of this matter. In the name of justice and right, shall the honor and integrity of Virginia be traded for a mess of pottage politics? Shall principle be sacrificed to policy, and commercialism be adopted as a cloak for corruption? Is it not time to call a halt and see where this insidious tendency is leading us? Should any action be condemned as unusual, if performed with the honest purpose of preserving the virtue and integrity of the people?

I feel very deeply in this matter, being fully convinced that we are confronted by what, to say the least, is a most grave situation.

When the blood in the human body is diseased, and the trouble breaks out in a malignant excrescence, we are told by our doctors that the sooner this is removed the better the chance of recovery, and surer the cure. When the body politic shows the presence of a destroying ill, as evidenced by the outbreak in the case under consideration, the perpetuation of our political integrity demands speedy and effective action.

It devolves upon you as the honored and trusted Governor of this Commonwealth to say whether this is so urgent a matter as to call for the convening of the Legislature in extra session; whether Virginia's fair name and the public reverence for her judicial system will be jeopardized by delay until the adjourned session, which meets in November.

Believing that your strong sense of justice and State pride will guide you to a wise decision, I am,

Very respectfully,

OTTO L. EVANS,  
Commonwealth's Attorney.

### TWELVE EXCEPTIONS TO VERDICT.

The petition itself sets forth twelve exceptions to the verdict, or reasons why it should be overruled and set aside. The petitioner asks the Governor to grant a hearing and investigation of this case, because of the assignment of palpable errors indicated and others introduced. There are seventeen type-written pages of this document alone.

The petition avers that the judgment is erroneous in twelve particulars, as follows:

That the accused selected the grand jury, and admitted packing it for the purpose of having himself indicted.

That Judge Wood, who presided, did so without authority of law, having been selected by Judge Campbell.

That the trial court erred in refusing to grant a continuance.

That the trial court erred in making up the panel of the jury, accepting eleven, "all the personal and political friends of the accused," from the thirteen summoned.

That in giving instructions asked for by the defendant the court erred in trying to shut off argument by the Commonwealth's attorney, and in giving an instruction (No. 7) asked by the accused.

That the court erred in allowing the friends of the accused to crowd around the bar and indulge in repeated laughter and applause.

That the court erred seriously in requiring the Commonwealth's attorney to close the argument between twilight and dark, when he was hungry, sick, and broken down.

That when the jury reported failure to agree after some conference, the accused and his counsel in the jury's presence had insisted that they be sent back for twenty-five minutes, with the understanding that they were to be held over until Monday morning.

That the finding of the jury was in opposition to all the evidence and the instructions of the court. (It is in support of this contention that the testimony of Judge Campbell is incorporated.)

### JURY'S GROSS MISCONDUCT.

That the jury, aside from their gross misconduct—in undertaking to sit in the trial of their friend, were guilty of other improper acts, some of which are specified.

That the misconduct of the accused

during the trial, in view of the fact that he was a judge, is deserving of attention.

Finally, that the accused within thirty minutes after his acquittal permitted his friends to pass "certain ready-made resolutions," which are appended to the petition.

Testimony is adduced in support of several of the contentions. The petitioner closes with an appeal that a full, fair, and unprejudiced hearing of the case may be had, and Virginia's honor vindicated, a law-breaker punished, and the erroneous judgment condemned.

### PERSONAL AND OTHERWISE.

R. N. PRICE.

It is not the man that can mix without fear in the thick of the battle; that can stand firm under a shower of lead, or face the cannon's mouth; that is the truly heroic man. It is the man that can steadily pursue the line of duty amid criticism and defamation; the man that can bear nagging and being rallied at from hour to hour without retaliation. This is the heroism of patience; the heroism of silence. The world's greatest heroes have, therefore, died "unwept, unhonored and unsung." I knew a woman who lived with a husband between forty and fifty years, and the husband was heard to say that she had never spoken an unkind word to him. The husband also knew that she could not return the compliment. The secret of that woman's patience was that she made it a rule through life to be on her knees every three waking hours.

The August elections are over in Tennessee, and there was the usual buying and selling of votes. Votes in my county were marketed at from fifty cents to three dollars and seventy-five cents. This would be exceedingly cheap but for the fact that the man reserves to himself the right to sell himself again at future elections. Some sell out to both sides, and then vote their sentiments, if they have any. It is, however, my opinion that such men have no sentiments; they have nothing higher than appetites. They are not men; they are cattle. But what of the man that buys? He is a worse man than the seller. He usually has more intelligence and a keener perception of the distinction between right and wrong. There is some protection for the poor man, who sells his vote; he is in need, possibly harassed by debt and pinched with hunger. His richer neighbor, who buys his vote, is prompted by motives of unmitigated depravity. I long to see the day when

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

The tub sounded inviting, and before many minutes had passed I was in a delightful glow, the effect of cold water and a rough towel and that consciousness of virtue that comes to a man who has had courage to face his cold bath on a winter morning.

The breakfast was laid with fine taste. A diminutive pine tree in a pot hung round with wintergreen stood in the center of the table.

"Well, now, this looks good—porridge, beefsteak, potatoes, toast and marmalade."

"I hope you will enjoy it all."

There was not much talk over our meal. Mr. Craig was evidently preoccupied and as blue as his politeness would allow him. Slavin's victory weighed upon his spirits. Finally he burst out: "Look here! I can't—I won't stand it! Something must be done. Last Christmas this town was for two weeks, as one of the miners said, 'a little suburb of hell.' It was something too awful. And at the end of it all one young fellow was found dead in his shack, and twenty or more crawled back to the camps, leaving their three months' pay with Slavin and his suckers. I won't stand it. I say!" He turned fiercely on me. "What's to be done?"

This rather took me aback, for I had troubled myself with nothing of this sort in my life before, being fully occupied in keeping myself out of difficulty and allowing others the same privilege. So I ventured the consolation that he had done his part and that a spree more or less would not make much difference to these men. But the next moment I wished I had been slower in speech, for he swiftly faced me, and his words came like a torrent:

"God forgive you that heartless word! Do you know— But, no; you don't know what you are saying. You don't know that these men have been clambering for dear life out of a fearful pit for three months past and doing good climbing, too, poor chaps. You don't think that some of them have wives, most of them mothers and sisters, in the east or across the sea, for whose sake they are slaving here, the miners hoping to save enough to bring their families to this homeless place, the rest to make enough to go back with credit. Why, there's Nixon, miner, splendid chap, who has been here for two years and drawing the highest pay. Twice he has been in sight of his heaven, for he can't speak of his wife and babies without breaking up, and twice that slick son of the devil—that's Scripture, mind you, Slavin, got him and 'rolled' him, as the boys say. He went back to the mines broken in body and in heart. He says this is his third and last chance. If Slavin gets him, his wife and babies will never see him on earth or in heaven. There are Sandy and the rest too. And," he added in a lower tone and with the curious little thrill of pathos in his voice, "this is the day the Savior came to the world."

He looked at me then with a little, sad

smile, "But I don't want to abuse you."

"Do. I enjoy it. I'm a beast, a selfish beast!" For somehow his intense, blazing earnestness made me feel uncomfortably small.

"What have we to offer?" I demanded.

"Wait till I have got these things cleared away and my housekeeping done."

I pressed my services upon him, somewhat feebly, I own, for I can't bear dishwater, but he rejected my offer.

"I don't like trusting my china to the hands of a tenderfoot."

"Quite right, though your china would prove an excellent means of defense at long range."

It was delft a quarter of an inch thick, so I smoked while he washed up, swept, dusted and arranged the room.

After the room was ordered to his taste we proceeded to hold counsel. He could offer dinner, magic lantern, music. "We can fill in time for two hours, but," he added gloomily, "we can't beat the dance and the high kickers."

"Have you nothing new or startling?"

He shook his head.

"No kind of show—dog snow, snake charmer?"

"Slavin has a monopoly of the snakes."

Then he added hesitatingly: "There was an old Punch and Judy chap here last year, but he died. Whisky again."

"What happened to his show?"

"The Black Rock hotel man took it for board and whisky bill. He has it still, I suppose."

I did not much relish the business, but I hated to see him beaten, so I ventured, "I have run a Punch and Judy in an amateur way at the variety."

He sprang to his feet with a yell.

"You have! You mean to say it? We've got them! We've beaten them!" He had an extraordinary way of taking your help for granted. "The miner chaps, mostly English and Welsh, went mad over the poor old showman and made him so wealthy that in sheer gratitude he drank himself to death."

He walked up and down in high excitement and in such evident delight that I felt pledged to my best effort.

"Well," I said, "first the poster. We must beat them in that."

He brought me large sheets of brown paper, and after two hours' hard work I had half a dozen pictorial showbills done in gorgeous colors and striking designs. They were good, if I do say it myself.

The turkey, the magic lantern, the Punch and Judy show, were all there, the last with a crowd before it in gaping delight. A few explanatory words were thrown in, emphasizing the highly artistic nature of the Punch and Judy entertainment.

Craig was delighted and proceeded to perfect his plans. He had some half a dozen young men, four young ladies and eight or ten matrons upon whom he could depend for help. These he or-

ganized into a vigilance committee charged with the duty of preventing miners and lumbermen from getting away to Slavin's.

"The critical moments will be immediately before and after dinner and then again after the show is over," he explained. "The first two crises must be left to the care of Punch and Judy, and, as for the last, I am not yet sure what shall be done." But I saw he had something in his head, for he added, "I shall see Mrs. Mayor."

"Who is Mrs. Mayor?" I asked.

But he made no reply. He was a born fighter, and he put the fighting spirit into us all. We were bound to win.

The sports were to begin at 2 o'clock. By lunchtime everything was in readiness. After lunch I was having a quiet smoke in Craig's shack when in he rushed, saying:

"The battle will be lost before it is fought. If we lose Quatre Bras, we shall never get to Waterloo."

"What's up?"

"Slavin, just now. The miners are coming in, and he will have them in tow in half an hour."

He looked at me appealingly. I knew what he wanted.

"All right. I suppose I must, but it is an awful bore that a man can't have a quiet smoke."

"You're not half a bad fellow," he replied, smiling. "I shall get the ladies to furnish coffee inside the booth. You furnish them intellectual nourishment in front with dear old Punch and Judy."

He sent a boy with a bell round the village, announcing, "Punch and Judy in front of the Christmas booth beside the church," and for three-quarters of an hour I shrieked and sweated in that awful little pen. But it was almost worth it to hear the shouts of approval and laughter that greeted my performance. It was, cold work standing about, so that the crowd was quite ready to respond when Punch, after being duly hanged, came forward and invited all into the booth for the hot coffee which Judy had ordered.

In they trooped, and Quatre Bras was won.

No sooner were the miners safely engaged with their coffee than I heard a great noise of bells and of men shouting, and on reaching the street I saw that the men from the lumber camp were coming in. Two immense sleighs, decorated with ribbons and spruce boughs, each drawn by a four horse team gayly adorned, filled with some fifty men singing and shouting with all their might, were coming down the hill road at full gallop. Round the corner they swung, dashed at full speed across the bridge and down the street and pulled up after they had made the circuit of a block, to the great admiration of the onlookers. Among others, Slavin sauntered up good naturedly, making himself agreeable to Sandy and those who were helping to unhitch his team.

"Oh, you need not take trouble with me or my team, Mike Slavin. Batchees and me and the boys can look after them fine," said Sandy coolly.

This rejecting of hospitality was perfectly understood by Slavin and by all. "Dat's too bad, heh?" said Baptiste wickedly. "And, Sandy, he's got good money on his pocket for sure too."

The boys laughed, and Slavin, joining in, turned away with Keefe and Blaney, but by the look in his eye I knew he was playing Br'er Rabbit and lying low.

Mr. Craig just then came up.

"Hello, boys! Too late for Punch and Judy, but just in time for hot coffee and doughnuts."

"Bon! Dat's fuss rate," said Ban-

fiste heartily. "Where you keep him?"

"Up in the tent next the church there. The miners are all in."

"Ah! Dat's so? Dat's bad news for the shanty men, heh, Sandy?" said the little Frenchman dolefully.

"There were a clothesbasket full of doughnuts and a boiler of coffee left as I passed just now," said Craig encouragingly.

"Allons, mes garçons. Vitel! Never say keel!" cried Baptiste excitedly, stripping off the harness.

But Sandy would not leave the horse till they were carefully rubbed down, blanketed and fed, for he was entered for the four horse race, and it behooved him to do his best to win. Besides, he scorned to hurry himself for anything so unimportant as eating. That he considered hardly worthy even of Baptiste. Mr. Craig managed to get a word with him before he went off, and I saw Sandy solemnly and emphatically shake his head, saying: "Ah, we'll beat him this day!" And I gathered that he was added to the vigilance committee.

Old man Nelson was busy with his own team. He turned slowly at Mr. Craig's greeting. "How is it, Nelson?" And it was in a very grave voice he answered:

"I hardly know, sir, but I am not gone yet, though it seems little to hold to."

"All you want for a grip is what your hand can cover. What would you have? And, besides, do you know why you are not gone yet?"

The old man waited, looking at the minister gravely.

"Because he hasn't let go his grip of you."

"How do you know he's gripped me?"

"Now, look here, Nelson, do you want to quit this thing and give it all up?"

"No, no—for heaven's sake, no! Why do you think I have lost it?" said Nelson almost piteously.

"Well, he's keener about it than you, and I'll bet you haven't thought it worth while to thank him."

"To thank him," he repeated almost stupidly, "for—"

"For keeping you where you are over night," said Mr. Craig almost sternly.

The old man gazed at the minister, a light growing in his eyes.

"You're right! Thank God, you're right!"

And then he turned quickly away and went into the stable behind his team. It was a minute before he came out. Over his face there was a trembling joy.

"Can't I do anything for you today?" he asked humbly.

"Indeed you just can," said the minister, taking his hand and shaking it very warmly, and then he told him Slavin's programme and ours.

"Sandy is all right till after his race. After that is his time of danger," said the minister.

"I'll stay with him, sir," said old Nelson in the tone of a man taking a covenant and immediately set off for the coffee tent.

"Here comes another recruit for your corps," I said, pointing to Leslie Graeme, who was coming down the street at that moment in his light sleigh.

"I am not so sure. Do you think you could get him?"

I laughed. "You are a good one."

"Well," he replied half defiantly, "is not this your fight too?"

(TO BE CONTINUED.)

"We can forgive the one who injures us," said a wise student of human nature, "but the one whom we find it almost impossible to forgive is the one whom we have injured."



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**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH.**—Number of boarding pupils year by year for seven years—29, 58, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

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BLACKSTONE, VA.



## THE SUNDAY SCHOOL.

LESSON IX. THIRD QUARTER, INTERNATIONAL SERIES, AUG. 31

Text of the Lesson. Num. xxi, 1-9  
Memory Verses. 6-8—Golden Text,  
John iii, 14, 15—Commentary Pre-  
pared by Rev. D. M. Stearns.

[Copyright, 1903, by American Press Asso-  
ciation.]

1-3. He fought against Israel and took  
some of them prisoners.

This is the story of Arad the Canaanite, who dwelt in the south. He seems to have remembered the visit of the spies and possibly at that time did some talking and threatening, but now it is no handful of men who have come; it is a whole nation that he sees approaching, and in his folly he thinks to resist them, for he knows not the Lord nor His purposes. When Abram first came to the land, the Canaanites were in the land, and 400 years later we saw them there in last week's lesson (Gen. xii, 6; Num. xiii, 29). There are about thirty-eight years between the last lesson and this one, for in chapter xx, which begins with the death of Miriam and ends with the death of Aaron, we read in verse 1 that they are back at Kadesh, where they were in chapter xiii, 26, when they sent the spies, and we know from chapter xxxiii, 38, that Aaron died in the fortieth year after they left Egypt. How little is known of those thirty-eight years! It was time lost in wandering because of unbelief, for they are no nearer the promised land now than they were in the last lesson. How many believers thus wander a lifetime on the borders of a land they never enter, and all because of unbelief! They do really put their trust in the Lord Jesus and accept Him as their Saviour, but because they cannot obtain some one else's experience and will not take God at His word they wander on lacking assurance.

4. And they journeyed from Mount Hor by the way of the Red sea to compass the land of Edom, and the soul of the people was much discouraged because of the way.

Mount Hor is memorable as the place where Aaron died. Moses, Aaron and Eleazar went up into Mount Hor in the sight of all the congregation, and Moses, stripping Aaron of his garments, put them upon Eleazar, and Aaron died there (Num. xx, 27, 28). He was not sick, but his time had come to go home, and this is the brief account of it. It was gain to him. It was very far better (Phil. i, 21, 23, R. V.). The reason they had to compass the land of Edom instead of going through it was that the king would not allow them to pass through (Judg. xi, 16, 17).

5. And the people spake against God and against Moses.

They loathe the manna and say that there is no bread and no water. So they are full of trouble because they are rebellious and unmanageable. The record concerning them is found in Ps. lxxviii, 17, 18, 19, 22, 37, 40, 41. What a record of enmity against Him who loved them and sought only their welfare! See His heart toward them in Ps. lxxxi, 10-16, "I am the Lord thy God, which brought thee out of the land of Egypt."

6. And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died.

The New Testament admonition in this connection is, "Neither let us tempt Christ, as some of them also tempted and were destroyed of serpents" (1 Cor. x, 9). Lest any one might think that he never would be thus galled, it is written in the context, "Let him that thinketh he stand-

eth take heed lest he fall," and lest one might think that his trials are unusually heavy and too much to be borne see verse 13.

7. Therefore the people came to Moses and said: We have sinned, for we have spoken against the Lord and against thee. Pray unto the Lord that He take away the serpents from us. And Moses prayed for the people.

Many a time Moses had prayed for them, and it is written of him that "Moses, His chosen, stood before Him in the breach to turn away His wrath, lest He should destroy them" (Ps. cxi, 23). Moses and Samuel and Daniel and other great intercessors are types of Him who ever liveth to make intercession for us (Heb. vii, 25; Rom. viii, 34), and there is exceeding great comfort in such words as 1 John i, 9, and Prov. xxviii, 13, l. c. Yet the time came when neither Moses nor Samuel, Noah, Daniel nor Job could avail for Israel if they should pray for them (Jer. xv, 1; Ezek. xiv, 14).

8, 9. And the Lord said unto Moses, Make thee a fiery serpent and set it upon a pole, and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

Thus Moses did, and it came to pass as the Lord had said. He who told Moses to do this saw in it a symbol of Himself on the cross for the sins of the world, and He so spoke of it to Nicodemus in our Golden Text for this lesson (John iii, 14, 15). That old serpent, the devil, by sin has bitten our race, and multitudes are perishing, but as the likeness of that which had bitten Israel was put upon a pole for their deliverance so the Lord Jesus was on the cross made sin for us that we might be made the righteousness of God in Him (11 Cor. v, 21). The serpent on the pole was suggestive of a dead, not living, serpent. So in Christ on the cross we see sin rendered harmless to injure those who are in Christ. "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv, 56, 57). As quickly as the eyes of a bitten Israelite fell upon the serpent on the pole he lived, and the moment a sinner looks to Jesus on the cross, suffering in his stead, there is life for him in Christ, as it is written, "Look unto me and be ye saved" (Isa. xlv, 22). The serpent on the pole was no thought of Moses, but the Lord's own provision.

## EPWORTH LEAGUE.

Topic for the Week Beginning Aug. 31, "Communion and Transformation"—Text, Ex. xxxiv, 29-35; Luke ix, 28, 29.

"As he prayed the fashion of his countenance was altered."

So has it ever been; so will it ever be. Whoever talks with God will change and become like Him. In a very real sense this is true among men. A strong personality impresses himself on all who come in contact with him. Their opinions alter, the tones of voice become different, the walk and bodily actions gradually change and become more like that of the teacher. Part of this effect is from conscious imitation and part is involuntary. It is not uncommon to find two elderly persons who have lived many years together resembling each other remarkably in features, speech and in many other respects.

Companionship leads to similarity of nature and action. If this is true among men, how significantly true it is when we turn to divine companionship! This is the clew to the human participation in the divine nature. If the pure in heart see God, as Jesus declared they do, then looking upon Him we may expect them to gradually grow like Him

so that godliness becomes their nature and we can see the divine characteristics in their words and work.

This is with us more than momentary ecstatic vision. Moses was in consultation with God alone in the mountain until he began to see the plans and to feel the thrill of the divine intention. The power and glory of God got hold of him, so that hunger and thirst were forgotten in the glow and uplift of a great thought and a mighty purpose. It could not be otherwise than that the face must show the radiance of the light which was in the soul. As clouds high in heaven show the radiance of the sun not yet risen, so the face reflects beams of soul light which have not come above the horizon of action.

The matter of most importance to us is neither the veil over Moses' face nor the white garments of Jesus, but the transformation which can come to us by like communion with God. Here lies one of the highest privileges of our earthly life. We can talk with God; we can enter into His thoughts, share His desires and aid in the accomplishment of His plans. Not only the preacher and religious teacher, but every one of God's children, can have companionship with Him. Our daily work can be glorified and all our doing lifted out of the dead level and mire of the corrupt and commonplace and transfigured and glorified. Moses' face, which shone, had the same old skin bronzed by forty years of desert life, but when God talked to him it shone like the face of an angel. Jesus' garments were the same everyday working clothes He had long worn, but when the soul glowed under the revelation of coming agony, crucifixion, death and resurrection, the raiment became white as snow. Let God by His Spirit fill our souls and all life, and its tasks shall shine with divine beauty and glory.

## Silent Sorrow.

Far better the silence of sorrow than the sound of it. Far better the smile of trust than the tears of doubt. Far better the calm, serene brow than the wrinkles of petulance. The child that believes in his mother laughs at the foot that overturns his castle of blocks, and with a shout of glee he builds again the ruined towers into greater height. So do those who believe in God bear His strokes and take up the broken life and rear it into loftier spiritual attainment. Those who sulk and complain behold naught except blight and loss. And is there anywhere in the world a sadder sight than that of a dispirited man or woman? It is pathetic enough to stir the grief of angels. Ah, yes, in the silence of sorrow many a temple of nobler living has risen grandly to the bending skies of God's love, like that which Solomon planned, upon which the noise of workman's tools was not heard. Out of a quietness of soul such as this have reached the hands that have swung bells celestial into peals of joy.—Presbyterian Journal.

## A Loss Indeed.

We can afford to lose much in this world. Most of our material possessions may be taken from us without any positive loss to life, but we cannot afford to lose faith in God or in each other. The man who has lost faith in humanity is ready to abandon faith in God, and such a man might as well be dead, for all the good he can be to the world or to himself. The great doers of the world are the great believers. A doubter has never yet been successful in this world in spite of the blessings that are sometimes heaped on doubters. "Send them home," said

Crucifixion on the night when there was nothing left to be done.—Baptist Union.

## The Paths to God.

The paths to God are more in number than the breathings of created things.—From the Persian.

## God's Thoughts.

God has a thought for the maple;  
You may read that thought in the  
Would you know His thought for  
granite?  
Look at the granite and see!

His thought for the springing grass  
Is told by the cool, green sod;  
The rose unfolding its petals  
Discloses the mind of God.

His thought for the butterfly's life  
Is writ on the insect's wings;  
The word He spake to the skylark  
You hear when it soars and sings.

We think we are more than the bird,  
More than the tree and the sod,  
Yet, say, are we living our lives  
As true to the thought of God?  
—Independence

## AN ENEMY OF MAN.

STRONG WORDS ON THE DRINK QUESTION BY A BOSTON DIVINE.

The Traffic That Makes Drunkards Especially Condemned—Boys Warned to Refrain From Using Tobacco as Well as Alcohol.

Intemperance, producing drunkenness, is an enemy of man which words of description and no flag setting forth effects have fully set forth or can adequately represent, says Rev. John Lindsay Withrow of Boston in the Chicago Record-Herald. I have heard those from whom better things might have been expected that there are more lives destroyed by gluttony than by guzzling liquor. It is a very absurd and silly assertion and one who entertains such a belief either a dunce or a dupe under the influence of that subtle and ensnaring spirit of evil which befools tipplers. The serpent befooled Eve in Eden. Ask yourself how many death certificates have physicians of your town or circle of acquaintance written testifying that the dead died of excess too much? How many broils and brawls and how much bloodshed have record of in even the most abandoned community the cause of which is eating too much?

In instances without number we have confessed they had been drunk just before committing a foul or foul murder. If there should be a single murder committed in the United States in the next ten years by but total abstainers, how many, you, would there be? More than four-fifths of the inmates of our penitentiaries owe their degradation and condemnation to strong drink. He a philosopher and a phrase maker wrote (Proverbs xx, 1), "Wine, mocker and strong drink raging," is literally true. Intoxicating drinks mock the imaginary strength of men and women. It is one of the firstceptions practiced to excite the pride of a tippler that he is too strong to become a toper. Was there a drunkard who started out in the tasting times of indulgence to himself a wreck of decency? We doubt if there was. Yet by no means is one who tampers so ineffectually overcome, tongue and throat tormented by the impish spirit that hides the depth of the drink evil.

There is absolutely nothing to be said of the drunkard making a business of it. It is not a business. It is a right to the name of a business.



an outlaw. The holy Bible declares that "no drunkards shall enter into the kingdom of heaven." Much less shall the drunkard maker.

Meanwhile every sane soul is responsible for whatever frightful results follow if he indulges. Recently I read in a Chicago newspaper an editorial note, which I insert:

"What a temperance lesson it was when the other day during the session of the court which was to dispose of the child of a drunken mother the babe died in its mother's arms before the bench, as the physicians present testified, of starvation. And this happened in Chicago in the midst of a city dominated by the saloon. Judge, lawyers, policemen and witnesses all shed tears. The maudlin mother was the only person present unmoved. It is a pity we have not some John B. Gough to tell the story in words that burn. Is there no painter to immortalize himself by putting it on canvas? Reproduced by photogravure and scattered broadcast, what a sermon it would prove!"

On whose soul lies the responsibility of that child's starvation and that drunken mother's horrible degradation? One will answer that "the good people of Chicago are to blame." Measurably they are, and retribution will overtake those who do nothing and say nothing to make a scene like this impossible. Another answer is that the drunkard makers are accountable. They are. And if there is such a thing as everlasting damnation, bounding a lost spirit through all the depths and darkness of hell, I believe the liquor sellers, by whose traffic this beautiful woman was degraded, will be thus punished.

Let us speak in no soft and sympathetic terms of this old enemy, fusel (alcoholic drinks, nor yet of indulgence in opium and cocaine. As for tobacco, teach boys its abominable uncleanness. Point out to them a man walking up to another—maybe to a perfect stranger—and, getting very close, blowing his breath in the face of his victim. Ask the class if that would be bearable vulgarity. Make the picture vivid and, getting their indignant protest against such an insult, just press the question, "What difference is there between those who do that and those who fill their mouths with smoke and then blow it into the air of a room or defenseless persons to inhale?"

**Ireland's "Paramount" Issue.**  
The New World (Catholic, Chicago) notes the temperance revivals now progressing in Ireland and England and says of the former:

We are very glad to note in our Irish exchanges that there is now going on in Ireland such a campaign in the cause of temperance as has not been known since the days of Father Mathew. We read in the pastorals of the bishops of the many days in which the demon of intemperance being fought and of the great progress that is being made toward the bringing out of a better state of things. Every lover of Ireland will regard this news with joy. Self government for Ireland is badly needed and will do much good when comes; the settlement of the land question is badly needed, and there will never be peace in the island till that question is settled, but what is needed there more than anything else is the settlement of the whisky question.

**Great Tract Distribution.**  
By house to house visitation the Lockport (England) Good Templars have distributed over 20,000 tracts.

Each of us may be sure that if God leads us on stony paths He will provide us with strong shoes, and will not lead us out on any journey for which He does not equip us well.—Alexander McLaren, D. D.



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The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

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## QUARTERLY CONFERENCES.

## THIRD ROUND OF DANVILLE DISTRICT.

Ridgeway, August 23d, 24th.

Meadows of Dan, Croasys, August 30th, 31st.

## FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.

Boydton, September 10th, 8 P. M.

Sledd Memorial, September 14th, 11 A. M.

Cabell Street, September 14, 8 P. M.

South Pittsylvania, Brosville, September 16th, 11 A. M.

Danville Circuit, Wesley Chapel, September 18th, 11 A. M.

East Halifax, Mt. Laurel, September 20th, 21st.

South Boston, September 21st, 8 P. M.

Chatham, Concord, September 24th, 11 A. M.

Franklin, Gogginsville, September 27th, 28th.

Rocky Mount, September 28th, 8 P. M.

East Franklin, Mt. Zion, September 30th, 11 A. M.

Charlotte, Smithville, October 4th, 5th.

Prince Edward, Beulah, October 7th, 11 A. M.

Mt. Vernon, October 12th, 11 A. M.

Washington St., October 12th, 3 P. M.

Pittsylvania, October 15th, 11 A. M.

Ridgeway, October 18th, 19th.

West Franklin, Bethlehem, October 21st, 11 A. M.

Martinsville, October 22d, 8 P. M.

Henry, Granberry, October 23d, 11 A. M.

Patrick, Salem, October 25th, 26th.

Meadows of Dan, October 28th, 11 A. M.

Smith's River, October 30th, 11 A. M.

Hyco, November 1st, 2d.

South of Dan, November 3d, 11 A. M.

Main St., November 9th, 11 A. M.

Calvary, November 9th, 8 P. M.

J. C. REED, P. E.

## PETERSBURG DISTRICT.

## Fourth Round.

High Street, August 24th, morning.

Wesley, August 24th, night.

Matoaca, August 31st, morning.

West Street, August 31st, night.

Wakefield, Ivor, September 6th, 7th, morning.

Surry, Dendron, September 7th, night; 8th, morning.

Groenesville, Emporia and Independence, September 13th, night; and 14th, morning.

Prince George, Trinity, September 20th, 21st, morning.

Blandford, September 21st, night.

Nottoway, Salem, September 27th, 28th, morning.

Blackstone Station, September 28th, night; 29th, morning.

Sussex, Sharon, October 1st, morning, Wednesday.

North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.

South Hill, Providence, October 5th, night, 6th, morning.

West Lunenburg, Olive Branch, October 11th, 12th, morning.

Lunenburg, Williams', October 12th, evening or night; 13th, morning.

East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.

Brunswick, Mt. Carmel, October 18th, 19th, morning.

West Brunswick, Lebanon, October 19th, evening; 20th, morning.

South Brunswick, Bethel, October 25th, 26th, morning.

Mecklenburg, Rehoboth, October 26th, night; 27th, morning.

West Dinwiddie, White Oak, November 1st, 2d, morning.

Dinwiddie, Lebanon, November 8th, 9th, morning.

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## Religious News.

Protracted meeting is going on at Bethany this week, the Rev. Mr. Younger officiating.—Brunswick Gazette.

Rev. G. E. B. Smith, of the Virginia Conference, is at his old home for a short time on a vacation.—Southside Examiner.

The Rev. Mr. Boggs was ably assisted in the recent meeting at the Brick church by the Rev. Mr. Dey, one of Lunenburg's most promising divines.—Brunswick Gazette.

Rev. W. A. Cooper is up and about again, after a few days confinement to his room, and will preach Sunday morning and night in the Methodist church.

Rev. S. S. Lambeth, D. D., has returned from an extended trip and will preach morning and evening at the Liberty Street M. E. church.—Pilot.

Rev. R. H. Potts left on Tuesday for a month's vacation. He went from here to Riverdale, N. C., where his family are sojourning, and will later go to the Eastern Shore of Virginia.—Suffolk Herald.

Mr. Sturgis delivered an excellent sermon to a large congregation at Rocky Run church last Sunday. Also administered the communion and added four new members to the church.—Blackstone Courier.

Rev. L. P. Bransford, the well-known Methodist evangelist at Danville, passed through Norfolk yesterday en route to Norfolk county, to assist Rev. N. B. Foushee in a revival meeting.—Pilot.

Dr. John Kern, formerly president of Randolph-Macon College, but now occupying the chair of philosophy at Vanderbilt University, is spending a few days with his family here, on College avenue.

The protracted meeting held at Macedonia resulted in several conversions and additions to the church. Mr. Dyer, of Lunenburg, was expected to assist Mr. Sturgis, but from some misunderstanding did not come.—Courier.

Helen, the infant daughter of Mr. and Mrs. H. E. Barrow, died on Monday night last. The funeral was conducted by Dr. T. N. Potts from the residence at 6 o'clock Tuesday evening. The child was in her tenth month.—Southside Examiner.

There is a very interesting meeting going on this week at Hermon. Rev. Travis Taylor, of Crewe, is doing the preaching. His old friends on this circuit flock to hear him.—A. and B. Times.

Rev. B. F. Lipscomb, D. D., preached his farewell sermon last night as pastor of Washington Street M. E. church. Dr. Lipscomb will enter upon his duties as secretary and treasurer of Randolph-Macon College Thursday next, at which

time his successor, Rev. Dr. W. G. Starr, will assume charge as pastor of Washington Street church.—Petersburg Progress.

The revival meeting at Sanford M. E. church, South, conducted by the pastor, Rev. J. D. Hosier, assisted by Rev. Mr. Whitmore, is still going on. Several have been converted during the meeting.—Peninsular Enterprise.

The Mt. Pleasant congregation was delighted at having with them Sunday Rev. J. Wesley Dixon. He preached in his usual impressive manner. Mr. Harry's recent illness has caused much sorrow among us. We hope most earnestly for his speedy recovery.—Southside Examiner.

Rev. George H. McFaden, pastor of Wright Memorial church, received the intelligence last night of the death of his sister at her home in Harper's Ferry. Mr. McFaden left via the Washington steamer to attend the funeral.—Portsmouth Star.

Rev. A. Coke Smith, D. D., Bishop of the M. E. Church, South, has returned to his cottage at Willoughby Beach from his episcopal tour to North Carolina. Bishop Smith will preach at the Ocean View chapel at 11 o'clock A. M. Sunday.—Pilot.

Rev. R. P. Lumpkin is conducting revival services in a large arbor built in Andrew chapel church yard. Rev. John Hannon, D. D., of Richmond, will arrive to-day, Wednesday, and assist him the remainder of the week. All-day services each day.—Northern Neck News.

The lecture of Dr. John Hannon, of Richmond, delivered at Ebenezer church, Oldham's, on "Dynamite," on Tuesday night last, was highly enjoyed by all present. The Doctor handled his subject well, and added new laurels to his well-earned reputation as an orator.—Northern Neck News.

Information has just been received from Newport News that Dr. A. G. Vaden has just been taken with typhoid fever. Dr. Vaden is the son of Rev. W. C. Vaden, presiding elder of the Portsmouth district. That gentleman, accompanied by Mrs. Vaden, went to Newport News last evening to attend their son in his illness.—Pilot.

On August 21st the Masonic Lodge of Temperanceville will lay the corner stone of Pocomoke M. E. church, South. The Rev. John E. DeShazo and others will be present and deliver addresses on the occasion. In connection with the above, the ladies of the church will hold a fair. Dinner and supper will be served. The public is invited to be present and enjoy the exercises.—Enterprise.

The congregation of Asbury Methodist church has planned a pleasant surprise for their pastor, the Rev. R. N. Maxey, who is taking a special course of study in Chicago.

When he returns to his charge he will add a new roof on his church, the



being repainted, and the Sunday school room enlarged. Mr. Maxey has seen that the improvements are begun, and when he comes home in September he will learn for the first time of the work of his thoughtful people.—Richmond News.

The Rev. B. M. Beckham, pastor of Mill Street Methodist church, Danville, and former pastor of Asbury Methodist church, this city, is here to perform an operation performed by Dr. Dunn on his throat.

Since last May the Rev. Mr. Beckham has been unable to preach, owing to a serious trouble, but it is expected that he will be able to resume his work.

The Rev. Mr. Beckham expects to be able to return to Danville Thursday, as operation is a slight one, unattended by any danger.—Richmond News.

On the first Sunday in September a new Methodist Sunday school will be organized in the afternoon in the rear room of Central Baptist church, the pastor and congregation having been granted the use of it for the purpose to hold its regular sessions in their new lecture room is built.—

Rev. George H. Stewart, a noted evangelist, will hold a series of revival services in Richmond during the early part of the month of October.

Rev. Stewart has visited Richmond before, and is well and favorably remembered here. He at one time traveled and preached with Sam Jones, the great evangelist.

Rev. Stewart will preach in the Broad Street Methodist church while here, holding, in that time, twelve services. These services will not be denominational, and it is thought they will be conducive of great things for the spiritual life of the city.

The exact date of the services has as yet been fixed.—Dispatch.

#### CONDEMN JUDGE CAMPBELL.

Wytheville, Va., August 14th.—During the closing session of the Wythe County Convention of the Anti-Saloon League at the Methodist church here last night the following resolution was adopted:

That we condemn the action of Judge Campbell, of Amherst county, in his brutal, unmanly and inexcusable assault upon the Rev. Dr. C. H. Crawford, and declare the same to be a disgrace to our beloved Commonwealth, and we hereby call upon the Legislature to take such steps as will vindicate the good name of the State."—Dispatch.

#### CHRISTIAN ALLIANCE VISITORS.

Dr. John Robertson, a Presbyterian minister of Glasgow, Scotland, preached yesterday morning in the Broad Street Methodist church on "The Prevalence of Christ." Members of every denomination were present, and the sermon was pronounced by all to be one of especial interest and power. In the afternoon Dr. Robertson preached in the tent on "David's Sin," which was an appeal to the uncon-

verted, Dr. Henry Wilson, of New York,

preached in the morning at Trinity Methodist church, and at night at Centenary. Large congregations attended the services.

Rev. J. H. Earle preached at Park Place in the morning and at Trinity at 3:30 P. M., and at Union Station at night. The services will be held each day in Trinity church at 10 o'clock; at 3:30 and at night at 8 o'clock in the tent, corner of Twentieth and Grace streets.

Dr. Robertson preaches to-night in the tent.

Dr. Robertson, Dr. Wilson, and Mr. Earle are in the city attending the Christian and Missionary Alliance. This organization, which is undenominational, was started by A. P. Simpson, of New York. Its purpose is missionary and to create interest in a higher Christian life.—Richmond News.

#### REVIVAL MEETINGS, ETC.

The dates fixed for revival meetings on Appomattox circuit for this season are as follows: At Mount Comfort, beginning on the fifth Sunday, August 31st. At Wesley chapel, beginning on second Sunday in September. At Memorial, beginning on fourth Sunday in September.

Let all of God's people pray and work for the salvation of many souls, and for a mighty quickening of the church.—H. W. Dunkley, in Appomattox and Buckingham Times.

A series of revival meetings will be begun Sunday night and continued every night for two weeks, Saturdays excepted, at Oaklette M. E. church, South, Rev. R. N. Smith pastor. The Cocks's brothers, evangelists and singers, have been secured and a most successful meeting is anticipated. All are cordially invited to attend these services.—Pilot.

#### THE ORPHANAGE.

Within a short while the three handsome new buildings to be known as the Virginia Methodist Conference Orphanage will be opened and the hundreds of children to be taken care of there will make the beautiful place lively with their voices.

The orphanage buildings are nearing completion, and will be ready for a public opening by October 1st. The orphanage is located near the Broad Street road, about a mile and a half from the Virginia Home for Incurables. It is situated on the property formerly rented by Mr. Mayer and is regarded as one of the most picturesque sites that could have been selected in or near the city. A fine view of the surrounding country can be had from the place, which is situated on a hill, and overlooks the tracks of the Belt Line and Richmond, Fredericksburg and Potomac railroad. The buildings of the Union Theological Seminary and the suburbs of Barton Heights, Brookland Park and Sidney can be seen from the orphanage. A beautiful driveway is to lead to the orphanage from the Broad Street road. In front of the buildings are shade trees and a well.

#### MEMORIAL ADDITIONS.

To the east of the main building is the Vincent Memorial, a beautiful building, which is already completed, and to the west is seen the Branch Me-

morial, which is nearing completion. Work has been started on the superintendent's house, which is to be located west of the main building. The work on the buildings is being superintended by Captain Atkinson. Gilman & Sons are the contractors for the plastering; Mr. Reddy is doing the brickwork, and Mr. Fox has the contract for the carpentering. The middle building is the main structure of the orphanage, in which the children will be taught and public receptions will be held and entertainments given. On the top floor of the building is a large hall, where lectures may be heard and religious services held. The buildings will be heated throughout by steam. Every room will be lighted by electricity, as the orphanage will have an electric plant for the purpose. Gas pipes have also been placed in the building in case it should be found that the use of gas should be desired at any time.

#### WILL TEACH CHILDREN.

The main building has the appearance of a modern school. The interior is fitted up with blackboards and other things necessary for teaching the children who are to live at the institution. The memorial buildings are to be used as sleeping apartments. They are three stories high, and contain about eighteen rooms each, in addition to large hallways and play-rooms.

The grounds cover several hundred acres, over which the children may play during their leisure hours. Shade trees in various places will afford the children much pleasure. A brook extends through the land. There are many other things about the place which promise to make the place an ideal site for the orphanage.—Richmond News.

#### NORFOLK PREACHERS.

Rev. R. H. Bennett presided at the Methodist preachers' meeting yesterday morning. Prayer was made by Rev. Dr. W. E. Judkins, presiding elder of the Norfolk and Eastern Shore district.

Dr. Judkins gave a most encouraging report of the Church on the entire district. On all of the Conference collections there will be an advance on the reports of 1901. The spiritual condition of the churches is healthful. He said that over 1,000 conversions were reported on the district last year, but everything now points to even larger results this year. A handsome new church has been erected at Wachapreague, which is a credit to the zeal and Christian liberality of the Methodists of that town. Dr. Judkins preached at Lamberts Point Sunday morning and at Huntersville at night.

Rev. W. C. Vaden, presiding elder of the Portsmouth district, preached at Monumental church Sunday morning, and at Park View at night. Large congregations attended both services. Mr. Vaden stated that the Rev. George W. Wray, who had been ill for weeks, at Newport News with an aggravated case of typhoid fever, is convalescing, and is now in the mountains, where he will rest for some time before again entering upon his pastorate at Trinity M. E. church, Newport News. Mr. Vaden said that his son, Dr. A. J. Vaden, who attended Mr. Wray during his sickness, and who had contracted the disease

from him, was slowly improving, though still very sick.

Rev. N. H. Smith reported a very spiritual meeting at Oaklette church Sunday morning. It was one of the largest congregations he has had since he has been in charge of the church. He raised all of his Conference collections. In the afternoon he preached for Rev. E. T. Dadmun at Centenary, Mr. Dadmun filling his appointment at Bethel church, Norfolk county.

Rev. E. K. Odell preached at McKendree church Sunday morning and had a pleasant service. Mr. Odell has been assisting the Rev. D. J. Traynham in protracted services at Beach Grove, Norfolk county. The meeting was a profitable one. The church was built up spiritually and there were some conversions.

Rev. C. W. Cain preached to a large and deeply attentive congregation at Wright Memorial church Sunday morning and heard Rev. Dr. J. C. C. Newton at Owens Memorial at night.

Rev. D. J. Traynham preached to a very large congregation at Beach Grove Sunday morning. In the afternoon he preached at Joliffs. The revival at Beach Grove was healthful to the church in lifting it up to a higher plane spiritually. There were five who professed faith and a number of reclamations.

Rev. Graham H. Lambeth reported a spiritual time at Lekies Memorial church Sunday. The Holy Spirit was present in the hearts of believers. The morning and afternoon congregations were larger than usual for the summer. Mr. Lambeth stated that he had received a letter from the Rev. W. R. Evans, a former member of the Virginia Conference, but now of the Texas Conference, giving an interesting account of his recent district Conference. He said that a most delightful feature was that there were conversions at every session, and when the Conference adjourned on the third day fifteen professions were reported.

Rev. E. T. Dadmun preached to a good congregation at Centenary Sunday morning. His pulpit was filled in the afternoon by Rev. N. H. Smith, of Oaklette and Bethel churches.

Rev. J. K. Joliff reported good congregations at Queen Street. Mr. Joliff reported that he had been assisting in a revival at Bethesda church, near Great Bridge, Norfolk county, and that some good had been accomplished.

Rev. C. H. McGee preached at Huntersville Sunday morning for the Rev. E. K. Odell, and at McKendree church Sunday night to good congregations.

Rev. Asbury Christian reported a fine Sunday school, an excellent young men's prayer-meeting, a good mission school, and two large congregations to hear him at Memorial church Sunday.

Rev. C. L. Bain attended the Sunday school exercises and preached to the usual good congregations at Oumbert and Street church.

Rev. J. N. Latham reported a full Sunday school at Park View and good congregations at the regular services. Rev. W. C. Vaden preached for him at night.

Rev. R. H. Bennett reported the best congregations at Epworth since the

(Continued on page 18.)



# Talmage's Sermon.

WASHINGTON. In this discourse, from a symbol of the Bible, Dr. Talmage urges the adoption of an unusual mode of estimating character and shows how different is the divine way from the human way; text, Proverbs xvi, 2, "The Lord weigheth the spirits."

The subject of weights and measures is discussed among all nations, is the subject of legislation and has much to do with the world's prosperity. A system of weights and measures was invented by Phidon, ruler of Argos, about 800 years before Christ. An ounce, a pound, a ton, were different in different lands. Henry III decided that an ounce should be the weight of 640 dried grains of wheat from the middle of the ear. From the reign of William the Conqueror to Henry VIII the English pound was the weight of 7,680 grains of wheat. Queen Elizabeth decreed that a pound should be 7,000 grains of wheat taken from the middle of the ear. The piece of platinum kept at the office of the exchequer in England in an atmosphere of 62 degrees F. decides for all Great Britain what a pound must be. Scientific representatives from all lands met in 1869 in Paris and established international standards of weights and measures.

You all know something of avoirdupois weight, of apothecaries' weight, of troy weight. You are familiar with the different kinds of weighing machines, whether a Roman balance, which is our steelyard, or the more usual instrument consisting of a beam supported in the middle, having two basins of equal weight suspended to the extremities. Scales have been invented to weigh substances huge, like mountains, and others delicate enough to weigh infinitesimals. But in all the universe there has only been one balance that could weigh thoughts, emotions, affections, hatreds, ambitions. That balance was fashioned by an Almighty God and is hung up for perpetual service. "The Lord weigheth the spirits."

This divine weigher puts into the balance the spirit of charity and decides how much of it really exists. It may go for nothing at all. It may be that it says to the unfortunate, "Take this and do not bother me any more." It may be an occasional impulse. It may depend upon the condition of the liver or the style of breakfast partaken of a little while before. It may be called forth by the loveliness of the solicitor. It may be exercised in spirit of rivalry, which practically says, "My neighbor has given so much; therefore I must give as much." It is accidental or occasional or spasmodic. When such a spirit of charity is put into the balance and weighed, God and men and angels look on and say there is nothing of it. It does not weigh so much as a dram, which is only the one-eighth part of an ounce, or a scruple, which is only the twenty-fourth part of an ounce. A man may give his hundreds and thousands of dollars with such feelings and amid such circumstances, and he will get no heavenly recognition.

## A Divine Principle.

But into the divine scales another man's charity is placed. It starts from love of God and man. It is born in heaven. It is a lifelong characteristic. It may have a million dollars or a penny to bestow, but the manner in which that giver bestows it shows that it is a divinely implanted principle. The 1 penny given may, considering the limited circumstances, attract as much angelic and heavenly attention as though the check given in charity was so large it staggered the cashier of the bank to cash it. It is not the amount given, but the spirit with which it is given. "The Lord weigheth the spirits."

Perhaps no one but God heard that good man's resolutions, but it amounted to this: "From this present moment to my last moment on earth, God helping me, I will do all I can to make this world a purer world, a better world, a happier world." But the resolution shines out in his face, sweetens his conversation, enlarges his nature, controls his life and shows itself as plainly in the contribution of \$1 as though he had the means to contribute \$500,000. When that charity is put into the royal balance, the heavens watch the weighing and invisible choirs chant from the clouds, and I catch one bar of the music "Now abideth faith, hope, charity these three; but the greatest of these is charity."

So also in the celestial scales is placed the spirit of faith. In most cases faith depends on whether or not the sun shines and the man had sound sleep last night and whether the first person he meets in the morning tells him something agreeable or disagreeable. Some day the sales in his store do not amount to so much as he expected, and he goes home with enough complaints to fill the house as soon as he enters it. Another day the sales are 20 or 40 per cent larger than usual, and as he is putting the key into the door lock his family hear him whistling a tune most jubilant. He has faith that everything in his own affairs and in the affairs of church and state are tending toward better conditions until something depressing happens in his own personal experiences or under his own observation.

But there is another man who by repentance and prayer has put himself into alliance with the Almighty God. Made all right by the Saviour's grace, this man goes to work to make the world right. He says to himself: "God launched this world, and he never launched a failure. The garden of Eden was a useless morass compared with what the whole world will be when it blossoms and leaves and flashes and resounds with its coming glory. God will save it anyhow, with me or without me, but I want to do my share. I have some equipment, not as much as some others, but what I have I will use. I have power to frown, and I will frown upon iniquity. I have power to smile, and I will smile encouragement upon all the struggling. I have a vocabulary not so opulent as the vocabulary of some others, but I have a storehouse of good words, and I mean to scatter them in helpfulness. I will ascribe right motives to others when it is possible. If I can say anything good about others, I will say it. If I can say nothing but evil of them, I will keep my lips shut as tight as the lips of the sphinx, which for 3,000 years has looked off upon the sands of the desert and uttered not one word about the desolation. The scheme of reconstructing this world is too great for me to manage, but I am not expected to boss this job. I have faith to believe that

the plan is well laid out and will be well executed. Give me a brick and a trowel, and I will begin now to help build the wall. I am not a soloist, but I can sing 'Rock of Ages' to a sick pauper. I cannot write a great book, but I can pick a splinter out of a child's eye or a splinter from under his thumb nail. I now enlist in this army that is going to take the world for God, and I defy all the evil powers, human and satanic, to discourage me. Count me into the service. I cannot play upon a musical instrument, but I can polish a cornet or string a harp or applaud the orchestra."

All through that man's experience there runs a faith that will keep him cheerful and busy and triumphant. I like the watchword of Cromwell's "Ironsides," the men who feared nothing and dared everything, going into battle with the shout: "The Lord of hosts is with us. The God of Jacob is our refuge. Selah!" No balance that human brain ever planned or human hand ever constructed is worthy of weighing such a spirit. Gold and precious stones are measured by the carat, which is four grains. The dealer puts the diamond or the pearl on one side of the scales and the carat on the other side and tells you the weight. But we need something more delicately constructed to weigh that wonderful quality of faith which I am glad to know will be recognized and rewarded for all time and all eternity. The earthly weighman counterpoises on metallic balances the iron, the coal, the articles of human food, the solids of earthly merchandise, but he cannot test or announce the amount of things spiritual. Here is something which the Attic and Babylonian weighing systems of the past and the metric weighing system of the present cannot manage. "The Lord weigheth the spirits."

## Ruinous Ambition.

Put also into those royal scales the ambitious spirit. Every healthy man and woman has ambition. The lack of it is a sure sign of idleness or immorality. The only question is, What shall be the style of our ambition? To stack up a stupendous fortune, to acquire a resounding name, to sweep everything we can reach into the whirlpool of our own selfishness—that is debasing, ruinous and deathful. If in such a spirit we get what we start for, we only secure gigantic discontent. No man was ever made happy by what he got. It all depends upon the spirit with which we get it and the spirit with which we keep it and the spirit with which we distribute it. Not since the world stood has there been any instance of complete happiness from the amount of accumulation. Give the man of worldly ambition 60 years of brilliant successes. He sought for renown, and the nations speak his name; he sought for affluence, and he is put to his wits' end to find out the best stocks and bonds in which he may make his investments; he is director in enough banks and trustee in enough institutions and president of enough companies to bring on paresis, of which he is now dying. The royal balances are lifted to weigh the ambition which has controlled him a lifetime. What was the worth of that ambition? How much did it yield for usefulness and heaven? Less than a scruple, less than a grain of sand, less than an atom, less than nothing. Have a funeral a mile long with carriages; let the richest robes of ecclesiastics rustle about the casket; caricature the scene by choirs which chant "Blessed are the dead that die in the Lord." That man's life is a failure, and if his heirs scuffle in the surrogate's court about the incapacity of the testator to make a last will and testament it will

only be a prolongation of the failure. The son, through dissipation, spent a share of the fortune before the father died and so was cut off with a dollar the daughter married against his will and she is disinherited; relatives who he could never bear the sight of were put in their claim, and after years of litigation so much of the estate as the lawyers have not appropriated to themselves will go into hands which the testator never once thought of when his last days he bade tearful farewell to the houses and lands and government securities he could not take along with him into the sepulcher.

## Royal Balances.

But look into the dream of the schoolboy who, without saying anything about it, is planning his lifetime career. From an old book, partly written in Hebrew and partly written in Greek, but both Hebrew and Greek translated into good English, he reads of a great farmer like Amos, a great

mechanic like Aholab, a great lawyer like Moses, a great soldier like Joshua, a great king like Hezekiah, a great poet like David, a great gleaner like Ruth, a great physician like Luke, a great preacher like Paul, a great Christian like no one on earth or in heaven, because the superior of all beings terrestrial or celestial. He has learned by heart the Ten Commandments and the sermon on the mount and has splendid theories about everything. Between that fair haired boy and the achievement of what he wants and expects there are obstacles and hindrances known only to the God who is going to discipline him for heroic magnificence. I have no power to prophesy the different experiences of his encouragement and disappointment, of his struggle or his triumph, but as sure as God lives to make his word come true the boy, who will sleep tonight nine hours without waking, will be final victor. Do not know the intermediate chapter of the volume of that young man's life, but I know the first chapter and the last chapter. The first chapter is made of high resolve in the strength of God and the last chapter is filled with the rewards of a noble ambition. As his obsequies pass out to the cemetery the poor will weep because they will lose their best friend. Many in whose temporal welfare and eternal salvation he bore a part will hear of it in various places and eulogize his memory, and God will say to the ascending spirit "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." In the hour of that soul's release and enthronement there will be heavenly acclamation as in the royal balance "the Lord weigheth the spirits."

Other balances may lack precision and fall in counterpoise. Scales are affected by conditions of atmosphere and acid vapors. After all that the nation have done to establish an inviolable standard perfection has never yet been reached and never will be reached. But the royal balances of which I speak are the same in heat and cold, in all weathers, in all lands and in all the heavens—just and true to the last point of justice and truth. The same balance that weighed the tempted spirit of Adam under the fruit tree, and the spirit of Cain in the first assassination, and the spirit of courage in Joshua during the prolonged daylight, and the spirit of cruelty in Jezebel, and the spirit of grief in Jeremiah's lamentation, and the spirit of evangelism in Paul between the road to Damascus, where he first saw the light, and the road to Ostia, the place of his beheading, is weighing still and never yet has varied from the right one milligram. (Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 25, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

TRAINS ARRIVE RICHMOND:

7:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.  
6:40 A. M., from Keyville and local stations.  
1:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Newport.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.  
10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,

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**SEABOARD AIR LINE.**

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:50 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	8:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia (Eastern Time)
1:05 A. M.	9:40 A. M.—Lv. Columbia (Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

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Richmond, Va., September 21, 1900.

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When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

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## RELIGIOUS NEWS.

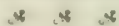
(Continued from page 9.)

winter. At the evening service he had a full house.

Rev. W. T. Greene reported a good day at Central, a full Sunday school and excellent congregation at the regular services.

Rev. Dr. J. C. C. Newton, pastor of the Methodist church at Salisbury, Md., was a visitor. He preached at Owens Memorial morning and evening Sunday. He said he was planning for a protracted meeting to be begun at his church in Salisbury on the first Sunday in October.

Special prayer was offered by Rev. John W. Crider for the recovery of Rev. W. C. Vaden's son, Dr. A. J. Vaden, of Newport News.—Virginia Pilot.



## "THE GIDEONS."

BY FRANK A. GARLICK, NATIONAL PRESIDENT.

In the course of modern commercial competition the great centres of industry have employed various ways and means for reaching the consumer of the world's products. Especially during the last quarter of the nineteenth century, manufacturers and handlers of all sorts of merchandise have employed agents whose business it is to dispose of the commodities which they produce. And this demand has in itself created a line of marketable energy embodied in the distinctively present-day character known as the commercial traveller.

For years these men have been, and they are yet, the prime necessity to business prosperity in this country. But until recently to be a commercial traveller was no enviable position if one cared at all for his reputation. As a class they soon became exceedingly loose in morals, and in trade would usually employ any means of inducement whatever if thereby a customer might be secured. The middleman or purveyor to the consumer was but little better than the commercial traveller, and the days and nights of carnival in which both classes joined would not bear investigation.

But there has been a marked change during more recent years, so that to-day it is the exception when a travelling man of dissolute habits continues long on the road. It is difficult to say just how this change came about, but perhaps it was because of difference in both methods and men. There had been all the while a substratum of character in the fraternity that had not manifested itself, but was held in check by force of circumstances. This suspended or retarded force was that of the Christ spirit in the life of many of these travelling men. It was a rare exception to find a Christian traveller who possessed the moral courage to declare his profession of faith in the Saviour. There were many who denied Him daily in many ways, never speaking a word in defense of their faith.

But God had a few left who had not bowed the knee to Baal, and at the right moment in a marvellous way, He brought to the surface those who had been loyal to Him, and the long-felt need of a host of commercial travelling

men has been supplied by a movement known as "The Gideons."

## ORIGIN AND GROWTH.

The birth of the movement may be reverently said to reflect the story of the nativity of Christ. It all came about because there was no room in the inn for a certain travelling man. More fortunate than the pilgrims who came to Bethlehem, he found a good-hearted fellow traveller willing to share his room with him. When retiring, one suggested that they read the Word, so they had evening worship together. Soon after this these two met a third Christian travelling man in the parlor of the Young Men's Christian Association at Janesville, Wis., and they organized themselves into "The Christian Commercial Travelling Men's Association of America." They elected for president S. E. Hill, of Beloit; vice-president, J. W. Knights, of Janesville, and secretary and treasurer, John H. Nicholson, of Janesville.

Though it is but three short years since those men organized their brotherhood, it has already grown into a power and influence that is felt among travelling men from shore to shore of our continent. It now has a following of more than two thousand commercial travelling men. Those to whom the Lord originally committed His plan did not by any means realize whereunto their modest organization was destined to expand. To-day its growth and influence rise as a giant surprise before its originators.

## PURPOSE AND METHODS.

In a few short months the membership became too large for its swaddling clothes, and new methods and plans were adopted, with new laws and requirements for membership. Only Christian commercial travelling men, members of some orthodox body of believers, are eligible to membership. An annual fee of one dollar is charged, payable at the time of the annual national Convention. The emblematical button—a gold button with blue background, whereon is a white pitcher, from which protrudes a lighted torch (Judges 7: 19, 20)—must be continually worn upon the lapel of the coat.

Article II., section 1, of the constitution, reads: "The object of the Gideons shall be to recognize the Christian travelling men of the world with cordial fellowship; to encourage one another in the Master's work; to improve every opportunity for the betterment of the lives of our fellow-travellers, business men and others, with whom we may come in contact; scattering seeds all along the pathway for Christ."

This seemed at first to cover every necessity, and for a time did meet the needs. But another line of service was to open to the Gideons. Just how it came about is not of record, but soon there came calls from churches and missions for the Gideons to meet with them in evangelistic efforts. They responded, and their plain but forceful Gospel talks were blessed by the Holy Spirit; souls came into the kingdom and Christians were revived. Some opposition to this method of work developed very soon, so at the national Convention of 1901 there was added to Article II. a second section, as follows:

"Section 2. Any member or body of members of this organization may hold evangelistic meetings wherever and whenever they may have an opportunity to do so." So this has become to-day an accepted feature of Gideon work.

## GIDEONS ALL EVANGELISTS.

The work is in no sense local. Wherever one meets a Gideon button he meets an evangelist, for everywhere the wearer will be found defending the truth, or urging his fellows to forsake the way of evil and turn unto God. Sundays you will find him in some way witnessing for his Master. Many of the pulpits are open to these men; frequently they may be found assisting a pastor in his services, or taking entire charge of the work for a day.

When several Gideons come together they often conduct what has come to be known as a Gideon service. To secure a Gideon service two things are required of the church making the request—an open door and a surrender of the service to the conduct of the Gideons. Absolutely no charges are made, neither will remuneration of any kind be accepted. Probably this evangelistic feature of the work among the churches began in Chicago, and through no effort of these men, but rather on the urgent invitation of the churches. The reader should bear in mind that the Gideons are not preachers nor yet are they scholars, but only plain business men possessed with an overpowering desire for the salvation of precious souls for whom Jesus died. Their talks and testimonies are as varied and original as their daily lives, being born of daily experiences.

This is the age of object teaching; the Gideons believe in it. Usually their services begin with as many Gideons on the platform as it is possible to rally. They may not all take active part, but the life of the congregation is touched by the novel sight of a number of business men ready to do active service in the King's business. It is possible to have represented among these men as many denominations as there are men, for the work is entirely undenominational.

Good male quartette singing and also solos and duets, with congregational song service, intersperse two or three ten-minute talks, the final speaker closing the service in such manner as the occasion and its interests may seem to indicate. For more than a year these meetings have continued every Sunday evening in many places all over Chicago. Every Saturday from 12 to 1 o'clock the Gideons conduct also an open service at Willard Hall, in the Women's Temple, at La Salle and Monroe streets. There sinners and saints are welcome alike and many souls have been saved.

## NATIONAL CONVENTION.

Within the past month the movement has received a new and powerful impetus from its third annual Convention, held at Cedar Rapids, Iowa, July 4th, 5th and 6th. To say the Gideons captured the city is not strong enough. Every church and public building was theirs, and many homes seemed to be almost in mourning because there were not enough of the visitors to partake of all their hospitality. From the mo-

ment of our arrival to the return home it was a reception amounting to ovation. Cedar Rapids fought with itself to do us honor.

The reports made to the Convention by the secretary and treasurer as well as by other national and State officers all indicated how God is blessing this wonderful religious movement. At the regular business session the first afternoon the centre of thought and interest was the election of national officers. The ballots taken showed the election of Frank A. Garlick, Chicago, national president; A. B. T. Moore, Cedar Rapids, Iowa, vice-president; John H. Nicholson, secretary.—The Interior.



## HIGHER LICENSE.

"A thousand dollar license," said the man behind the bar,  
As he lightly knocked the ashes from his No. 2 cigar;  
"Well, I guess that I can stand it if the other fellow can,  
But I'll have to shape my business on the thousand dollar plan.  
There's an economic maxim that is older than the hills—  
The customer pays the taxes, though the devil pays the bills,  
And if Uncle Sam insists upon this thousand dollar raid,  
I will have to shift the burden to the shoulders of the trade—  
Or rather to their stomachs, if their stomachs can sustain,  
And their kidneys stand the pressure of this thousand dollar strain.  
I'm not in business for my health—I don't profess to be  
A millionaire philanthropist, like old man Carnegie;  
But I've built a reputation, and I've served my guests, for years,  
With the finest of old whiskeys and the rarest of old beers;  
And the richest juice that ever flowed in fragrance from the vine,  
Has flashed and foamed and flamed across this quaint old bar of mine,  
And purple tints and amber glints of every age and clime,  
Like liquid roses wreathed about the flowing locks of time.  
'Tis the pride of my profession, and the glory of my art,  
To cheer the drooping spirit and to soothe the jaded heart;  
To build the wasted tissues up; to strengthen and console,  
Till the inner temple sparkle like the sparkle of the bowl.  
Such a business is an honor, and a pleasure, too, besides,  
To the patron who supports it, and the landlord who provides.  
But if legal Carrie Nation wield the governmental axe,  
I will have to gauge my liquor in accordance with the facts,  
And I'll touch them up so lightly that you never can define  
Where the whiskey turns to water and the water turns to wine—  
And I'll drown them and I'll drench them, and I'll do my level best,  
Till the dear old oaken bucket sighs for solitude and rest,  
And I'll mix them, and I'll fix them, with the cheapest, vilest stuff,  
Till the kidneys holloa 'murder' and the liver shouts 'enough,'



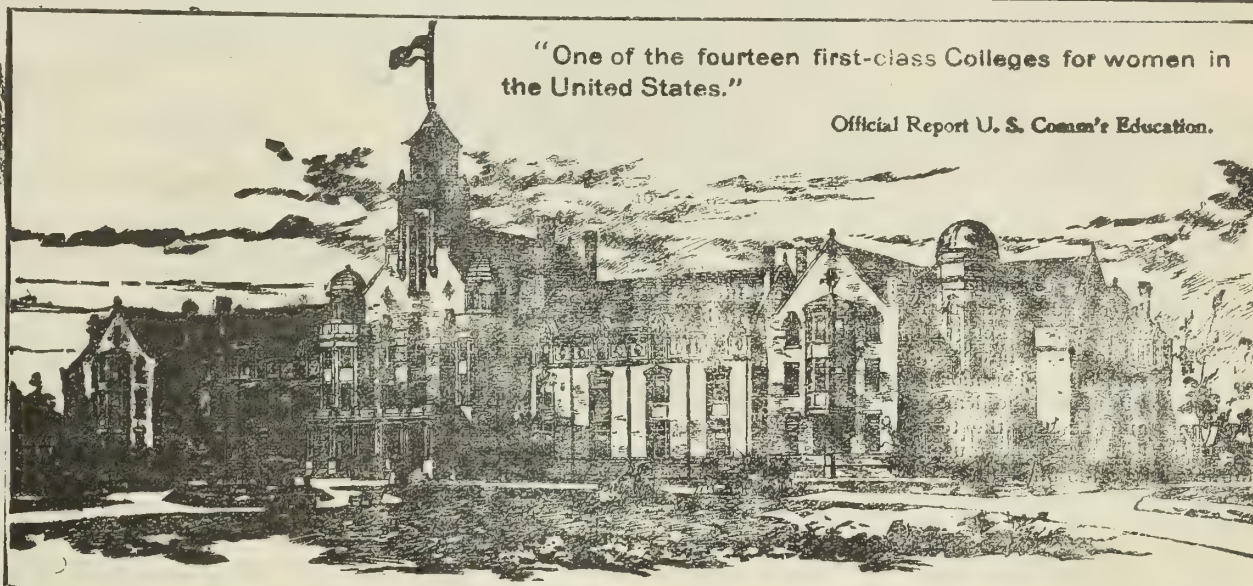
And I'll trim them to a finish, and I'll  
train them to a stand,  
Till an honest glass of whiskey is a  
stranger in the land,  
And the 'shakes' and 'snakes' and 'jim-  
jams' and 'delirium tremens,'  
too,  
Ain't a marker or a circumstance to  
either one of you.  
And I'll pay that thousand dollars  
through respect for Uncle Sam,  
Though for every dollar that I pay I'll  
have to kill a man.  
Of course, it makes no difference to the  
chap who never drinks,  
Or the fellow who imagines, or the man  
who thinks he thinks;  
But to those within, whose genial  
breasts the social virtues shine,  
Who delight to meet and mingle o'er  
the 'walnuts and the wine,'  
'Tis a matter of religion that the goods  
the gods bestow  
Be as pure and unpolluted as the founts  
from which they flow;  
That the ruby rills of Bacchus, which  
the poets loved and knew,  
Be as mellow as the sunlight and as  
limpid as the dew.  
But if callous legislation, with its  
sacrilegious touch,  
Shall profane their cosy currents with  
narcotics, drugs and such—  
Then adieu to all the glories of the cir-  
cumambient bowl,  
To the pleasures that enlighten and the  
raptures that console,  
To the memories of Lucullus and that  
far, arcadian time,  
When the ties of love and friendship  
were cemented by the vine—  
When a banquet was an epic, set to  
melody and wine,  
And to fast was not a virtue, and to  
feast was not a crime.  
And adieu to reputation and those  
hours forever dear,  
When a man could have a conscience,  
though he sold a glass of beer;  
And a man could be a Christian, with  
a soul devoid of sin,  
Though he pressed the button now and  
then, and flung a whiskey in;

When legislation did not strive through  
governmental stealth,  
To correct the public morals by cor-  
rupting public health;  
When sickly, indigestive paunch, that  
never wined or dined,  
Could not wreak dyspeptic vengeance  
on the balance of mankind.

But I've said enough to hang me; so I'll  
light a fresh cigar,  
And be honest, if you'll let me," said  
the man behind the bar.  
—Wilt Whelan.

The eternal stars shine out as soon  
as it is dark enough.—Carlyle.

At the Piedmont Assembly of the  
Disciples of Christ, to be held at Gor-  
donsville August 12-22, 1902, a half day  
is devoted to temperance. The speak-  
ers are to be Rev. O. B. Sears, Rev. F.  
D. Power, D. D., of Washington, Rev.  
C. H. Crawford, and Rev. B. A. Abbott,  
of Baltimore.



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(Continued from page 10.)

gram, which is the one six-thousandth part of a grain. The only perfect standard of weights and measures ever established was established in the heavens before the world was made and will continue to do its work after the world is burned up. To measure the time we have calendars. To measure the lightning we have the electrometers. To measure the atmospheric pressure we have the barometers. To measure souls we have the royal balances. "The Lord weigheth the spirits."

**Weighted by the Lord.**

In the same divine scales the spirit of nations and civilizations is weighed. Egyptian civilization did its work, but it was cruel and superstitious and idolatrous and defiant of the Almighty. It was cast out and cast down. The tourist finds his chief interest not in the generation that now inhabits the regions watered by the Nile and sprinkled by her cascades, but in the temples that are the skeletons of ancient pride and pomp and power—her obelisks, her catacombs, her mosques, the colossus of Rameses, the dead cities of Memphis and Thebes, the temples of Luxor and Karnak, the museum containing the mummified forms of the pharaohs. It is not the Egypt of today that we go to see, but the Egypt of many centuries ago. Her spirit has departed. Her doom was sealed. The Lord weighed her spirit.

Now cross over the Dardanelles or Hellespont and see Grecian civilization put in the royal balances. Surely that is an imperishable spirit. A land that produced a Pindar and a Homer in poetry, a Sophocles and an Aeschylus in tragedy, a Herodotus and Thucydides in history, a Socrates and Plato in philosophy, a Strabo in geography, a Hippocrates in medicine, a Xenophon in literature, a Plutarch in biography, a Miltiades and an Alexander in battle, and could build a temple of Diana at Ephesus and the acro-Corinthus at Corinth, and could crown the Acropolis with a Parthenon—surely such a land, with more genius compressed in small space than in any of the nations of all the ages, will stand forever triumphant among surrounding nations. No. Her pride of heroes, her pride of literature, her pride of architecture, must be brought down lower and lower, and humiliation must follow humiliation until in the latter part of the nineteenth century she is compelled to submit to the outrages of a sultan whose hands are red with the blood of 50,000 Armenians. Had Athens prayerfully listened to Paul's sermon on Mars hill and adopted his precepts of brotherhood and divine worship she would have stood in her old power today, and all Greece would have stood with her, and that civilization so long dead under the carved pillars of her shrines and under the marble of her pentelican mountains would have been, perhaps for all Asia and for much of Europe, a living civilization. But for her arrogance she was cast out and cast down. The Lord weighed her spirit.

**The Crucial Test.**

And so the spirit of our American nation is put into the royal balance, and it will be weighed as certainly as all the nations of the past were weighed and as all the nations of the present are being weighed. When we go to estimate the wealth of this nation, we weigh its gold and silver and coal and

iron and copper and lead, and all the steelyards and all the balances are kept busy. So many tons of this and so many tons of that: a mountainful of this metal and another mountainful of another metal. That is well. We want to know our mining wealth, our manufacturing wealth, our agricultural

wealth, and the bushel measure and the scales have an important work. But know right well there is a divine weighing in this country all the time going on, and I can tell you our country's destiny, if you will tell me whether it shall be a God honoring nation, reverential to the only book of his authorship, observing the "shalt nots" of the law of right given on Mount Sinai and the law of love given on the Mount of Beatitudes, one day of the week observed, not in revelry, but in holy convocation, marriage honored in ceremony and in fact, blasphemy silenced in all the streets, high toned systems of morals in all parts of our land—then our institutions will live, and all the wondrous prosperities of the present are only a faint hint of the greater prosperities to come. Richer harvests will rustle in the fields, a higher style of literature will turn its leaves in our libraries, nobler men will adorn our state and national legislatures, and there will be Washingtons and Hamiltons and Patrick Henrys and John Marshalls and Abraham Lincolns in the future quite equal to those of the past. And the last day of the world's existence will find our free American institutions permanent as the mountains before they begin to fall and glorious as the seas before they begin to die.

But if our character and behavior as a nation are reversed and good morals give place to loose living and God is put away from our hearts, and our schools and our homes and our people and our literature be debauched, and anarchism and atheism have full sway, and our American Sabbath becomes a Parisian Sabbath, and infamous laws get a place on our statute books, and the marriage relation becomes a joke instead of a sanctity, and the God to whom Columbus prayed to on the day of his landing from stormy seas and whom Benjamin Franklin publicly revered when he moved, amid derisive cries, the regular opening of the American congress with prayer, shall in our national future be insulted and blasphemed, then it will not be long before we will need another Edward Gibbon to write the decline and fall of the United States republic, and it will not be another case of destruction by the Goths and Huns and Tartars and Tamerlanes and Attilas or foreign opposition and hate, but it will be a case of world astounding national suicide.

**Invisible Scales.**

The wish of this sermon is to emphasize the invisible, to show that there are other balances besides those made of brass and platinum and aluminium and set in earthly storehouses; that the spirit is the most important part of us; that the scales which weigh your body are not as important as the scales which weigh your soul. Depend not too much for happiness upon the visible. Pyrrhus was king and had large dominion, but was determined to make war against the Romans, and Cineas, the friend of the king, said to him, "Sir, when you have conquered them what will you do next?" "Then Sicily is near at hand and easy to master." "And what when you have conquered Sicily?" "Then we will pass over to Africa and take Carthage, which cannot long withstand us." "When these are conquered, what will you next attempt?" "Then we will fall in upon Greece and Macedonia and recover what we have lost there." "Well, when all are subdued what fruit do you expect from all your victories?" "Then," said the king, "we will sit down and enjoy ourselves." "Sir," said Cineas, "may we not do it now? Have you not already a kingdom of your own?"

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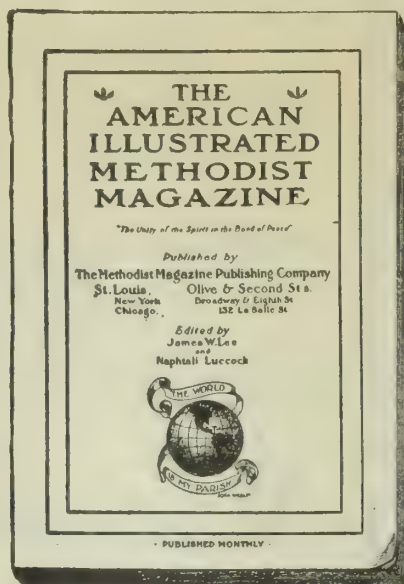
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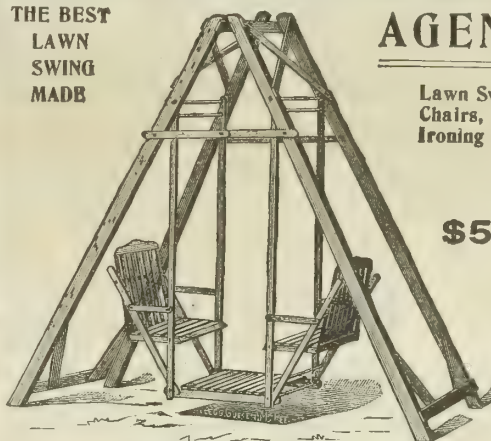
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ARE  
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

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REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., AUGUST 28, 1902.

ONE DOLLAR A YEAR.

Address all communications to  
Rev. James Cannon, Jr., Black-  
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## TEACHERS.

Persons desiring to employ teachers  
should secure the names and addresses of  
a number of well-trained young ladies  
and apply to Rev. James Cannon, Jr.,  
Blackstone, Va.

Rev. W. B. Holcomb will be at the  
Missville camp-meeting August 8th-  
10th, and will go from there to the  
Madison camp for the latter part of the  
meeting.

## HALL I SEND MY CHILD TO BOARDING SCHOOL?

In four weeks the academic year will  
begin, and many a parent is still unde-  
cided whether to send his son or daugh-  
ter away from home for further edu-  
cation. Some who counted the matter  
settled are wondering whether they  
have determined wisely. Personal ex-  
perience, much observation, and a large  
correspondence may justify an effort  
to aid in the formation of wise judg-  
ment on so important a matter.

The choice is to be made between a  
day school with home life and a pre-  
paratory school which involves a resi-  
dence for the time at the institution.  
The normal home and a proper school  
are the standards of comparison. In  
the abnormal home there might be rea-  
sons for decision one way or another  
which would not admit of debate; and  
it would be a strange sort of home  
which would not be safer and every-  
way better for any child than some  
boarding schools. However desirable  
they may seem, some are unable to dis-  
cuss with the services of their chil-  
dren, and others who might be able to  
do this cannot sustain the pecuniary  
charges for board and tuition, even in  
the least expensive schools.

If a son or daughter, in ordinary  
health, is growing up timid and dis-  
tastefully bashful, it is often highly  
beneficial for such a one to be sent to a  
school where the management will by  
every means seek to encourage and  
push forward where helpful friendships  
may be formed. Marked and most  
beneficial changes have thus been  
brought, and two or three years have  
produced a transformation which has  
made it almost impossible to believe  
that the self-possessed and refined  
young woman could ever have been so  
painfully shy, or the gentlemanly and  
companionable young man so backward  
and awkward. The occasional in-  
stances in which such become presum-

ing and offensively aggressive empha-  
size by excess the potency of the gen-  
eral influence.

It is sometimes difficult to induce  
young people at home to take any in-  
terest in their studies out of school, or  
in school more than is actually neces-  
sary to keep up with the class. To  
such, if sent to a school where the  
whole atmosphere is favorable to study,  
and personal popularity depends to  
some extent on standing, the satire of  
fellow-students becomes an involuntary  
adjunct to discipline, and where there  
are fixed study hours and teachers al-  
ways have access to students, a ten-  
dency to study is often greatly stimu-  
lated. Many cases of this kind have  
come under our notice.

Boys and girls also often form as-  
sociations at home which, though not  
decidedly bad, are not such as their  
parents can approve. But having been  
formed it is difficult to break away  
from them. Sometimes the young peo-  
ple themselves wish to sever these ties,  
but nearness of residence and fre-  
quency of meeting make it almost im-  
possible. Change of scene, occupation,  
and society such as a seminary affords  
may often bring this to pass; those left  
behind also form new associations, and  
both discover that had they never been  
friends they could not now become  
such. If the associations are abso-  
lutely bad, sending children away is  
often the only hope of saving them.

Sometimes children of fifteen years of  
age and upward revolt against family  
discipline, which, though seeming so to  
the parents, may or may not have  
been wise, and in other families the  
continued or frequent absence of the  
father or the illness of the mother may  
impair its force. From many house-  
holds the father or the mother may  
have been removed by death, and the  
arm of restraint been weakened or the  
burden found too heavy by the surviv-  
ing parent. To children so situated  
the discipline and constant supervision  
of a good school are invaluable. Ab-  
sence from home often leads the way-  
ward to realize the kindness and for-  
get the harshness, if there were any,  
with which they were treated; to this  
frequent letters and other remem-  
brances from home will contribute  
much.

Not infrequently, without a youth's  
becoming vicious, the religious asso-  
ciations of home and Church fail to at-  
tract him sufficiently or impress him  
with adequate depth to lead to his con-  
version. The state of the church, the  
untoward influence or lack of positive  
influence of the pastor, the inefficiency  
or purely social character of the Sun-

day school, may account for this; or  
the home atmosphere may be the real  
cause. Perhaps there are instances  
where all these are blameless and the  
idiosyncrasy of the child is the predis-  
posing cause of indifference to religion.  
In any of these situations the experi-  
ment of sending the youth to a gen-  
uinely Christian school promises good,  
and good only. Many students whose  
history answers to this have been con-  
verted before the close of the first  
term.

For reasons the very opposite it may  
be wise to send children away to school.  
If young people have been converted  
and have excellent companions who  
are about to go to some wholly trust-  
worthy school, and one's son or daugh-  
ter desires to accompany them, the  
promise of good from parental com-  
pliance is almost prophetic.

Often it would be possible for parents  
or guardians to place those in their  
care for two or three years at a semi-  
nary, though they could not afford the  
expenses of a college education. By all  
means this should be done. It gives  
young people a view of student life; it  
promotes health and good manners; it  
enables them to make friends from va-  
rious parts of the country; it insures  
the acquaintance and permanent inter-  
est of the faculty; it imbues them with  
a scholarly atmosphere, and so fa-  
miliarizes them with the curriculum  
that they may subsequently pursue pri-  
vate study to advantage. Knowing  
that this is their only opportunity,  
such often acquire more than many  
ever learn who have both preparatory  
school and college.

On the other hand, however valuable  
the home day schools, if the intention  
be to enter college it is desirable that  
the student should have a year or two  
in a seminary that he may be fully ad-  
justed to community life, and with the  
life of the student "societies," so im-  
portant in college.

Not infrequently parents would be  
much pleased to have their children  
pass through college, but they show  
little tendency in that direction. It is  
not wise to command it, or to overper-  
suade. The natures and careers of  
some children have been utterly spoiled  
or disastrously circumscribed by  
such a course. But the studies and as-  
sociations of the seminary might, un-  
consciously to them, develop an intense  
desire for college which, being volun-  
tary, would be likely to benefit. If this  
desire did not arise the bent should be  
humored, unless in an immoral direc-  
tion.

Underneath all these considerations  
it is implied that the school be man-

aged upon genuine Christian princi-  
ples and positively imbued with its  
spirit. There are schools which ad-  
vertise "careful moral training," "spe-  
cial attention given to forming a re-  
ligious character," etc., whose spirit is  
anything but religious, and whose  
moral discipline is so weak that every-  
thing is winked at which does not  
create a public scandal. Some, under  
the guise of "developing manliness,"  
allow mere boys free use of wine, at-  
tendance at theatres, and cards, and  
advertise that no "restriction is placed  
on their recreations." Others practice  
this under cover of opposite profes-  
sions.

Any so-called Christian school which  
devotes no specific attention to the re-  
ligious character of the students, puts  
forth no effort to secure their radical  
conversion, states that the aim is not  
to make saints, but all-round boys, is  
not a safe place for the children of  
those who value learning, but place a  
higher estimate upon that change  
known as regeneration, and would  
rather have a pupil make only fair pro-  
gress in scholastic pursuits and excel  
in intelligent and fervent Christian ex-  
perience and living, than without these  
to get all of knowledge, training, and  
social grace and ease that could be  
gained in the same time.

It is a serious error to send a child  
to the wrong school. Parents should  
know what they are doing—not merely  
read an advertisement, send the child,  
and afterward try to ascertain the  
character of the school. What is need-  
ed is a school devoted to a science and  
religion, literature and morality, the  
languages and refinement, athletics and  
mental strengthening; a school which  
stimulates and restrains, which watch-  
es with fatherly care, but does not spy;  
which qualifies for the life which now  
is, but never forgets "that which is to  
come"; which seeks numbers and reve-  
nue by the quality of its work, and not  
by directly aiming to "keep the peace  
with patrons" and "give the pupils a  
good time." Such schools may be  
found; some closely approximate to  
the ideal; some are earnestly aiming  
at it. Whenever this aim is not un-  
mistakably recognizable, whatever the  
material attractions or denominational  
relations, Christian parents should  
withhold their patronage.—N. Y. Advo-  
cate.

Excited Lady (at the telephone)—"I  
want my husband, please, at once."  
Voice (from the exchange)—"Number,  
please?" Excited Lady (snappishly)  
—"Only the fourth, you impudent  
thing!"



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"You make me think so, though I am bound to say I hardly recognize myself today. But here goes." And before I knew it I was describing our plans to Graeme, growing more and more enthusiastic as he sat in his sleigh, listening with a quizzical smile I didn't quite like.

"He's got you, too," he said. "I feared so."

"Well," I laughed, "perhaps so. But I want to lick that man Slavin. I've just seen him, and he's just what Craig calls him, 'a slick son of the devil.' Don't be shocked. He says it is Scripture."

"Revised version," said Graeme gravely, while Craig looked a little abashed.

"What is assigned me, Mr. Craig? For I know that this man is simply your agent."

I repudiated the idea, while Mr. Craig said nothing.

"What's my part?" demanded Graeme.

"Well," said Mr. Craig hesitatingly, "of course I would do nothing till I had consulted you, but I want a man to take my place at the sports. I am referee."

"That's all right," said Graeme, with an air of relief. "I expected something hard."

"And then I thought you would not mind presiding at the dinner. I want it to go off well."

"Did you notice that?" said Graeme to me. "Not a bad touch, eh?"

"That's nothing to the way he touched me. Wait and learn," I answered, while Craig looked quite distressed. "He'll do it, Mr. Craig, never fear," I said, "and any other little duty."

"Now, that's too bad of you. That is all I want, honor bright," he replied, adding as he turned away: "You are just in time for a cup of coffee, Mr. Graeme. Now I must see Mrs. Mavor."

"Who is Mrs. Mavor?" I demanded of Graeme.

"Mrs. Mavor? The miners' guardian angel."

We put up the horses and set off for coffee. As we approached the booth Graeme caught sight of the Punch and Judy show, stood still in amazement and exclaimed:

"Can the dead live?"

"Punch and Judy never die," I replied solemnly.

"But the old manipulator is dead enough, poor old beggar!"

"But he left his mantle, as you see."

He looked at me a moment.

"What? Do you mean you?"

"Yes; that is what I do mean."

"He is a great man, that Craig fellow, a truly great man."

And then he leaned up against a tree and laughed till the tears came.

"I say, old boy, don't mind me," he gasped, "but do you remember the old varsity show?"

"Yes, you villain, and I remember your part in it. I wonder how you can even at this remote date laugh at it."

For I had a vivid recollection of how, after a "chaste and highly artistic performance of this medieval play" had been given before a distinguished Toronto audience, the trapdoor by which I had entered my box was fastened and I was left to swelter in my cage and forced to listen to the suffocated laughter from the wings and the stage whispers of "Hello, Mr. Punch, where's the baby?" And for many a day after I was subjected to anxious inquiries as to the locality and health of "the baby" and whether it was able to be out.

"Oh, the dear old days!" he kept saying over and over in a tone so full of sadness that my heart grew sore for him and I forgave him, as many a time before.

The sports passed off in typical western style. In addition to the usual running and leaping contests, there was rifle and pistol shooting, in both of which old Nelson stood first, with Shaw, foreman of the mines, second.

The great event of the day, however, was to be the four horse race, for which three teams were entered—one from the mines, driven by Nixon, Craig's friend; a citizens' team and Sandy's. The race was really between the miners' team and that from the woods, for the citizens' team, though made up of speedy horses, had not been driven much together and knew neither their driver nor one another. In the miners' team were four bays, very powerful, a trifle heavy perhaps, but well matched, perfectly trained and perfectly handled by their driver, Sandy had his long, rangy roans and for leaders a pair of half broken pinto bronchos. The pintos, caught the summer before upon the Alberta prairies, were fleet as deer, but wicked and uncertain. They were Baptiste's special care and pride. If they would only run straight, there was little doubt that they would carry the roans and themselves to glory, but one could not tell the moment they might bolt or kick things to pieces.

Being the only nonpartisan in the crowd, I was asked to referee. The race was about half a mile and return, the first and last quarters being upon ice. The course after leaving the ice led up from the river by a long, easy slope to the level above and at the farther end curved somewhat sharply round the old fort. The only condition attaching to the race was that the teams should start from the scratch, make the turn of the fort and finish at the scratch. There were no vexing regulations as to fouls. The man making the foul would find it necessary to reckon with the crowd, which was considered sufficient guarantee for a fair and square race. Owing to the hazards of the course, the result would depend upon the skill of the drivers quite as much as upon the speed of the teams. The points of hazard were at the turn round the old fort and at a little ravine which led down to the river, over which the road passed by means of a long log bridge or causeway.

From a point upon the high bank of the river the whole course lay in open view. It was a scene full of life and vividly picturesque. There were miners in dark clothes and peak caps, citizens in ordinary garb, ranchmen in wide cowboy hats and buckskin shirts and leggings, some with cartridge belts and pistols; a few half breeds and Indians in half native, half civilized dress and, scattering through the crowd, the lumbermen with gay scarlet and blue blanket coats and some with knitted toques of the same colors. A very good natured but extremely uncertain crowd it was. At the head of each horse stood a man, but at the pintos' heads Baptiste stood alone, trying to hold down the off leader, thrown into a frenzy of fear by the yelling of the crowd.

Gradually all became quiet till, in the midst of absolute stillness, came the words, "Are you ready?" then the pistol shot, and the great race began. Above the roar of the crowd came the shrill cry of Baptiste as he struck his broncho with the palm of his hand and swung himself into the sleigh beside Sandy as it shot past.

Like a flash the bronchos sprang to the front two lengths before the other teams; but, terrified by the yelling crowd, instead of bending to the left bank, up which the road wound, they wheeled to the right and were almost across the river before Sandy could swing them back into the course.

Baptiste's cries, a curious mixture of French and English, continued to strike through all other sounds till they gained the top of the slope, to find the others almost a hundred yards in front, the citizens' team leading, with the miners' following close. The moment the pintos caught sight of the teams before them they set off at a terrific pace and steadily devoured the intervening space. Nearer and nearer the turn came, the eight horses in front running straight and well within their speed. After them flew the pintos, running savagely, with ears set back, leading well the big roans, thundering along and gaining at every bound. And now the citizens' team had almost reached the fort, running hard and drawing away from the bays. But Nixon knew what he was about and was simply steadying his team for the turn.

The event proved his wisdom, for in the turn the leading team left the track, lost a moment or two in the deep snow, and before they could regain the road the bays had swept superbly past, leaving their rivals to follow in the rear. On came the pintos, swiftly nearing the fort. Surely at that pace they cannot make the turn. But Sandy knows his leaders. They have their eyes upon the teams in front and need no touch of rein. Without the slightest change in speed the nimble footed bronchos round the turn, hauling the big roans after them, and fall in behind the citizens' team, which is regaining steadily the ground lost in the turn.

And now the struggle is for the bridge over the ravine. The bays in front, running with mouths wide open, are evidently doing their best. Behind them and every moment nearing them, but at the limit of their speed, too, come the lighter and fleetier citizens' team, while opposite their driver are the pintos, pulling hard, eager and fresh. Their temper is too uncertain to send them to the front. They run well following, but when leading cannot be trusted, and, besides, a broncho hates a bridge, so Sandy holds them where they are, waiting and hoping for his chance after the bridge is crossed. Foot by foot the citizens' team creep up upon the flank of the bays, with the

pintos in turn hugging them closely, till it seems as if the three, if none slackens, must strike the bridge together, and this will mean destruction to one at least. This danger Sandy perceives, but he dare not check his leaders. Suddenly within a few yards of the bridge Baptiste throws himself upon the lines, wrenches them out of Sandy's hands and, with a quick swing, faces the pintos down the steep side of the ravine which is almost sheer ice with a thin coat of snow. It is a daring course, a take, for the ravine, though not deep, is full of undergrowth and is partially closed up by a brush heap at the farther end. But, with a yell, Baptiste hurls his four horses down the slope and into the undergrowth. "Allons, mes enfants! Courage! Vite! Vite!" cries their driver, and nobly do the pintos respond.

Regardless of bushes and brush heaps, they tear their way through, but as they emerge the high bob sleigh catches a root, and, with a crash, the sleigh is hurled in the air. Baptiste's cries ring out high and shrill as ever, encouraging his team, and never cease till, with a plunge and a scramble, they clear the brush heap lying at the mouth of the ravine and are out on the ice on the river, with Baptiste standing on the front bob, the box trailing behind and Sandy nowhere to be seen. Three hundred yards of the course remain. The bays, perfectly handled, have gained at the bridge and in the descent to the ice and are leading the citizens' team by half a dozen lengths. Behind both comes Baptiste. It is now or never for the pintos. The rattle of the trailing box, together with the wild yelling of the crowd rushing down the bank, excites the broncho to madness, and, taking the bits in their teeth, they do their first free running that day. Past the citizens' team like a whirlwind they dash, clear the intervening space and gain the flanks of the bays. Can the bays hold them? Over them leans their driver, plying for the first time the hissing lash. Only fifty yards more. The miners begin to yell. But Baptiste, waving his lines high in one hand, seizes his toque with the other, whirls it about his head and flings it with a fiercer yell than ever at the bronchos. Like the bursting of a hurricane the pintos leap forward and with a splendid rush cross the scratch, winners by their own length.

There was a wild quarter of an hour. The shanty men had torn off their coats and were waving them wildly and tossing them high, while the ranchers added to the uproar by emptying their revolvers into the air in a way that made one nervous.

When the crowd was somewhat quieted, Sandy's stiff figure appeared, slowly making toward them. A dozen lumbermen ran to him, eagerly inquiring if he were hurt. But Sandy could only curse the little Frenchman for losing the race.

"Lost! Why, man, we've won it!" shouted a voice, at which Sandy's rage vanished, and he allowed himself to be carried in upon the shoulders of his admirers.

"Where's the lad?" was his first question.

"The bronchos are off with him. He's down at the rapids like enough."

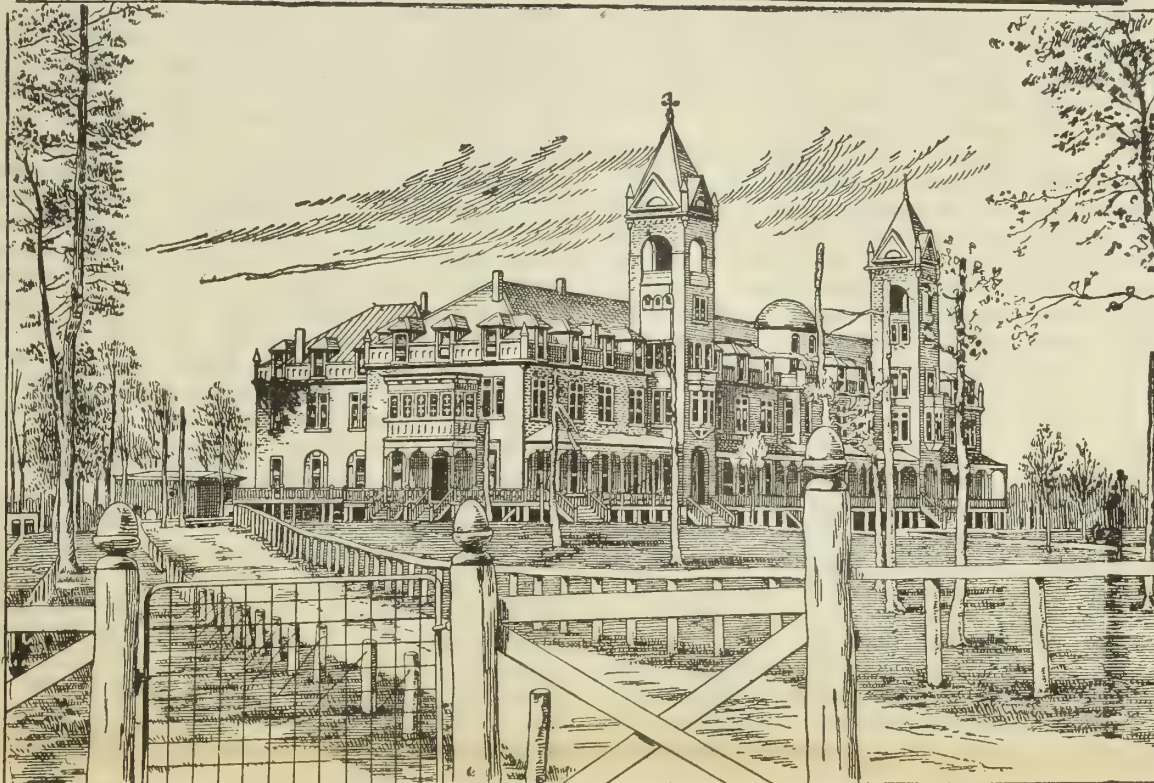
"Let me go!" shouted Sandy, setting off at a run in the track of the sleigh. He had not gone far before he met Baptiste coming back with his team foaming, the roans going quietly, but the bronchos dancing and eager to be at it again.

(TO BE CONTINUED.)

Now is the accepted time.



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## Communications.

### VERANDA VIEWS.

Mr. Editor.—Some stories are too good to keep. Veracious witnesses vouch for the following: During the General Conference a little newsboy was crying his paper on the street, "Here's your news; all about the fight among the preachers." A venerable Bishop, who was waiting for a car, spoke to him, and said: "My little man, you've got that wrong. There is no fight among the preachers." The little fellow looked up at him in astonishment, and replied: "Great Scott, old man, haven't you been out to the Fair Grounds yet?" (The Conference was held at the Fair Grounds.)

The other story is told of one of the Virginia delegates, who prides himself on his ambrosial locks, allowing them to grow beyond the regulation length. He bought a paper of a newsboy, and handed him a dime. The boy handed him a nickel in change. "No," said the preacher, "you take that, get some soap and wash your face." The little fellow dived in his pocket, pulled out a quarter, and handing it to the preacher, said: "Here, mister, take this and get your hair cut."

It won't do to tackle the average newsboy. I am not sure that I do not run a risk, however, in telling these stories. Some time ago I was talking with a distinguished connectional officer. He expressed his mind very freely on some points, and I said to him: "Don't you know you are on dangerous ground? I lost my job at the hub by airing my views too much." "Yes," he replied, with his big, hearty laugh; "but there is this difference between us: I talk them and you write them." He is as big a sinner as I am, but he is more "prudent," and holds his job.

Some Virginia boys are writing to know if they can be admitted to the Manual Labor School at Lumberton. Yes, most assuredly. There is but one condition previously required of those who desire admission into this school: they must promise to obey the rules and act in all things as gentlemen. We do not accept money in payment of expenses. They must be paid by the labor of the student. To accept money from some and require work from others would create a distinction. Every boy in our school will be on the same footing, as far as his expenses are concerned, and have an equal chance to make a man of himself. If a boy is willing to work, let him come on, and we will give him a welcome. We have applications from New York, North Carolina, Virginia, Kentucky, Tennessee, Missouri, Indian Territory, Texas, Louisiana and Mississippi. No boy ought to think of coming, however, who has not fully made up his mind to work. We give nothing. We believe it is an important part of a boy's education to train him to rely on himself, and our school is organized on the principle of self-help. It offers a boy who is in earnest an opportunity to get a good education, and pay all expenses with his work, and pay as he goes. Mr. Walter H. Page, the editor of "The World's Work" magazine, calls our

school "a most interesting experiment." And it is. If it succeeds, and we mean that it shall succeed, it will solve many problems. Let the Virginia boys come.

Mississippi has made very liberal appropriations of public money to the work of popular education. It is the best investment the State could make. We are far behind in material and intellectual development, but with our present enlightened policy, we will not remain behind. Governor Longino is an enthusiastic friend of education. By the way, he is a trustee of the Lumberton Manual Labor School. He takes an especial interest in industrial education, and is an active supporter of all movements looking to the development of the people.

I believe in a former letter I wrote you about my glorious veranda. Well, that veranda deserves all the praise I give it. It is a splendid place, from which to view the world—its life and problems and movements. Here, surrounded with my books, and fanned by gracious breezes from the Gulf, I can read and think and write and—write! Possibly a book may be born on that veranda. Busy as I am with fences and stumps and carpenters and brick masons and architects, I have been tearing the heart out of some good books lately. No, sir, I do not intend that the multifold administrative duties of my position shall separate me from my books, or interfere with my studies.

"The Ascent Through Christ" is a very stimulating work. It is by the Rev. Griffith-Jones, an English clergyman, and is a masterly discussion of theological doctrines from the standpoint of evolution. Mr. Griffith-Jones takes up the line of development where Mr. Drummond left off in his book, "The Ascent of Man." The devout spirit of the author, not less than his vigorous thought, will commend his views. There are passages of great eloquence in this book.

Another of these helpful books is "A History of the Higher Criticism of the New Testament," by Professor Henry S. Nash. The science of Bible study is divided into two sections. They are called the "lower" and "higher" criticism. Lower criticism is concerned with the interpretation of the text of the Scriptures, whether this or that rendering is the best. Higher criticism is concerned with the historical interpretation of the books of the Bible; it seeks to know who wrote them, and when, where and under what circumstances they were written. It is a perfectly legitimate method of Bible study, and is no more responsible for the destructive results which some scholars, like Baur, have reached than the empirical method in science is responsible for some of the vagaries of scientific speculation. Must we give up the study of anthropology because Darwin held that man is descended from an ape, and throw away scalpel and spectroscope because Haeckel denies that there is a God? No more should we discard the method of the "higher criticism" in studying the Bible because Robertson Smith doubted that Moses wrote the Pentateuch. All we know about the history of the books of the Bible we have learned from the

higher criticism. I get disgusted with a preacher who rants against "higher criticism." I fully agree with the view recently expressed in The Independent that before we follow a man on this question we ought to be sure that "he is a sufficient adept in Biblical learning to know the difference between a psalmist and palimpsest, and that he can tell a thesaurus from an ichthyosaurus." The Bible is undoubtedly divine, or it never could have survived the ignorance of its friends.

Another book that engages me on the veranda is Kidd's "Western Civilization." It is a hard book to read. It has to be studied; but when it gets hold of you, it carries you with the force of the Mississippi. The main idea of the book is the theory of "projected efficiency"; that the effect of the present on the future is the paramount consideration in nature. He finds in the constitution of the world, and in all the movements of history, a bent in this direction: a silent and yet irresistible law operating to this end. No man lives to himself; no age lives to itself; the forces of civilization shape all their activities in harmony with this fundamental altruistic design, and the processes of evolution from this standpoint are gradually lifting the world up to God.

Still another book I read on the veranda is "The Rational Basis of Orthodoxy," by A. W. Moore. It is a stimulating volume, full of fresh thought about the old eternal verities of the Gospel. It is a book to breed in a man's soul a contempt for the sophistries of unbelief. The least satisfactory chapter is the one on the atonement. That is also true of the same subject in "The Ascent Through Christ." I think it true of nearly all the discussions of the atonement. We have approached the atonement from the wrong standpoint, and involved it in needless mystery. We have considered it as a transaction in law rather than as it is, a transaction of love. From the standpoint of the Fatherhood of God, which is the standpoint of the Gospel, all is simple, all is natural, all is in harmony with the character of God.

You see I have excellent society on the veranda. But I don't stay there all the time: I swung around to several Chautauquas this summer, winding up my tour at Monteagle, Tenn. I have been to all the leading Chautauqua assemblies in the country from the Atlantic to the Pacific, and the Monteagle auditorium excels them all. It is seated with elegant pews, the aisles are carpeted, and the great roof spans the building without a single column to break the view. I found Bishop Fitzgerald summering on those heights. Bishop Hoss has a home up there, and is highly esteemed on the mountain. I was told he had shipped his library there, consisting of 6,000 volumes. That looks like he intends to stay up there.

Preaching? Yes, twice a day, and three times on Sunday, which is about as much as I can stand these August days. But I am gloriously well and raptuously happy in the Lord. Glory to God for life, for the world that now is, and for that which is to come.

Lumberton, Miss. S. A. STEEL.

### PERSONAL AND OTHERWISE.

R. N. PRICE.

During the year that I spent in Atlanta I occasionally met with the Rev. Clement C. Cary, who was at that time stationed in the city. I had known him for several years by his contributions to the religious papers, especially the holiness papers; and I had admired his bold and independent way of wielding the pen. I inferred from his style that he was a free and independent thinker; that he had a mind of his own, and was not afraid to express it. You can therefore imagine my disappointment when I saw in the Pentecostal Herald, of August 13th, the following paragraph from his pen:

"In these days when so many are drifting away from the old paths of doctrine and are treading on new ground, when novelties of views are at a premium, and sound doctrine is not at par, I am glad I have no more sense than to believe all the doctrines of the Church to which I belong are scriptural and reasonable, and I have no desire whatever to turn aside from them and hunt for something novel. I swallow them all, without question, for they have been tried by many and are proved. I am glad when I joined the church I did not occupy a questioning attitude toward the doctrines of Methodism, but entered her communion with the presumption that they were true, and they were not to be thought as being unscriptural. And that attitude has never changed from that day to this. I took it for granted that what had been formulated and taught as Methodist doctrine by the old-time leaders of Methodism was not for a moment to be questioned, nor for a moment was their scripturalness to be raised. I had unbounded confidence in the men who were at the head of this Methodist movement, and have never become so wise as to doubt their wisdom nor question what they taught of fundamental doctrines."

A great outcry has been raised against the doctrine of papal infallibility, and the infallibility of the Councils; but how much worse is this than the doctrine of the infallibility of the Methodist fathers, as set forth in the above? The writer swallows every thing handed down by the Methodist fathers *without question!* "I have not found so great faith—no, not in Israel." But it is not faith in God, nor in His Son Jesus Christ, but faith in men. Had Wesley been so loyal and subservient, Bro. Cary very probably would never have heard of the second blessing, and would now be swallowing without question the old Calvinistic doctrine of death sanctification and fattening thereon. If Luther had been equally loyal and truculent, the Reformation would not have been born, and Bro. Cary would now be wearing priestly robes and saying mass.

He says: "Afterwards, when I began to study these doctrines of Methodism I found what I assumed to be true—viz., that they were reasonable and scriptural." It seems to me that this was not swallowing Methodist doctrines without question. Really, did this loyal brother become so reckless as to begin to study what he had swa



owed without question? Or was this only chewing the cud?

Bro. Cary rejoices that he "had an old father, a student of the Scriptures, whose mind revolted at Calvinism, he having been brought up in a church of that faith." How dared his old father to revolt at what his Church and parents had taught him! Why didn't he swallow these things without question, as his son has done with the doctrines of his Church? And if he had, surely his obedient son would now be preaching absolute decrees, unconditional election and damnation, endless punishment to non-elect infants, final perseverance, etc.

Now, I concede that Bro. Cary is a good man, an Israelite indeed; that he is intelligent; that he is an acute thinker; that he has superior gifts as a writer; and I am therefore sorry to see that this very capable man is resolved to cease to have a mind of his own, and to give the world the benefit of it. Certainly he has said more than he dares to mean. A man who does not think cannot believe; he may have credulity, but he cannot have faith. If he has what people call faith, it is only prejudice, not faith. He is not capable of religion; he is only capable of superstition.

Bro. Cary further asserts: "As concerning fundamental doctrines for which his Church stands, he has no right to have an opinion which comes in direct conflict with them."

Our opinions are only indirectly under the control of the will. Opinions sometimes force themselves upon us. We are sometimes compelled to believe what we do not want to believe. I have known women who were compelled to believe that their husbands were drinking and gambling, and that, too, against their wills. And an honest man sometimes finds himself compelled by facts and evidence to dissent from some of the doctrines of his Church; and it is not optional with him whether he shall or shall not have opinions in conflict with these doctrines.

My brother is a wise and good man, whom I love and esteem, and I would not rudely antagonize him; but I must protest against a policy that would stereotype all the mistakes and errors of the world—would put the stamp of perpetuity upon Catholicism, Calvinism, paganism, etc., etc. Only in investigation and free thought lies the possibility of reform and progress. Truth has nothing to fear from investigation. Mankind has nothing to fear from free thought; what it should most fear is mental slavery—bondage of the mind. Every question should be an open question. We should always be ready to unlearn what is false, and to learn what is true.

WHICH?

Dear Recorder,—Reading Bro. John Moss' able paper delivered at Petersburg District Conference on Sunday Schools and Missions, in the Recorder of the 7th instant, recalls the memories of the old Farmville District associations, and the old rebel awoke in his poor sinner, and he found himself wishing for the flesh pots of Egypt, and at the dear brother had been privi-

leged to read his wise and salutary counsels to the appreciative membership of a former dispensation. And why should he not? If the policy of the Methodist Church is and has been democratic, and the Bishop and his counsel are advised through the only intelligent agency, an informing membership, how can our system of government be worked on any other basis without friction and dissatisfaction? Bishop Duncan has ignored the counsels of the best and most intelligent members of the old district, and the conclusion is irresistible that the present status is arbitrary and ill-advised. This writer has never heard any explanation given why this healthy and robust child of Methodism, that was doing for all the varied interests of the Church more than most of the districts in the Virginia Conference, should, against the matured judgments of the Farmville District, be relegated as a sort of flotsam appendage to other territory—an awkward, misfitting, gerrymandered degenerate. This crazy-quilt district disjointed, although now administered by one of the best presiding elders in the connection, is losing prestige, suffering pecuniarily and spiritually and going around begging for a place to hold the District Conference. Under the old regime a good parsonage, centrally located among appreciative people, the presiding elder could man the work and add strength every year by that affinity and cohesion of interests that any tyro in observing the work could readily see. But for some reason or influence beyond the reach of ordinary mortals, this protested arrangement is continued, and the inference is justified, that the same Bishop who was responsible for breaking up our loved district is to repeat himself at the Virginia Conference in November next, and will perpetuate his work. And this suggests the query, when did Virginia Methodism become diocesan? The old fogies embraced the tenets and doctrines of the Methodist Church as embodying as one of its cardinal principles, itineracy, and had been simple enough to believe that even the Bishops were not exempt from this form of doctrine. Is the holding of three consecutive Conferences in Virginia just accident, or has our honored Bishop a peculiar attachment for our Virginia brethren, or, forsooth, has our beloved Bishop concluded to reverse himself and reinstate the old Farmville District—which?

OLD FOGIE.

Sunny Side, Va.

#### SYNOPSIS OF A SERMON BY REV. F. M. EDWARDS.

Ephesians 6: 4—"But train them up in the nurture and admonition of the Lord."

The proper training of children may well command the study of the philosopher, the statesman and the Christian. Defective education may be charged with many of the afflictions which in the past have caused the tears of humanity. Non-use or wrong-use of educational opportunities has brought sorrow unmeasured.

To educate erroneously is to increase activity for criminal purposes. To neglect education altogether is to aban-

don all hope of future good, and to cast a ballot for the reign of savageism. In the one case it is like sharpening the razor for suicide; in the other, it is like leaving a company of children in a burning house without warning of danger or effort for rescue.

Skill in marksmanship when the firearm was in the hands of Tracey, the notorious outlaw, was unfortunate for his victims; but the art of gunning is important to the patriot soldier defending his country's rights. At once we reach the thought that character in "the man behind the gun" is the great factor for weal or woe in national history, or personal experience.

"Parental responsibility for the character of children," is therefore the theme to which serious study is invited. Alarming dangers threaten Church and State from the heterodox or careless father. No country can hope to be prosperous or happy when family government, as a rule, has become null. No amount of wealth can atone for the absence of moral worth. No scientific attainments can benefit their owner or bestow lasting good upon society, if unattended by truthfulness and honesty. It is largely at the option of parents to determine what principles shall be instilled into the young minds committed to their care. It is said Plato was so fully impressed with this, that "seeing a child doing mischief he went and corrected the father." The laws of our State agree, as they place penalty upon parents for misconduct up to a legal age. More authoritative on the subject is Revelation, which, as in our text, gives positive injunction to all fathers. The condemnation of Eli (in the first book of Samuel) was for the conduct of his sons Hophni and Phinehas. But lest some honest and faithful parents should charge themselves wrongfully, when a wandering boy goes to the bad, despite all parental good example and instruction, the Bible plainly shows where responsibility ends with the one and begins with the other. The crime of Eli was that he did not do *everything* in his power to keep his sons away from bad habits. When a father can honestly declare that he has by precept and by example, by proper restraint and disciplinary encouragement, exerted all his authority and loving care for good character in his boy, and on reaching maturity that boy (Absalom like) turns away from the good and enters the bad way, and hence is ruined, distress but not crime is the parent's heritage.

Any other doctrine would imply wrong in Jehovah Himself. For from the great parent we have the lament, "I have nourished and brought up children, and they have rebelled against Me."

It is, however, very important that the parent be able to make a clean breast of it, and say "no precept or example of mine could have led my child to dishonesty in business or dissipation in habit, and no lack of watchfulness on my part has given temptation from the agents of evil an open door."

Gentlemen of a highly favored community, what is your verdict as to the searching questions here pertinent?

Can you that are parents, with ear-

nestness, aver that your example in all moral practices are such as your child can follow without detriment? Can any child plead your example for the use of bad language? or for taking in hand the cup of dissipation? or for games of chance that lead to a gambler's fatal conduct? or for such disregard for the Sabbath as must lead to the ultimate abolition of our institutions for worship and rest?

The citizens of the coming years will have a moral character. It will be good or bad. If good, will it be in agreement with your example? If bad, will you be the criminal giver of an example that has produced an evil fruitage? As you love your country, and to a greater degree love your children, do not shirk these thoughts; but resolve to meet your responsibilities as moral heroes.

As the Anglo-Saxon race has led the world in civilization, and hence in power, that race has brought to the aid of the family, two great departments of educative work, to each of which parental thought should be assiduously applied. The Church furnishes one, the State the other. They had their origin in the now undoubted theory of mental value, that man must be educated in morals as well as in mind. The one institution is the Sunday school, including public worship; the other is the system of public schools and kindred enterprise. Can a parent be indifferent to either? If the idea named in the first part of this discourse be true, no one that appreciates the welfare of children can be careless of agencies plainly promotive of that training needed to form the highest style of man.

Two errors are dangerous. One is to fail to use an aid to mind so potent for good; the other is to suppose that parents may delegate their office to teachers, secular or religious.

The parent should never think responsibility is met by simply placing the child under the care of teachers. Teachers and parents are partners in a great work. The work of the one depends for success upon the work of the other. Like two endorsers to the same note, both have an obligation as plain as important.

(The speaker here gave illustrations of how a parent can defeat a Sunday school teacher or a public school teacher.)

The great fact stares us in the face that no education is worthy that does not embrace the training of moral as well as intellectual qualities.

The conclusion follows that parents should take decided interest in public schools, but more interest in the moral character of those schools.

A man of learning with a reputation for good morals is the ideal teacher; a man of bad morals should never have charge of our boys, no matter how great his learning.

"Not with trifle gay, to whom life seems

But sunshine on the wave;

Not with the empty idler of the day,

My lot be with the wise and grave.

Not with the jesting fool, who knows not

What to sober trust is due,

(Continued on page 2.)



# THE SUNDAY SCHOOL.

LESSON X, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 7

**Text of the Lesson.** Deut. xviii, 9-22.  
**Memory Verses.** 17-19—Golden Text,  
John vi, 14—Commentary Prepared  
by Rev. D. M. Stearns.

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9. When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

Before the deluge God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually (Gen. vi, 5). The margin says that every imagination signifies also the purposes and desires. After the deluge sin developed again in the descendants of Noah and became very manifest in the rebellion against God of the Babel builders. In due time God called Abram from among the idolaters of Mesopotamia to dwell in a land which He promised to him and to his seed forever, that in the descendants of Abram He might have a people who would honor Him and live to make Him known to other nations. They were therefore to be a people separated from all the customs and idolatries of the heathen, living wholly for God, a peculiar treasure unto Him above all people on the earth (Ex. xix, 5, 6).

10-12. All that do these things are an abomination unto the Lord.

The next clause of this verse says that the nations which formerly occupied this land were given to those abominations mentioned in the previous verses, and because of these they were being driven out. Therefore Israel was to beware of and avoid all these things. It was because of the wickedness of those nations that the Lord did drive them out before Israel and not because of any righteousness on the part of Israel (Deut. ix, 4-6). He did all that He did for Israel for His own name's sake (Ezek. xxxvi, 22), then in return for all His loving kindnesses He only asked them to let Him do still more for them, or, in other words, He asked them to walk in His ways and serve Him with all their heart and soul (Deut. x, 12, 13), for only thus could He do more for them than He already had done.

13, 14. Thou shalt be perfect (margin, upright or sincere) with the Lord thy God.

To Abram, the father of this people, God had said: "I am the Almighty God. Walk before Me, and be thou perfect" (upright, sincere) (Gen. xvii, 1). The title of God here is El-Shaddai, which signifies the Mighty God, who is all sufficient, as a mother for her child. Abram had been leaning on an arm of flesh rather than upon the Lord and had lost fellowship in a measure, but the Lord would restore him and have him do better in future and lean more fully on the Lord alone. If we would know the power of God, we must learn our weakness. If we would know the sufficiency of God, we must learn our own insufficiency (II Cor. xii, 9, 10; iii, 5). See some precious words for the upright, the sincere, in Ps. lxxxiv, 11; cxix, 1; xxxvii, 37.

15, 16. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto Me; unto him ye shall hearken.

In Jer. xxx, 21, R. V., it is written: "Their prince shall be of themselves, and their ruler shall proceed from the midst of them, and I will cause him

to draw near, and he shall approach unto Me. For who is this that engaged his heart to approach unto Me? saith the Lord." Here is a wonderful and beautiful prophecy of the prophet like unto Moses; one of themselves drawing near to God on their behalf and bringing God's message to them in mercy. In all things it behooved him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. He was faithful to Him that appointed him, as also Moses was faithful in all his house (Heb. ii, 17; iii, 2).

17-19. I will put My words in his mouth, and he shall speak unto them all that I shall command him.

He said to Moses, "Now therefore go, and I will be with thy mouth and teach thee what thou shalt say" (Ex. iv, 12). He said to Jeremiah: "Whatsoever I command thee thou shalt speak. \* \* \* Behold, I have put My words in thy mouth" (Jer. i, 7, 9). It is easy to understand how such men needed to be told what to say, but when we read that the Son of God so emptied Himself that He could truly say, "I can of Mine own self do nothing," "My doctrine is not Mine, but His that sent Me," "The Father who sent Me, He gave Me a commandment, what I should say and what I should speak," "The Father that dwelleth in Me, He doeth the works" (John v, 30; vii, 16; xli, 49; xlv, 10), then indeed we see what was never seen before nor since—Him in whom all fullness dwelt emptied to entire dependence on another even for His words.

20-22. How shall we know the word which the Lord hath not spoken?

There always have been and always will be false prophets and teachers, teaching lies in the name of the Lord (Jer. xxiii, 21, 25, 32). Therefore John tells us by the Spirit: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God (I John iv, 1-3). The test therefore is, "What think ye of Christ?"

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

In Christ the noblest intellects find their development.—Rev. M. P. Smith, Catholic, San Francisco.

### Love and Law.

Love is not something that can be forced upon us by law.—Rev. Dr. W. W. Landrum, Baptist, Atlanta, Ga.

### Ought to Be Better.

Every man knows that he ought to be better than he is, and when he is wrong he knows it.—Bishop Joyce, Methodist, Pittsburg.

### At Its Best.

Some people would have us think Christ took no other view of mankind than to speak of it at its best.—Rev. Dr. Withrow, Congregationalist, Boston.

### Harvest of Corruption.

Go where you will you will find that the sower to the flesh always reaps a harvest of corruption.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

### Vessels Unto Dishonor.

There are many in the church, the great house of God, who are vessels unto dishonor. These are not sanctified and not fit for the Master's use.—Rev. Dr. Holderby, Presbyterian, Atlanta, Ga.

## Fruitful of Heaven.

Hope begins with infancy and holds through our earthly life. Hopes become fruition in heaven, and yet in a very real sense there, too, hope itself will abide.—Rev. Dr. Lowry, Baptist, Kansas City, Mo.

## Direct and Concise Religion.

At no time in the history of religion has there been greater need of a direct and concise religion. The world moves and acts quickly, and religion must keep pace with it.—Rev. Dr. Hodder, Baptist, New York.

## Needs of the Church.

What the church really needs today is the spirit of liberality, exhibiting itself all the year round. Many church members have not learned the blessedness of giving. The Bible always regards it as a spiritual exercise, as much a part of worship as praise and prayer.—Rev. A. B. Philpott, Indianapolis.

## Study Present Situation.

Instead of laboring for a unity that has never existed and never can exist under present conditions we should study present situations. There are social problems, ghetto problems. Their solution will be found not in sciences or legal enactments, but in a more general application of the principles of humanity.—Rev. Dr. Roseman, Hebrew, Baltimore.

## Hidden Wisdom of the Word.

To those only who are humble and desire to do the Lord's will—mere babes in their own estimation because dependent wholly on the Lord for all they have to do—these only see the hidden wisdom in the world. It is best to know the very least possible about a true life if man is bent upon refusing that life.—Rev. L. G. Hoeck, Swedenborgian, Brooklyn.

## The Faith of Israel.

It is not Jesus, the Jew, who has alone died for the sins of men, but the race, whose martyred bones are scattered in all lands. The burdens that have bent the Jew's back have made his soul stand erect. Today, when the doctrines of the church are corroding under the acid of criticism, the faith of Israel remains unshaken.—Rev. Dr. Friedman, Hebrew, Denver.

## Work and Worship.

In this day, when we are so wont to emphasize work more than worship, when we are so likely to restrict prayer to its mere uses of petition, when we are in want of religious experience, when we are so apt to forget that fruitfulness in Christian service means close connection of vine and branch, surely it is good to be reminded that spirituality is the root and source of all greatness of thought and of life.—Rev. Dr. Dewey, Congregationalist, Brooklyn.

## Gambling Worse Than War.

We talk about the horrors of war today, but worse than any carnage ever seen on battlefield are the wreck and desolation of hope and character wrought by gambling. Do not look at the matter theoretically, but in the larger vision of past human experience, and see it there condemned and damned, as by a law of God not written on the sky or in the sky revealed, but on earth through human life revealed.—Rev. Dr. David H. Greer, Episcopalian, New York.

## Warnings to the Young.

Some of the blunders of young people are to rush into the arena of life without the best possible preparation for the battle of the giants, especially such as a good education would give; to allow oneself to drift on and take up a business, trade or profession in a haphazard way or to make choice of a life work without due consideration of the question of fitness or adaptation

insane matrimonial alliances; short cuts to wealth especially yielding to the insane craze of gambling; living as if the making of money was the supreme thing.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

## The Christians' Inheritance.

Recall to your mind, if you can, the most beautiful thing you have ever seen, the most exquisite sound you have ever heard, the grandest thing you have ever imagined. Intensify them a thousandfold if you please. Get all the pleasure out of them that it is possible but keep this thought uppermost in your mind and let it control your every thought and sway your every action that if you love and serve God in this life, in the world to come, out of the immensity of his boundless love for you, the vision beautiful will open up before your immortal gaze, beside which earth's paltry scenes and sounds will pale into utter insignificance.—Rev. Dr. E. L. Eaton, Methodist, Pittsburg.

## A FENCE OR AN AMBULANCE.

'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant,  
But over its terrible edge there had slipped  
A duke and full many a peasant;  
So the people said something would have to be done,  
But their projects did not at all tally.  
Some said, "Put a fence round the edge of the cliff,"  
Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,  
For it spread through the neighboring city;  
A fence may be useful or not, it is true,  
But each heart became brimful of pity  
For those who slipped over that dangerous cliff,  
And the dwellers in highway and alley  
Gave pounds or gave pence, not to put up a fence,  
But an ambulance down in the valley.

"For the cliff is all right if you're careful," they said,  
"And if folks even slip and are dropping  
It isn't the slipping that hurts them so much  
As the shock down below—when they're stopping."  
So day after day as these mishaps occurred  
Quick forth would these rescuers rally  
To pick up the victims who fell off the cliff  
With their ambulance down in the valley.

But a sensible few, who are practical, too,  
Will not bear with such nonsense much longer;  
They believe that prevention is better than cure,  
And their party will soon be the stronger.  
Encourage them, then, with your purse, voice and pen,  
And while other philanthropists dally  
They will scorn all pretense and put a stout fence  
On the cliff that hangs over the valley.

Better guide well the young than reclaim them when old,  
For the voice of true wisdom is calling,  
"To rescue the fallen is good, but 'tis best  
To prevent other people from falling."  
Better close up the source of temptation and crime  
Than deliver from dungeon or galley;  
Better put a strong fence round the top of the cliff  
Than an ambulance down in the valley.  
—Joseph Mallin.

## AN EDUCATIONAL ADVANCE.

**Massachusetts Primary Schools May Have a Temperance Course.**

It is encouraging to note that the temperance and educational forces in certain parts of our country are honestly striving to come to a mutual understanding and appreciation. The Union Signal, This is particularly true in Massachusetts. As is oft



genced by a recent letter from Mrs. Katherine Lente Stevenson, president of the W. C. T. U., which says:

"For nearly three years there have been working quietly a committee of twelve—six from the educational and six from the representative temperance societies. They have held meetings at not infrequent intervals and have just decided upon a course of study which they will recommend to the primary schools of the state.

"While this course has waived some of the points of method which the W. C. T. U. and other societies have heretofore earnestly urged, it stands solidly for the subject matter of total abstinence as taught from the standpoint of physiology and hygiene and cannot fail to recommend itself to the conservative forces all over the state.

"To have agreed upon this course of study after the differences of 1899 is of far greater moment than what is agreed upon, and both sides hail this agreement with joy as a prophecy of better, more harmonious work in days to come."

### REBUKE FOR A KING.

**How Dr. Parker Censured Beermaking Ruler of England.**

In a sermon at the City temple, London, Rev. Joseph Parker, administering a pointed rebuke to King Edward, who brewed some beer while visiting Lord Burton, said:

"Pray for me that I may speak delicately, loyally. If the king brews beer, what can be wrong in the subject drinking it? What the king does is likely to be imitated by others."

Speaking of Sunday concerts, Dr. Parker said that the king could go to one of them, yet he could not attend a non-conformist place of worship. This remark brought cries of "Shame!" Dr. Parker continued:

"If the king, who is the head of the church and defender of the faith, violate the English Sunday, what can the people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal, but I cannot be disloyal to Christ, and it is better that some things should be said."

King Edward's brew at Burton-on-Trent will be when matured, according to those who should know, the strongest ale ever brewed at Burton, and not a drop of the 400 barrels containing the liquid will be touched for twenty years except for the purpose of testing.

### Beer Production in Germany.

The production of beer in the German empire during the year ended March 1, 1901, was 1,860,624,800 gallons. The imports of foreign beer (mostly Pilsener from Bohemia probably) were 14,89,600 gallons, and the exports of German beer amounted to 21,172,800 gallons. The estimated consumption of beer per capita of population was 132.2 quarts for the whole of the empire. The government revenues derived from the manufacture of beer in Germany amounted to \$22,715,976.

### A Clever Temperance Detective.

Miss Jean Geddes, a young Scotchwoman, is employed as a detective by the Antisaloons league of New Jersey. She has been signally successful in securing convictions for violation of the Sunday closing law and selling liquor to minors.

After less than a year and a half of Anti-Saloon League work, Louisa County, once the rendezvous of moonshine whiskey and bars, both legal and illegal, is dry, and pretty thoroughly so, too.



**PURE REFINED PARAFFINE**

Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Fair light and safe proof. Easily applied. Useful in and out of the house. Full directions with each cake.

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### Once upon a time ✧

A man—for an hour—doubled up with cramps, took

## Painkiller

(PERRY DAVIS')

was cured—immediately. His friends being told, said—"Pooh, we've all used PAINKILLER—for years.

**Moral.** Don't suffer—an hour—keep Painkiller (Perry Davis') in the house.



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# The Union Central LIFE INSURANCE CO.,

OF CINCINNATI, O.,

### CONDENSED STATEMENT.

Total income over .....\$7,000,000 00  
Total outgo less than ..... 4,000,000 00  
Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

My dividends in this Company are most satisfactory. I have two policies with them.

H. H. SEAY.

I don't believe there is any better insurance on the market than the UNION CENTRAL. I carry \$10,000 with them.

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"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."  
"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV. JAMES CANNON, JR., Editor.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.  
Boydton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hycos, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lunenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams', October 12th, evening or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th, 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 2d, morning.  
Dinwiddie, Lebanon, November 6th, 9th, morning.  
A. T. WILSON, P. E.

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On August 1st, 15th, 29th, September 24th, October 3d, Southern Railway will sell special round trip tickets to Niagara Falls at \$13 round trip, via the popular York River Route, thence B. & O. and Lehigh Valley. Stop overs allowed returning at Watkins Glen, Maunch Chunk, Buffalo, Geneva and Rochester.

On July 23d, August 6th, 20th, September 3d, 17th, October 2d, 15th, via same route to Baltimore, thence Pennsylvania Railroad, allowing stop over at Buffalo.

All of the above tickets to be on sale at Richmond on dates shown, with return limit to Richmond 12 days from date of sale.

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TO ATLANTIC CITY AND CAPE MAY, N. J., VIA YORK RIVER LINE; \$8 ROUND TRIP.

On every Thursday and Friday during summer tickets will be sold via the York River Line to Atlantic City and Cape May, N. J., for \$8 round trip, good returning arriving Richmond Wednesday following date of sale.

Also on sale daily tickets limited October 31, 1902, for \$11 round trip,

C. W. WESTBURY, D. P. A.

920 E. Main St., Richmond, Va.

SERMON BY REV. F. M. EDWARDS.

(Continued from page 5.)

Whose words fly out without aim or rule.

My lot be with the wise and true."

Company is a great factor in the work of school life. Parents should be exceedingly careful about association. An Oriental poem says:

"Avoid a villain as you would a brand,  
Which lighted, burns; extinguished,  
smuts the hand."

To avoid bad company there must be good association. Hence it is urged upon parents to provide good society and teach the children to find their pleasure there, and nowhere else. Let parents set an example of finding their gratification only in elevating associations. How great is the influence of the father who shows that he takes more pleasure in church going than in the going to places of a vicious or trifling nature. Fathers of our great country, be wise and faithful!—Accomac News.



A METHODIST CHURCH IN GHENT.

[Our brethren in Norfolk are making another forward movement. The following circular letter is explanatory of the move.]

Dear Friend,—For the past year or two there has been a growing sentiment among the Methodists of Norfolk in favor of organizing a church of their denomination in Ghent. The need for such a movement, so apparent to non-residents, presented itself with special emphasis to those who have made their home in this most delightful residence section of the city.

Here are no fewer than 200 Methodists living at an inconvenient distance from their present church homes, and in a community without a church of their choice. Ghent is rapidly building up, and in a very short while it is reasonable to assume that this number will be greatly increased. Moreover, the newcomers, who are at present without any church affiliation, may prefer a church of our denomination, and we should provide for them.

The undersigned, after carefully considering the situation, concluded that the inauguration of this movement could not well be longer delayed, and at once entered into negotiations for the purchase of a suitable lot upon which to erect a church edifice. This resulted in the acquisition of 120x120 feet on the corner of Raleigh avenue and Stockley Gardens, a site unequalled for our purpose by any in Ghent. These beautiful gardens, upon which the church will face, are 120 feet wide and extend from the Hague to Redgate avenue, a distance of over 800 feet, and are in the very heart of Ghent. We count ourselves fortunate in having secured so desirable a location.

Steps have been taken to erect at once a suitable building for use as a Sunday school and lecture room, and later on we hope to have an attractive house of worship occupying the chief place on the corner.

We shall organize a Sunday school in the Central Baptist church, corner of Olney Road and Manteo streets, on the first Sunday in September, at 4 o'clock P. M., our friends of that church hav-

ing kindly tendered us the use of their beautiful new building for that purpose.

It is proposed to ask for a preacher at Conference in November, and, at the earliest practicable moment after his arrival, to effect our church organization.

We ask your hearty co-operation in all this work.

Yours respectfully,

J. W. Granby, W. J. Woodward, W. D. Roberts, E. Tatterson, Frank Harrison, J. A. Rives, Jr., F. Odendine, T. H. Stiff, W. H. Newell, T. S. Southgate, C. N. Whitehurst, G. L. Whitehurst, P. J. Malbon, C. F. Newbill, T. W. Worsham, W. W. Vicar.



### NOTICE.

Having entered upon the duties of secretary and treasurer of Randolph Macon College, I hereby request all persons indebted to the college, whether for twenty century subscriptions or otherwise, to make their checks payable to my order.

B. F. LIPSCOMB.

Secretary and Treasurer.



### ADOPT RESOLUTION.

Petersburg, Va., August 22.—At meeting of the board of stewards of Washington Street M. E. church, held last Monday night, the following resolutions were unanimously adopted:

Whereas Rev. B. F. Lipscomb, D. D. the beloved pastor of Washington Street M. E. church, in this third year of his pastorate, has been elected secretary and treasurer of Randolph-Macon College, and has found it his duty to accept the call; and whereas the board of stewards and congregation of this church, while recognizing the needs of the college and the eminence of Dr. Lipscomb for this work, yet feel sincere sorrow in losing a pastor who has so fully won their confidence and esteem; therefore be it

Resolved, 1st, That in the preaching and pastoral work of Dr. Lipscomb we have found spiritual benefit and blessing, and in his own walk and conversation we have had an example of a life of high Christian ideals and of practical piety.

2d, That though he came to us as a stranger, he has endeared himself to this people by his faithful work and ministrations.

3d, That we part with him with deep regret and assure him that our best wishes and earnest prayers go with him to his new field of labor in the work of the Master.—Leader.



A jail chaplain tells the following story: At the jail which he visits to select their own hymns from Sankey selection, and there is decided humor in the frequency which they sing "From the law, O happy condition!" and "I've found the land of corn and wine. But the other Sunday they sang "Gone with you till we meet again!" The chaplain remarked to the officer who showed me out: "What a singular hymn for a prison! Did they mean for me?" "O, dear, no," said the chaplain, "There's a long-time going out tomorrow!"



## Religious News.

Rev. and Mrs. John Hannon and family are spending their vacation visiting in Chesterfield.—Leader.

Dr. J. A. Kern left Thursday for Georgetown, Texas, to deliver a course of lectures there.—Hanover Herald.

Grond for the new home of Rev. C. C. Wertenbaker, at Sunny Side, was broken Monday.—Northampton Times.

Dr. W. V. Tudor will dedicate the Methodist church at Beaver Dam on the fifth Sunday in this month.—Leader.

Rev. J. O. Babcock, of this city, is assisting Rev. A. C. Jordan at a protracted meeting being held at the church in Jetersville, Va.—Dispatch.

Rev. J. B. Winn, pastor of the Methodist church at Boynton, Va., passed through the city yesterday en route to Virginia Beach.—Pilot.

Rev. W. G. Burch is holding his meeting at St. Luke's this week. Rev. Smith, of Caroline Circuit, is expected to help him.—Hanover Herald.

Rev. Daniel T. Merritt, pastor of the Port Norfolk Methodist church, having returned from his vacation to Philadelphia and Atlantic City, will preach on Sunday morning and evening.—Pilot.

Rev. T. J. Taylor preached at the Crewe Methodist church Sunday night to a large audience from the words: "I shall be satisfied when I awake with thy likeness."—Courier.

A large congregation assembled Sunday night at Memorial M. E. church to hear Rev. W. A. Christian in his discourse on "Friendship." Subject: "Making a Friend and Keeping a Friend."—Virginian-Pilot.

The congregation of Market Street Methodist Episcopal church, Petersburg, have decided to expend about \$5,000 in the improvement of their edifice. A new steel ceiling is to be put up, the floor relaid with carpet, and the entire building inside and out is to be repainted.—Dispatch.

Dr. W. G. Starr yesterday preached his first sermon as pastor of Washington Street church. There was a large congregation present at both the morning and evening service. This was the first sermon Dr. Starr has preached for seven months. In the morning he prefaced his sermon by referring to his former pastorate of this church, and the pleasant relations that existed and have continued.—Times.

It is stated that Professor Andrew Sledd, late president of Emory College, Georgia, will hereafter reside in Norfolk. An afternoon paper, without naming the Norfolk man, says one of Professor Sledd's relatives here has received a letter from him stating that he will hereafter make his home in this city. His father was formerly sta-

tioned here, and Professor Sledd has many boyhood chums in Norfolk.—Dispatch.

Rev. George H. McFaden, pastor of Wright Memorial M. E. church, is expected to return and fill his pulpit tomorrow night. While he was absent on a short leave from his church, he was summoned to his home, at Harper's Ferry, on account of the death of his sister. Mr. McFaden has prolonged his stay at home on account of the feeble condition of his aged mother.—Star.

Rev. R. T. Wilson, presiding elder of this district, preached an interesting sermon at High Street church yesterday morning, in which he alluded to the discussion of the Sunday observance laws in this city. Dr. Wilson said he was an advocate of peace, but if there had to be trouble to prevent the sale of soda water and other articles on Sunday he was in favor of trouble. He said this is a Christian Commonwealth, and he thought that all people should be made to observe Sunday laws.—Times.

Rev. Mr. Anderson preached a very practical and instructive discourse at Lebanon on last Sunday, taking for his subject, "We are workers with God," which he handled with great warmth and earnestness, dwelling very forcibly upon the lack of interest taken in Sunday school attendance, etc. He announced for a series of meetings to commence there on the fifth Sunday.—Hanover Herald.

Rev. A. Coke Smith, D. D., Bishop of the M. E. Church, South, is still at his cottage at Virginia Beach. He will leave next week on his second circuit for Rocky Mount and other points in North Carolina. The Bishop will preach at Queen Street church next Sunday morning at 11 o'clock.—Pilot.

Rev. Dr. W. J. Young has decided several months ago to fill out his four years' term at Court Street church, Lynchburg. It is a well known fact that several of the foremost churches in the Conference would be glad to get him as their pastor, but they will have to take their chances at the Conference in November, 1903.—Virginian-Pilot.

Rev. L. B. Betty, pastor of Clay Street Methodist church, left the city this morning for a two weeks' vacation in Amherst county. He will be joined by his wife, who preceded him, and together they will seek quiet rest till early in September, at which time he will return and push forward the repairs now in progress upon his church. It is hoped that by early fall the church will be completed. A committee is now arranging for the reopening and it is understood that they contemplate having Bishop A. Coke Smith with them for two sermons on this occasion.

Rev. Mr. Betty preached a fine sermon on Sunday morning, following the line under discussion at the moment, to some extent, and warning the young men of to-day in positions of trust and temptation to beware.

His language, as it is always, was temperate. Referring to capital and

labor, he advocated the settlement of all differences through a Divine Being.—Leader.

Bishop A. Coke Smith was tendered a reception at the Buford Hotel in Charlotte, N. C., Tuesday night, to which place he has gone from Norfolk. He is the guest of Colonel H. C. Eccles, of the Buford Hotel, but has been visiting the home of B. D. Heath, in the Queen City of the Old North State. He will make Charlotte his home.—Dispatch.

Rev. W. C. Vaden, presiding elder of this district, preached at Wright Memorial M. E. church yesterday morning. The discourse was an able one, taking as his theme, "Wait." "Cast thy bread upon the waters, for it shall be seen after many days." Rev. Mr. Vaden, in closing, referred to pleasant relations sustained between himself and Wright Memorial, and took this occasion to so express himself, as it was probably the last time he would preach there, this being the fourth and last year of his presiding eldership of this district. At the close of the service the choir sang, "God be with you," and a general handshaking followed.

The pastor, Rev. George H. McFaden, occupied the pulpit at the evening service, and preached to a large congregation on "Trust and fear not." He was greeted with a hearty welcome after his recent absence of a few weeks.

The Methodist ministers of the city met as usual yesterday morning at Centenary, and among other things adopted, without a dissenting vote, the following resolution:

"Whereas an effort is being made by some of the members of the police force of our city, notably by Policeman W. H. Wyatt, to have the laws against unlawful gaming enforced; therefore,

"Resolved, That we are in hearty sympathy with this movement, and that we urge our people to give Policeman Wyatt and those who are acting with him their moral support and cordial co-operation."

The paper was presented by Dr. W. W. Lear, the pastor of Centenary. It was at first understood that the Rev. W. B. Beauchamp would offer the resolution, but he left the city this morning, and in his absence the task was performed by Dr. Lear. The resolution was adopted unanimously without discussion.—Times.

The Builders' League of the Denny Street M. E. church was organized over three years ago.

The object of this organization was to secure funds to build a new church edifice. The pastor at that time was the Rev. J. T. Routten, who is now located at Newport News, who, during his pastorate here, worked very hard for a new church building.

The Rev. James E. Oyler, the present pastor, who has the confidence and respect of his congregation, and the Builders' League, says: "A new building is almost in sight."

The president, Mrs. Mayo, said: "We have bought a lot for the parsonage at the corner of Fulton and State streets, one of the prettiest building sites in

Fulton, and have now in our treasury over eight hundred dollars.

The following are the officers of the Denny Street M. E. church Builders' League:

President, Mrs. W. J. Mayo; Mrs. V. England Seay, Mrs. A. M. Blair, vice-presidents, and Mrs. Robert S. Gaulding, treasurer.

The Builders' League meets next Wednesday afternoon at Mrs. Thomas Tyree's, No. 3939 Williamsburg avenue.—Richmond News.

Sunday morning Rev. Mr. Green, of Central church, Portsmouth, preached a forceful sermon to his congregation. He told them of their duties to the church and the necessity of carrying them out. He gave notice that Sunday, the 30th, would be the last time that his people would worship in the old church. Monday, September 1st, the board of stewards would turn the church over to the Hebrew congregation, who had bought it. Just where they would worship after that he did not say, but that due notice would be given on Sunday, the 30th. The new church could not be completed and ready for dedication on the first Sunday, as was hoped, as there had been some delay in getting the windows, and that on account of the trouble in naming the church the memorial window to Mr. Beadles would not be here until after the second Sunday. Consequently the church can hardly be dedicated before the third Sunday. In the meantime there is considerable money to raise, and he hoped that those who had promised donations would come forward with their money.—Virginian-Pilot.

It is the general impression among those who know him in this city, that Professor Andrew Sledd, who recently resigned from the faculty of Emory College, Georgia, will enter the ministry shortly after returning to this State.

Professor Sledd is well known in this city, and, indeed, in many parts of the State, where he has many friends. He was born in Powhatan county, where he has a farm, and where he will go immediately after his return to Virginia.

Professor Sledd's education was obtained at Randolph-Macon College and at Harvard. He was a fine linguist, and carried off an orator's medal at Randolph-Macon.

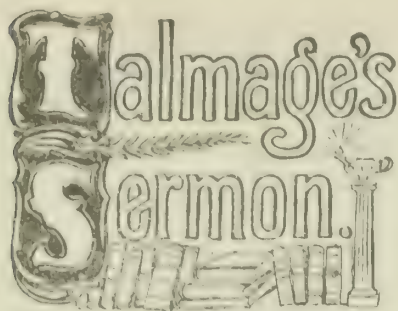
Professor Sledd's character is lofty, and he is held in the highest esteem by all who know him. He will be heartily welcomed in the Virginia Conference when he decides finally to enter the ministry.—Dispatch.

### A REMARKABLE REVIVAL.

Rev. L. P. Bransford arrived in Norfolk yesterday en route to his home in Danville from Norfolk county, where he has just closed one of the most remarkable revivals at Tabernacle Methodist church, Hickory Ground, known for years in the history of that congregation. The meeting lasted two weeks and was attended by great crowds every day. Rev. N. B. Foushee is the preacher in charge, but the preaching was

(Continued on page 14.)





WASHINGTON. — This is a discourse by Dr. Talmage for those given to depreciate themselves and who have an idea that their best attempts amount to little or nothing; text, Matthew xxv, 15, "To another one."

Expel first from this parable of the talents the word "usury." It ought to have been translated "interest." "Usury" is finding a man in a tight place and compelling him to pay an unreasonable sum to get out. "Interest" is a righteous payment for the use of money. When the capitalist of this parable went off from home, he gave to his stewards certain sums of money, wishing to have them profitably invested. Change also your idea as to the value of one talent. You remember the capitalist gave to one of his men for business purposes five talents, to another two, to another one. What a small amount to last, you think, and how could he be expected to do anything with only one talent? I have to tell you that one talent was about \$7,200, so that when my text says, "To another one," it implies that those who have the least have much.

We bother ourselves a great deal about those who are highly gifted or have large financial resource or exalted official position or wide reaching opportunity. We are anxious that their wealth, their eloquence, their wit, be employed on the right side. One of them makes a mistake, and we say, "What an awful disaster." When one of them devotes all his great ability to useful purposes, we celebrate it, we enlarge upon it, we speak of it as something for gratitude to God. Meanwhile we give no time at all to consider what people are doing with their one talent, not realizing that ten people of one talent each are quite as important as one man with ten talents. In the one case the advantage or opportunity is concentrated in a single personality, while in another it is divided among ten individuals. Now, what we want to do in this sermon is to waken people of only one talent to appreciation of their duty. Only a few people have five talents or ten talents, while millions have one. My short text is like a galvanic shock, "To another one."

The most difficult thing in the world is to make an accurate estimate of ourselves. Our friends value us too high, our enemies too low. To find out what we are worth morally and mentally is almost impossible. We are apt to measure ourselves by those around us, but this is not fair, as they may be very brilliant or very dull, very good or very bad. Indeed there are no human scales that can tell our exact moral and mental weight, nor is there a standard by which we can measure our exact intellectual height, so the hardest thing to do is to calculate our real stature or heft. But it will be no evidence of egotism in any of us if we say that we have at least one talent. What is it and, finding what it is, what use shall we make of it? The most of the people, finding that they have only one talent, do as the man spoken of in the parable, they hide it. But if all of the people who have one talent brought it out for use before this century is half past and

correspondents begin to write at the head of their letters 1950 the earth would be one of the outskirts of heaven. I ask you again, What is your one talent?

#### Value of Cheerfulness.

Is it a cheerful look? Carry that look wherever you go. It must come from a cheerful heart. It is not that inane smile which we sometimes see which is an irritation. In other words, it must be a light within us so bright that it illumines eye, cheek, nostril and mouth. Let ten men who are accustomed to walking a certain street every day resolve upon a cheerful countenance as a result of a cheerful heart, and the influence of such a facial irradiation would be felt not only in that street, but throughout the town. Cheerfulness is catching. But a cheerful look is exceptional. Examine the first 20 faces that you meet going through Pennsylvania avenue or Chestnut street or Broadway or State street or La Salle street or Euclid avenue, and 19 out of the 20 faces have either an anxious look or a severe look or a depressing look or an avaricious look or a sneering look or a vacant look. Here is a missionary work for those who have trouble. Arm yourself with gospel comfort. Let the God who comforted Mary and Martha at the loss of their brother, the God who soothed Abraham at the loss of Sarah and the God of David, who consoled his bereft spirit at the loss of his boy by saying, "I shall go to him;" the God who filled St. John with doxology when an exile on barren Patmos and the God who has given happiness to thousands of the bankrupted and persecuted, filling them with heavenly riches which were more than the earthly advantages that are wiped out—let that God help them. If he take full possession of your nature, then you will go down the street a benediction to all who see you, and those who are in the tough places of life and are run upon and belied and had their homes destroyed will say: "If that man can be happy, I can be happy. He has been through troubles as big as mine, and he goes down the street with a face in every lineament of which there are joy and peace and heaven. What am I groaning about? From the same place that man got his cheerfulness I can get mine. Why art thou cast down, O my soul, and why art thou disquieted within me? I hope thou in God, for I shall yet praise him who is the health of my rountenance and my God."

#### Unwholesome Humor.

Again, is your talent that of wit or humor? Use it for God. Much of the world's wit is damaging. Most of satire has a sting in it. Much of caricature is malevolent. Much of smart retort is vitriolic. In order to say smart things how many will sacrifice the feelings of others! The sword they carry is keen, and it is employed to thrust and lacerate. But few men in all the world and in all the churches realize that if wit is bestowed it is given them for useful, for improving, for healthful purposes. If we all had more of it and knew how to use it aright, how much it would improve our Christian conversation and prayer meeting talk and sermon! Robert South and Rowland Hill and Jeremy Taylor and Dean Swift and Lorenzo Dow and George Whitefield used their wit and their humor to gather great audiences and then lead them into the kingdom of God. Frivolity is repulsive in religious discussion, but I like the humor of Job when he said to his insolent critics, "No doubt but ye are the people, and wisdom shall die with you," and I like the humor of the prophet Elijah, who told the Baalites to pray louder, as their god was out hunting or on an excursion or in such loud conversation that

ne could not hear them. I like the sarcasm of Christ when he told the self righteous Pharisees that they were so good they needed no help, "The whole need not a physician, but they that are sick," or when in mirthful hyperbole he arraigns the hypocritical teachers of his day who were so particular about little things and careless about big things, saying, "Ye blind guides that strain at a gnat and swallow a camel," and the Bible is all ablaze with epigram, words surprisingly put and phraseology that must have made the audiences of Paul and Christ nudge each other and exchange glances and smile and then appropriate the tremendous truths of the gospel. There are some evils you can laugh down easier than you can preach down. The question is always being asked, Why do not more people go to church, prayer meeting and other religious meetings? I will tell you. We of the pulpit and the pew are so dull they cannot stand it. But when we ask why people do not go to church we ask a misleading question. More people go now to church than ever in the world's history, and the reason is in all our denominations there is a new race of ministers stepping into the pulpits which are not the apostles of humdrum. Sure enough, we want in the Lord's army the heavy artillery, but we want also more men who, like Burns, a farmer at Gettysburg, took a musket and went out on his own account to do a little shooting different from the other soldiers. The church of God is dying of the proprieties.

#### Set a Good Example.

Or is your talent an opportunity to set a good example? One person doing right under adverse circumstances will accomplish more than many treatises about what is right. The census has never been taken of lovely old folks. Most of us, if we have not such a one in our own house now, have in our memory such a saint. We went to those old people with all our troubles. They were perpetual evangelists, by their soothing words, by their hopefulness of spirit, an inexpressible help. I cannot see how heaven could make them any lovelier than they are or were. But there are exceptions. There is a daughter in that family whose father is impatient and the mother querulous. The passage of many years does not always improve the disposition, and there are a great many disagreeable old folks. Some of them forget that they were ever young themselves, and they become untidy in their habits and wonder how, when their asthma or rheumatism is so bad, other people can laugh or sing and go on as they do. The daughter in that family bears all the peevishness and unreasonable behavior of senility without answering back or making any kind of complaint. If you should ask her what her five talents are or her one talent is, she would answer that she has no talent at all. Greatly mistaken is she. Her one talent is to forbear and treat the childishness of the old as well as she treats the childishness of the young. She is no musician, and besides there may not be a piano in the house. She cannot skillfully swing a croquet mallet or golf stick. Indeed, she seems shut up to see what she can do with a ladle and a broom and a brush and other household implements. She is the personification of patience, and her reward will be as long as heaven. Indeed, much of her reward may be given on earth. She is in a rough college, from which she may after awhile graduate into brightest domesticity. She is a heroine, though at present she may receive nothing but scolding and depreciation. Her one talent of patience under trial will do

more good than many morocco cover sermons on patience preached to from the tasseled cushion of the pulpit.

There is a man in business life who one talent is honesty. He has not a genius or the force to organize a company or plan what is called a "corner in wheat" or "a corner in stocks" "a corner" in anything. He goes business at a reasonable hour and turns when it is time to lock up. I never gave a check for \$20,000 in his life, but he is known on the street and in the church and in many honorable circles as an honest man. His word is as good as his bond. He has for 30 years been referred to as clean, upright, industrious, consistent Christian man. Ask him how many talents he has, and he will not claim even one. He cannot make a speech he cannot buy up a market, he cannot afford an outshining equipage, but what an example he is to the young, what an honor to his household, what

a pillar to the church of God, what a specimen of truth and integrity and a roundness of character! Is there an comparison in usefulness between the man with the one talent of honesty and the dashing operators of the money market?

#### Genius Unnecessary.

The chief work of the people with many talents is to excite wonderment and to startle and electrify the world. What use is there in all that? No use at all. I have not so much interest in the one man out of a million as I have in the million. Get the great masses of the world right and it does not make much difference about what the exceptional people are doing. Have all the people with the one talent enlisted for God and righteousness, and let all those with five or ten talents migrate to the north star or the moon, and this world would get on splendidly. The hardworking, industrious classes of America are all right and would give no trouble, but it is the genius who gives up work and on a big salary goes around to excite dissatisfaction and embroilment, the genius who quits work and steps on the stage or political platform, eats beefsteak and quail on toast and causes the common laborers, compelled to idleness, to put their hands into empty pockets and eat gristle and gnaw bones. The world would be mightily improved if it could slough off about 5,000 geniuses, for there are more than that on our planet. Then the man or woman of one talent would take possession of the world and rule it in a common sense and Christian way. There would be less to amaze and startle, but more to give equipoise to church and state and world. "To another one."

The most brilliant and many sided man that ever trod this world, in my opinion, was Napoleon Bonaparte, and no man that ever lived did the world more damage. I have read a book advocating him as a great emancipator and reformer. I was not surprised at the book, for I have heard of a pamphlet in defense of Judas Iscariot. I suppose it may set forth the idea that he was out of money and needed the 30 pieces of silver, and the money was not spent for himself, but to open a respectable graveyard. I would not be surprised to find a book in honor of Satan, the chief miscreant of the universe. We all admire industry, but there is no more industrious man than Satan. But when a man tells me Napoleon was a reformer and emancipator I would like to take him and show him 95,000 corpses in the Russian snow banks and ask him if he likes that, and I would show him the grave trenches of those who fell in the rear

(Continued on page 14.)



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

30 P. M., No. 23, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

5 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

10 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

10 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

10 A. M., from Keysville and local stations.

15 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.  
Nos. 61 and 62, between Manchester and Naples.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

10 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

15 A. M., No. 9, daily, except Sundays and Mondays.

50 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allons Tuesdays, Thursdays, and Saturdays.

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## SEABOARD AIR LINE.

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.	
2:15 P. M.	10:37 P. M.—Lv. Richmond.	
2:56 P. M.	11:20 P. M.—Lv. Petersburg.	
7:27 P. M.	4:12 A. M.—Lv. Raleigh.	
10:25 P. M.	7:00 A. M.—Ar. Hamlet.	
10:35 P. M.	7:20 A. M.—Lv. Hamlet.	
7:50 A. M.	8:55 P. M.—Ar. Atlanta.	
2:00 A. M.	10:35 A. M.—Ar. Columbia.	
1:05 A. M.	9:40 A. M.—Lv. Columbia.	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.	
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.	
10:50 A. M.	—Ar. St. Augustine.	
5:45 P. M.	6:45 A. M.—Ar. Tampa.	
10:32 P. M.	10:08 A. M.—Ar. Charlotte.	
1:35 A. M.	10:22 A. M.—Lv. Chester.	
3:43 A. M.	12:35 P. M.—Lv. Greenwood.	
6:13 A. M.	2:50 P. M.—Lv. Athens.	
7:50 A. M.	3:55 P. M.—Ar. Atlanta.	
	5:40 P. M.—Ar. Augusta.	
11:35 A. M.	7:20 P. M.—Ar. Macon.	
6:25 P. M.	9:20 P. M.—Ar. Montgomery.	
	2:55 A. M.—Ar. Mobile.	
	7:25 A. M.—Ar. New Orleans.	
6:55 P. M.	1:40 A. M.—Ar. Nashville.	
8:20 A. M.	8:20 A. M.—Ar. Memphis.	

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.
4:55 P. M., No. 66, from all points South and Southwest.
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Washington, and between Washington and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room. Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

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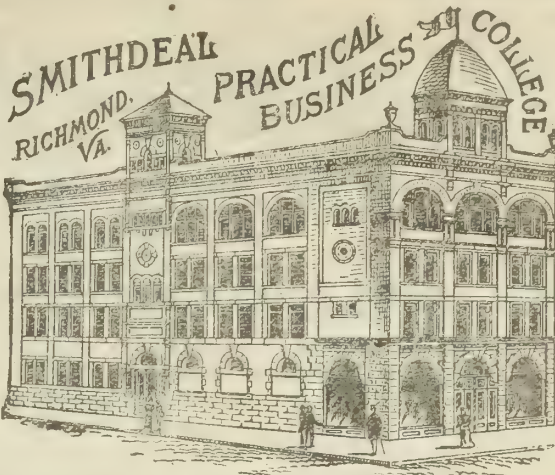
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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## RELIGIOUS NEWS.

(Continued from page 9.)

done by Mr. Bransford, who is one of the most successful Methodist evangelists in Virginia. There were about 100 conversions and many reclamations. Thirty-five were received in the church Sunday, and others yet to join. Several who professed faith have united with the Baptist church.—Pilot.

## METHODISTS UNITE.

Nashville, Tenn., August 20.—The Book Committee of the Southern Methodist Publishing House, met here today and ratified the agreement between the Northern and Southern Churches to establish a joint publishing house at Shanghai, China. Dr. Collins Denny, J. B. Morgan and John B. Ransom, all of Nashville, were chosen directors representing the Southern Church, while Charles D. Smith, one of the book agents, was authorized to purchase the machinery at once for the plant.

It is expected that the publishing house will be in operation by January 1st next, as the building is only waiting the installation of machinery to make it ready for operations.

Dr. R. C. Wilson, of San Francisco, went to Shanghai six months ago to take charge of this work.—Times.

## A GREAT CAMP MEETING.

Madison, Va., August 23.—The camp meeting, or, as it is locally called, the tabernacle meeting, that has been on, about five miles south of the town, since the 21st instant, was brought to a close Thursday night. The meeting was a success in every respect. Rev. George R. Stuart, of Cleveland, Tenn., was in charge of the meeting, assisted by Rev. Edmund Donovan, of West Virginia, and others. There was a good attendance throughout the meeting, it being estimated that there were 3,000 people present last Sunday.

Rev. George Stuart has conducted these meetings for three years. He is a great favorite with our people, and a man of great force, influence, and power before an audience.

It has been decided to have another meeting next year. Rev. Mr. Stuart has asked, and the committee has granted, that he be given full charge of the next meeting. He will assume all responsibility in the matter, engage the speakers and settle with them.

The next meeting will be conducted as a Chautauqua assembly. Rev. Sam Jones will be present for at least two days, and other able speakers will be heard during the meeting. There will also be a quartette of singers from New York, that will cost \$300. And Mr. A. W. Hawkins, a humorist, from Baltimore, will also be present.—Dispatch.

## CHRISTIAN ALLIANCE.

The Christian Alliance Workers closed their Convention here last night at the "Wiley Tent," with a great service. There were enough men, women and children to fill two such tents. Throughout the two and a half hours hundreds stood, reverently and solemnly, listening to a remarkable address from Dr. P. W. Philpott, of Canada.

All-day-long services were being held by the Alliance preachers and missionaries. Many were asking what the Al-

liance stands for. The following answer is from one of the leading speakers:

"An organization of Christians of any Protestant denomination, bound together on common faith to stir each other up to know deeper Christian life."

When Rev. George Wiley and Mr. William McBain brought the Alliance Workers here several years ago, there was no church open to them, and every sort of exaggerated report was out on their doctrines. The meetings were then held in a small tent on the back lot of the Methodist Institute. No effort was made to push themselves upon any church. The next year the Convention was held at Centenary, when Dr. Steel was pastor. The crowd was small. The next Convention Dr. John Hannon opened Union Station church to them. Large crowds attended there. In this last Convention the meetings have been held in a tent at night, and in Trinity church in the day. A score of churches have been open to the workers the past week. Dr. Wilson, one time pastor of St. George Episcopal church, New York, on yesterday preached at the St. James Episcopal church, Fifth and Marshall; Dr. Philpott at Trinity Methodist Episcopal church in the morning and at the tent at 3:30 and at night. The afternoon tent service was attended by 600 men and fifteen requested prayer; there were six conversions. Rev. Mr. Glover, of China, preached at Centenary at 11 o'clock, at Trinity at 3:30, Union Station at 5:30, and to Chinamen at 7 o'clock. There were many other services.

Rev. George Wiley directed things at the tent last night, and announced at the close that the people would rest this week and open the meetings again next Sunday night. The tent meetings have been going on for seven weeks.—Leader.

## GAMBLING.

Hundreds of persons heard the Rev. W. B. Beauchamp preach on gambling in the Broad Street Methodist church last night, his theme being, "Gamblers or the Youths—Which?" The text was from Proverbs, 26th chapter, 6th verse: "In the transgressions of an evil man there is a snare."

Almost the first sentences of the sermon concerned the gambling disclosures which have recently been made in this city. The Rev. Mr. Beauchamp said that a friend of his had written that almost every day the papers contained an account of some shame or disgrace in Richmond. His friend was afraid to come here, where everything seemed to be going wrong.

## SHOULD SAVE YOUNG MEN.

Mr. Beauchamp said that there should be law and good government against the lawless, and had government of the city. He thought that the question which most confronts the people of this city is that of saving young men and boys from what he called "gambling hells."

"It is a question that does concern all and may specifically concern you. The members of the church should work to break up such places of destruction. Five of the members of the

ministers' Sunday school had been caught in 'gambling hells,' and members of the church had also been seen there."

He said that when the church and the places of sin conflict, the boys whom parents think too young to join the church are going into such places.

"Young men, who are members of the church and Sunday school," he declared, "were then in the gambling dens."

"Those who are not working to break up such places are just as guilty as those who conduct them."

"Are you on the Lord's side—actively and earnestly working to save our young men?"

## COMMENDS NEWSPAPERS.

The Rev. Mr. Beauchamp said that the newspapers of the city have come to the aid of the people in increasing public sentiment, and are doing much good in exposing the places of evil.

"They are doing noble work," said Mr. Beauchamp. "In this particular I want to commend the newspapers of Richmond. They are doing all they can for the good of the city."

"The active interest of every Christian man and woman should be to find these places and break them up. They should make their work a centre of influence for good."

"The power of the public is the greatest power for moral influence in the world. The forces which should be behind the movement to break up evil should be the people, the church and the press. These forces must get behind the police organization, and when they do they will do their full duty."

A large number of members of the city council, city officials, and several policemen heard the sermon by Mr. Beauchamp last night.—Richmond News.

## METHODIST MINISTERS.

There was a very perceptible increase in the attendance upon the regular weekly session of the Methodist preachers at Epworth church yesterday morning. Rev. R. H. Bennett, vice-president, presided, and the opening invocation was made by Rev. W. C. Vaden, presiding elder of the Portsmouth District.

The meeting was honored with a pleasant visit from Rev. Dr. A. Coke-Smith, Bishop of the Methodist Episcopal Church, and a former member of the body.

The Bishop gave a most interesting account of his recent Episcopal visitation to western North Carolina. He attended and presided over the Franklin and Asheville District Conferences. He said that at the Franklin Conference large crowds attended the daily sessions of the body. He said that there was an intense interest manifested in the missionary cause, and that he was gratified to state that the Conference assessments will be paid in full. At a missionary rally held Saturday, July 26th, a collection for the cause was lifted, amounting to \$750. The Conference was also visited with a gracious season of revival, which resulted in spiritually uplifting the Church and in the conversion of a number of penitents and additions to the Church.

At the Asheville District Conference there was a great outpouring of the people, and the same interest in missions was manifested there as at Franklin. A new church has been erected at Asheville, with an auditorium that has a seating capacity of 3,000. The new church edifice is fitted up with rooms for committees, as they are so arranged as to make the building particularly adapted for the meeting of the General Conference, which Bishop Smith said would be an admirable place for this great body to hold its next quadrennial session, as Asheville is a great railroad center and is supplied with ample hotel accommodations. Bishop Smith preached to a very large congregation at Queen Street Methodist church Sunday morning, and had a most delightful service. The Bishop will leave Wednesday for Washington, D. C., and from thence he will go to Halifax Courthouse, where on Thursday, he will attend the Sunday school Convention and make an address on this great auxiliary of the Church. After the adjournment of the Sunday school Convention the Bishop will leave for Remington, Va., where, on next Sunday, he will dedicate a new church.

## REPORTS FROM THE CHURCHES.

Rev. Dr. J. P. Barrett, of the Christian Memorial temple, reported a busy and profitable day Sunday. He attended the Sunday school and preached three times. Dr. Barrett has just returned from Isle of Wight, where he has for two weeks assisted the Rev. E. DeShazo in a gracious revival of religion.

Trinity.—Rev. George Wesley Jones, who has returned from his vacation, preached for his congregation Sunday morning. The Rev. N. R. Smith preached for him at night. While Mr. Jones was away on his vacation he assisted his father in a revival which resulted in a large number of conversions and many accessions to the church.

Rev. E. T. Dadmun held his usual services at Centenary Sunday. His afternoon service was more largely attended than usual, and the day was most pleasant one to both preacher and people.

Rev. W. T. Green had a very good Sunday at Central church. He reported a fine attendance at the Sunday school, with good congregations to hear him morning and evening. He stated that the new church is rapidly nearing completion, and that the congregation would, he thought, be able to worship in the lecture-room of the new building on the first Sunday in September. In the auditorium, which will be a very handsome room, there will be a memorial window erected, dedicated to the late Rev. R. F. Beadles, who died while in the faithful discharge of his duties as pastor of the church, under whose ministrations the new church enterprise was begun.

Rev. W. C. Vaden preached at Wright Memorial church Sunday morning and greatly edified his congregation, which was a large one. At night the pastor, Rev. George H. McFadden, preached to one of the largest congregations during the summer.

Rev. N. R. Smith conducted the usual



services at Oaklette church Sunday morning and preached at Bethel church in the afternoon. At night he preached at Trinity church, Brambleton, for Rev. George Wesley Jones.

Rev. Daniel T. Merritt reported a good day Sunday at Port Norfolk. He led an excellent Sunday school, taught a large Bible class, and preached at 11 o'clock to a good congregation. Rev. C. Vaden preached for him at night. Rev. C. W. Cain preached an able sermon on "Christ, the Hope of Glory," to a large congregation at Cumberland street church Sunday night. He attended Monumental church in the morning and heard Rev. Dr. J. H. Moss.

Rev. E. H. Odell preached morning and night Sunday for his people at Intersville church. His evening congregation was an unusually large one for the summer.

Rev. Dr. W. E. Judkins preached a strong and striking discourse on the "General Judgment" at Cumberland street church Sunday morning. At night he occupied the pulpit of Queen street church.

At LeKies' Memorial church Rev. Maham Lambeth had full congregations and pleasant services. At night he attended Epworth church and heard a fine discourse by Rev. R. H. Bennett. Rev. J. B. Merritt conducted his usual services at the Seamen's Bethel Sunday. He had the pleasure of hearing Bishop Smith at the morning service at Queen Street.

Rev. C. H. McGee taught a class in the Sunday school and preached morning and night at Lambert's Point. His evening congregation was a very large one.

Rev. J. K. Joliff preached at the first Methodist church, Hampton, Sunday, to two fine congregations, for the pastor, Rev. J. Sidney Peters, who is now with his wife, who is ill in Campbell county.

Rev. W. Asbury Christian had large congregations to hear him Sunday at Memorial church, Berkley. He reported

an excellent Sunday school and young men's prayer-meeting.

Rev. J. N. Latham had a most pleasant day at Park View and profitable services.

Rev. D. J. Traynham presided over the Sunday school at Olive Branch in the absence of the superintendent and preached at 11 A. M. and in the after-

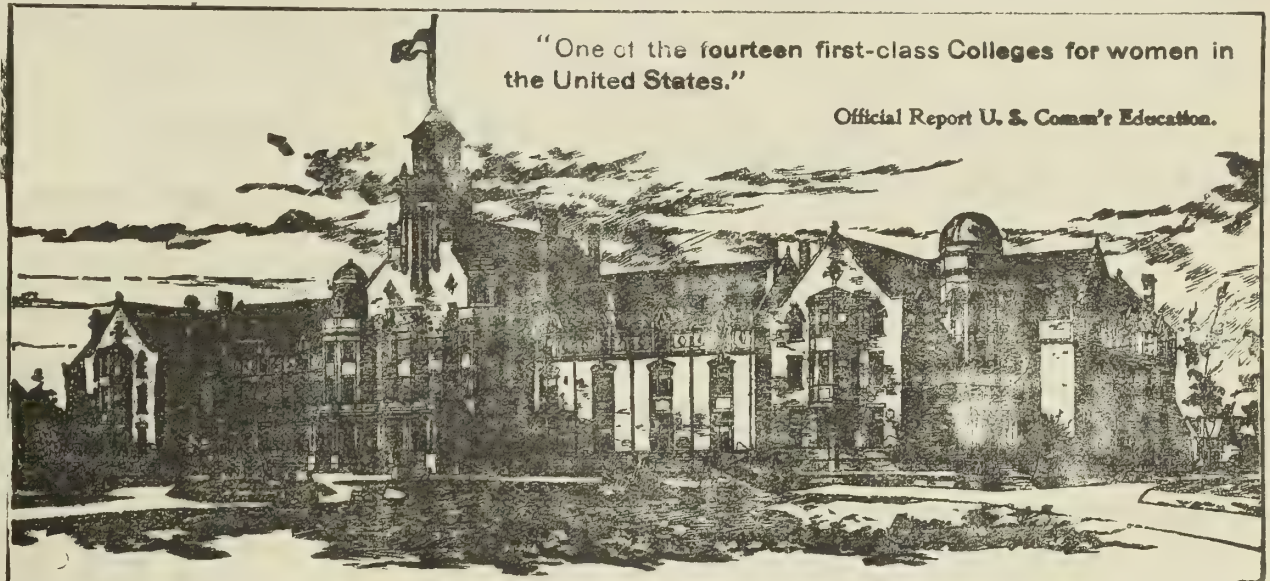
noon at Indiana, and at night he preached at Deep Creek to one of the largest congregations during his pastorate on the Norfolk circuit. Mr. Traynham has begun a protracted meeting at the latter church, with the prospects of a gracious revival. Rev. B. V. G. Bargamin is assisting him.

Rev. R. H. Bennett preached to large

congregations at Epworth church Sunday.

The meeting was dismissed with the benediction by Bishop Smith.—Virginian-Pilot.

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(Continued from page 10.)

1777 during the Napoleonic wars. Of 116,000 men butchered in ten months I would ask him how he likes that. The country is beautiful, and I would ask our friend to cross with me to Leipzig and examine the grave trenches opened there. Only 101,790 fallen on both sides! That is all. Come on, my friend, and see the further work of the great emancipator and reformer at Borodino, which I had an opportunity of looking at last summer. Only 100,000 dead men as a result of the battle! Pass by as hardly worth looking at Austerlitz, where the work of our reformer left 12,000 of the slain, and come to Waterloo, to find that only 56,000 dead men were left on the field! Alas for the work of this great emancipator and reformer! He turned Europe into a charnel house and filled Europe with widowhood and orphanage and childlessness. Though he was the brilliant man of the ages, would it not have been better for the world if he had died in his cradle six weeks after he was born? Compare that with the man who had one talent and that the talent of invention. He was born on a farm in Spencer, Mass., in 1819. He went to the district school in the winter and never had any other literary advantages. He became a machinist. In 1846 he came on to a battlefield where more women have been slain by the needle than in the wars I spoke of men were slain by the sword. Elias Howe! He could not make an oration. He could not marshal a host. He could not write a constitution. But he could contrive a sewing machine, which said to millions of beggared, consumptive, bent over, half blinded sewing women: "Go free! Take back your health! Recover your eyesight! Come down out of that garret! Go free!"

#### Make Good Use of Your Talent.

Is your talent that of persuasion? Make good use of it. We all have it to some extent, yet none of us think of it as a talent. But it is the mightiest of talents. Do you know that this one talent will fetch the world back to God? Do you know it is the mightiest talent of the high heavens? Do you know that it is the one talent chiefly employed by all the angels of God when they descend to our world—the talent of persuasion? Do you realize that the rough lumber lifted into a cross on the hill back of Jerusalem was in persuasion as well as sacrifice? That is the only, absolutely the only, persuasion that will ever induce the human race to step its march toward the city of destruction and wheel around and start for the city of light. Now may the Lord this moment show each one of us that to a greater or less extent we have that one talent of persuasion and impel us to the right use of it. You say you cannot preach a sermon, but can you not persuade some one to go and hear a sermon? You say you cannot sing, but cannot you persuade some one to go and hear the choir chant on Christmas or Easter morning? Send a bunch of flowers to that invalid in the hospital with a message about the land where the inhabitants never say, "I am sick." There is a child of the street. Invite him into the mission school. There is a man who has lost his fortune by speculation. Instead of jeering at his fall go and tell him of riches that never take wings and fly away. Buckle on that one talent of persuasion, O man, O woman, and you will do a work that heaven will celebrate 10,000 years.

Among the 114,000 words of Noah Webster's vocabulary and the thousands of words since then added to our English vocabulary there is one out-mastering word the power of which cannot be estimated, and it reaches so

far up and so far down, and that is the word "come." It has drawn more people away from the wrong and toward the right than any word I now think of. It has at times crowded all the 12 gates of heaven with fresh arrivals. It will yet rob the path of death of the last pedestrians. It will yet chime so loudly and gladly that all the tolling bells of sorrow will be drowned with the music. It is piled up in the Bible's climax and peroration, "And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come." Have it on the point of your pen, have it on the tip of your tongue. Monosyllables are mightier than polysyllables, and that word "come" is the mightiest of monosyllables. Shakespeare says of one of his characters, "She speaks poulards, and every word stabs." We may say of others, they speak words which are of balm and music, are light and life. Master one of those words, harness one of those words, project one of those words, prove the full plenitude and power of one of those words. David Garrick, the dramatist, said he would give 100 guineas if he could say "oh" as George Whitefield said it. What might we not give if we could say "come" as Jesus said it? Some one has said that syllables govern the world, and I think that one syllable might save the world. But I cannot particularize. Whatever be your one talent, cultivate it. Once fully realize that you have something with which to enhance heaven and take hold of the eternities, and it will add a new bank of keys to the music of your soul. You are ordained to some kind of work by the laying on of the hands of the Lord God Almighty. If you cannot do anything else, go around and feel sorry for somebody. When some one asked, "What is the secret of William Wilberforce's power?" the answer was, "His power of sympathy." And there are 10,000,000 people who have the same qualification if they only knew it. Sympathy! If you cannot restore the child to that bereft parent or the fortune to that bankrupt financier or health to that confirmed invalid or an honorable name to that wrecked character, you can at least feel sorry for the misfortune or the bereavement or the suffering. Sympathy! If you have not the means to do anything else, go and sit down and cry with them. That is the way Christ did when he went out to the desolate home in Bethany and the sisters told their sad story. He cried with them. Oh, cultivate that one talent of sympathy!

#### A Mighty Division.

After the resurrection day and all heaven is made up, resurrected bodies joined to ransomed souls and the gates which were so long open are shut there may be some day when all the redeemed may pass in review before the great white throne. If so, I think the hosts passing before the King will move in different divisions. With the first division will pass the mighty ones of earth who were as good and useful as they were great. In this division will pass before the throne all the Martin Luthers, the John Knoxes, the Wesleys, the Richard Cecilis, the Miltons, the Chrysostoms, the Herschells, the Lenoxes, the George Peabodys, the Abbott Lawrences and all the consecrated Christian men and women who were great in literature, in law, in medicine, in philosophy, in commerce. Their genius never spoiled them. They were as humble as they were gifted or opulent. They were great on earth, and now they are great in heaven. Their surpassing and magnificent talents were all used for the world's betterment.

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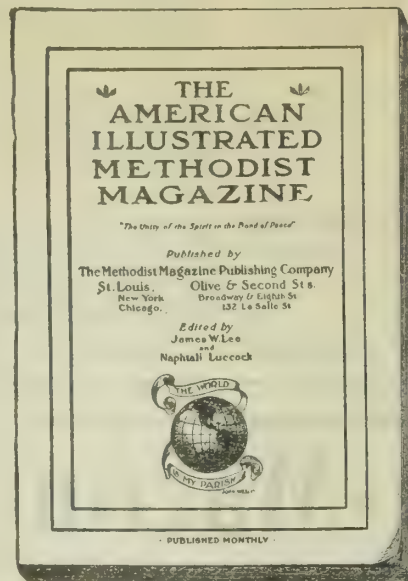
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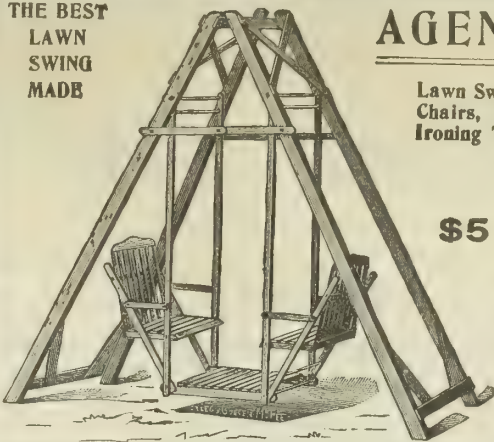
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THE  
PEOPLE  
OF  
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VIRGINIA  
THAT  
THEY  
MIGHT  
HAVE  
A  
CHRISTIAN  
SCHOOL  
FOR  
THEIR  
GIRLS.



## Underlying Principle.

THE  
BODY  
AND  
MIND  
ARE  
TO  
BE  
CULTIVATED  
SO  
AS  
TO  
BE  
THE  
WILLING  
AND  
EFFICIENT  
INSTRUMENTS  
OF  
THE  
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**N. B.** The statement sometimes made that the State Normal School is the only school which trains girls to become teachers is incorrect. Randolph-Macon Woman's College and Blackstone Institute both have departments of Pedagogy, and train teachers by means of observation and practice in "Model Schools."



# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 34.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., SEPTEMBER 4, 1902.

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## TEACHERS.

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Rev. W. B. Holcomb will be at the Amissville camp-meeting August 8th-20th, and will go from there to the Madison camp for the latter part of the meeting.

## RALLY DAY PROGRAMMES.

The new Missionary Rally Day Programmes are now ready for distribution. The third Sunday in October is the appointed day, and it will be well for the superintendents to order at once that the Sunday schools may rehearse and be thoroughly familiar with the exercises. Programmes are to be obtained free of charge from Mr. G. W. Cain, Nashville, Tenn.

## HOW THE ANTISALOON LEAGUE WORKS.

The following, taken from the Christian Federation, will give to our readers an idea as to how the Anti-Saloon League works:

The work of a local Anti-Saloon League is supposed to be done almost entirely by the various committees. It has been found wisest to divide the work up in this way, giving to each committee a separate department. The real success of a local League, therefore, depends upon the faithfulness of the various committees appointed to do the work. It is of importance, therefore, that all members of committees know exactly what their duties are.

### THE EXECUTIVE COMMITTEE.

This committee is usually composed of the officers of the League and of the chairmen of other committees. Its business is to have general oversight of the work of the League, and to see that the other committees do their work faithfully and in accordance with Anti-Saloon League principles. It is understood that this committee has authority to fill any vacancies that may occur in the offices or committees of the League; also to make additions to any standing committee when there is need of additional workers in that department.

### THE AGITATION COMMITTEE.

The principal duty of this committee is to hold public meetings at regular

periods, usually once a month. These meetings should be calculated to interest the people in the cause of temperance and to instruct them concerning the evils of intemperance and the best methods of temperance work. The exercises at these meetings should not consist alone of addresses, but of singing, recitations, readings, dialogues—whatever exercises will have a tendency to interest and at the same time instruct those who attend.

Our Model Programmes are intended to help this committee in its work.

### THE COMMITTEE ON LEGISLATION.

This committee is intended to secure from the councils in incorporated cities and towns the best ordinances for the purpose of restricting the harmfulness of the saloons. It is also expected to co-operate with the State League in securing the best possible temperance legislation through the General Assembly.

### COMMITTEE ON LAW ENFORCEMENT.

It is the duty of this committee to secure the best possible enforcement of existing temperance laws. Its first efforts in this direction, after finding cases of law breaking, should be in the direction of inducing the officers of the law to do their duty in the matter. Ordinarily much can be accomplished in this direction, as many of the officials are willing to do their duty if they can have the backing of public sentiment. This backing the Law Enforcement Committee should secure for them.

### COMMITTEE ON INFORMATION FOR VOTERS.

If officers of the law neglect to do their duty after being urged thereto by the Law Enforcement Committee, it is no part of the policy of the League to let the matter rest there. If men already in office will not do their duty, we believe it to be the right and duty of Christian people to see to it that others shall take their place. It is, therefore, the duty of the Committee on Information for Voters to keep a careful account with all men in public life, so that when these men are again seeking office they shall be compelled to face their records, whether they be good or bad. It will be seen on reflection that this is one of the most important committees connected with our League work, and this simple method of making candidates for office face their records has already been proved to be a great power in advancing the cause of temperance and civic righteousness.

### COMMITTEE ON OPPOSING LICENSES.

It is the duty of this committee to secure evidence against saloon keepers

who violate the laws restricting the business; for instance, the laws against selling on Sunday, selling to minors, etc., and contesting the granting of licenses to such men when their licenses expire. This committee should not leave its work until the last day before licenses are to be regranted, but should be on the watch all through the year so as to have its evidence all ready when the time comes. It will, of course, secure a large portion of its information in co-operation with the Law Enforcement Committee.

### COMMITTEE ON ENROLLMENT.

It is the duty of this committee to secure the largest possible enrollment of members in the League. For this purpose they should keep on hand the enrollment cards of the State League. Their work can be done in the public meetings of the League, and also by personal solicitation.

While all these committees, and one or two beside, are mentioned in the Model Constitution for a Local Anti-Saloon League, it is understood that, in the smaller communities, it will be wiser to combine the work of two or more committees in one, as it will not be found practicable in such places to have so many committees.

In case of any difficulty arising in the work of any committee which cannot be adequately dealt with by the methods above outlined, a letter should be immediately sent in to the State headquarters stating the circumstances. Frequently advice based on experience gained in other localities can be given which will help to bring victory out of apparent defeat.

## PERSONAL AND OTHERWISE.

R. N. PRICE.

There is a slovenliness in language called slang which has often been severely condemned; but occasionally it has an apologist. The New York Sun says:

"That ancient beacon of the Terra-pin, the Baltimore Sun, flares up tremendously because Dr. Granville Stanley Hall, president of Clark University, has told some teachers in Chicago that 'boys and girls need slang. It's good for them. Let them use it. It keeps them from becoming tongue-bound. If a youngster tells you of a 'hunch' or a 'straight tip' or a 'pipe,' don't correct him. He has found the right word." Whereat there is great flickering of the ancient one:

"This is very bad advice. The English language is not so poor as the Clark University professor seems to think. It abounds in words of good

origin, which will express accurately, graphically and sensibly any idea which a man may desire to clothe in decent garb."

Dr. Hall is not speaking of the language of men, but of the language of girls and boys. Still, a pretty sort of English would be that of the dainty culler and sifter of words, the snob who wouldn't admit to his vocabulary any expression of whose origin and social standing he was doubtful. Words of sap and strength are not to be had by consulting the peerage of vocabularies. They spring from the soil and street.

It takes an artist to use slang effectively. It may be abused or misused as alliteration or profanity is. The slang of most folks has no edge to it, and is wicked, worn and tiresome. There is a fine flash and color to good slang; and almost any slang may be justified as a saver of energy. Translate "hunch" or "straight tip" into bookish tongue and how much you lose. Good slang is the enemy of the circumlocution office of speech. One sharp, short, brilliant phrase does duty for a whole squad of malingering and clumsy words. Slang is the pemican of language.

In Dr. Hall's opinion, it is another recommendation of slang that it "aids the young man or woman to acquire fluency." At any rate, it enlarges and enriches the vocabulary. Most of us have the same poor little wretched stock of words and use them over and over again until they are weariness to our friends and ourselves. Slang gives variety and adds a wild fresh flavor, supplies the acid and bite, puts bitters into the cocktail. And often it is so relieving. Take the boys in the Ninth ward, now the capital of philology. Do they want to say that a person is "crazy?" Look at their wealth of synonyms: "Batty," "bughouse," "daffy," "dotty," "nutty." Some time some or all of these gypsies will be burghers with gold chains around their necks.

Children need no encouragement to use slang. They and foreigners learning English here pick up slang first and most easily. Nor will exhortation to avoid slang do any good. It is a part of the children's education. They will use it behind your back if you succeed in restraining them from it when they are before your face. It is irresistible and incorrigible. We saw such a beautiful and good little boy last Sunday. He had flaxen curls, a shining morning face, a wide white collar such as Rollo, that companion of our youth, used to wear, clothes cleaner than

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"Voilà! Bully boy! Tank the bon Dieu, Sandy. You not keel, eh? Ah, you are one grand chevalier!" exclaimed Baptiste, hauling Sandy in and thrusting the lines into his hands. And so they came back, the sleighbox still dragging behind, the pintos executing fantastic figures on their hind legs and Sandy holding them down. The little Frenchman struck a dramatic attitude and called out:

"Voilà! What's the matter wiz Sandy, heh?"

The roar that answered set the bronchos off again plunging and kicking, and only when Baptiste got them by the heads could they be induced to stand long enough to allow Sandy to be proclaimed winner of the race. Several of the lumbermen sprang into the sleighbox with Sandy and Baptiste, among them Keefe, followed by Nelson, and the first part of the great day was over. Slavin could not understand the new order of things. That a great event like the four horse race should not be followed by drinks all round was to him at once disgusting and incomprehensible, and, realizing his defeat for the moment, he fell into the crowd and disappeared. But he left behind him his runners. He had not yet thrown up the game.

Mr. Craig meantime came to me and, looking after Sandy in his sleigh, with his frantic crowd of yelling admirers, said in a gloomy voice:

"Poor Sandy! He is easily caught, and Keefe has the devil's cunning."

"He won't touch Slavin's whisky today," I answered confidently.

"There'll be twenty bottles waiting him in the stable," he replied bitterly, "and I can't go following him up. He won't stand that. No man would. God help us all!"

I could hardly recognize myself, for I found in my heart an earnest echo to that prayer as I watched him go toward the crowd again, his face set in strong determination. He looked like the captain of a forlorn hope, and I was proud to be following him.

## CHAPTER III.

### WATERLOO—OUR FIGHT, HIS VICTORY.

**T**HE sports were over, and there remained still an hour to be filled in before dinner. It was an hour full of danger to Craig's hopes of victory, for the men were wild with excitement and ready for the most reckless means of "slinging their dust." I could not but admire the skill with which Mr. Craig caught their attention.

"Gentlemen," he called out, "we've forgotten the judge of the great race. Three cheers for Mr. Connor!"

Two of the shanty men picked me up and hoisted me on to their shoulders while the cheers were given.

"Announce the Punch and Judy," he entreated me in a low voice.

I did so in a little speech and was forthwith borne aloft through the street

to the door, followed by the whole crowd, cheering like mad.

The excitement of the crowd caught me, and for an hour I squeaked and worked the wires of the immortal and unhappy family in a manner hitherto unapproached, by me at least. I was glad enough when Graeme came to tell me to send the men in to dinner. This Mr. Punch did in the most gracious manner, and again with cheers for Mr. Punch's master they trooped tumultuously into the tent.

We had only begun when Baptiste came in quietly, but hurriedly, and whispered to me:

"M'sieu Craig, he's gone to Slavin's and would lak you and M'sieu Graeme would follow queek. Sandy, he's take one leel drink up at de stable, and he's go mad lak one diable."

I sent him for Graeme, who was presiding at dinner, and set off for Slavin's at a run. There I found Mr. Craig and Nelson holding Sandy, more than half drunk, back from Slavin, who, stripped to the shirt, was coolly waiting with a taunting smile.

"Let me go, Mr. Craig," Sandy was saying. "I am a good Presbyterian. He is a papist thief, and he has my money, and I will have it out of the soul of him."

"Let him go, preacher," sneered Slavin. "I'll cool him off for you. But you'd better hold him if you want his mug left on to him."

"Let him go!" Keefe was shouting.

"Hands off!" Blaney was echoing.

I pushed my way in. "What's up?" I cried.

"Mr. Connor," said Sandy solemnly, "it is a gentleman you are, though your name is against you, and I am a good Presbyterian, and I can give you the commandments and reasons annexed to them, but you's a thief, a papist thief, and I am justified in getting my money out of his soul."

"But," I remonstrated, "you won't get it in this way."

"He has my money," reiterated Sandy.

"He is a blank liar, and he's afraid to take it up," said Slavin in a low, cool tone.

With a roar Sandy broke away and rushed at him, but without moving from his tracks Slavin met him with a straight left hander and laid him flat.

"Hooray!" yelled Blaney. "Ireland forever!" and, seizing the iron poker, swung it around his head, crying, "Back, or, by holy Moses, I'll kill the first man that interferes wid the game!"

"Give it to him!" Keefe said savagely.

Sandy rose slowly, gazing round stupidly.

"He don't know what hit him," laughed Keefe.

This roused the highlander, and, saying, "I'll settle you afterward, Mr. Keefe," he rushed in again at Slavin.

Again Slavin met him with his left, staggered him and before he fell took a step forward and delivered a terrific right hand blow on his jaw. Poor San-

dy went down in a heap amid the yells of Blaney, Keefe and some others of the gang.

I was in despair when in came Baptiste and Graeme.

One look at Sandy, and Baptiste tore off his coat and cap, slammed them on the floor, danced on them and with a long drawn "Sap-r-r-r-rie!" rushed at Slavin.

But Graeme caught him by the back of the neck, saying, "Hold on, little man," and, turning to Slavin, pointed to Sandy, who was reviving under Nelson's care, and said, "What's this for?"

"Ask him," said Slavin insolently. "He knows."

"What is it, Nelson?"

Nelson explained that Sandy, after drinking some at the stable and a glass at the Black Rock hotel, had come down here with Keefe and the others, had lost his money and was accusing Slavin of robbing him.

"Did you furnish him with liquor?" said Graeme sternly.

"It is none of your business," replied Slavin, with an oath.

"I shall make it my business. It is not the first time my men have lost money in this saloon."

"You lie!" said Slavin, with deliberate emphasis.

"Slavin," said Graeme quietly, "it is a pity you said that, because, unless you apologize in one minute, I shall make you sorry."

"Apologize?" roared Slavin. "Apologize to you?" calling him a vile name.

Graeme grew white and said, even more slowly:

"Now you'll have to take it. No apology will do."

He slowly stripped off coat and vest. Mr. Craig interposed, begging Graeme to let the matter pass.

"Surely it is not worth it."

"Mr. Craig," said Graeme, with an easy smile, "you don't understand. No man can call me that name and walk around afterward feeling well."

Then, turning to Slavin, he said:

"Now, if you want a minute's rest I can wait."

Slavin, with a curse, bid him come.

"Blaney," said Graeme sharply, "you get back." Blaney promptly stepped back to Keefe's side. "Nelson, you and Baptiste can see that they stay there."

The old man nodded and looked at Craig, who simply said:

"Do the best you can."

It was a good fight. Slavin had plenty of pluck and for a time forced the fighting. Graeme guarding easily and tapping him aggravatingly about the nose and eyes, drawing blood, but not disabling him. Gradually there came a look of fear into Slavin's eyes, and the beads stood upon his face. He had met his master.

"Now, Slavin, you're beginning to be sorry, and I am going to show you what you are made of."

Graeme made one or two lightning passes, struck Slavin one, two, three terrific blows and laid him quite flat and senseless.

Keefe and Blaney both sprang forward, but there was a savage kind of growl.

"Hold, there!" It was old man Nelson, looking along a pistol barrel. "You know me, Keefe," he said. "You won't do any murder this time."

Keefe turned green and yellow and staggered back, while Slavin slowly rose to his feet.

"Will you take some more?" said Graeme. "You haven't got much; but, mind, I have stopped playing with you. Put up your gun, Nelson. No one will interfere now."

Slavin hesitated, then rushed, but Graeme stepped to meet him, and we

saw Slavin's heels in the air as he fell back upon his neck and shoulders and lay still, with his toes quivering.

"Bon!" yelled Baptiste. "Bully boy! Dat's de bon stuff! Dat's larn him one good lesson!" But immediately he shrieked, "Gar-r-r-e a vous!"

He was too late, for there was a crash of breaking glass, and Graeme fell to the floor with a long, deep cut on the side of his head. Keefe had hurled a bottle with all too sure an aim and had fled. I thought he was dead, but we carried him out, and in a few minutes he groaned, opened his eyes and sank again into insensibility.

"Where can we take him?" I cried.

"To my shack," said Mr. Craig.

"Is there no place nearer?"

"Yes; Mrs. Mavor's. I shall run on to tell her."

She met us at the door. I had in mind to say some words of apology, but when I looked upon her face I forgot my words, forgot my business at her door, and stood simply looking.

"Come in. Bring him in. Please do not wait," she said, and her voice was sweet and soft and firm.

We laid him in a large room at the back of the shop over which Mrs. Mavor lived. Together we dressed the wound, her firm white fingers skillful as if with long training. Before the dressing was finished I sent Craig off, for the time had come for the magic lantern in the church, and I knew how critical the moment was in our fight.

"Go," I said. "He is coming to, and we do not need you."

In a few moments more Graeme revived and, gazing about, asked:

"What's all this about?" and then recollecting, "Ah, that brute Keefe!" Then, seeing my anxious face, he said carelessly: "Awful bore, isn't it? Sorry to trouble you, old fellow."

"You be hanged!" I said shortly, for his old sweet smile was playing about his lips and was almost too much for me. "Mrs. Mavor and I are in command, and you must keep perfectly still."

"Mrs. Mavor?" he said in surprise.

She came forward, with a slight flush on her face.

"I think you know me, Mr. Graeme."

"I have often seen you and wished to know you. I am sorry to bring you this trouble."

"You must not say so," she replied, "but let me do all for you that I can. And now the doctor says you are to lie still."

"The doctor? Oh, you mean Connor! He is hardly there yet. You don't know each other. Permit me to present Mr. Connor, Mrs. Mavor."

As she bowed slightly her eyes looked into mine with a serious gaze, not inquiring, yet searching my soul. As I looked into her eyes I forgot everything about me, and when I recalled myself it seemed as if I had been away in some far place. It was not their color or their brightness. I do not yet know their color, and I have often looked into them, and they were not bright, but they were clear, and one could look far down into them and in their depths see a glowing, steady light. As I went to get some drugs from the Black Rock doctor I found myself wondering about that far down light and about her voice—how it could get that sound from far away.

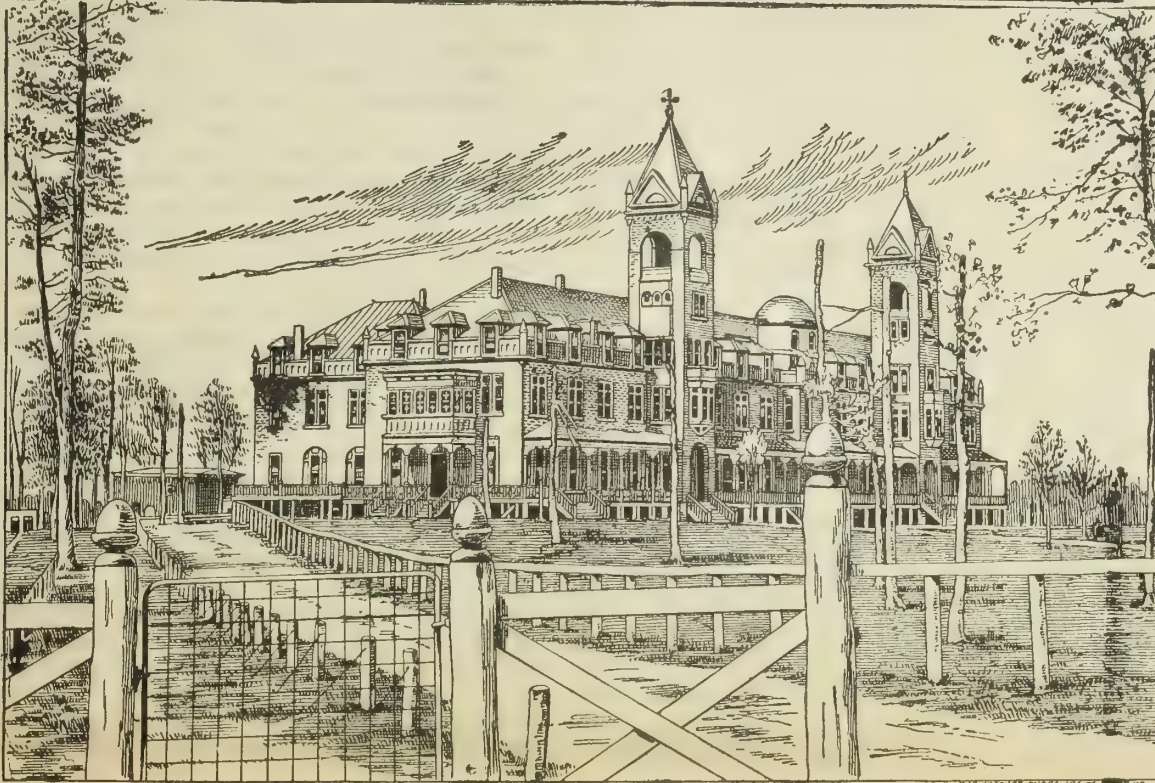
I found the doctor quite drunk, as indeed Mr. Craig had warned, but his drugs were good, and I got what I wanted and quickly returned.

While Graeme slept Mrs. Mavor made me tea. As the evening wore on I told her the events of the day, dwelling admiringly upon Craig's general ship.

(TO BE CONTINUED.)



# Blackstone Female Institute.



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**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

**II. THOROUGH.**—There are ten Randolph-Macon graduates in the Faculty. The Principal, Vice-Principal, and the heads of all departments are Randolph-Macon graduates, and have been specially commended by the Randolph-Macon faculty for the work. There is no vain pretence or show. "THOROUGH" is the first word and the last word in the work of the school.

**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH**—Number of boarding pupils year by year for seven years—29, 58, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## PERSONAL AND OTHERWISE.

(Continued from 1st page.)

clean. He must have been going home from Sunday school. He looked as though he had rained down from heaven. An angelic boy. And he was saying to some invisible "rock"-throwing boy behind the fence, "If I git hold o' you, I'll clump you in the snoot."

Many words of our language have a slang origin. At first they are looked upon as vulgar; but, if they answer a purpose that cannot be answered by any other words, they come to stay; at first they are scouted, then tolerated, then adopted. They find their way into respectable writings, and eventually into the dictionary. Men of obscure—yea, of discreditable origin—often fight their way into recognition, elevated by merit. So with words. Of this class may be mentioned such words as fogysm, bulldoze, disgruntled, diked (in the sense of dressed), lowflung, hardshell, ironside, hussy, parson, quack, fake (in the sense of humbug), canard, munchausen, hoodlum, slum, scab (a dirty fellow), slugger, deadbeat, duds, dude, swell (a boaster), bully, etc.

These words have not been the most judiciously chosen, perhaps.

To change the subject materially, the Rev. Green R. Jackson, of the Tennessee Conference, is about to get into trouble. He has published a book entitled "Endless Probation." He is likely to be arraigned by the Tennessee Conference for heresy; and his arraignment is likely to result in his expulsion from the Church. I wonder by what law he will be tried. If I do not disremember, the twenty-five articles are silent on the subject. He cannot consistently be tried by the Standards, for they have been practically repudiated by three-fourths of the Methodist ministry. The Standards teach the doctrine of entire sanctification as a second and distinct blessing, and it costs a Methodist preacher about what he is worth to support the Standards on that point. Tried by the Standards three-fourths of our preachers ought to be deposed from the ministry. I suppose, however, that Jackson will be tried by the Bible. But the standards of the Bible anent eschatology admits of a great variety of interpretations.

It is my opinion that heresy should be met by argument, and not by discipline, unless that heresy touches the vitals and fundamentals of Christianity. If a man's doctrine does not hinder him from being a man of piety, a follower of Jesus, I should think he ought not to be put under the ban. Opinion is not a matter of force; it is a matter of freedom. It is important to truth that every honest thinker should have great liberty of thought and utterance. Truth cannot be lawed into people. Liberty and honesty go together. Gallileo's swearing that the earth did not rotate did not stop it. You can squeeze the ministry into orthodoxy, but you only fill the same office with slaves and hypocrites.

As to Jackson's particular case, I cannot express myself positively. I have not seen his book.

However, the growth in the churches of the day of the doctrine of "eternal

hope," as advocated by Canon Farrar, is phenomenal. In orthodox circles it is alarming. But heresy in dogma is not what the Church has most to fear. Her principal occasion of fear is the general skepticism in regard to the Bible, which is beginning to prevail. The doctrines of Christianity, or what purports to be Christianity, may undergo revision, without tearing up the whole fabric; but infidelity is attacking the outer works and threatens to capture the entire citadel.

I am not greatly alarmed. What is true will eventually stand; and what is not true ought to fall.

Let us be honest, let us pray, and let us see to it that we are happy in God every day, and all shall be well with us and ours.

Morristown, Tenn., August 26, 1902.

## JUNIOR EPWORTH LEAGUES—IMPORTANT.

Some time ago Bro. Mastin asked "Aunt Lizzie" (Mrs. W. H. Vincent) to try and get the Junior Leagues of our Conference to take hold of the Junior Department of our Orphanage. I think Bro. Mastin's idea was to get the Leagues to organize an Orphanage Society to help fit up and then maintain the infant department of the Orphanage, or to help fit up the Orphanage for opening, and then help to furnish money for current expenses. "Aunt Lizzie" has written to all the Junior Epworth Leagues as far as known. Only two or three have answered this appeal.

Now there is a pressing demand upon us, as a Church, to provide furniture for the cottages soon to be opened.

Bro. Mastin has asked me to assist "Aunt Lizzie" in an earnest effort to get the Juniors each to give at least one memorial cot with all the furnishings, to be named after the League making the gift. Our Capron Junior League has pledged a cot, and hope to give two. Will you not respond to this call at once, so that all may be ready as soon as possible for those orphans now waiting to be taken under our care, and one of these, I am told, is a poor little Chinese child from Norfolk city?

It was hoped that these cots would be all ready by the 1st of September. Will you not have a meeting at once and take action in this matter? Give a cot to be named after your Junior League.

Here is what is needed:

Iron bedsteads .....	\$5 50
Mattress, cotton .....	1 00
Double blankets .....	2 50
Towels .....	50
Pillows .....	1 00
4 sheets .....	1 50
2 pillow cases .....	25
2 spreads .....	2 00

\$15 will get everything.

If your League is poor, and you think you can get gifts rather than money, you can furnish everything except the bedsteads and mattress. But let everything be new and of good quality.

"Aunt Lizzie" will be glad to furnish you with sizes of pillows, sheets, etc. Direct all communications to "Aunt Lizzie," Capron, Va.

Now, just a word to those who have charge of the Junior Leagues. Our ob-

ject in trying to interest the Junior Leagues and the Sunday schools is not so much to get the cash. We have a higher and holier aim. These children are to take our places. They are to be the next generation. Some of us know what we have lost by lack of training. Some know what they have gained by good training. If we train our children to be indifferent to this and other great enterprises of the Church, they will make indifferent grown folks. If we interest them now, they will grow up interested, and God alone can tell what great things they will do in their day. Your life will be a success, if you will make the child, who is to take your place, better than you are. What, then, must be your responsibility, my brother, my sister, who have the charge of a Junior League, a Sunday school, or even a class in the school? Think of these things and act at once.

If there is anything in which "Aunt Lizzie" or I can aid you, command us. We want this good work to go on. Now, will you act? Write now and say what you will do. Give your little orphan a bed to sleep in.

V. W. BARGAMIN.

## CAMPBELL-HUTCHERSON.

Mr. Fletcher C. Campbell and Miss Mabel L. Hutcherson were to-day married in the Presbyterian church at Charlotte Courthouse, by Rev. Mr. Miller. The marriage was to have taken place September 10th, but was hastened on account of business calling Mr. Campbell to Mexico earlier than was at first intended.

Notwithstanding the fact that the marriage was not expected at this time, making all preparations necessarily hasty, the church was beautifully decorated. The bride was tastily dressed in a dark blue travelling suit. The maid of honor was Miss Louise Rice, while Mr. Henry E. Hutcherson, brother of the bride, acted as groomsman.

After the ceremony the bridal couple were tendered a lunch by Mrs. M. C. Hutcherson.

They left on the vestibule from Drake's Branch for Richmond. The bride will spend some time with Mrs. Campbell's parents in Albemarle county, while the groom will go at once to Mexico. Mrs. Campbell will join Mr. Campbell in Monterey in a few weeks.

The bride was one of Charlotte's most beautiful and charming young ladies. The young couple have the best wishes of their many friends.—Times.

## ALICE ESTELLE ELMORE.

Miss Alice Estelle Elmore died at her home in Brunswick county on Wednesday morning, July 23, 1902. She was the second daughter of Mr. and Mrs. T. T. Elmore, of Judd, Va. The close of her twentieth year had not been reached when death claimed her. A spirit more tender, gentle, sweet, and purer than hers rarely appears in this world. Impurity, rudeness, roughness, selfishness you could not associate with her in any thought that her presence or her memory sug-

gested. Like her Lord, she was in spirit, humble in mind, took very modest and moderate estimate of her abilities; and yet she was so self-reliant. She always marshaled and concentrated all her forces on the work she undertook. She always did her best and utmost in everything attempted. Her mind was quick, strong and ready. She was a full graduate of the Blackstone male Institute, but had made good use of her opportunities in going to the Institute, and engaged herself so fully in her work after leaving it, that she was enabled to graduate with high honors in the four course at the end of her third session. After graduating in June, 1901, she once sought work for the approaching school session. She was advised by her parents to rest for a while after her hard and good work at the institute. But her ardent, eager spirit could not brook what seemed like waiting while calls and opportunities in the direction of her chosen life were offering and appealing. She accepted a position as teacher of a private school in Sussex county, taught there during last session, and was attacked by malarial fever prostrated there about the time that her illness closed, but she seemed to recover from its worst effects very rapidly. A second attack of the fever came in July, and resulted in her death after a very short illness. She was read when the summons came. Tranquil and cheerful, she assured her circle of her readiness, and in bidding them good-bye while her mind was clear. She died in the morning of Trinity Protestant Episcopal church, but she gave herself to work wherever and whenever she was called upon. She never had to be called twice to do anything that she did. She responded willingly, immediately; and yet, with an absence of pride, self-seeking, or advertising. In her sweet, quiet, assuming way, she was always ready to help, even at sacrifice or to herself. At a memorial service by the writer at Lebanon church, the organist told how, when she was much work recently during a protracted meeting, Estelle relieved the organ. As Estelle played, a friend observed that she frequently pressed momentary indications of suffering that swept over her face as the service was over, it was for the sensitive ball of a wounded heart gave rise to an agony of pain. The finger pressed a key, yet the playing would have been had every finger been wounded. Her the ability and the opportunity to render service meant rendered without consideration of self. God needed her, that He called her to service in a higher, wider field. Can doubt? Is it not to suffer for spirits, such unselfish, faithful workers that He says: "Take authority!" over ministries and beyond this earth? J. R. S.

August 25, 1902.

The more faith men have in God, the more faith they will have in each other.



## METHODIST PUBLISHING HOUSE IN CHINA.

Dr. F. Goucher, A. B. Leonard, and Homer Eaton, a committee of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, and Bishop A. W. Wilson, Paul Whitehead, and Collins Denny, a committee of the Book Committee of the Methodist Episcopal Church, South, at the home of John F. Goucher, Dale, Baltimore county, Md., August 1902, to consider the advisability of a joint publishing house in China. Homer Eaton, Bishop of the Methodist Episcopal Church, South, was elected chairman. On motion of A. B. Leonard, Homer Eaton and Collins Denny were elected secretaries. After full consideration, the following resolutions were unanimously adopted: That it is desirable to unite in Shanghai, China, the publishing interests of the two Methodisms throughout the Chinese Empire.

This joint publishing house shall be known as the Methodist Publishing House in China.

The capital shall not exceed \$100,000 United States gold, \$50,000 of which shall be paid in full in equal installments of \$25,000 each by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, incorporated under the laws of the State of New York, and the Book Agents of the Methodist Episcopal Church, South, incorporated under the laws of the State of Tennessee, to be paid within thirty days after the adoption of this plan. A larger sum may be needed to secure the land and efficiency of the said Methodist Publishing House in China, the Board of Directors hereinafter provided shall have authority to call for as much as fifteen thousand dollars each of the two parties aforesaid, and said call be approved by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, and the Book Committee of the Methodist Episcopal Church, South. The ownership and interest therein shall be guaranteed in equal proportion to the two corporations aforesaid.

There shall be six directors, three of whom shall be elected by the Board of Managers of the Missionary Society of the Methodist Episcopal Church, South, and the Book Committee of the Methodist Episcopal Church, South, respectively. Said Directors, except those chosen at the first election, to be in office four years, or until their successors are duly elected. Vacancies occurring in the Board of Directors shall be filled by the action by which the original appointments were made.

The Directors shall be paid only the expenses actually incurred in attending the meetings of the Board or in the discharge of special duties as hereby.

"7. The Board of Directors shall appoint two business managers of equal and co-ordinate authority, one from each of the two Churches represented. The one representing the Methodist Episcopal Church shall be elected to hold the office till June, 1905, and the one representing the Methodist Episcopal Church, South, to hold office till June, 1907. Each manager elected thereafter shall be for the term of four years, except when the election is to fill a vacancy for an unexpired term. In case of any disagreement between the two business managers, otherwise irreconcilable, the matter in dispute shall be referred to the Board of Directors, whose decision shall be final.

"8. The salaries of the two business managers shall be equal, and shall be determined, together with other expenses, by the Board of Directors, and paid out of the proceeds of the business.

"9. The profits of the business shall be used as follows:

"(a) To strengthen and enlarge the plant and business as may be deemed necessary by the Board of Directors.

"(b) Should the business at any time justify the Board of Directors in declaring a dividend from the net earnings of the said Methodist Publishing House in China, said Board of Directors shall, after retaining such a sum as is needed for the safe conduct of the business, divide said dividend equally between the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South.

"In effecting this union of publishing interests in China it is understood that all other mission interests remain as at present organized and established.

"It is understood, second, that the said Methodist Publishing House in China shall occupy the property in Shanghai, China, recently built by the Book Committee of the Methodist Episcopal Church, South, for a publishing house, and shall pay all taxes, keep the building fully insured and in good repair, and shall in addition pay a rent to the Book Committee of the Methodist Episcopal Church, South, equal to five per cent. on the actual cost of the building.

"Any proposed enlargement of the present building shall receive the concurrent approval of the Board of Directors, the Book Committee of the Methodist Episcopal Church, South, and the Board of Managers of the Missionary Society of the Methodist Episcopal Church, and the insurance and rental for the enlarged building shall be on the basis herein determined.

"It is understood, third, that in the purchase of machinery and material that now owned by the Missionary Society of the Methodist Episcopal Church in Foochow shall be given preference, provided such machinery and material be needed by the Methodist Publishing House in China, but no machinery or material now in Foochow shall be taken by the Methodist Publishing House in China unless it be needed for the work of the said Publishing House. The valuation of any machinery or material to be purchased from the Missionary Society of the Methodist Episcopal Church now in

Foochow shall be determined by one representative from each of the bodies interested, and one to be selected by these two, the valuation to be on the basis of prices ruling in the market.

"We recommend that the Book Committee of the Methodist Episcopal Church, South, and the Board of Managers of the Missionary Society of the Methodist Episcopal Church, instruct their respective members of the Board of Directors to secure a charter for the Methodist Publishing House in China at the earliest date practicable, and further to limit the authority of said Board of Directors to loans and indebtedness the aggregate of which shall not exceed at any one time five thousand dollars, without the concurrent consent of the said Board of Managers and the said Book Committee."

The secretaries were instructed to take legal advice, and to furnish copies of these minutes to each member of this joint committee.

The Board of Directors shall meet as soon as practicable after their election, and organize by electing a chairman, secretary and treasurer. They shall also provide for annual meetings and for such special meetings as the exigencies of the business may require.

In view of the necessity for immediate action we recommend that the Board of Managers of the Missionary Society of the Methodist Episcopal Church and the Book Committee of the Methodist Episcopal Church, South, appoint Homer Eaton and D. M. Smith to purchase what machinery is needed to open the business of the Methodist Publishing House in China.

The plan was adopted as a whole.

The following paper was unanimously adopted:

"In the foregoing arrangement it is understood to be the purpose of this joint committee to secure entire equality in the management and proceeds of the projected publishing house in Shanghai between the two parties represented and herein united, and to provide for the perpetuity of the harmonious relations hereby established between the two Churches in the mission field. It is our hope and prayer that, beyond all considerations of gain or advantage to either Church, the greater interests of the Church of God may be served and advanced. To these ends we pledge the men and means devoted to this work, as well as our own joint and individual efforts and influence."

The meeting adjourned with prayer by Bishop Wilson.

A. W. WILSON, Chairman.  
HOMER EATON,  
COLLINS DENNY,  
Secretaries.  
JOHN F. GOUCHER,  
PAUL WHITEHEAD.  
A. B. LEONARD.

The Book Committee of the Methodist Publishing House, South, met August 20th, and by a unanimous vote ratified the agreement for the M. E. and the M. E. Church, South, to establish jointly a publishing house at Shanghai, China. The Southern directors were elected, and D. M. Smith, one of the Book Agents, was authorized to purchase machinery at once for the

building already erected under the supervision of the M. E. Church, South. Under the agreement the original capitalization is to be \$100,000, each Church to contribute one-half of that amount, and each to jointly manage the publishing house under a directory elected by the governing boards of each branch. The three directors named on the 20th by the Southern Church were Dr. Collins Denny, Jo. B. Morgan, and John B. Ransom. A like number is to be selected from the Northern Church, but in addition to this directory there are to be two managers at the institution and an advisory board of three members for each Church, to be appointed later from those who are now residents of China.

It is hoped that the publishing house will be in operation by January 1st next, as the building is only awaiting the installation of machinery to make it ready for operation.

Those present at the meeting of the Book Committee were Messrs. W. C. Dibrell, Jo. B. Morgan, J. B. Ransom, Rev. Collins Denny, local members, and the following non-residents: Rev. R. A. Childs, of Greenwood, S. C.; Dr. B. Coltrane, of Concord, N. C.; Major R. W. Millsaps, of Jackson, Miss.; Dr. James Campbell, Sidney Bass, Texas, and J. R. Hindman, Kentucky.

The Committee, in addition to ratifying the agreement in regard to the Shanghai Publishing House, approved the reports of Dr. R. J. Bingham and D. M. Smith, Book Agents.



## FUNERAL OF REV. R. S. SHEFFEY.

The funeral services of the late Rev. Robert S. Sheffey, father of Bro. S. H. Sheffey, were held at Wesley chapel, Giles county, Monday morning at 11 o'clock in the presence of an immense concourse of friends from many counties. Rev. R. F. Jackson, pastor of the Staffordsville circuit, conducted the services, assisted by Rev. G. A. Maiden, D. D., presiding elder of the Radford district, and Rev. Eugene Blake, pastor of the Pearisburg circuit.

Rev. W. C. Crockett, pastor of Bland circuit, preached the funeral sermon, based on the 27th verse of the 19th chapter of Matthew, stating in the outset that he had known the beloved man who had gone to his glad reward since boyhood, and had loved him with a peculiar love. Said the minister in substance: "Robert Sawyers Sheffey was a man gentle and refined, both by nature and grace. He was wont to say, I was born naturally and the son of Henry Sheffey and Margaret White, July 4, 1820, in Wythe county, Va., near Ivanhoe, and was born of the Spirit January 9, 1839, in the third story of John C. Greenway's storehouse in the town of Abingdon. He was pre-eminently a man of faith. He literally left all and followed Christ. He prayed to God in faith, and God heard and answered his prayers. He did his duty. He was faithful. During his long illness, extending over a period of many weary months, not a day passed but that he had family prayers in the kind home which sheltered and shielded him, and when too weak to pray, he would ask or signal others to pray. Among his last articulate words

(Continued on page 3.)



## THE SUNDAY SCHOOL.

## LESSON XI, THIRD QUARTER, INTERNATIONAL SERIES, SEPT 14

Text of the Lesson, Deut. xxx, 11-20.  
Memory Verses, 15, 16—Golden Text,  
1 John v, 3—Commentary Prepared  
by Rev. D. M. Stearns.

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11-14. The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.

He foresaw that they would wander from Him and be scattered among other nations, and He here instructs them what to do in such a case and what He would do when they returned to Him with the whole heart. In these opening verses of our lesson He tells them that the means of their restoration did not have to be sought in heaven nor at the ends of the earth, but was always nigh them. God chose them to be a righteous people, He Himself being their righteousness. If they wandered from Him into unrighteousness, there was no way for them but to return to Him from whom they wandered. An unappointed eye would not see the death and resurrection of Christ in these words, but that is what Paul by the Spirit saw here when he quoted these words in Rom. x, 6-8, when he was setting forth that Christ is the end of the law for righteousness to every one that believeth. When we stand with God and see from His standpoint, we see His way of righteousness set forth everywhere from Gen. iii, 15, 21, on to Rev. v, 9, 10, and onward, and it is always His own work, and His own work alone, by which He brings people near to Him or restores them when they wander away from Him.

15, 16. I command thee this day to love the Lord thy God, to walk in His ways and to keep His commandments.

This, the Spirit says through Moses, is life and good, fruitfulness and blessing, and He faithfully set it before them that they might choose the right way. Thus also did Joshua before he left them, urging them to fear the Lord and serve Him, and yet telling them to make their choice (Josh. xxiv, 14, 15), and encouraging them to a right decision by telling them how he had decided, whatever they might do. The righteousness which is required is to love the Lord our God with all our heart and soul and strength and our neighbor as ourself (Luke x, 27, 28), and until this is done either by us or for us by another we are unrighteous and cannot inherit the kingdom (1 Cor. vi, 9-11), but the grace of God takes such unrighteous ones and makes them righteous with His own righteousness.

17, 18. Ye shall surely perish.

He plainly forewarns them that if they turn away from God and worship other gods this is what will happen, not because their God desired it, but because if they refused His love and the only way of life there was nothing for them but perishing because of their own willfulness. See the strong words concerning God's unwillingness to have any one perish in Ezek. xviii, 23; xxxiii, 11; John iii, 16; 1 Pet. iii, 9. See the love of God for the wandering and the lost in Gen. iii, when He sought out Adam and Eve; in the beautiful stories of Luke xv, as well as in all His dealings with Israel, and remember that He says: "I am the Lord. I change not;" "Jesus Christ the same yesterday, today and forever" (Mal. iii, 6; Heb. xiii, 8).

19, 20. He is thy life and the length of thy days.

Not anything apart from Him, not anything we can do, but He Himself is our life, and there is no life apart from Him. The New Testament makes this so very plain in such passages as 1 John v, 11, 12; Col. iii, 4; John xiv, 6, and the Old Testament varies not, for hear the soul's cry in such words as these: "My soul thirsteth for God, for the living God." "Whom have I in heaven but Thee? And there is none upon earth that I desire beside thee." "The Lord is my portion, saith my soul" (Ps. xlii, 2; lxiii, 25; Lam. iii, 24). One cannot read the chapter from which our lesson is taken without noticing the frequent repetition of the name "the Lord thy God," not less than fifteen times. Then if the previous chapters have been read there will come to mind these words, "That thou mayest fear this glorious and fearful name, the Lord thy God," in xxviii, 58, and there will doubtless come to mind chapter v, 6, 7, as the reason why they should obey and serve Him. But they did not know Him, they did not believe His words, and so they wandered. Israel's need is our need, and that is to see our utter helplessness to keep God's holy law, then to see Him who said: "Thy law is within my heart. I delight to do Thy will, O my God," and, receiving Him, rest in His righteousness. This for our redemption; then for the daily life He who redeemed us must live in us, and as we let Him save us without any works of ours we must let Him work in us, both to will and to do of His good pleasure, working in us that which is well pleasing in His sight (Phil. ii, 13; Heb. xiii, 21). Only as we see His great love to us will we be constrained to yield our whole being to Him in glad surrender. As Dr. Murray says, we must become better acquainted with Jesus Christ in heaven for us. The knowledge of the greatness and glory of Jesus is the secret of a strong and holy life. This knowledge can be found only in the word of God, interpreted to us by the Holy Spirit, but the Holy Spirit cannot possibly lead us into the power and the blessing of God's word unless with our whole heart we hearken to His voice. Jesus Himself said, "The words that I speak unto you are spirit and are life" (John v, 63).

## GERMAN DRINK PROBLEM.

## Startling Figures Lead to Action by the Prussian Diet.

A resolution has been proposed and adopted without opposition in the Prussian diet requesting the ministry to prepare a bill to impose more rigid restrictions on the liquor traffic, says the Philadelphia Record. Count Douglas asserted that the Germans spend 3,000,000,000 marks (\$750,000,000) a year in drink, twice the amount of the combined army and navy budgets. One-third of the inmates of insane asylums in Germany are victims of intemperance, 80 per cent of the idiots are the offspring of intemperate parents, and the number of persons convicted of crimes has increased from 299,249 in 1882 to 478,139 in 1899.

The liquor bill of the United States runs up to something like \$1,000,000,000 a year. Adding 50 per cent to this to arrive at the cost of drinks as sold over the bar it will be seen that the nation spends twice as much as the German for this item, says a writer in the New York News.

We are nearly twice as numerous a people as are the Germans, however, and the price of drinks is much higher in this country; moreover, the average earnings of Americans are greater.

The figures quoted by Count Douglas, therefore, may well give German statesmen food for thought. It may be inferred from Count Douglas' remarks that in Germany, as lately in France, there has been observed a tendency toward an enlarged consumption of ardent spirits. The remedy adopted by the French government was a remission of internal taxes on wines and a heavy increase of taxes on distilled liquors, and the effect has been as expected—brandy has been superseded as a drink to a large extent by wine, which of all alcoholic beverages is the least noxious. A similar treatment of the problem by the German government is not possible. Wine grows only in a comparatively few districts of the German empire, and any encouragement of the consumption of beer to offset "schnapps" would probably not be deemed desirable.

Just how the Prussian government will meet the problem remains to be seen. The question is of worldwide interest, and every experiment in the regulation and restriction of drinking adds something to the sum of human knowledge and will be aidful to legislators who may have to deal with the same subject.

## TEMPERANCE IN CANADA.

## Strong Restrictions Placed on the Liquor Traffic.

Whatever may be the result of the vote it is quite clear that the cause of temperance in Ontario—and, indeed, in the whole Dominion—will not deviate from its onward march, declares a writer in the Review of Reviews. Side by side with the long continued prohibition agitation have been successful efforts in bringing about a greater stringency in the license laws. Strong restrictions have been made in the sale of liquor as it applies to certain persons, hours and legal holidays.

The reduction of licenses during the past quarter of a century has also been most marked. In Ontario during this period tavern licenses have been reduced from 4,793 to 2,621, shop licenses from 1,307 to 308, wholesale licenses from 52 to 21 and vessel licenses from 33 to none. This decrease represents one license to 700 people as against one license to 278 people twenty-five years ago. Of the 756 organized municipalities 141 have no tavern license, 435 have not more than two, while 625 are without a shop license.

These facts will encourage prohibitionists to greater activity and confirm many of those in their opinions who believe that the present license laws best serve the cause of temperance. It may therefore be concluded that if prohibition be defeated temperance will still hold on its way or if successful there will be for the law a general observance.

## Valuable Educational Scheme.

A wideawake superintendent of scientific temperance instruction at Grand Junction, Colo., has written to every teacher in her county offering prizes of \$8 and \$10 for the best essay on "The Effect of Alcohol on the Heart."

## How They Signed the Pledge.

"Now that we've signed the pledge," said Dimple to Dot,  
"Not to use alcohol and tobacco, why not Ask our dollies that live in Dollikinville To sign the pledge too? I am sure that they will."

"They have not touched tobacco nor tasted strong drink,  
It is true," answered Dot; "yet I certainly think That in signing the pledge is the only safe way.  
For one never can tell what may happen some day."

So they sat in a row, just as straight could be—  
Isabella, Samantha and pretty Marie,  
Black Erastus, young Cesar August the prig,  
And old Uncle Jediah, with glasses a wig.

Then the maidens explained to each d with much care  
That 'twas harmful to drink or to snore or to swear,  
And they told how important it was th folks should  
Take the pledge and then keep it if would be good.

When the pledges were brought, eve doll wrote its name,  
While the girls held their hands (whic of course, was the same);  
For the dollies could not without h write a word,  
But most willingly signed; no object was heard.

Then said Dimple, "I hope that this promise you make  
You will ne'er be so foolish, so false, as break."  
And they've all kept their word and i sure always will,  
And a temperance town is this Dollikinville.  
—Agnes E. Valentine in Union Signal

## RELIGIOUS THOUGHT.

## Gems Gleaned From the Teaching of All Denominations.

Virtue is courage.—Rev. Dr. Carson, Presbyterian, Brooklyn.

## Cornerstone of the Republic.

The schoolhouse is the cornerstone of the republic.—Rev. Dr. Felix Adler, Ethical Culture, New York.

## A Mighty Factor.

The preached word is a mighty factor toward filling the church with believers.—Rev. I. M. Zimmerman, Lutheran, Baltimore.

## A General Principle.

Love is not workable as a general principle. It cannot be extended to things alike.—Rev. A. S. Garver, Unitarian, Worcester, Mass.

## The Religious Life.

The Lord calls it "life" when a man is touched into responsiveness to love and lives unselfishly.—Rev. J. Smyth, Swedenborgian, New York.

## Stands For Humanity.

As our holy religion becomes more widely humanitarian it will stand humanity against the perils of intemperance.—Rev. Dr. Pickard, Baptist, Cleveland, O.

## Right Use of Riches.

Men only develop in daily intercourse with their fellow men. A man should acquire riches that he may be useful to his neighbors.—Rev. Dr. Hyde, Episcopalian, New York.

## Christian Stewardship.

The idea of stewardship is the primary conception of Christian duty. The servant of Christ holds all that has in trust for the race. He is no king.—Rev. John L. Jackson, Baptist, Chicago.

## "The Cathedral of Character."

Every human soul is a builder, work on what may be a grander cathedral than gigantic St. Peter's, inspired Milan or glorious St. Mark's the city in the sea.—Rev. Polemus Swift, Methodist, Chicago.

## No Place For the Slothful.

This busy world of ours has no place for the slothful. It has no patience with incompetence. If we claim to be representatives of religion, we must take our vocation seriously.—Rev. Tomlinson, Universalist, Worcester, Mass.

## Competent Authority.

Outside of the church there is no competent authority of the method to determine what revelation teaches what the Bible contains. There remains only the voice of the inspired and divinely founded church.—Rev. F. Smith, Catholic, San Francisco.



**Success In Life.**

A high minded, honest, truthful young man may sometimes think success is slow in coming, but he will win in the end. The saying that "one can not be honest and live" is as old as the devil, and, like the devil, it is false.—Rev. Arthur Thomas Fowler, Baptist, Chicago.

**Things That Are Staple.**

The things of righteousness, the things that are pure, the things that are just, are the things that are staple. The pure in heart shall see God, and the pure in heart see God every day. It is one of the hardest things to do to keep our minds pure. To do so we must think about pure things.—Rev. Dr. Alsop, Episcopalian, Brooklyn.

**Sowing Evil Seeds.**

It would be a happy solution to the sinner if when he sowed one evil seed he should get back only one evil result. But that is not the way the harvests of the flesh grow. One evil seed will become the parent of many evil seeds, the grandparent of a host of evil seeds and the great-grandparent of a lifetime of evil harvests. A sower unto the flesh always reaps more corruption than he expected to gather.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

**The Mission of Afflictions.**

Afflictions act upon the nature of the afflicted, preparing him for the glory and enlarging his capacity. Whether you can be made to understand this or not the fact remains, and if you can only convince yourself that it is a fact, that there is not a pain, grief, loss or woe that is not necessary, not one that is not leading to heavenly joys, not one that has not its outcome beyond, and not one that can be dispensed with, you will be satisfied that wisdom and goodness alike are concerned in the welfare of your being.—Rev. Dr. G. C. Lorimer, Baptist, New York.

**Shame a Downward Look.**

Consider the ground of pride and the causes that underlie and produce shame. Men are never ashamed upward. Shame is a downward look. There are three attitudes possible to ward our fellows. We are proud of relationship to those who are confessedly our superiors, standing above us. We are satisfied and feel approval toward those who stand on our level. We are ashamed of those who confessedly have degraded themselves into moral depths beneath us. Gone forever be the day when men can feel the blush of shame at the thought of the Founder of Christianity.—Rev. Dr. Hillis, Congregationalist, Brooklyn.

**Deepening Spiritual Life.**

Working out spiritual problems is one thing; the deepening of spiritual life is another thing. It is very little we know in regard to anything save such things as our hands can handle, but there is not a soul here so utterly involved in spiritual midnight as not to detect the glimmer of a world that such things as hands, rocks and dollars form no part of. The world may have been a great while in coming to it. Physical eyes are very slow in becoming organs of vision. Spiritual eyes may be a great deal slower in becoming organs of spiritual vision; but to you and me there is a glimmer in the air that does not come from the sun.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

The Ohio State Anti-Saloon League convention (they call it a Congress over there) is to be held in Columbus December. Speakers of national reputation are being engaged, and a strong programme prepared.



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Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Cresays, August 30th, 31st.

FOURTH ROUND.  
Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.  
Boydton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosview, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.

South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 13th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hico, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lunenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams', October 12th, evening or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th, 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 2d, morning.  
Dinwiddie, Lebanon, November 8th, 9th, morning.  
R. T. WILSON, P. E.

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On July 23d, August 6th, 20th, September 3d, 17th, October 2d, 15th, via same route to Baltimore, thence Pennsylvania Railroad, allowing stop over at Buffalo.

All of the above tickets to be on sale at Richmond on dates shown, with return limit to Richmond 12 days from date of sale.

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On every Thursday and Friday during summer tickets will be sold via the York River Line to Atlantic City and Cape May, N. J., for \$8 round trip, good returning arriving Richmond Wednesday following date of sale.

Also on sale daily tickets limited October 31, 1902, for \$11 round trip.

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### FUNERAL OF REV. R. S. SHEFFEY. (Continued from page 5.)

were these, 'The prettiest and brightest things I have ever seen. How beautiful and bright my star. I am in a good way. The sweet angels. Praise the Lord, praise the Lord; tell Eddie to praise the Lord,' and with these thoughts and visions he quickly sank to rest and slept as a little child to wake in heaven."

Dr. Maiden believed he had never met any one of like faith. No one had so projected his life on the hearts and consciences of the masses of Southwest Virginia as had he, and he believed that Bro. Sheffey had never entered a home or touched a life but that blessings had come therefrom. He believed in God's course, and gave not only all his time without stipulated compensation, but gave more money than many worth thousands, and cited one instance where in services on a circuit he contributed at every church to missions, and subscribed more than the richest man on the blue grass circuit, and the evening before the preacher in charge started for Conference, months afterwards, Bro. Sheffey rode up and made settlement of all he had subscribed. He never forgot his obligations, and discharged them all.

Rev. Mr. Blake testified to the love of the deceased for the poor, and gave illustration of a visit with him to a mountain cabin, in dead of winter, where dwelt a very poor and helpless but good man. During the conversation, Bro. Sheffey excused himself, came back in a few moments, and placed something in the old man's pocket. The preacher afterwards charged him with having taken off his own woven wool socks and given them to the poor man. Said he, "Brother, the Lord told me to do it. He needed them more than I do, and He will take care of me." And He did, for though not possessed of the means of this world, he never lacked for any good thing.

His enmity to the liquor traffic was referred to by Rev. Mr. Blake and Dr. Maiden, and remarkable cases of the annihilation of distilleries in direct answer to his prayers were cited. Mention was made of his having at times spent hours in prayer for the sick, of whose recovery no hope was entertained by the doctors, with the result that the sick lived.

The exercises were concluded by Rev. Mr. Jackson at the grave, where all that was mortal of this true "soldier of the cross and follower of the Lamb" were laid to rest by the side of his beloved wife, and while sweet songs, the songs he loved so well, were floating out on the summer's breeze, loving hands placed beautiful flowers upon the new-made grave and bathed them with their tears.—Lynchburg News.

### NOTICE.

Having entered upon the duties of secretary and treasurer of Randolph-Macon College, I hereby request all persons indebted to the college, whether for twenty century subscriptions or otherwise, to make their checks payable to my order. B. F. LIFECOME,  
Secretary and Treasurer.

## Religious News.

Dr. W. E. Edwards was taken extremely ill Wednesday from a long standing trouble, but is now somewhat improved.—Hanover Herald.

The revival at the Methodist church closed Friday evening with only one profession, though there were some very impressive sermons preached.—Pilot.

The Rev. James E. Oyler, pastor of the Denny Street Methodist church, who has been visiting in Gloucester county, will return to-day and fill his pulpit at both morning and evening services to-morrow.—News.

Revival services will begin Sunday evening in the Methodist Episcopal church and continue throughout the week. Rev. E. J. Potts will be assisted by other ministers. Every one invited to attend these services.—News.

In the absence of the pastor, the Rev. John E. McCartney filled the pulpit of the Clay Street Methodist church on Sunday, both morning and night. The pastor, Rev. L. B. Betty, is expected to return to the city from his vacation the latter part of next week, and will no doubt fill his pulpit the first Sunday in September.—Leader.

The cottages on the campus of Randolph-Macon College are being given a new coat of paint, and the eighth cottage, which has been known by the name of the "Infirmary," has been replastered and refitted throughout and is now as sightly as its younger brethren. Many improvements are being made on the campus preparatory to the opening of the College on the 18th of September.—Hanover Herald.

A large crowd assembled at Beaver Dam on Sunday to witness the dedication of the new Methodist Episcopal church. The day was perfect. The people came in droves, and from long distances. It was estimated that 500 were present. Dr. W. V. Tudor conducted the service, and preached an interesting sermon from Acts 3: 17.

Hanover Circuit was held Saturday. The reports showed the work in fine condition. About \$50 was raised.—Dispatch.

An interesting revival has been in progress for two weeks or more in Johnson M. E. church. There have been twenty odd professions. Rev. Dr. Ray, the pastor, has been ably assisted by Rev. Mr. Winn, of Wachapreague, and Rev. W. J. Trolley, of Temperanceville, Va. Both preached strong sermons and were heard gladly. Rev. Joseph E. Potts, of Belle Haven, who was quite sick for a few weeks, is out again.—Times.

Rev. T. Kuginiya, a native Japanese minister, who recently preached at Court Street Methodist church here, visiting and preaching in the various cities of Virginia and North Carolina. Mr. Kuginiya is a member of the Japanese Missionary Conference, S.



the pastor of a Methodist church in Hiroshima, Japan. He is now in this country studying American methods in church work, and while travelling around in the interests of the Japanese mission is at the same time taking a special course at Trinity College in North Carolina.—Lynchburg News.

Much interest is felt in regard to the dedication of the beautiful church now nearing completion for the members of Central M. E. church, which is an ornament to our city. The time selected is the third Sunday in this month. Rev. J. C. Granbery will preach the dedication sermon. Bishop Granbery is well known to the Methodists of the city, and the simple announcement that he will be present is sufficient to show that there will be a large number of people present. Some special music will be prepared for the occasion, which will be of a high order.—Herald.

The union revival meetings that have been going on for the past two months in the tent at the corner of Twentieth and Grace streets will begin on the month of September in Trinity church on next Sunday night. It will be remembered that on last Sunday night at the close of the Alliance Convention it was announced that the work would stop for this week to allow the people a week of rest. Rev. Geo. J. Spooner will preach at Trinity on Sunday night. Rev. James E. Cook and Rev. George H. Wiley will be present and help in the meeting. On Monday night the services will be transferred to the tent, and will be continued there for the week, beginning at 7:30 o'clock. Rev. James E. Cook will preach Monday night.—Times.

Rev. Jack Rosser has been holding a successful revival at Pamunkey church the past week. The church has been crowded every night. The sermons have been much enjoyed by all, and much good seems to have been accomplished, and several conversions have resulted. The singing has been very good, and much complimented. Last Sunday was all-day meeting with dinner on the ground. There being about one thousand persons in attendance, it was impossible for half to sit in the church.

In the morning the sermon was considered powerful. Had recess for dinner from 1 o'clock to 2 o'clock. Every one seemed to have had a plenty to eat, and enjoyed their dinner. In the afternoon the preaching was considered more powerful than in the forenoon, and much good done. The meeting will close to-night.—Times.

#### DR. RAY RESTORED.

Rev. Dr. George H. Ray, of Franktown, on the Eastern Shore, one of the most widely known preachers in the Virginia Conference, and one of the most prominent Masons in the State, has been restored in health to his congregation after an absence of several weeks on account of sickness. He has not been sick for forty-seven years before, and his trouble this time was articular and muscular rheumatism, which has been of several months' duration.

He has now, however, returned to work after several weeks' stay at Craig Healing Springs, entirely restored, to the great delight of his flock.—Times.

#### REV. MR. WHITLEY RETURNS.

Rev. J. T. Whitley and wife, who have been visiting at Asheville, N. C., Monteagle, Tenn., and Chattanooga, returned home on yesterday. Mr. Whitley will conduct the regular mid-week services at Centenary church this evening, beginning at 8 o'clock, and will fill his pulpit at the regular hours on next Sunday.—Lynchburg News.

#### ILL WITH FEVER.

The son of the Rev. Dr. G. C. Butts, the Methodist pastor at Gloucester, and his niece, are ill with a malignant form of typhoid fever. The generosity of Mr. Butts' congregation has been marked. They will meet all the expense and have provided a trained nurse for their pastor's home. The young people are now said to be convalescing.—Leader.

#### TUMOR IN WINDPIPE.

Danville, Va., August 29.—Rev. B. M. Beckham, pastor of Cabell Street M. E. church, who has been incapacitated from preaching for the past eight weeks on account of an affection of the throat, now has hopes of ultimate recovery. He has been under the treatment of Dr. Dunn, of Richmond, for some time. He went to Richmond with very little hope, but it is now almost certain that he will be able to resume his duties within six weeks. Dr. Dunn discovered that the trouble was due to a tumor located on the windpipe. A successful operation was performed, which relieved Mr. Beckham of his unpleasant visitor.—Times.

#### A METHODIST WARNING.

London, August 31.—In the religious world an important event has been the publication of the Wesleyan Methodist Pastoral.

The Pastoral says that the closeness of intercourse, the immense powers now possessed for the production and distribution of wealth and the almost world-wide co-operation and competition for these ends bid fair to revolutionize the conditions of industrial and commercial life. This state of things, it is added, points to the danger of a period of practical materialism, when the interests of brotherliness and human progress may be sacrificed to considerations both of greed and fear; when the weaker classes and races may be exploited for the benefit of the stronger; when multitudes may live under such conditions of hurry and mental absorption as to endanger not only religion, but all the higher qualities of spiritual character.

#### METHODIST TRUST FUND.

Nashville, Tenn., August 27.—The Board of Trustees of the Methodist Episcopal Church, South, met here today for the purpose of choosing an agent to raise a trust fund of \$5,000,000 for the help and support of superannuated preachers, and the widows and orphans of deceased preachers of the denomination.

The last General Conference authorized the creation of the fund, and it was provided that none of the interest should be used until the principal reached \$100,000, when 75 per cent. becomes payable to the beneficiaries, and the remaining 25 per cent. is to be added to the principal, until the fund reaches \$5,000,000. All of the interest then becomes payable to the beneficiaries. All loans will be made upon improved realty, and the committee is not allowed to lend more than 40 per cent. of the value of the property. The funds will be loaned from and the interest paid in Nashville.

Rev. A. Watkins, of Brook Haven, Miss., was elected agent to collect the fund.—Dispatch.

#### COMMITTEE TO DECIDE ON PHOTOGRAPH TO-NIGHT.

A photograph of the new \$3,500 organ for Union Station Methodist church, of which the Rev. John Hannon is pastor, has been received by R. S. M. Valentine, chairman of the organ committee, and a meeting of the committee and the architect and Contractor Jas. Fox will be held to-night at 8:30 o'clock sharp in the lecture room of the church. As Mr. Valentine has just received the photograph and is anxious to have the committee decide at once whether they will accept the organ, he requests that the members of the committee assemble without further notice.

The organ will be built by M. P. Moller, of Hagerstown, Md., the same firm having built the new Grove Avenue Baptist church organ, and is a gift from the Sunday school of Union Station church. The organ will probably be placed by the first Sunday in November, and will be run by an electric motor. The organ gallery will be lowered on a level with the pulpit, and will be a great addition to the church.

The following compose the committee: R. S. M. Valentine, chairman; Charles E. Brauer, S. Whybrew, Gilbert Parker, Douglas Richardson, R. W. Smithers and several others.—News.

#### GREAT CONGREGATION AT EPWORTH CHURCH.

Epworth Methodist church has been the scene of many large gatherings of people, but none, perhaps, larger than the congregation which gathered there last night—the special attraction being the singing of Mr. McKenzie Gordon, the magnificent tenor of Bartholomew's church, New York, and Mr. Wm. Richards, Norfolk's splendid basso. Every available chair was brought into service in addition to the large seating capacity of the pews, and then many were left standing in the congregation—and there was also a crowd on the outside, who couldn't get in.

In the opening anthem, Mr. Richards sang a solo, and immediately after the first prayer Mr. Gordon sang "Hymn of Praise" from Mendelssohn. Mr. Gordon and Mr. Richards were to have sung together after the sermon, but the former having to leave the city before the close of the service, the duet, "Guide Me, O Thou Great Jehovah," was sung at the offertory. The congregation greatly enjoyed both the solos and duets, which, in fact, are considered among the finest rendered in Norfolk

in recent years. After the duet, a considerable number of those who were standing left the church, but many remained standing throughout the delivery of the sermon, which was a discourse of marked excellence—by the pastor, Rev. R. H. Bennett. His theme was "Making a Living or Making a Life," in which he illustrated how much it is possible for one to get out of life if its opportunities are appreciated—how much beauty and good there is all around to be appropriated, but which is too often not availed of for want of appreciation. Mr. Bennett is apt in illustration and an able reasoner.—Ledger.

#### WOMAN'S MISSIONARY SOCIETY OF LYNCHBURG DISTRICT.

The annual meeting of the Woman's Missionary Society of the Lynchburg district, Methodist Episcopal Church, South, which began at Cabell Street Methodist church on Wednesday afternoon, came to a close yesterday afternoon. There was yesterday an all day session, beginning at half-past 9 o'clock in the morning. In the absence of the secretary, Mrs. F. W. Martin, the programme was made out and the meeting was presided over by Mrs. John W. Childs.

Yesterday morning, after the proceedings had been opened, Mrs. E. S. Brown then led in the devotional exercises, during which the hymns, "My Faith Looks Up to Thee," and "The Morning Light is Breaking," were sung. Mrs. T. B. Moorman was elected secretary. The roll of Auxiliaries in the district were called; of seventeen there were delegates present from thirteen and one by letter, only three not being represented. Two new Auxiliaries, which have not been enrolled, are those of Salem in Bedford county, and Trinity, which, however, was represented by the pastor, Rev. J. B. Askew. The reports of the delegates showed the Auxiliaries to be in good condition.

Two interesting papers were read, one on "The Difficulties of the Country Auxiliary," by Mrs. T. B. Moorman, and the other, on "Why Be a Member of the Woman's Missionary Society?" by Miss Sue Terry.

After this the society adjourned to the Sunday school room, where a bountiful dinner was served.

This delicious repast was served by the ladies of the Cabell Street church Auxiliary, whose hospitality and kindness was most heartily appreciated. The character of the viands and the manner in which they were served made it a feast long to be remembered, and everybody voted the Auxiliary enthusiastic thanks for its pleasant attention.

One of the events of the afternoon session was a deeply interesting and instructive address delivered by Rev. B. D. Lucas, a missionary to China, who has returned to this country. Miss Ella Coffey, the well-known missionary to China from the Virginia Conference, was also present at the afternoon session, but having been forbidden by her physician to talk, she was unable to tell of her work in the Orient.

A paper, which included an article (Continued on page 12.)





WASHINGTON. — In this discourse Dr. Talmage arraigns the spirit of wild speculation and gives some account of the financial ruin of other days; Proverbs xxiii, 5, "Riches certainly make themselves wings; they fly away as an eagle toward heaven."

Money is a gold breasted bird with silver beak. It alights on the office desk or in the counting room or on the parlor center table. Men and women stand and admire it. They do not notice that it has wings larger than a raven's, larger than a flamingo's, larger than an eagle's. One wave of the hand of misfortune, and it spreads its beautiful plumage and is gone, "as an eagle toward heaven," my textbook says, though sometimes I think it goes in the other direction.

What a verification we have had of the flying capacity of riches in Wall street! And Wall street is one of the longest streets in all the world. It does not begin at the foot of Trinity church, New York, and end at the East river, as many suppose. It reaches through all our American cities and across the seas. Encouraged by the revival of trade and by the fact that Wall street disasters of other years were so far back as to be forgotten, speculators run up the stocks from point to point until innocent people on the outside suppose that the stocks would always continue to ascend. They gather in from all parts of the country. Large sums of money are taken into Wall street and small sums of money. The crash comes, thank God, in time to warn off a great many who were on their way thither, for the sadness of the thing is that a great many of the young men of our cities who save a little money for the purpose of starting themselves in business and who have \$500 or \$1,000 or \$2,000 or \$10,000 go into Wall street and lose all. And if there ever was a time for the pulpit to speak out in regard to certain kinds of nefarious enterprises now is the time.

Stocks rose and fell, and now they begin to rise again, and they will fall again until thousands of young men will be ruined unless the printing press and the pulpit give emphatic utterance. My counsel is to countrymen, so far as they may hear of this discourse, if they have surplus, to invest it in first mortgages and in moneyed institutions which, though paying comparatively small interest, are sound and safe beyond dispute, and to stand clear of the Wall street vortex, where so many have been swamped and swallowed. What a compliment it is to the healthy condition of our country that these recent disasters have in no wise depressed trade! I thank God that Wall street's capacity to blast this country has gone forever.

#### Wall Street.

Across the island of New York in 1685 a wall made of stone and earth and cannon mounted was built to keep off the savages. Along by that wall a street was laid out, and as the street followed the line of the wall it was appropriately called Wall street. It is narrow, it is unarchitectural, and yet its history is unique. Excepting Lombard street, London, it is the mightiest

street on this planet. There the government of the United States was born. There Washington held his levees. There Mrs. Adams and Mrs. Caldwell and Mrs. Knox and other brilliant women of the Revolution displayed their charms. There Witherspoon and Jonathan Edwards and George Whitefield sometimes preached. There Dr. Mason chided Alexander Hamilton for writing the constitution of the United States without any God in it. There negroes were sold in the slave mart. There criminals were harnessed to wheelbarrows and, like beasts of burden, compelled to draw or were lashed through the street behind carts to which they were fastened. There fortunes have come to coronation or burial since the day when reckless speculators in powdered hair and silver shoe buckles dodged Dugan, the governor general of his majesty, clear down to yesterday at 3 o'clock. The history of Wall street is to a certain extent the financial, commercial, agricultural, mining, literary, artistic, moral and religious history of this country. There are the best men in this country, and there are the worst. Everything from unswerving integrity to dtpop'soundrelism—everything from heaven born charity to bloodless Shylockism. I want to put the plow in at the curbstone of Trinity and drive it clear through to Wall street ferry, and so it shall go if the horses are strong enough to draw the plow.

First of all, Wall street stands as a type in this country for tried integrity and the most outrageous villainy. Farmers who have only a few hundred dollars' worth of produce to put on the market have but little to test their character. Let put a man into the seven times heated furnace of Wall street excitement and he either comes out a Shadrach, with hair unslugged, or he is burned into a black moral cinder. No half way work about it. If I wanted to find integrity bombproof, I would go among the bankers and merchants of Wall street, yet because there have been such villainies enacted there at different times some men have supposed that it is a great financial debauchery, and they hardly dare go near the street or walk up and down it unless they have buttoned up their last pocket and had their lives insured or religiously crossed themselves. Yet if you start at either end of the street and read the business signs you will find the names of more men of integrity and Christian benevolence than you can find in the same space in any street of any of our cities. When the Christian commission and the sanitary commission wanted money to send medicine and bandages to the wounded, when breadstuffs were wanted for famishing Ireland, when colleges were to be endowed and churches were to be supported and missionary societies were to be equipped for their work of sending the gospel all around the world, the first street to respond has been Wall street, and the largest responses in all the land have come from Wall street.

#### Integrity and Villainy.

But, while that street is a type of tried integrity on one hand, it is also a type of unbounded swindle on the other. There are the spiders that wait for innocent flies; there are the crocodiles that crawl up through the slime to cranch the calf; there are the ancondas, with lifted loop, ready to crush the unwary; there are financial wreckers who stand on the beach praying for a Caribbean whirlwind to sweep over our commercial interests. Let me say it is no place for a man to go into business unless his moral principle is thoroughly settled. That is no place for a man to go into business who does not know when he is overpaid \$5 he

mistake whether he had better take it back or not; that is no place for a man to go who has large funds in trust and who is all the time tempted to speculate with them; that is no place for a man to go who does not quite know whether the laws of the state forbid usury or patronize it. Oh, how many men have risked themselves in the vortex and gone down for the simple reason their integrity had not been thoroughly established! Remember poor Ketchum how soon the flying hoofs of his iron grays clattered with him to his destruction; remember poor Gay, at 30 years of age astonishing the world with his fortunes and his forgeries; remember that famous man whose steamboats and whose opera houses could not atone for his adulterous rides through Central park in the face of decent New York and whose behavior on Wall street by its example has blasted tens of thousands of young men of this generation.

I hold up the polluted memory to warn young men whose moral principles are not thoroughly settled to keep out of Wall street. It is no place for a man who shivers under the blast of temptation. Let me say also to those who are doing legitimate business on that or similar streets of which that is a type to stand firm in Christian principle. You are in a great commercial battlefield. Be courageous. There is such a thing as a hero of the bank and a hero of the Stock Exchange. You be that hero. I have not so much admiration for the French empress who stood in her balcony in Paris and addressed an excited mob and quelled it as I have admiration for that venerable banker on Wall street who in 1864 stood on the steps of his moneyed institution and quieted the fears of depositors and bade peace to the angry wave of commercial excitement. God did not allow the lions to hurt Daniel, and he will not allow the "bears" to hurt you. Remember, my friend, that all these scenes of business will soon have passed away, and by the law of God's eternal right all the affairs of your business life will be adjudicated. Honesty pays best for both worlds.

#### Speculation and Gambling.

Again, I have to remark that Wall street is a type throughout the country of legitimate speculation on the one hand and of ruinous gambling on the other. Almost every merchant is to some extent a speculator. He depends not only upon the difference between the wholesale price at which he gets the goods and the retail at which he disposes of them, but also upon the fluctuation of the markets. If the markets greatly rise, he greatly gains. If the markets greatly sink, he greatly loses. It is as honest to deal in stocks as to deal in iron or coal or hardware or dry goods. He who condemns all stock dealings as though they were iniquitous simply shows his own ignorance. Stop all legitimate speculation in this country, and you stop all banks, you stop all factories, you stop all storehouses, you stop all the great financial prosperities of this country. A stock dealer is only a commission merchant under another name. He gets his commission on one style of goods. You, the grocer, get your commission on another style of goods. The dollar that he makes is just as bright and fair and honest a dollar as the dollar earned by the day laborer.

But here we must draw the line between legitimate speculation and ruinous gambling. You, a stock operator without any property behind you, financially irresponsible, sell \$100 of nothing and get paid for it. You sell 100 shares at \$10,000 at 30 days. If at the end of 30 days you can get the same for \$2,000, you have made a thou-

sand. If at the end of 30 days you have to pay \$11,000, then you have lost a thousand. Now, that is trafficking in fiction. That is betting chances. That involves the spirit gambling as much as anything that ever goes on in the lowest gambling hell.

At certain times almost every prosperous merchant wakes up, and says: "Now, I have been successful in my line of trade, and I have a tolerable income. I think I shall go down Wall street and treble it in a few weeks. There's my neighbor. He is in the same line of business. He has his \$300,000 or \$400,000 from the simple fact he went into Wall street. I think I shall go too." Here they come retired merchants, who want to get little excitement in their lethargic veins. Here they come, the trustees of great property, to fool everything away. Here they come, men celebrated for prudence, to trifle with the thousands of widows and orphans. Do you wonder that sometimes they become insane? It is insanity. Do you know there are hundreds of young men who are perishing under the passion for stock gambling? Do you know that in all Christian lands this is one of the greatest curses?

It is not peculiar to mercurial Americans. Oh, no! Almost every nation has indulged in it. The Hollanders, the most phlegmatic people in the world, had their gambling seizure 1683. It was called the tulip mania. It was a speculation in tulips. Properties worth half a million dollars turned into tulips. All the Holland nation, their buying or selling tulips. One tulip root sold for \$200, another for \$1,000. Excitement rolling on and rolling on until history tells us that one Amsterdam tulip which was supposed to be the only one of the kind in all the world actually brought in the market \$1,816,000! That is a matter of history. Of course the crash came, and all Holland went down under it.

#### Great Financial Disasters.

But France must have its gambling expedition, and that was in 1716. John Law's Mississippi scheme, it was called. The French had heard that the American continent was built out of solid gold, and the project was to take it across the ocean and drop it in France. Excitement beyond anything that had yet been seen in the world. Three hundred thousand applications for shares. Excitement so great that sometimes the mounted military had to disperse the crowds that had come to buy the stock. Five hundred temporary tents built to accommodate the people until they could have opportunity of interviewing John Law. A lady of great fashion had her coachman upset her near the place where John Law was passing in order that she might have an interview with the benevolent and sympathetic gentleman. Stocks went up to 2,050 per cent, and one day suspicion got into the market and down it all went—John Law's Mississippi scheme—burying its project and some of the greatest financiers of all France, and was almost as bad as the French revolution.

Sedate England took its chance. 1720. That was the south sea bubble. They proposed to transfer all the gold of Peru and Mexico and the islands the sea to England. Five million worth of shares were put on the market at £300 a share. The books open in a few days it is all taken and twice the amount subscribed.

Excitement following excitement until all kinds of gambling projects came forth under the wing of this south sea enterprise. There was a large com-

(Continued on page 14.)



**SOUTHERN RAILWAY.**

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

7:00 A. M.)

5:45 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

2:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Naples.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	8:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
(Central Time)	
1:05 A. M.	9:40 A. M.—Lv. Columbia.
(Central Time)	
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

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## RELIGIOUS NEWS.

(Continued from page 9.)

by Bishop Penick, of the Episcopal Church, on the subject of missions, was read by Mrs. A. W. Scott.

An address that proved to be most delightful, and which was accorded the closest attention by all present, was made by Mrs. Alice H. Strother, corresponding secretary of the society in the Baltimore Conference. Lynchburg News.

## NORFOLK MINISTERS.

Rev. W. R. Proctor, president of the Methodist preachers' conference, having returned from his vacation at Buffalo Lithia Springs, presided at the regular weekly session held yesterday morning. The deliberations were opened with prayer by Rev. E. T. Dadmun, of Centenary church.

The meeting was somewhat devoid of the interest that usually marks its sessions, there being no subject of general interest before it.

Rev. Charles E. Watts, preacher in charge of the Southampton circuit, who is now on his vacation, was a visitor. He reported the work on his circuit moving on very satisfactorily. He expects to begin a protracted meeting at one of his churches some time this month.

Rev. R. H. Bennett announced that the noted Methodist evangelist, Rev. George R. Stewart, would assist him in a revival meeting at Epworth church two weeks in the month of October, and extended a cordial invitation to his ministerial brethren to attend these meetings and render all the help possible.

Rev. Dr. J. P. Barrett stated that the National Convention of the Christian Church in the United States would convene in this city on the 8th of October, and will continue in session six days, and that the daily sessions would be held at the Christian Memorial Temple. He said that it will be the first time that this body has ever met in the South, and that there would be about five hundred delegates and visitors in attendance. He requested the assistance of his Methodist brethren in obtaining homes for some of the delegates. The members of the body assured Dr. Barrett that they would render him all the assistance possible in the premises.

The call of the churches was taken up, and reports heard from the following:

Rev. R. H. Bennett had a large congregation to hear him Sunday morning and at night Mr. McKenzie Gordon, the celebrated tenor soloist of New York, and the preacher had an overflow audience, it being the largest that has assembled there since an annual Conference occasion. Mr. Bennett complimented Mr. Gordon's singing very highly.

Rev. J. B. Merritt preached at the Second Presbyterian church Sunday morning and conducted his usual service at the Seaman's Bethel in the afternoon.

Rev. E. T. Dadmun preached to a good congregation at Centenary church Sunday morning, and to a fair sized one in the afternoon. He had a most excellent Sunday school. At night he

preached at Memorial church, Berkley, for Rev. W. Asbury Christian.

Rev. Daniel T. Merritt reported a good day at Port Norfolk Sunday, with the usual large attendance at the Sunday school and a most profitable service at 11 A. M. and at 8 P. M. The Home Mission Society workers held a most interesting session in the afternoon.

Rev. Dr. W. E. Judkins preached at McKendree church Sunday morning, and at Trinity at night.

Rev. C. W. Cain worshipped at Central Sunday morning and preached at Owens' Memorial church at night.

Rev. George H. McFaden held regular services at Wright Memorial and had large congregations to hear him. He had a fine Sunday school.

Rev. A. A. Jones preached at Trinity church Sunday morning. The pastor, Rev. George Wesley Jones, preached at Denby's church, Norfolk county, Sunday night for the pastor, Rev. W. R. Crowder, who has commenced a protracted meeting. Mr. Jones will preach every night this week.

Rev. E. K. O'Dell reported good congregations at Huntersville, a good Sunday school and live Epworth League.

Rev. Dr. J. P. Barrett preached morning and night at the Christian Memorial Temple, and in the afternoon he preached at one of the churches in Norfolk county, and had a very pleasant day.

At Monumental church, Portsmouth, Rev. E. H. Rawlings, who has just returned from a visit to Chautauqua, N. Y., held forth to very large congregations.

Rev. J. K. Joliff reported a good day at Queen Street church Sunday, with a decided increase in the congregations. He received one member on profession of faith.

Rev. W. R. Proctor had a good Sunday school at McKendree, which has a splendid record for the month of August. Mr. Proctor preached at night.

Rev. C. H. McGhee had five additions to the Sunday school at Lambert's Point and a very large congregation to hear him at the 11 A. M. service. At night the congregation was not so large.

Benediction by Rev. Dr. Judkins.—*Virginian-Pilot.*

## CHURCH FEUD DYING OUT.

At a special meeting of the Methodist Board of Missions, held recently at the Methodist Book Concern, No. 150 Fifth avenue, a proposition was adopted whereby a publishing house is to be built in Shanghai, China, by the Methodist Episcopal Church and the Methodist Episcopal Church, South, jointly. The action was made unanimous. The meeting, which was attended by many Bishops, clergymen, and lay officers, was encouraged to look for greater fraternity of interests in the two branches of the Church in the future on account of this step.

"No such harmony of interests," said a prominent Methodist clergyman, "between these two great denominations of Methodism has been seen since the crisis in 1844 split the Church." It was pointed out, as further illustrating the growth of this better understanding, that a similar contract has

been effected in Mexico, where the *Evangelista Mexicana*, a weekly paper owned by the Methodist Episcopal Church, is to be consolidated into one weekly representing both branches. It is to be called *El Apologista Cristiano*.

These two incidents are looked upon by many as pointing to the time, not far distant, when the old breach brought on in the forties by the slavery question shall have disappeared.—*Tri-bune.*

## WASHINGTON LETTER.

(From Our Regular Correspondent.)

August 27, 1902.

At the last regular meeting of the Anti-Saloon League of Washington, the chairman of the Executive Committee submitted a draft of a letter sent to President Roosevelt, urging upon him the consideration of the objects and aims of the League in making his appointment of a commissioner for the District of Columbia to succeed the late Commissioner Ross. The President was urged to remember that the work of the League could be largely benefited by a commissioner friendly to the temperance cause, while the reverse would be equally true. The League determined to adopt a metal badge as the insignia of the association, the same to be made in accordance with a design submitted by the Executive Committee. Mrs. Isabel Helmick gave an interesting account of a recent trip through Ohio. The extent of the knowledge of the League and its efficiency in that State, which Mrs. Helmick described, was a source of gratification to the members. A vote of thanks to Helen M. Watson for substantial aid rendered to the League in this city was passed, and a committee appointed to make arrangements for the next meeting, which will partake of the character of a picnic to be held at Chevy Chase Lake.

Much gratification is expressed in temperance circles at the prediction of the excise board of the District that the new law, placing saloon licenses at \$800, will reduce the total number of establishments at which liquor is sold at retail within the District to 400. This means that about 113 of the smaller saloons will be driven out of business. While it is not believed that the large saloons are any less harmful than the smaller ones, the reduction in the total number will enable the police to more effectively enforce the law regarding early closing and the sale of liquor to minors. A further advantage of the new law will be the abolishment of "the little saloon around the corner." While, in the main, Washington is free from saloons in the residence districts, there are a few, especially in the poorer neighborhoods, which are a source of temptation to men who can least afford to waste their earnings in grog-shops, and who are most susceptible to their allurements for the reason that their homes do not afford much comfort to the weary bread winner. These little saloons, with their ample space, comfortable chairs and files of newspapers, are calculated to induce the laboring man to seek comfort and society within their doors with results that are known all

too well. Their abolition will prove a blessing to many poor families. The saloon men claim that the brewers will help them to pay the license, but the brewers are too good business men to advance money to a business which is running under too heavy expense, to make it a safe investment.

A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and unconverted persons. Very often the girl whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in consciousness the feeling that she is unsatisfied; that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule. So the opportunity passes. The souls have been within speaking distance, but they have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to Him has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the beloved has withdrawn Himself and is gone; that, seeking the spirit, finds Him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

Tom Nolan, the counsellor, who for years kept the New York bar laughing at his conscious and unconscious drolleries, was arguing a case in behalf of clients who were sailors; and, while in the midst of an exhaustive display of lore on nautical matters, he was interrupted by the court. "How comes it, counsellor, that you possess such a vast knowledge of the sea?" "Does your honor think," responded Nolan, "that I came over in a hack?"—*The Bar-rister.*

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said, "Mamma, I want to see my papa." Her mother replied, "No, dear, your papa must not be disturbed." Pretty soon, she said again, "I want to see my papa." The mother replied as before, "No; your papa must not be disturbed." It was not long before she uttered this clincher, "Mamma, I am a sick woman, and I want to see my minister."—*Exchange.*

In a country graveyard is a stone with this line upon it, "After life's fitful fever, he sleeps well." His mother went to see it, and thus expressed herself: "I don't see what Ellen (his wife) put that on for. He never had a fever in his life. The nearest he came to it was when he had the pneumonia, but he didn't die of that. I sh'd think she'd know that asthma wasn't fever, and that's what he died of."



## VIRGINIANS, REMEMBER!

Remember, that there is a judge in Virginia who twice gave a druggist license to sell intoxicating drinks in local option territory, the second time against the protest of Christian people, who appealed the case to the Circuit Court. The license was revoked, but the judge who granted it is still sitting on the bench.

Remember, that when it was proved that the druggist had sold large quantities of intoxicating liquor after his license had been revoked, this same judge ruled that it was lawful to sell "medicated whiskey" in local option territory, AND STILL HE IS SITTING ON THE BENCH.

Remember that, when the above mentioned ruling was sharply criticized in a temperance paper, the judge compelled the editor to travel 150 miles to be tried for contempt of court; that, after hearing the case argued, the judge felt constrained to acquit; that, immediately after the trial, in front of the court-house, in the presence of many witnesses, the judge proceeded to punish with a whip the man he had just discharged.

Remember also, that this was not the first offence of a similar character committed by this man. He had kicked an aged and infirm man across the court-house square. He had attacked an attorney with a pistol, firing at him several times and wounding him in the hand. On another occasion he had attacked the same attorney with a knife. How comes it that such a man can be a judge in the good old Commonwealth of Virginia?

Remember that, having been tried for his latest offence by a judge of his own choosing, and acquitted by a jury of his friends, HE IS STILL SITTING ON THE BENCH.

Virginians, don't forget these things. Don't let your representatives in the General Assembly forget them.

Above all, don't forget that the saloon is responsible for this infamy that has smutched the fair fame of Virginia justice; for the druggist above

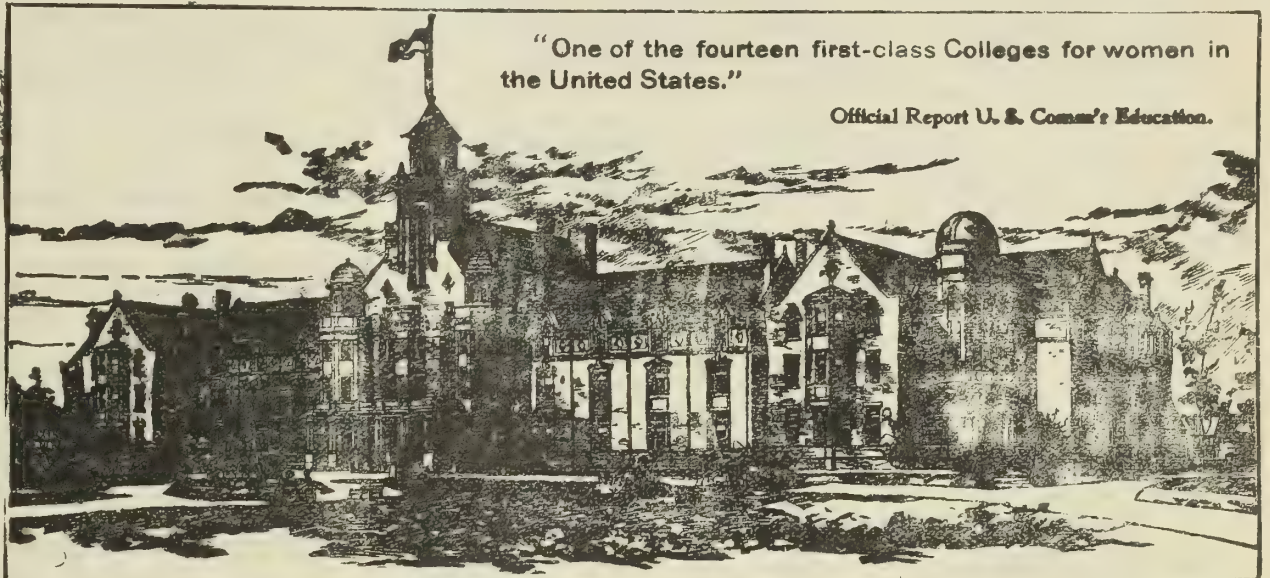
referred to was a saloon keeper, and his store a saloon, until a local option election made it more convenient for him to do business under another name. *Don't forget! The saloon must go!*—Christian Federation.

Little George said the other day at table: "Now, when I sit in my chair,

my feet won't touch the floor; but, when I walk around, they touch the floor as well as anybody's."—*Woman's Home Companion.*

In September, 1902, Rev. J. Q. A. Henry, D. D., president of the New York Anti-Saloon League, went to Great Britain to aid the Free Church

Council in its efforts to secure a million total abstinence pledges during the first year of the new century. He has conducted 327 meetings in more than fifty important cities of the United Kingdom, has addressed 600,000 people, and secured 40,000 new total abstinence pledges.



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(Continued from page 10.)

ny formed with great capital for providing funerals for all parts of the land. Another company with large capital—£5,000,000 capital—to develop a wheel in perpetual motion, another company, with a capital of £4,000,000, to insure people against loss by servants; another company, with £2,500,000 capital, to transplant walnut trees from Virginia to England; then to cap the climax, a company was formed for "a great undertaking—nobody to know what it is." And, lo, £600,000 in shares were offered at £100 a share; books were opened at 9 o'clock in the morning and closed at 3 o'clock in the afternoon, and the first day it was all subscribed. "A great undertaking—nobody to know what it is!"

An old magazine of those days describes the scene (Hunt's Magazine). It says: "From morning until evening Change alley was full to overflowing with one dense, moving mass of living beings, composed of the most incongruous materials and in all things save the mad pursuit whereof they were employed utterly opposite in their principles and feelings and far asunder in their stations in life and the professions they follow. Statesmen and clergymen deserted their high stations to enter upon this great theater of speculation and gambling. Churchmen and dissenters left their fierce disputes and forgot their wranglings upon church government in the deep and hazardous game they were playing for worldly treasures and for riches, which, if gained, were liable to disappear within an hour of their creation. Whigs and Tories buried their weapons of political warfare, discarded party animosities and mingled together in kind and friendly intercourse, each exulting as their stocks advanced in price and grumbling when fortune frowned upon them. Lawyers, physicians, merchants and traveling men forsook their employment, neglected their business, disregarded their engagements to whirl along in the stream, to be at last engulfed in the wild sea of bankruptcy. Females mixed with the crowd, forgetting the station and employment which nature had fitted them to adorn, and dealt boldly and extensively and, like those by whom they were surrounded, rose from poverty to wealth and from that were thrown down to beggary and want, and all in one short week and perhaps before the evening which terminated the first day of their speculation. Ladies of high rank, regardless of every appearance of dignity and blinded by the prevailing infatuation, drove to the shops of their milliners and haberdashers and there met their stockbrokers, whom they regularly employed and through whom extensive sales were daily negotiated. In the midst of the excitement all distinctions of party and religion and circumstances and character were swallowed up."

#### Condemned by God.

But it was left for our own country to surpass all about 37 years ago. We have the highest mountains and the greatest cataracts and the longest rivers, and of course we had to have the largest swindle. One would have thought that the nation had seen enough in that direction during the morose multicaulis excitement, when almost every man had a bunch of crawling silkworms in his house, out of which he expected to make a fortune. But all this excitement was as nothing compared with what took place in 1864 when a man near Titusville, Pa., digging a well, struck oil. Twelve hundred oil companies call for a billion of stock. Prominent members of churches, as soon as a certain amount of stock was assigned them, saw

it was their privilege to become presidents or secretaries or members of the board of direction. Some of these companies never had a foot of ground, never expected to have. Their entire equipment was a map of a region where oil might be and two vials of grease, crude and clarified. People rushed down from all parts of the country by the first train and put their hard earnings in the gulf. A young man came down from the oil region of Pennsylvania utterly demented, having sold his farm at a fabulous price because it was supposed there might be oil there. Coming to a hotel in Philadelphia at the time I was living there, throwing down a \$5,000 check to pay for his noonday meal and saying he did not care anything about the change! Then he stepped back to the gas burner to light his cigar with a thousand dollar note. Utterly insane!

The good Christian people said, "This company must be all right, because Elder So-and-so is president of it, and Elder So-and-so is secretary of it, and then there are three or four highly respected professing Christians in the board of directors." They did not know that when a professed Christian goes into stock gambling he lies like sin. But alas for the country! It became a tragedy, and a thousand million dollars were swamped. There are families today sitting in the shadow of destitution who but for that great national outrage would have had their cottages and their homesteads. I hold up before the young men these four great stock gambling schemes that they may see to what length men will go smitten of this passion, and I want to show them how all the best interests of society are against it and God is against it and will condemn it for time and condemn it for eternity. I do not dwell upon the frenzied speculations in Wall street last month. You all have enough remembrance of that financial horror. I only want you to know that it was in a procession of monetary frenzies, some of which have passed and others are to come.

#### The Day of Accounting.

O men of Wall street and of all streets, stand back from nefarious enterprises. Join that great company of Christian men who are maintaining their integrity notwithstanding all the pressure of temptation. In the morning, when you open business in the broker's office or in the banking house, ask God's blessing and when you close it pronounce a benediction upon it. A kind of business that men cannot engage in without prayer is no business for you. I wish that the words of George Peabody, uttered in the hearing of the people of his native town, Danvers, Mass. I wish that those words could be uttered in the hearing of all the young men throughout the land. He said: "Though Providence has granted me unvaried and universal success in the pursuit of fortune in other lands, I am still in heart the humble boy who left yonder unpretending dwelling. There is not a youth within the sound of my voice whose early opportunities and advantages are not very much greater than were my own, and I have since achieved nothing that is impossible to the most humble boy among you." George Peabody's success in business was not more remarkable than his integrity and his great hearted benevolence. I pray upon you God's protecting and prospering blessing. I hope you may all make fortunes for time and fortunes for eternity.

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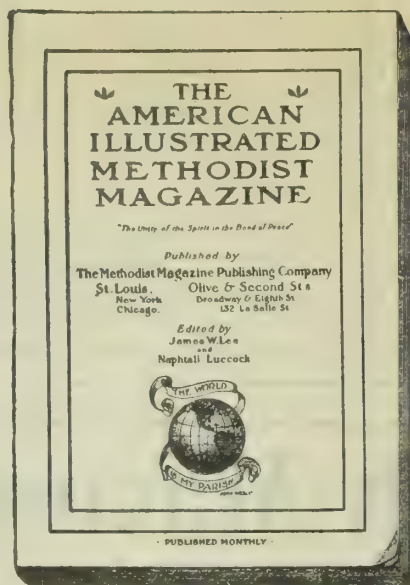
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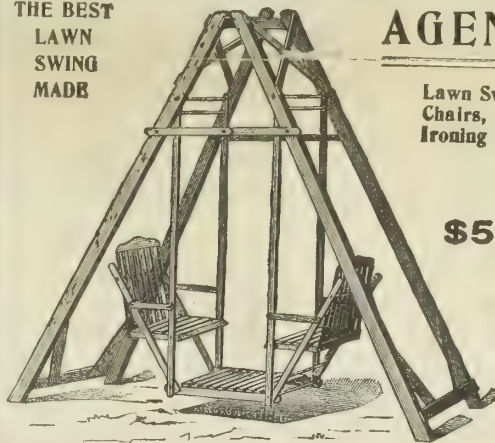
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ESTABLISHED 1893.

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VOL 10 NO 35

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The new Missionary Rally Day Pro-  
grammes are now ready for distribu-  
tion. The third Sunday in October is  
the appointed day, and it will be well  
that the superintendents to order at  
the Sunday schools may re-  
verse and be thoroughly familiar with  
the exercises. Programmes are to be  
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## NOTICE.

Having entered upon the duties of  
secretary and treasurer of Randolph  
College, I hereby request all per-  
sons indebted to the college, whether  
by twenty century subscriptions or  
otherwise, to make their checks pay-  
able to my order. B. F. LIPSCOMB.  
Secretary and Treasurer.

## BIBLE STUDY IN SECULAR SCHOOLS.

Extract from speech of Nicholas  
Ray Butler, President of Columbia  
University, New York city, delivered  
at the annual meeting of the National  
Biblical Association in 1902.]

I want to call attention to a phe-  
nomenon which is so universal that we  
do not notice it—paradoxical though  
it sounds—but which, if it is permit-  
ted to continue, will one day produce  
startling results in our life and  
civilization.

I refer to the fact that owing to a  
series of causes operating over a con-  
siderable period of years, knowledge of  
the English Bible is passing out of the  
hands of the rising generation, and with  
the knowledge of the Bible there is fast  
disappearing any acquaintance with  
the religious element which has shaped  
our civilization from the beginning.

Not so long ago my friend, Presi-  
dent Thwing, of Western Reserve Uni-  
versity, printed in the Century Maga-  
zine the results of an ingenious inquiry  
into this subject, which he carried on  
among college students. His purpose  
was not to find out what they knew  
of theology or what they believed  
of religion. His purpose was to  
find out what they knew about the  
best work of English literature.

Those of you who have read that paper  
will remember the astounding results  
that his inquiry revealed.

"In what I am going to say about the  
English Bible I want to make myself  
clearly understood. I want to make  
this fundamental distinction clear: I  
am not now talking about instruction  
in religion, important as many con-  
ceive that to be; I am not talking now  
about instruction in theology, import-  
ant as some feel that to be; I am mere-  
ly laying down this thesis: the neglect  
of the English Bible incapacitates the  
rising generation to read and ap-  
preciate the masterpieces of English  
literature, from Chaucer to Browning,  
and it strikes out of their conscious-  
ness one element, and for centuries the  
controlling element, in the production  
of your civilization and mine. I hold  
this to be true even if there were not  
one person living in the United States  
who subscribed to a single article of  
any Christian creed. I am speaking  
now about literature and life, not about  
religion or theology.

"I hold in my hand an edition of  
Milton's Paradise Lost, edited and an-  
notated by a member of this associa-  
tion. I want to read in this presence  
a few of the opening lines and tell you  
what happened when I read them in  
another presence not so long ago:

(Opening lines of Milton's Paradise  
Lost.)

"I read these lines to a company of  
college students, students who came  
from cultivated homes, who had en-  
joyed the advantages of a liberal train-  
ing, and in that company of students  
there was not one who could make  
sense out of any line but the last—  
'Things unattempted yet in prose or  
rhyme'; I submit, the same remark is  
probably true of a majority of this au-  
dience.

"Teachers all over this land are try-  
ing to teach Chaucer and Spencer and  
Shakespeare, Tennyson and Browning.  
How are they to understand men who  
refer to the Bible, that veritable treas-  
ure-house of literature, on every page,  
if they cannot take children to the  
source from which the supply is  
drawn? How are they to discuss and  
interpret the style of Ruskin, of Car-  
lyle, of Emerson? How are they to  
teach the history of the heroes of our  
own independence, many of whom were  
religious in every fiber of their being,  
and whose work will continue to bear  
the stamp put upon it at the beginning  
utterly regardless of what has become  
of religious faith in the interval. How  
is one to teach the truth as history re-  
veals it unless he teaches the whole  
truth? And yet, see what has happen-

ed: The quarrelling of religious sects,  
of churches, each claiming this book  
for its own and denying the truth of  
what other persons found in it, has  
brought about a state of affairs in  
which the English Bible, a fountain of  
English literature, has been practi-  
cally stricken from the reading of the  
American people.

"I contend that we are not only on  
the point of impoverishing life and  
literature by this neglect of the En-  
glish Bible, but we have already im-  
poverished life and literature. I am  
not dealing with a problem that lies in  
the future, I am speaking of a condi-  
tion which is at hand. We are impover-  
ishing life and literature by striking  
out of our life and our reading one  
great monument of our literary line,  
the source from which much of what  
is best in later centuries is drawn, the  
inspiration upon which the best En-  
glish style has been built.

"The feeling is that what has  
come to pass can only be described by  
one word, shameful. I regard it as  
shameful that we have permitted,  
blindly no doubt, this tremendous  
sacrifice of literature and life and  
knowledge because we cannot agree  
upon questions of religious and theo-  
logical interpretation. Why must we  
wait for argument in matters of ex-  
egesis before we study matters of his-  
tory and literature? Why should we  
not go back to a study of the source  
from which our noble English speech  
has come? More than that. How do  
you propose to teach American history  
without teaching the pupil who sits in  
front of you the controlling motive  
that drove the pilgrims to the New  
England shore? How are you going to  
explain that migration unless you teach  
the cause from which it sprang? How  
are you going to teach the history of  
Europe? How are you going to teach  
anything that has happened since the  
break-up of the Roman Empire without  
teaching that the controlling element  
in most of it was the sum total of the  
conceptions and feelings which we  
sum up under the name of Chris-  
tianity?"

The young ladies of Fremont, Neb.,  
have formed a very sensible and use-  
ful organization. It is known as the  
Young Women's Reform Union. Miss  
Elizabeth Mackenzie is president. The  
members of the organization are  
pledged to refuse the attentions of any  
man who is known to enter a saloon or  
to have any habits contrary to high  
moral ideals. This is business.

## PERSONAL AND OTHERWISE.

R. N. PRICE.

The Boer generals were recently  
given an ovation in London, and they  
were cheered by the multitudes. This  
cheering did not grow altogether out  
of admiration for their bravery; but  
showed a sympathy for the Boers in  
their unsuccessful struggle for inde-  
pendence. This crushing of a little re-  
public may yet lead to the decapitation  
of a great kingdom.

The automobile has become quite  
notorious for its man-killing qualities.  
Says "The Commoner": "The automo-  
bile has already established a reputa-  
tion in the man-killing line. In fami-  
lies where serious accidents have oc-  
curred a prejudice against the ma-  
chine has grown up, and relatives of  
the injured or the dead have deemed it  
their duty to dispose of their man-  
killers. Baron George von Bleich-  
roder, the banker at Berlin, was killed  
in June last, and it is said that the  
members of his family have given  
away or sold their automobiles. One  
relative of the dead baron sold a  
French automobile that had cost him  
eleven thousand dollars for the sum of  
fifteen hundred dollars; and in order  
to further show their disapproval, the  
baron's family have caused to be buried  
beside his grave the automobile that  
caused the baron's death; a very novel  
penalty, indeed, to be inflicted upon  
the man-killer."

The same paper presents a list of  
abnormal happenings which occurred  
in one week: "An American woman,  
aged forty, suddenly became insane  
while looking at the engines of the  
ocean liner Lorraine. A farmer in the  
course of an innocent controversy  
mowed off both the legs of his oppo-  
nent with a scythe. A school teacher,  
fascinated by revolving knives, jumped  
into a huge clay mixer in a porcelain  
factory, and was chopped up like sau-  
sage meat. A miller suddenly seized  
with an insane frenzy while watching  
the swift moving four rollers, precipi-  
tated into the machine his own five  
year old child, whose legs were ground  
before the belt slipped, owing to the  
choking resistance. Two Russians,  
man and wife, were riding in an auto-  
mobile down a steep mountain along a  
precipice, when the woman exclaimed:  
'What if we should swerve!' Her  
companion, before he could resist the  
impulse, obeyed some insane sugges-  
tion provoked by the remark, and  
whirled the machine abruptly into an  
abyss, where he was killed and his  
wife severely injured."

The power of suggestion is wonder-  
(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

She smiled at this.

"He got me, too," she said. "Nixon was sent to me just before the sports, and I don't think he will break down today, and I am so thankful." And her eyes glowed.

"I am quite sure he won't," I thought to myself, but I said no word.

After a long pause she went on, "I have promised Mr. Craig to sing tonight if I am needed," and then, after a moment's hesitation, "It is two years since I have been able to sing—two years," she repeated "since," and then her brave voice trembled, "my husband was killed."

"I quite understand," I said, having no other word on my tongue.

"And," she went on quietly, "I fear I have been selfish. It is hard to sing the same songs. We were very happy. But the miners like to hear me sing, and I think perhaps it helps them to feel less lonely and keeps them from evil. I shall try tonight if I am needed. Mr. Craig will not ask me unless he must."

I would have seen every miner and lumberman in the place hideously drunk before I would have asked her to sing one song while her heart ached. I wondered at Craig and said rather angrily:

"He thinks only of those wretched miners and shanty men of his."

She looked at me with wonder in her eyes and said gently:

"And are they not Christ's too?"

And I found no word to reply.

It was nearing 10 o'clock and I was wondering how the fight was going on and hoping that Mrs. Mavor would not be needed when the door opened and old man Nelson and Sandy, the latter much battered and ashamed, came in with the word for Mrs. Mavor.

"I will come," she said simply. She saw me preparing to accompany her and asked, "Do you think you can leave him?"

"He will do quite well in Nelson's care."

"Then I am glad, for I must take my little one with me. I did not put her to bed in case I should need to go, and I may not leave her."

We entered the church by the back door and saw at once that even yet the battle might easily be lost.

Some miners had just come from Slavin's, evidently bent on breaking up the meeting in revenge for the collapse of the dance, which Slavin was unable to enjoy, much less direct. Craig was gallantly holding his ground, finding it hard work to keep his men in good humor and so prevent a fight, for there were cries of "Put him out! Put the beast out!" at a miner half drunk and wholly outrageous.

The look of relief that came over his face when Craig caught sight of us told how anxious he had been and reconciled me to Mrs. Mavor's singing. "Thank the good God!" he said, with what came near being a sob. "I was about to despair."

He immediately walked to the front and called out:

"Gentlemen, if you wish it, Mrs. Mavor will sing."

There was a dead silence. Some one began to applaud, but a miner said savagely:

"Stop that, you fool!"

There was a delay of a few moments when from the crowd a voice called out:

"Does Mrs. Mavor wish to sing?" followed by cries of "Aye, that's it!"

Then Shaw, the foreman at the mines, stood up in the audience and said:

"Mr. Craig and gentlemen, you know that three years ago I was known as 'Old Ricketts' and that I owe all I am tonight, under God, to Mrs. Mavor, and," with a little quiver in his voice, "her baby. And we all know why. And what I say is that if she does not feel like singing tonight she is not going to sing to keep any drunken brute of Slavin's crowd quiet."

There were deep growls of approval all over the church. I could have hugged Shaw then and there. Mr. Craig went to Mrs. Mavor and after a word with her came back and said:

"Mrs. Mavor wishes me to thank her dear friend Mr. Shaw, but says she would like to sing."

The response was perfect stillness. Mr. Craig sat down at the organ and played the opening bars of the touching melody, "Oft In the Stilly Night." Mrs. Mavor came to the front and, with a smile of exquisite sweetness upon her sad face and looking straight at us with her glorious eyes, began to sing.

Her voice, a rich soprano, even and true, rose and fell, now soft, now strong, but always filling the building, pouring around us floods of music. I had heard Patti's "Home, Sweet Home," and of all singing that alone affected me as did this.

At the end of the first verse the few women in the church and some of the men were weeping quietly, but when she began the words,

"When I remember all  
The friends once linked together,"

sobs came on every side from these tender hearted fellows, and Shaw quite lost his grip. But she sang steadily on, the tone clearer and sweeter and fuller at every note, and when the sound of her voice died away she stood looking at the men as if in wonder that they should weep. No one moved. Mr. Craig played softly on and, wandering through many variations, arrived at last at—

"Jesus, lover of my soul."

As she sang the appealing words her face was lifted up, and she saw none of us, but she must have seen some one, for the cry in her voice could only come from one who could see and feel help close at hand. On and on went the glorious voice, searching my soul's depths, but when she came to the words,

"Thou, O Christ, art all I want,"

she stretched up her arms—she had

quite forgotten us; her voice had borne her to other worlds and sang with such a passion of abandon that my soul was ready to surrender anything, everything.

Again Mr. Craig wandered on through his changing chords till again he came to familiar ground, and the voice began in low, thrilling tones Bernard's great song of home, "Jerusalem, the Golden."

Every word, with all its weight of meaning, came whirling to our souls till we found ourselves gazing afar into those stately halls of Zion, with their daylight serene and their jubilant throngs. When the singer came to the last verse, there was a pause. Again Mr. Craig softly played the interlude, but still there was no voice. I looked up. She was very white, and her eyes were glowing with their deep light. Mr. Craig looked quickly about, saw her, stopped and half rose, as if to go to her, when, in a voice that seemed to come from a faroff land, she went on:

"Oh, sweet and blessed country!"

The longing, the yearning, in the second "Oh" were indescribable. Again and again as she held that word and then dropped down with the cadence in the music my heart ached for I knew not what.

The audience were sitting as in a trance. The grimy faces of the miners, for they never get quite white, were furrowed with the tear courses. Shaw by this time had his face, too, lifted high, his eyes gazing far above the singer's head, and I knew by the rapture in his face that he was seeing, as she saw, the thronging, stately halls and the white robed conquerors. He had felt and was still feeling all the stress of the fight, and to him the vision of the conquerors in their glory was soul drawing and soul stirring. And Nixon, too—he had his vision, but what he saw was the face of the singer with the shining eyes, and, by the look of him, that was vision enough.

Immediately after her last note Mrs. Mavor stretched out her hands to her little girl, who was sitting on my knee, caught her up and, holding her close to her breast, walked quickly behind the curtain. Not a sound followed the singing. No one moved till she had disappeared, and then Mr. Craig came to the front and, motioning to me to follow Mrs. Mavor, began in a low, distinct voice:

"Gentlemen, it was not easy for Mrs. Mavor to sing for us, and you know she sang because she is a miner's wife and her heart is with the miners. But she sang, too, because her heart is his who came to earth this day so many years ago to save us all, and she would make you love him, too, for in loving him you are saved from all base loves, and you know what I mean."

"And before we say good night, men, I want to know if the time is not come when all of you who mean to be better than you are should join in putting from us this thing that has brought sorrow and shame to us and to those we love? You know what I mean. Some of you are strong. Will you stand by and see weaker men robbed of the money they have for those far away and robbed of the manhood that no money can buy or restore?"

"Will the strong men help? Shall we join hands in this? What do you say? In this town we have often seen hell, and just a moment ago we were all looking into heaven, 'the sweet and blessed country.' Oh, men," and his voice rang in an agony through the building—"oh, men, which shall be ours? For heaven's dear sake, let us help one another! Who will?"

I was looking out through a slit in the curtain. The men, already wrought

to intense feeling by the music, listening with set faces and gleaming eyes, and as at the appeal "Who will?" Craig raised high his hand Shaw, on and a hundred men sprang to their feet and held high their hands.

I have witnessed some thrilling scenes in my life, but never anything to equal that, the one man on the platform standing at full height, with his hand thrown up to heaven, and the hundred men below standing straight, arms up at full length, silent and almost motionless.

For a moment Craig held them and again his voice rang out, louder and sterner than before:

"All who mean it say, 'By God's help I will.'"

And back from a hundred throngs came deep and strong the words, "God's help, I will."

At this point Mrs. Mavor, who had quite forgotten, put her hand to her arm. "Go and tell him," she panted, "I want them to come on Thursday night, as they used to in the old days—go—quick!" And she almost pushed me out. I gave Craig her message. He held up his hand for silence. "Mrs. Mavor wishes me to say she will be glad to see you all, as in old days, on Thursday evening, and can think of no better place to formal expression to our pledge of night."

There was a shout of acceptance, then, at some one's call, the long up feelings of the crowd found in three mighty cheers for Mrs. Mavor.

"Now for our old hymn," called Mr. Craig, "and Mrs. Mavor will us."

He sat down at the organ, played a few bars of "The Sweet By and By" and then Mrs. Mavor began. But a soul joined till the refrain was reached, and then they sang as only with their hearts on fire can sing. After the last refrain Mr. Craig made a sign to Mrs. Mavor, and she came alone, slowly and softly and with looking far away:

"In the sweet by and by

We shall meet on that beautiful shore"

There was no benediction—there seemed no need—and the men went quietly out. But over and over the voice kept singing in my ears in my heart, "We shall meet on that beautiful shore." And after the silences of men had gone and left the street empty, as I stood with Craig the radiant moonlight that made great mountains about come near from Sandy's sleigh we heard in the distance Baptiste's French-English song, but the song that floated down with the sound of the bells from the miners' sleigh was:

"We shall meet on that beautiful shore"

"Poor old Shaw!" said Craig softly

When the last sound had died away I turned to him and said:

"You have won your fight."

"We have won our fight," I replied, "beaten," he replied quickly, offering his hand. Then, taking off his hat and looking up beyond the mountain tops and the silent stars, he said softly, "Our fight, but his victory!"

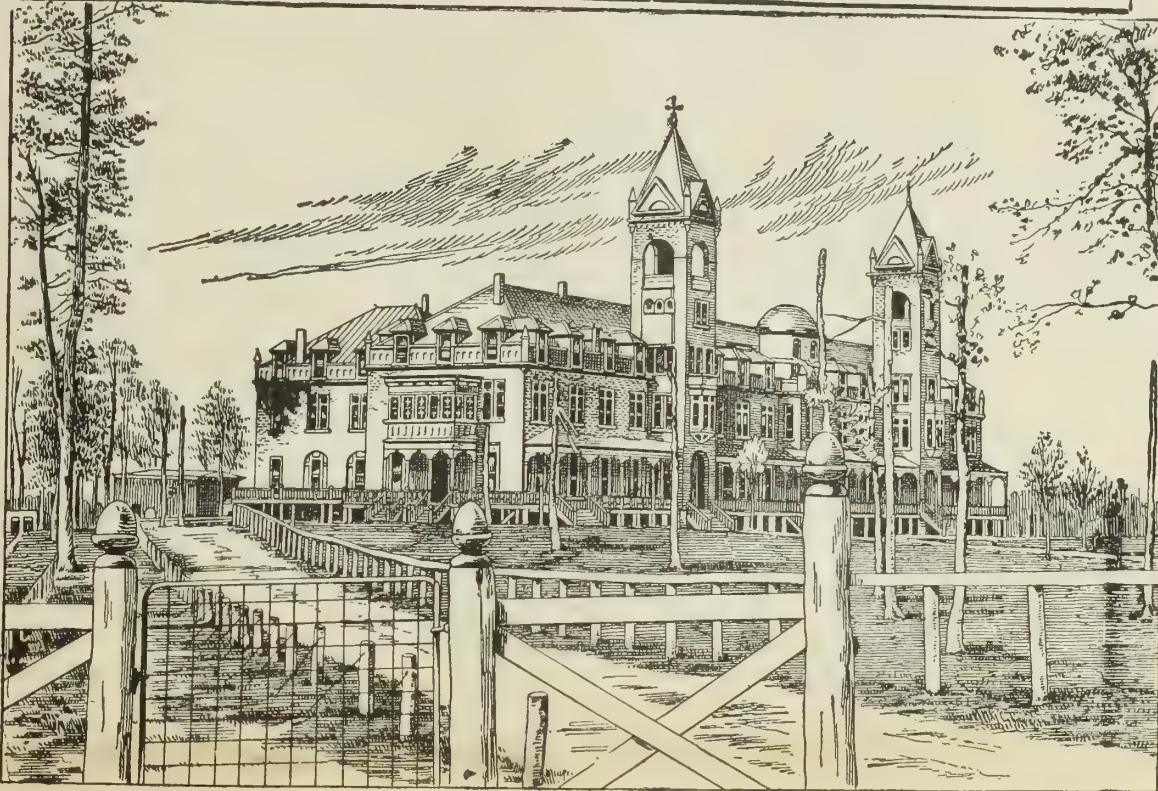
And, thinking it all over, I could say but perhaps he was right.

(TO BE CONTINUED.)

Your meeting here had a fine effect. Temperance people and friends of the cause were much pleased. Several liquor men were present Sunday night. One ex-barkeeper said he never carried any "little sweetened bottles" in his pocket. I think the League will have a great work here soon.—Rev. W. Hammond, Manassas.



# Blackstone Female Institute.



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The Grounds comprise twenty-five acres, well located, elevated, with fine natural drainage.

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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## PERSONAL AND OTHERWISE.

(Continued from 1st page.)

ful. The mind and the muscles have a natural tendency to conform to any suggestion received. The will in most cases corrects this tendency where the judgment pronounces against it. But the impulse started by a suggestion is often so sudden and rapid that it cannot be restrained by the will, and disaster is the result. Ideation and action are correlated. The nerve centres that control particular actions are the ones affected by the ideas of those actions.

Also suggestion has a powerful influence over appetite, passion, etc. The suggestion of whiskey excites the appetite of the drinker. A lewd picture excites emotions of lewdness.

Suggestion not only arouses insane impulses, but superinduces permanent desires and purposes. Environment has much to do in creating character. The house we live in, its furniture, its pictures, its filth or cleanliness, the yard, barren and ugly, or green and charming, the prospects lovely or forbidding—all enter into the warp and woof of character. Our companions, their themes, their language, their spirit, all have an influence in making us what we are. To be pure and noble, we should think only on whatsoever is pure, lovely and of good report. "As a man thinketh in his heart, so is he." "I think, and therefore I am." I think beautifully and therefore I am good. I think perversely, and therefore I am bad.

Political prophets seem to think that W. J. Bryan's chances for the Presidency are dead. What if they are? Some one had prophesied that in a very short time the world was coming to an end; a man very much alarmed at the impending ruin, went to Emerson to unbosom to him his fears. "Why," said Emerson, "the world's coming to an end gives me no concern; I can get along very well without the world." So I think I can safely say that Bryan can get along very well without the Presidency. I would like to know what he would want with its cares and responsibilities. It is my opinion that a first rate man can't get into that place. He must be an arch-demagogue and a political weather cock.

It is surprising how towns are springing up, as by magic, all over the land. When the war closed Mercer and McDowell counties, West Virginia, were backwoods counties, with primitive ideas and habits. They were nothing but little eddies along the banks of progress; but now they are the middle of the stream. Coal and railroads have turned the wilderness into thriving towns, and busy, noisy centres of commercial activity. Less than ten years ago there was in Campbell county, Tennessee, a quiet, retired, non-progressive community. Coal was discovered, railroads have been built to it, and now one would imagine that it is a vortex with the whole country revolving around it. It is the new and growing town, LaFollette. I copy the following from the Knoxville Sentinel:

"H. M. LaFollette passed through the city this morning on his way home from a business trip East. He says

that the new blast furnace at his town will be completed soon and ready to 'blow in.' This is the largest furnace in the South, and has a capacity of 350 tons.

"We have already built the fires in it," says Mr. LaFollette, "and hope to be ready to charge it in a week or ten days. I have not been out there for some days, but understand that the work has been progressing rapidly since I have been gone. The 210 coke ovens are all completed, and are in operation now. We intend to make coke enough to supply the furnace. The iron ore is being mined and stocked ready for the furnace to open. The coke ovens are in full blast making coke for the opening, and all the material is being put on the ground ready to blow in. There is a great demand for houses, and we have in now 490 applications for houses from the men who are employed in our work. Most of them came and left their families behind until they could find houses. In order to supply the demand we are building 300 houses as fast as we can. The order is in at the mill for the sawing of the patterns, and most of them are under contract. There are at present a population in LaFollette of 7,880, and I think we will have 12,000 or more there by the first of the year, provided there is house room enough for them. We have twenty-five general stores, and six saloons. They are all doing a good business. The saloons are taxed \$5,000 a year, which goes to the schools. We are now building a fine two-story brick school house, which will cost \$12,000, and a house for the colored children that is to cost \$3,000.

"Iron is bringing a splendid price, and we are anxious to get to making it, so that we can begin to realize something from the immense investment."

You will observe that the 25 stores and 6 saloons are all doing a good business! It is a matter of gratulation that the saloons are doing a good business; that they are selling much spirits; that hundreds of men, women and children are drinking; that laborers are spending their hard earnings for strong drink; that their families are suffering for lack of what goes down the throats of husbands and fathers; that quarrels and fights are being instigated by the whiskey devil; that the saloons are fountains of vice and immorality, debasing, corrupting, damning! All this is matter of gratulation, because the saloons furnish \$5,000 a year for the education of the children! Thus we build up with one hand and tear down with the other. We crysallize avarice, crime, tears, woes into germs of science and literature. We waste \$20,000 in the service of the devil to make \$5,000 for the service of humanity!

Morristown, Tenn., Sept. 3, 1902.

## RESOLUTIONS.

Whereas it has pleased Almighty God, in His infinite wisdom, to remove from our church and Sunday school, our dear sister, Mrs. Mary Brown; therefore be it

*Resolved*, 1, That while we are saddened by the death of one of our most faithful and devoted members, yet we

sorrow not as those without hope, believing that our loss is her gain.

*Resolved*, 2, That we extend to the bereaved ones our sincerest sympathy and pray our Heavenly Father to enable them so to live that they may meet her again in the house of many mansions.

*Resolved*, 3, That a copy of these resolutions be sent to the family, and one to the Blackstone Courier, and to the Southern Methodist Recorder for publication.

Miss E. R. SHORE.

Mrs. J. W. JONES.

Mrs. S. S. DAVIS.

Committee from Crenshaw's M. E. Church, Blackstone, Va.



## VIRGINIA'S "DRY" COUNTIES.

The following summary of wet and dry territory is taken from the Christian Federation:

Wet and dry territory in Virginia, June, 1902—A survey of the State by counties.

The following information has been gained by sending blank reports to all the counties in the State. Most of these have been returned with the desired information, but a number have not, hence the lack of information concerning some counties. Will not friends in each of the counties from which we have no report see that the omission is made good immediately? Please let us hear from you. If our information concerning any county is inaccurate, we shall be glad to be corrected:

Accomac.—No territory dry through local option, but in Tangier Island and some other sections of the county the sentiment against the saloon is so strong that it cannot exist. The county had local option several years ago, but the law was so poorly enforced that a large number of good people persuaded themselves that the licensed saloon was better.

Albemarle.—Ivy and Samuel Miller districts dry, leaving four districts wet.

Alexandria.—No dry territory.

Alleghany.—No dry territory.

Amelia.—No territory dry through local option, still there is but one saloon in the county, so strong is temperance sentiment.

Amherst.—The Courthouse District dry. The remainder of the county wet.

Appomattox.—Dry. Local option election March 31, 1900, carried by over 400 majority.

Augusta.—All six districts and the town of Waynesboro' dry. Staunton and Basic City wet.

Bath.—Wet.

Bedford.—No report.

Bland.—Dry.

Botetourt.—Dry.

Brunswick.—Dry, and has been so for several years.

Buchanan.—No dry territory, but it is reported that the county judge refuses to issue any more saloon licenses.

Buckingham.—Francisco, Curdsville, and James River districts dry.

Campbell.—Otter River, Seneca and Rustburg districts dry, but considerable liquor shipped into dry territory from Lynchburg in jugs, beside some moonshining.

Charles City.—Wet.

Charlotte.—No local option elections

have been held, yet the county is dry owing to the active opposition of the people to the saloons, and the fact that the judge refuses to grant any liquor licenses.

Chesterfield.—Wet.

Clarke.—No report.

Craig.—Dry.

Culpeper.—No local option laws in force, yet the whole county is dry on side of the Courthouse, owing to the fact that the court has refused licenses in all other parts of the county.

Cumberland.—Report incomplete.

Dickenson.—The whole county under the local option law, but a great deal of moonshine whiskey made and sold.

Dinwiddie.—Wet.

Elizabeth City.—No report.

Essex.—Rappahannock district dry. Fairfax.—Falls Church, Providence and Dranesville districts dry; a Falls Church, Vienna, Fairfax Courthouse, Herndon, and Wehlie, incorporated towns. Temperance sentiment very strong in the dry territory, owing to the activity of the Good Templars.

Fauquier.—Scott and Lee districts dry—two out of five. Of the three incorporated towns in the county, Upperville and Remington are dry. Warrington, the Courthouse, wet.

Floyd.—No report.

Fluvanna.—No local option territory, but only one bar in the county outside of Columbia.

Franklin.—Wet.

Frederick.—No report.

Giles.—Dry.

Gloucester.—The question of local option has never been voted on in the county, yet the Courthouse is dry.

Goochland.—No local option territory, yet considerable territory which there are no saloons.

Grayson.—No saloons in the county and have not been for the past years.

Greene.—No report.

Greensville.—Wet.

Halifax.—Mount Carmel, Black Walnut, and Meadsville districts dry. Other five districts wet.

Hanover.—Wet.

Henrico.—Wet.

Henry.—No local option laws in force, yet the town of Ridgeway has saloons. Martinsville has a distillery.

Highland.—Not a saloon in the county. Local option obtained in one district. No vote has been taken in other two, there being no apparent necessity for it. The temperance people fight all applications for license before the court, and for several years have been successful.

Isle of Wight.—Wet.

James City.—Jamestown district. Williamsburg under local option, the law nullified to a considerable extent in Williamsburg by clubs.

King and Queen.—No report.

King George.—Dry, and has been ten or twelve years.

King William.—No report.

Lancaster.—Dry. There has been much violation of the local option by speak-easies, but this is now very derfully small, and growing very less. The Anti-Saloon people are active, and are prosecuting offenders with marked success. Some



ke \$1,500 have been imposed in fines since Christmas.

Lee.—Dry.

Loudoun.—Broad Run, Lovettsville, Jefferson, Mount Gilead, and Mercer districts dry. Leesburg, which includes the Courthouse, the only wet district.

Louisa.—Jackson district dry. The other three districts of the county preparing to hold local option elections. But one saloon—at the Courthouse—in the county. Moonshining carried on quite extensively until a little more than a year ago in some of the districts quite broken up.

Lunenburg.—Brown's Store, Lock-ven, and Rehoboth districts dry.

Madison.—No report.

Mathews.—Dry.

Middlesex.—Upper and Pinetop districts are the only districts under local option, but there is not a licensed saloon in the county, as all applications have been successfully contested.

Montgomery.—All districts and incorporated towns dry except Radford. Christiansburg has been dry eighteen years. People there have grown up from youth almost to manhood and never seen a saloon, and "trade holds good."

Nansemond.—No report.

Nelson.—Rockfish district dry. Balance of county wet.

New Kent.—Wet.

Norfolk.—Wet.

Northampton.—No report.

Northumberland.—No report.

Nottoway.—Only Crewe under local option law, but there is no bar-room. Blendon district, owing to the active opposition of temperance people the granting of licenses.

Orange.—No dry territory except the village of Barboursville.

Page.—Marksville and Luray districts dry; also, the incorporated towns Luray and Stanley. Shenandoah district and Shenandoah city and Ringfield district have dispensaries.

Patrick.—Wet. Two whiskey distilleries and thirty or forty brandy distilleries in the county.

Pittsylvania.—No territory under local option. Bar-rooms barred from Northampton, the Courthouse, by high license. Pigg River district has no bars, and their number is greatly reduced in other districts by the opposition of the temperance people, favored by a temperance judge.

Powhatan.—No local option territory, but only four or five bars in the county. Formerly there were ten, and in the years twelve. A number of dealers have of their own accord discontinued the business.

Prince Edward.—Wet.

Prince George.—Wet.

Princess Anne.—Pungo District dry. Balance of county wet.

Prince William.—Dumfries district through local option. Gainesville district dry, because, on petition of the people, the judge refused license in the district. The other four districts

Pulaski.—Dry. Pulaski district, in which the town of Pulaski is located, is the only one of the three districts in which the wets ever contest.

Rappahannock.—The town of Washington is under local option, but the

law is much violated. Balance of the county wet.

Richmond.—No report.

Roanoke.—Catawba, Salem, and Big Lick districts are under local option. Cave Spring, the only other district in the county, is dry because the people there have successfully opposed license in the courts for several years past.

Rockbridge.—Dry.

Rockingham.—Ashby, Plaines, and Linville districts dry. Central and Stonewall wet. Mount Crawford, Dayton, Bridgewater, Mount Clinton, Singers Glen, Timberville, Spring Creek, and Broadway, incorporated towns, dry. License in Harrisonburg has recently been raised to \$800.

Russell.—Dry.

Scott.—Dry.

Shenandoah.—No territory under local option. The town of Strasburg has been dry for about eighteen years. All the other towns in the county are wet, but there are no bars outside of incorporated towns.

Smyth.—Dry.

Southampton.—Boykin's district dry; also, Capron, Boykin's, Newsoms, and Branchville, incorporated towns. Courtland and Franklin have dispensaries.

Spotsylvania.—Wet.

Stafford.—Aquia district dry. Balance of county wet.

Surry.—No territory under local option law. There are, however, no saloons in any town or village except Claremont. Temperance people keep them out of these places by petition to the judge.

Sussex.—All the incorporated towns in the county dry. Territory outside of towns dry.

Tazewell.—All dry except the town of Pocahontas.

Warren.—Front Royal town and district dry. Balance of county wet.

Warwick.—Wet.

Washington.—Glade Spring, Goodson, Holston, Kinderhook, North Fork, and Saltville districts dry; also, the towns of Glade Spring, Mendota, and Saltville.

Westmoreland.—Montros District dry. Balance of county wet.

Wise.—Richmond is the only district under local option. Norton, Coeburn, Wise, and Big Stone Gap, incorporated towns, are also dry. The county judge will not grant retail liquor licenses.

Wythe.—No report.

York.—Poquoson district dry. The other two districts wet.

WET AND DRY TERRITORY IN VIRGINIA.

(Issue of July, 1902.)

Some additional information has been given us concerning counties from which we received no report, or from which the report in our last issue was imperfect.

Buchanan, Dickenson, Giles, and Tazewell counties, excepting the town of Pocahontas, in Tazewell county, are all under the prohibitory law, known as the Harman bill. It is against the law to manufacture, sell, or import intoxicating drinks into these counties.

Mecklenburg county is wet, excepting Chase City and South Hill, incorporated towns. Boydton, an incorporated town, has a dispensary.

Though Norfolk county is wet, the

village of Port Norfolk has no saloons in it.

Wythe county has no saloons outside of Wytheville, the only incorporated town in the county. This is not due to local option, but to the fact that the judge has, in every instance, at the request of citizens, refused to grant licenses in places that were not incorporated and had no police protection.



## WHEN THE UNIVERSITY TREMBLED.

ARTHUR CHAPMAN, IN OUTLOOK.

When the President of Argo University told the reporters for the morning papers that, unless somebody advanced twenty thousand dollars in the next twenty-four hours, the mortgage on the main buildings would be foreclosed, people shook their heads and said what they were in duty bound to say in such a case.

Everybody liked President Buckwalter. He was not only a mentally well-poised sort of chap, with some pleasing ideas about hammering sense into young men, but he exhaled the kind of unconscious brotherly love that would make even a theatre usher unbend and look pleasant. The world says nice things about the fellow who says nice things about the world, and President Buckwalter was such an outspoken believer in the goodness of mankind that he basked comfortably in his own sunshine. These things, however, did not alter a monumentally ridiculous proposition as a whole. There was no excuse for the existence of Argo University, so the people said who figured that a boy in school after thirteen years was simply "eating his head off." In the first place, it couldn't even be rated in the fresh-water class, for it was out among a lot of cactus and sagebrush, without so much as an irrigation ditch in sight, and, on a reasonably warm day in summer, a man making his way across the treeless grounds hardly dared put out his tongue for fear it would crack open.

To be sure, the professors who had cast their individual lots with the institution were loyal to the extent of struggling along with low salaries and consequent shabby overcoats, and there was no doubting their earnestness and their abiding faith in the ultimate greatness of the University. One of them, too, had written a book on sociology or something of that sort, which had brought him an offer of a chair in a big Eastern university that figured in the Associated Press football reports. Then the students were intensely enthusiastic, even if they did not have so much as a glee club. Some of them punched cows on the range during vacation, and several did odd jobs of laboratory work for the chemists in the employ of the big smelters. Others worked in the mines, at union wages, long enough to give them the wherewithal for a term membership in a student "prune-club," and one or two of the young women graduates had gone into politics and had been elected to the State Legislature. But all this did not alter the fact that Argo University had come face to face with ruin, after a plucky struggle to keep on the map, and President Buckwalter received twenty-three "I-told-

you-so" letters in the afternoon's mail following the interview in the newspapers. The twenty-fourth letter, however, did not go into the waste basket. It was a curt note informing President Buckwalter that a check had been drawn by the undersigned and was ready to be devoted to relieving the distressed financial condition of Argo University. There was no provision about a like sum being raised in a certain time. The gift was unconditional, save that the donor's name was to be kept secret. The note was signed by one of the city's millionaires—a man of whom a reporter had once said: "In the matter of closeness, Senator Edgren would make the bark on a tree look like a Mother Hubbard wrapper."

When President Buckwalter strode into Edgren & Co.'s office he found the harsh lines of the Senator's face softened into something like amiable tracings, owing to the cajolery of a good cigar. It was a condition just bordering on good nature, but no man had ever seen the distinguished capitalist step quite across the line.

"Well, Buckwalter," he growled, as the professor sunk into the visitor's chair, where the light was always in a man's eyes, "how is your institution for teaching intellectual fancy-work?"

"Much better than before I received your kind letter," began the professor, but the Senator cut him short with another growl.

"Don't start anything of that sort. Cut it all out. You know I don't believe in this university business. It makes a complicated fool of a young fellow who might have been just a natural, simple sort of a fool to begin with. But I've had some of your long-haired cattle in my mines and smelters and on some of my stock ranches, and I believe you're pounding better ideas into 'em than most of those hifaluturs are doing in the East. Then you've got a Western shebang, and there's the question of patriotism. The West's made me what I am, and I can't go back on any of her institutions that are more'n half-baked. That's what brought you this check, I guess—set it down as sentiment."

The professor took a long blue slip of paper in his trembling fingers. With an effort he managed to reduce the figures to twenty thousand dollars, though his eyes at first extended the ciphers into a dancing, interminable row.

"It's a fine thing—a generous thing!" exclaimed the professor, when he had mastered the emotions that seemed to clutch at his throat. "I wish that you would let me announce the name of the man who has saved the University."

"No, no—you'll be naming a hall, or a window, or a fence post for me next. Keep it dark. It's easy money, anyway. I picked it up and ten thousand more in a few minutes on the board yesterday. I don't mind telling you how it was done—it was in that little raid on Horseshoe Agnes."

The professor, who had risen at the deepening note in the Senator's growl, dimly remembered that he had read of a sensational break in Horseshoe Agnes mining stock. There had been a long period of depression, owing to the

(Continued on page 8.)



# THE SUNDAY SCHOOL.

LESSON XII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 21.

**Text of the Lesson, Deut. xxxiv, 1-12.**  
**Memory Verses, 10-12—Golden Text.**  
**Ex. xxxiii, 11—Commentary Prepared by Rev. D. M. Stearns.**

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1-3. And the Lord shewed him all the land.

Read with prayer and reliance upon the Holy Spirit the parallel passages in Num. xxvii, 12-17; Deut. iii, 23-29; xxxii, 48-52, and notice Moses' great desire to go over into the land, his prayer to God that he might be permitted to do so, God's refusal to allow him, Moses' meek submission and his request that some one be appointed in his stead, so that Israel might not be as sheep which have no shepherd. Observe that it was Moses' sin when he disobeyed God at Kadesh in striking the rock instead of speaking to it and thus failed to sanctify God in the eyes of Israel that kept him from entering the promised land at that time. See Num. xx, 7-13, in connection with the above passages.

4. I have caused thee to see it with thine eyes, but thou shalt not go over thither.

When Moses pleaded to be permitted to go over, the word from the Lord was, "Let it suffice thee, speak no more unto Me of this matter" (Deut. iii, 26), and that was enough. It was Israel's sin in murmuring and rebelling that led Moses to sin, but that did not excuse Moses. How holy is our God, and what holiness He requires in us! And who is equal to it? Failure is seen in Adam, in Noah, in Abraham, Isaac and Jacob, in Moses and Aaron, in David and Elijah, in the apostles and everywhere. There is none good but one. That is God. And Jesus was God manifest in the flesh. It is only as He is manifested in us by His Spirit that our life will be what He desires.

5-7. Moses was an hundred and twenty years old when he died. His eye was not dim nor his natural force abated.

When Aaron died, Moses and Eleazar were with him, but no one was with Moses when he died. He had often been alone with God, on two different occasions for forty days and nights at a time, but previous to this occasion he had always come back to continue with the people. Now in health and vigor of body and in the use of all his faculties he went up into the mountain alone and returned to Israel no more. Out from the earthly tabernacle in which he had sojourned for 120 years Moses, the servant of the Lord, went to live with God forever. No sickness, no suffering, as far as we know, but he just closed his eyes to earth and entered into the presence of God and of the redeemed and of the holy angels, absent from the body, present with the Lord, which was very far better for him (Phil. i, 21, 23). He is still there alive and well, and after more than 1,400 years from the time of his departure Peter and the others saw him on the Mount of Transfiguration with Jesus Christ, as he and Elijah spake with our Lord of His approaching decease (Luke ix, 30-32). The body of Moses was buried, but, no man being present, no man knows where, for God has not seen fit to tell. To bury bodies in the earth is Scriptural, to burn with fire is heathenish, though it matters little how the body is disposed of, for God will raise it up (John v, 28; vi, 39, 40, 44, 54).

8. And the children of Israel wept for Moses in the plains of Moab thirty days.

Although the great enemy death can only bring gain to the believer, yet his work on the body is to be deplored, and our Lord Himself wept at the grave of Lazarus. Death came by sin, but in due time both death and sin shall be found no more on earth, but shall be destroyed (1 Jos. xiii, 14; 1 Cor. xv, 20; Rev. xxi, 3, 4).

9. And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him.

When Moses asked that some one might be appointed to take his place, God designated Josua as his successor (Num. xxvii, 18, 19), and now the people hearken to him as they had done to Moses. His story will come before us in the next quarter's lessons. Meanwhile let all be looking up the past mention of him and thus getting better acquainted with him.

10-12. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

In many respects Moses stands alone; none like him. It is written of him, "And the Lord spake unto Moses face to face as a man speaketh unto his friend" (Ex. xxxiii, 11). But in Heb. iii we see how much greater Christ is than Moses, and in that epistle it is set forth how much higher Christ is than angels, than Moses or Aaron or Joshua or any other, our High Priest forever after the order of Melchisedec. The last two verses of our lesson set forth the way in which Moses was greater than any other prophet in the matter of the signs and wonders which God wrought by him in connection with Israel's deliverance from Egypt. A greater deliverance for Israel is drawing nigh, when with similar but greater wonders she shall be delivered from all nations and placed in her own land forever to the glory of God and the blessing of all nations (Jer. xvi, 17, 18; xxiii, 7, 8; Mic. vii, 15-20). Death may remove from earth a Joseph or a Moses or a Joshua, but the Lord liveth, and all the promises of God are yea and amen in Christ Jesus, and, like Isaiah when Uzziah died, we may look up into heaven and see a Priest-King who never dies, who said to John, "I am He that liveth and was dead, and, behold, I am alive for evermore, amen, and have the keys of hell and of death" (II Cor. i, 20; Isa. vi, 1; Rev. i, 18).

## HAVE NONDRINKERS RIGHTS?

Some Questions Raised by a Pastor of Joliet, Ill.

The Rev. D. C. Milner of Joliet, Ill., in a recent letter to the Chicago Record-Herald says:

"There should be cordial indorsement of your vigorous editorial commending the action of railroad and other corporations in forbidding their employees to drink liquor or to frequent saloons. It is certainly in the interests of life and property as well as for the welfare of the men themselves. What are these men to do, however, in the face of the constant and pressing temptations to drink, especially when these temptations come from reputable people and from supposed to be friendly hands?"

"It seems to me there is great and pressing need of a discussion of the question of the rights and privileges of people who do not want to drink. Many of the fraternal societies that profess to be organized for the benefit of their members always supply liquors at their banquets and compel their fellow members who are abstainers, even if they do not drink, to share in the responsibility of offering temptation to their brothers or to leave the society."

"Some of these fraternal societies have become notorious institutions for the making of drunkards out of sober young men. Not long ago a great athletic association that ought to teach temperance had a large reception, and men and women who are supposed to be ladies and gentlemen vied with each other in their drinking until some of them were in a maudlin condition.

"It would seem sometimes that a conscientious abstainer had no rights that drinking people are bound to respect. Last summer a majority of the men of the labor unions of a city planned a 'dry picnic,' but immediately the brewery and saloon men rallied their forces and made the count go the other way.

"Many people who are fond of these societies would like to know if the supply and the drinking of liquors have any proper place in connection with any of their meetings.

"Do you think there are place and propriety in the agitation of this subject? Can there be any reform, or do these clubs and organizations or their leaders and the leaders of so called good society claim that there can be no proper entertainment, without liquors?"

## PROGRESS IN CANADA.

Review of Temperance Affairs Across the Line.

Perhaps no country within the past fifty years has made more marked progress in temperance matters than the Dominion of Canada, says a writer in Christian Work. The decrease in drinking is everywhere apparent. In the earlier days of Canada it was almost impossible to hold a "logging bee," a "barn raising" or a social gathering of friends or neighbors without a plentiful supply of liquor. Now all is changed. In country districts are many buildings once used as taverns, but now closed or turned into private dwellings. The reduction, too, in liquor licenses during the last twenty-five years is significant of the onward march of temperance.

Since 1875 the tavern licenses have been reduced from 4,793 to 2,621, the shop licenses from 1,307 to 308, the wholesale licenses from 52 to 21, and the 33 vessel licenses have been done away with altogether. These figures apply to the province of Ontario, where there are 756 organized municipalities, 141 of which have no tavern license, while 435 have only 1 or 2, and 625 are without a shop license. Ontario no doubt stands at the front in the increasing temperance sentiment, but other provinces are making a like forward movement.

Prohibition now is the goal in view. Manitoba has long been a storm center. When the legality of the last prohibitory measure, passed twenty months ago, was assured after a long and weary conflict in the courts, it was thought that no obstacle remained in the way of the act becoming a law at the end of the license year, but a reckoning must be made with the politicians. Premier Rabin now proposes a referendum, and this the prohibitionists are determined shall not be submitted, inasmuch as the act is already on the statute books, as in the province of Prince Edward Island, where it will be allowed to take its course. The outcome of the Manitoba situation is being watched with interest.

## A Fallacy Exposed.

An incident occurring in Chicago demonstrates again the fallacy of the old saying, "Leave whisky alone, and it will leave you alone." A drunken man, reeling down one of the streets

ran against and grossly insulted a lady who was walking with her husband. The husband resented the negro's conduct and as a result was shot five times with probably fatal results. The incident, says The New Voice, is merely one of a great number of similar occurrences in the course of every year, one of the fruits of the saloon system that neither personal temperance, local option, saloon substitutes nor state control in any way grapples with.

## From Japan.

Cablegrams from Tokyo, Japan, report that a bill prohibiting the sale of alcoholic liquor to minors has passed the Japanese diet. This is probably in line with the agitation which has been going on in Japan for two or three years past. Such a measure failed of passage a year or two ago largely because the bill had been amended so as to introduce exceptions that in the judgment of the temperance leaders made it practically worthless.

## RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Submission to the divine mind is essential for our personal happiness and future safety.—Rev. George Adams, Methodist, Brooklyn.

Elements of Commanding Power.

In all things obedience and self abnegation are the elements of commanding power.—Rev. Dr. Frank W. Luce, Methodist, St. Louis.

Using the Gospel Gun.

The gospel gun is Satan's dread, and the soul that has the courage to use it will put him to flight.—Rev. Dr. William J. Holtzclaw, Baptist, Atlanta, Ga.

Returning From the Far Country.

The far country is never so far away but that the penitent prodigal can find his way back from it to the heavenly homestead.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

Seeing the Good.

The very best trait one can develop is the art of seeing only the good, the perfect and the true, and these are discerned from the God standpoint.—Rev. E. E. Mason, Spiritualist, Brooklyn.

Only Remedy For Ills.

The Christian religion is not only the philosophy of the social fabric, but it is also the only remedy for the ills under which the race lies and from which the gospel sets men free.—Rev. Dr. Beattie, Louisville, Mo.

The Infinite Beauty.

Paul declared that eye hath not seen the good things God had for them that love him. It is only finite beauty that the eye can see; the infinitely beautiful is beyond its ken.—Rev. Dr. Charles W. Byrd, Methodist, Atlanta, Ga.

Voluntary Choice.

The aggressive useful character is produced by the voluntary choice of Jesus Christ as a personal Saviour and following him as leader. By such characters God blesses the world.—Bishop Joyce, Methodist, Pittsburg.

Reliable Truth.

It is a blessed comfort to know that the large majority of the people desire an unchanging, reliable truth that will hold both in life and in death. Only let the anchor hold fast and we shall rest.—Rev. J. L. Lee, Presbyterian, New York.

For Poor as Well as Rich.

Christianity was made as much for the poor man who cannot make research as for the wealthy and cultured. The church is not narrow. She is only loyal to God and the teachings of Christ.—Rev. William Pardon, Roman Catholic, New York.



**The Spiritual Sight.**

Reason is better than sight. Reason is spiritual sight. Reason builds evidences on which faith, which simply confidence in God or right reason leaning on God, can rest satisfied and secure.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

**Unselfish Service.**

Man or woman can "enter into" have eternal life, unless there is unselfish service in their lives. Unselfish service is what gives life chief interest, brings us into its fullness, does not feed us on husks.—A. Bilkovsky, Universalist, Baltimore.

**The Equipment of Life.**

The knowledge that seeks no expression in service is absolutely worthless. The best thought and highest knowledge are the equipment for life. We live nobly. All vocations must be considered sacred. Industry is the power of the conscience of the race, and you are to stand by and serve.—Dr. George A. Gordon, Boston, to the Seniors.

**First Sin the Hardest.**

The first lie is the difficult lie to tell, the tenth, not the twentieth, not the fiftieth. It is the first glass of icy which is the hardest to drink, the one which the drunkard takes before he enters the reptile infested dungeons of delirium tremens. The first seed of sin which is hard to sow, not the fiftieth nor the one hundred.—Rev. Dr. Frank De Wint Talbot, Presbyterian, Chicago.

**Intellectual Honesty.**

Intellectual honesty is intellectual action, clearness and vigor. It is to know how to relate the truths of life, so as to give to each its due in a clear and constructive tone. To be courageous and make the deepest belief of the church conform to deep faiths of the heart of which has never been wholly barren and under Jesus Christ's teaching, been in the life of man.—Rev. G. Cunningham, Universalist, Kansas Mo.

**Remorse and Repentance.**

Cannot emphasize too deeply the difference between remorse and repentance. If sorrow for ill doing could assure of absolution, we might find that not only Judas, but all who have felt the overwhelming retribution, will be received into heaven's city, but the sorrow for which commends itself to God is a which takes cognizance not of the sin's consequence, but of its character as offensive to God.—Rev. Dr. Burrell, Dutch Reform Church, New York.

**Teaching the Gospel.**

Teaching is before teaching, but in teaching the knowledge of Christ it is not long before. Thus the gospel has spread from man to man, when a man acquired the grace of God first imparted this fact to his intimate friend and attempted to bring him in personal contact with Christ. This was but natural, but yet the gospel did not confine their teaching to men of their own race alone. Christianity spread over the world, as the gospel tells us, at the end, but the gospel says nothing where it shall end.—Rev. E. C. Congregationalist, Providence.

At recent church entertainment, a pastor made the announcement that Miss Blank would sing, "O that I have wings of a dove, that I might fly," accompanied by Mr. Also.—St. Paul Methodist Church



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**CONDENSED STATEMENT.**

Total income over .....\$7,000,000 00  
Total outgo less than ..... 4,000,000 00  
Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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I don't believe there is any better insurance on the market than the UNION CENTRAL. I carry \$10,000 with them.

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very God of peace sanctify you wholly."

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## QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.  
FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11  
A. M.  
Boydton, September 10th, 8 P. M.  
Shedd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September  
16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September  
18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th,  
21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11  
A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11  
A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11  
A. M.  
Martinsville, October 22d, 8 P. M.  
Henry Granbery, October 23d, 11 A. M.  
Patrick Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hyco, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

## PETERSBURG DISTRICT.

## Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morn-  
ing.  
Surry, Dendron, September 7th, night; 8th,  
morning.  
Greensville, Emporia and Independence,  
September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th,  
21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th,  
morning.  
Blackstone Station, September 28th, night;  
29th, morning.  
Sussex, Sharon, October 1st, morning, Wed-  
nesday.  
North Mecklenburg, Salem (Mecklenburg),  
October 4th, 5th, morning.  
South Hill, Providence, October 5th, night;  
6th, morning.  
West Lunenburg, Olive Branch, October  
11th, 12th morning.  
Lunenburg, Williams', October 12th, even-  
ing or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th,  
morning, Wednesday.  
Brunswick Mt. Carmel, October 18th, 19th,  
morning.  
West Brunswick, Lebanon, October 19th,  
evening; 20th morning.  
South Brunswick, Bethel, October 25th, 26th,  
morning.  
Mecklenburg, Rehoboth, October 26th, night;  
27th, morning.  
West Dinwiddie, White Oak, November 1st,  
2d, morning.  
Dinwiddie, Lebanon, November 8th 9th,  
morning.  
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## WHEN UNIVERSITY TREMBLED.

(Continued from page 5.)

reported playing out of the main vein,  
and the decline had finally culminated  
in a frantic scramble for cover on the  
part of stockholders when Senator Ed-  
gren and a few other bears had made  
a determined raid on the floor of the  
exchange. Suddenly it came to the  
professor that he had heard the name  
of the Horseshoe Agnes in connection  
with other matters, and he sat down  
again, with a numb sensation in his  
limbs.

"The Horseshoe Agnes, did you say,  
Senator? That's the mine which the  
Seatons floated, isn't it?"

"Yes; and there's no reason why the  
stock should be where it is to-day, even  
though the lead is lost. The company  
has plenty of good acreage that has  
never been touched. Stockholders are  
a lot of sheep when it comes to a scare,  
however, and young Seaton couldn't  
hold 'em together when a few of us in-  
siders sold short. Things went to the  
bottom, and, from what I hear, young  
Seaton may go, too."

"That is how I got the check, is it?"  
asked the professor.

The Senator nodded, and walked to  
the window, where he looked down on  
the busy street. The professor gazed  
weakly at the broad back of the famous  
financier. The iron-gray hair, cut  
smoothly, rounded at the bottom, show-  
ed a sickle edge of bull neck. The  
strong, knotted hands, clasped at the  
man's back, told eloquently of his long  
fight as a poor prospector before he  
quit counting all his gold in one palm.  
Even the back of such a man was dis-  
couraging to a non-belligerent nature,  
but the professor pulled himself to-  
gether manfully.

"Senator Edgren, I return your  
check," he said, quietly.

The Senator gave a snort as he  
wheeled about.

"What's that?" he asked, the space  
between his brows narrowing percep-  
tibly.

Many a clerk had changed his mind  
about asking for a raise in salary at  
hearing those two words, spoken in  
that particular tone, but the professor's  
face cleared as he laid the check on the  
desk.

"If you made that money in such a  
way as you have described, I cannot  
take it, Senator," he said. "Mr. Sea-  
ton, who is principal owner of the  
mine, is the holder of the mortgage on  
the university. He has always been  
more than generous, and I know that  
this foreclosure has been forced be-  
cause this sudden break in Horseshoe  
Agnes has straitened him financially."

"But if you take up the mortgage  
you'll be doing him a greater benefit  
than if you let him foreclose, besides  
saving the University," said the Sena-  
tor. He seldom argued, but certain as-  
pects of this case were beginning to  
interest him.

The professor's hand fluttered a mo-  
ment at his throat before he spoke.  
The words "saving the University" had  
struck home. A picture flashed across  
his vision—the picture of his plans of  
a lifetime wrecked almost in an in-  
stant. He had only to pick up that  
slip of blue paper once more and the  
University would be given another

chance. The Senator looked at it  
with something of curiosity in his eye.  
Perhaps he understood a little of the  
struggle that was going on, for he  
considerately said nothing. Finally  
the professor backed two or three steps  
away from the hypnotizing influence  
of the blue check.

"It's something more than saving  
University, Senator," he said. "My  
voice was quite steady now. "It's a  
simple question of right or wrong. I  
know that, according to business  
ethics, I should take that check with-  
out questioning how the money was  
made. Perhaps if I were running a  
bank, or—or a saloon, it might be dif-  
ferent. But the foundation of a uni-  
versity must be broader than that. Manifestly it would not be right  
me to pay young Mr. Seaton in money  
that had been wrung from him in this  
well, to put it frankly, in a ques-  
tionable deal on the mining stock  
change."

A wave of purple surged into  
Senator's face.

"What do you call a question-  
able deal?" he shouted. "You fellows  
split hairs for a living generally and  
like children. Why, every dollar you  
handle, or that I handle, or that has  
gone into your university fund, has  
represented some disreputable trans-  
action for each day of its existence, ac-  
cording to what you preach. I've taken  
a good deal of my money right from the  
grove where God put it in the solid rock.  
I've taken a good deal from my fel-  
lows in the course of business, and I  
want to tell you that I consider my  
check to be as clean as the bright  
bar of gold that ever went from the  
smelter to the mint. It was won in a  
game in which every man had his  
share. We all knew that it was win-  
ning when we went on the floor of  
exchange to drive the last nail in  
Horseshoe Agnes. I won and you  
Seaton lost, and yet you say it was a  
questionable deal. You couldn't rouse  
young Seaton believe that."

"Probably not," said the professor.  
He was sure of himself now, and spoke  
as clearly as if at chapel. "But I  
say that you think the Horseshoe  
Agnes is a good property, yet you've  
deliberately and hammered the stock  
down, as I believe you call it. You  
your utmost to create the impression  
that the mine was worthless, and, in  
all appearances, you succeeded. In  
your own statement I cannot take  
purity are wide apart, but I know  
where it leaves off, and I'll not go  
the line, even if the University is  
wrecked to-morrow and I am con-  
fronted with it."

The Senator tore the check and  
the pieces in his waste basket. To  
press his feelings he fell back on  
vocabulary of the old prospecting  
He ran the gamut of his most  
curses forward and back, and then  
began in the middle and played  
ward both ends. When he had  
finished, he looked at the professor  
no protest came. The professor's  
was fastened on the window, but  
saw nothing of the hurrying thro  
low the great office building, and  
had heard not a word of the Sena-  
tirade. He saw the University



ruins, and in his head was clashing one refrain:

"Going, going, gone!"

Something in the pathetic droop to the man's shoulders put a new note in the Senator's voice.

"Think it over, Buckwalter," he said, "and I'll write out a new check. Don't let your foolish conscience wreck your life. Where'd I be to-day if I'd weighed everything to a hair?"

"It's very kind of you, Senator," murmured the professor, "but I can't. It's all too plain to be disregarded. There's no misreading the signs."

And he walked out steadily enough, as many a man has walked among the ruins of his hopes.

But when the President of Argo University received a letter from young Seaton the next day, it was not the looked for notice of foreclosure. It told, in a somewhat disconnected way, how the superintendent of the Horseshoe Agnes had put a shot in the deserted twelfth level of the mine, where nobody had thought of looking for ore, and had opened a vein of sylvanite that would make any six other veins in the camp look like a knife-blade. In consequence, Horseshoe Agnes stock had simply gone skyward when the exchange opened. At the time Seaton's note was scrawled, the stock was twenty points higher than on the day of the big bear raid, and still climbing, and, provided the faculty had no objection, the holder of the mortgage wished to make a present of that paper, duly cancelled, to his alma mater.

"It is good to live," said the professor, as he raised his streaming face from his arms, "but I hope I'll never be put to such a test again. Ugh! I could fairly hear my conscience creak."



#### DAY OF PRAYER FOR PUBLIC AND PRIVATE SCHOOLS.

An appeal has gone out widely for the observance in all homes, churches and Sabbath schools of the second Lord's day in September in each year as a day of prayer for public and private schools. The movement was begun by the National Reform Association, and the suggestion has been endorsed by the Executive Committee of the Alliance of Reformed Churches, by the Presbyterian General Assembly (North), the General Synod of the Reformed Church (German), and other ecclesiastical bodies. Leading men in many churches have seconded the proposal, among whom are Mr. John R. Mott, of the Students' Christian Federation; the Rev. M. Rhodes, D. D., of the Lutheran Church; Bishop Foss, of the Methodist Episcopal Church; Dr. Henry C. Minton, Moderator last year of the Presbyterian General Assembly (North), and Dr. Francis L. Patton, late president of Princeton University.

Among the reasons assigned for this appeal is the magnitude of the moral and spiritual interests involved in the vast work of education. More than sixteen millions of pupils, or one-fifth of the whole nation, are in the schools, and nearly four hundred thousand teachers are employed in the work of instruction. This work is moulding the character and determining the destiny of the nation. The day of prayer for colleges has been observed for

many years and with marked results for good, but there are almost one hundred times as many pupils in our schools as there are students in all our colleges, universities and technical and professional schools combined.

The general observance of such a day of prayer will deepen public interest in the whole work of education, will exalt and dignify the vocation of the teacher, will deepen in the mind of both teachers and pupils their sense of the importance of their work, and will help to call down on the vast work of education, both public and private, the blessing of Him who is the Father of lights and the Hearer of Prayer.

The Christian Statesman, published for thirty-five years under private ownership, has become the property of the National Reform Association, and has been changed into a monthly magazine of 32 pages. Dr. T. P. Stevenson, of Philadelphia, who, in conjunction with Dr. David McAllister, founded the paper in 1867, is editor-in-chief, and Dr. R. C. Wylie is associate editor and business manager. The magazine will be devoted to the cause of Christian citizenship in the public schools, the defense of the Sabbath, the Christian reformation of our marriage and divorce laws, and kindred movements of reform. Its price is \$1 a year. The office of publication is 209 Ninth street, Pittsburg, where requests for sample copies may be addressed.



#### CONNECTIONAL.

The Board of Trustees of the Superannuate Fund met in the Publishing House on Wednesday, August 27th. Those present at the meeting were: Dr. Anson West, of Alabama; W. S. Baker, of St. Louis; J. L. Parkes, of Franklin, Tenn.; Jordan Stokes, Dr. J. J. Tigert, and Dr. J. R. Stewart. Dr. B. F. Lipscomb, of Virginia, was absent. Rev. A. F. Watkins, of Brookhaven, Miss., was chosen agent to collect the endowment fund for the support of superannuates. Dr. Watkins was, until recently, the president of Whitworth College, Mississippi, but he had resigned his position and returned to the pastorate. As our readers will learn from the news columns of this issue, Rev. A. F. Watkins, D. D., of the Mississippi Conference, has been put in the field as agent of the Fund for Superannuates. Dr. Watkins is a young and strong man, with a heart for this work—as who would not have? The proper care of our worn out preachers and of the helpless families of fallen soldiers is a cause which will promptly find its way to the heart of the Church. Now we have a plan and a man; why should not our great communion do this thing, and that handsomely?—Nashville Advocate.



#### ORPHANAGE OPENED.

The Methodist Orphanage was formally opened last Wednesday for the reception of children and several little ones were taken in. The public exercises incident to the opening will be held next month. Dr. J. Wiley Bledsoe, superintendent of the Orphanage, has not yet reached Richmond, but will probably be here in a few days.—Leader.

## Religious News.

Rev. R. O. Compton has moved into the new and comfortable Methodist parsonage.—Chase City Progress.

Dr. Tudor dedicated the M. E. church at Beaver Dam Sunday. He preached fine sermons morning and evening. Large crowds at both services.—Hanover Herald.

Rev. W. B. Beauchamp, of Richmond, preached a very impressive sermon to a large and attentive congregation at Calvary on Sunday morning last.—Northern Neck News.

A series of afternoon meetings, to be conducted by the pastor, Rev. W. E. Allen, assisted by Rev. W. H. Riddick, will be held at Shiloh church beginning next Sunday.—Suffolk Agent.

Rev. A. B. Sharpe, of Hampton, is spending his vacation with his wife at their mother's at Hillandale, Va. Always glad to have them with us.—Southside Examiner.

Rev. E. P. Parham, the Methodist pastor here, will assist the pastor (Rev. Mr. Rucker) in a protracted meeting next week at Smith's Grove, in Dinwiddie county.

A protracted meeting will commence at Applewhite's Methodist church next Sunday and will continue through the week. The pastor, Rev. V. W. Bargamin, will be assisted in this work by Rev. J. A. Thomas, of Petersburg.—Suffolk Herald.

Rev. Mr. Wingfield preached at Bethel M. E. church, one of his former churches, to a large and attentive congregation of friends last Sunday morning. Mrs. Wingfield, who has just recovered from a severe attack of typhoid fever, is visiting her parents, Mr. and Mrs. Cornelius Farley.—Farmville Herald.

The protracted meeting held at the Beaver Dam Methodist Episcopal church during the past week will be continued for several evenings this week, the morning service being omitted. The discourses of the pastor, Rev. W. G. Burch, and his able assistant, Rev. S. Otto Wright, both young men, have attracted large crowds from a distance.—Dispatch.

Rev. B. F. Lipscomb, late pastor of Washington Street Methodist church, bade good-bye to his friends in the city to-day, and with his family left this afternoon to take up his residence in Ashland, as secretary and treasurer of Randolph-Macon College. He bears with him the loving remembrances of the people of Petersburg.—Times.

Rev. Dr. Henry E. Johnson, pastor of Laurel Street Methodist church, is confined to his home, No. 603 west Main street, as a result of overtaking his strength.

He was on a visit to his farm in Chesterfield county, and while assisting in unloading a wagon-load of melons

and vegetables, he injured his back. It is not thought to be anything serious, although he is suffering much pain.

There were no services at his church on last Wednesday night on account of his indisposition.—Dispatch.

The Methodist Preachers' Association resumed weekly meetings this morning. The secretary was not present, hence the absence of a detailed report. Rev. L. W. Guyer, vice-president, was elected president to fill the vacancy caused by the removal of the former president, Rev. B. F. Lipscomb, from the city, and all the local churches reported fine congregations yesterday.—Petersburg Progress.

Mr. J. F. Purdum, from Memorial church, attended the Quarterly Conference at Mt. Comfort on Tuesday. He reports a good work all over the circuit, and that Dr. Whitehead, who presided, preached good sermons. The meeting, which is conducted by Rev. E. V. Carson, of Amherst, and Mr. Dunkley, is growing in interest, and a great meeting is expected.—Appomattox and Buckingham Times.

The Anti-Saloon League of Onesterfield county held a meeting Wednesday at the court-house. The president and secretary were elected at the last meeting, and the following additional officers were elected yesterday: First Vice-President, Rev. T. R. Sanford; Second Vice-President, C. L. Ivey; Third Vice-President, P. B. Clarke; Treasurer, W. N. Perdue.

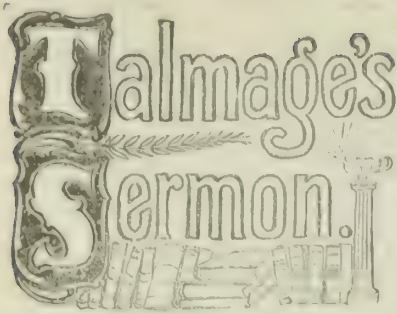
A meeting of the League has been called for September 13th, at which time plans will be discussed for holding another mass-meeting for the county, about October.

Rev. A. S. J. Rice, of Charlotte county, who, with his family, is visiting his aunt, Mrs. R. A. Jett, by request of the pastor, Rev. W. D. Litsinger, preached at Fairfields M. P. church on last Sunday at 11 A. M. At the close of Mr. Rice's sermon he was the recipient of kind complimentary words, and Mrs. E. T. Smith presented him with a bouquet formed of beautiful flowers. At the request of Rev. J. W. S. Robins, pastor, Mr. Rice will preach on next Sunday at 11 A. M. at Bethany.—Northern Neck News.

The Church Recorder says: The British and Foreign Bible Society have recently added to their list of publications copies of the New Testament translated into four hitherto unknown tongues. The New Testament is to be turned into Nyanja, for the tribes of the Shire river bank Nyassaland, and in this work the Livingstonia Mission of the United Free Church of Scotland, the Blantyre Mission of the Established Church of Scotland, and the Myera Mission of the Dutch Reformed Church are collaborating. A version in Yulunka is nearly ready for natives of the Falaba District of Sierra Leone, and in Bugotu for the inhabitants of Ysabel Island—one of the Solomon group. Lastly, a translation into Visayan, spoken by some two million per-

(Continued on page 12.)





WASHINGTON. In this discourse Dr. Talmage raises high expectations of the day when that which is now only dimly seen will be fully revealed; text, Job xxvi, 11: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand?"

The least understood being in the universe is God. Blasphemous would be any attempt by painting or sculpture to represent him. Egyptian hieroglyphs tried to suggest him by putting the figure of an eye upon a sword, implying that God sees and rules, but how imperfect the suggestion! When we speak of him, it is almost always in language figurative. He is "Light" or "Day-spring From on High," or he is a "High Tower" or the "Fountain of Living Waters." His splendor is so great that no man can see him and live. When the group of great theologians assembled in Westminster abbey for the purpose of making a system of religious belief, they first of all wanted an answer to the question, "Who is God?" No one desired to undertake the answering of that overmastering question. They finally concluded to give the task to the youngest man in the assembly, who happened to be Rev. George Gillespie. He consented to undertake it on the condition that they would first unite with him in prayer for divine direction. He began his prayer by saying, "O God, thou art a spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth." That first sentence of Gillespie's prayer was unanimously adopted by the assembly as the best definition of God. But after all, it was only a partial success, and after everything that language can do when put to the utmost strain and all we can see of God in the natural world and realize of God in the providential world we are forced to cry out with Job in my text: "Lo, these are parts of his ways. But how little a portion of him is heard? But the thunder of his power who can understand?"

Archbishop Tillotson and Dr. Dick and Timothy Dwight and Jonathan Edwards of the past and the mightiest theologians of this young century have discoursed upon the power of God, the attribute of omnipotence. And we have all seen demonstration of God's almightiness. It might have been far out at sea when in an equinoctial gale God showed what he could do with the waters. It might have been in an August thunderstorm in the mountains when God showed what he could do with the lightnings. It might have been in South America when God showed what he could do with the earthquakes. It might have been among the Alps when God showed what he could do with the avalanches. Our cheek was blanched, our breath stopped, our pulses fluttered, our whole being was terrorized, but we had seen only an instance of divine strength. What was the power of that storm compared with the power which holds all the oceans? What was the power that shook the hills compared with the power that swings the earth through all the centuries and for 6000 years and in a

formative and incomplete shape for hundreds of thousands of years? What is that power that sustains our world compared with the power which rolls through immensity the entire solar system and all the constellations and galaxies and the universe? The mightiest intellect of man would give away if for a moment there came upon it the full appreciation of what omnipotence is. What you and I see and hear of divine strength are only "parts of his ways. But how little a portion is heard of him! But the thunder of his power who can understand?"

#### God's Omnipotence.

We try to satisfy ourselves with saying: "It is natural law that controls things. Gravitation is at work; centripetal and centrifugal forces respond to each other." But what is natural law? It is only God's way of doing things. At every point in the universe it is God's direct and continuous power that controls and harmonizes and sustains. That power withdrawn one instant would make the planetary system and all the worlds which astronomy reveals one universal wreck, bereft hemispheres, dismantled sunsets, dead constellations, debris of worlds. What power it must be that keeps the internal fires of our world imprisoned, only here and there spurring from a Cotopaxi or a Stromboli or from a Vesuvius, putting Pompeii and Herculaneum into sepulcher, but for the most part the internal fires chained in their cages of rock and century after century unable to break the chain or burst open the door! What power to keep the component parts of the air in right proportion, so that all around the world the nations may breathe in health, the frosts and the heats hindered from working universal demolition! Power, as Isaiah says, "to take up the isles as a very little thing"—Ceylon and Borneo and Hawaii as though they were pebbles; power to weigh the "mountains in scales" and the "hills in balances"—Tenerife and the Cordilleras. To move a rock we must have lever and screw and great machinery, but God moves the world with nothing but a word; power to create worlds and power to destroy them, as from the observatories again and again they have been seen red with flame, then pale with ashes and then scattered.

What is that power to us? asks some

one. It is everything to us. With him on our side, the reconciled God, the sympathetic God, the omnipotent God, we may defy all human and satanic antagonisms, and when we are shut in by obstacles we can say, as did one of Frohisher's men when the sailor was describing how their ship was surrounded by icebergs in the Arctic sea, "The ice was strong, but God was stronger than the ice." And, whatever opposition we may have, our God is mightier than the opposition. All right with God, we may have the courage of the general dying on the battlefield. He asked to be turned, and when they said, "Which way shall we turn you?" he said, "Turn my face toward the enemy." What a challenge that was uttered by the old missionary hero, "If God be for us, who can be against us?" Think of it! God is the only being in the universe who has power to do as he pleases. All human and angelic forces have environments. There are things they cannot do, heights they cannot scale, depths they cannot fathom.

#### Evidences of Divine Power.

We get some little idea of the divine power when we see how it buries the proudest cities and nations. Ancient Memphis it has ground up until many of its ruins are no larger than your thumb nail, and you can hardly find a

seventh large enough to remind you

of your visit. The city of Tyre is under the sea which washes the shore on which are only a few crumbling pillars left. Sodom and Gomorrah are covered by waters so deathful that not a fish can live in them. Babylon and Nineveh are so blotted out of existence that not one uninjured shaft of their ancient splendor remains. Nothing but Omnipotence could have put them down and put them under. The antediluvian world was able to send to the postdiluvian world only one ship, with a very small passenger list. Omnipotence first railed the seas over the land and then told them to go back to their usual channels as rivers and lakes and oceans. At Omnipotent command the waters pouncing upon their prey and at Omnipotent command slinking back into their appropriate places. By such rehearsal we try to arouse our appreciation of what omnipotence is, and our reverence is excited, and our adoration is intensified, but after all we find ourselves at the foot of a mountain we cannot climb, hovering over a depth we cannot fathom, at the rim of a circumference we cannot compass, and we feel like first going down on our knees and then like falling flat upon our faces as we exclaim: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand?"

So all those who have put together systems of theology have discoursed also about the wisdom of God. Think of a wisdom which can know the end from the beginning, that knows the thirtieth century as well as the first century. We can guess what will happen, but it is only a guess. Think of a mind that can hold all the past and all the present and all the future. We can contrive and invent on a small scale, but think of a wisdom that could contrive a universe. Think of a wisdom that can learn nothing new, a wisdom that nothing can surprise, all the facts, scenes and occurrences of all time to come as plainly before it as though they had already transpired. He could have built all the material universe into one world and swung it, a glorious mass, through immensity, but behold his wisdom in dividing up the grandeur into innumerable worlds, rolling splendors on all sides, diversity, amplitude, majesty, infinity. Worlds, worlds, moving in complete order, shining with complete radiance. Mightiest telescope on one hand and most powerful microscope on the other, discovering in the plan of God not one imperfection. What but divine wisdom could have planned a human race and, before it started, built for it a world like this, pouring waters to slake human thirst and giving soils capacity to produce such food and lifting such a canopy of clouds, embroidered with such sunlight, and surrounding the world with such wonders that all the scientists of the ages have only begun to unroll them? Wisdom in magnitude and in atom, in archangel and in mollusk. Think of a wisdom that was able to form without any suggestion or any model to work by the eye, the ear, the hand, the foot, the vocal organs. No wonder that Galen, the most celebrated of medical authors among the ancients, fell on his knees at the overwhelming wisdom of God in the constitution of the human frame.

Our libraries are filled with the wisdom of the great thinkers of all time. Have you considered the far superior wisdom which fashioned the brain for all those thoughts of the Infinite mind that built those intellects? But it is only the millionth part of that wisdom that has come to mortal appreciation. Close next to every discovery is a wonder that has not been discovered. We see only one specimen among 10,000 specimens. What we know is over-

whelmed by what we do not know. What the botanist knows about the flower is not more wonderful than the things he does not know about the flower. What the geologist knows about the rocks is not more amazing than the things which he does not know about them. The worlds that have been counted are only a small regiment of the armies of light, the hosts of heaven, which have never passed in review before mortal vision. What a God we have!

#### Past Understanding.

A tradition says that Abraham of the Old Testament was, when an infant, hidden in a cave because of the persecutions of Nimrod. The first time the child came out of the cavern it was night, and he looked up at a star and cried, "This is my God!" But the star disappeared, and Abraham said, "No, that cannot be my God." After awhile the moon rose, and Abraham said, "That is my God." But it set, and Abraham was again disappointed. After awhile the sun rose, and he said, "Why, truly, here is my God." But the sun went down, and Abraham was saddened. Not until the God of the Bible appeared to Abraham was he satisfied, and his faith was so great that he was called "the Father of the Faithful." All that the theologians know of God's wisdom is insignificant compared with the wisdom beyond human comprehension. The human race never has had and never will have enough brain or heart to measure the wisdom of God. I can think of only two authors who have expressed the exact facts. The one was Paul, who says: "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" The other author was the scientist who composed my text. I think he wrote it during a thunderstorm, for the chapter says much about the clouds and describes the tremor of the earth under the reverberations. Witty writers sometimes depreciate the thunder and say it is the lightning that strikes, but I am sure God thinks well of the thunder, or he would not make so much of it, and all up and down the Bible he uses the thunder to give emphasis. It was the thunder that shook Sinai when the law was given. It was with thunder that the Lord discomfited the Philistines at Ebenezer. Job pictures the war horse as having a neck clothed with thunder. St. John in an apocalyptic vision again and again heard the thunder. The thunder, which is now quite well explained by the electricians, was the overpowering mystery of the ancients, and, standing among those mysteries, Job exclaimed: "Lo, these are parts of his ways. But how little a portion is heard of him? But the thunder of his power who can understand?"

So, also, all systems of theology try to tell us what is omnipresence—that is, God's capacity to be everywhere at the same time. "Where is God?" said a heathen philosopher to a Christian man. The Christian answered, "Let me first ask you where he is not?" The child had it right when, asked how many Gods are there, and he answered, "One." "How do you know that?" he was asked again. He answered, "There is only room for one, for he fills earth and heaven." An author says that if a man were set in the highest heavens he would not be any nearer the essence of God than if he were in the center of the earth. I believe it. If this divine essence does not reach all places, what use in our prayer, for prayers are being offered to God on the other side of the earth as well as here, and God must be there and here to take suppl-



## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

A. M., from Keysville and local stations.

P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

61 and 62, between Manchester and Naples.

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THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

A. M., No. 9, daily, except Sundays and Mondays.

P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Alls Tuesdays, Thursdays, and Saturdays.

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SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.
4:55 P. M., No. 66, from all points South and Southwest.
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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## RELIGIOUS NEWS.

(Continued from page 9.)

sons in the Philippine archipelago, is being undertaken. All are enterprises of great importance to philologists.—Dispatch.

The revival last week at Bethel church, Lancaster, was a glorious and refreshing season to all in attendance. Rev. Richard Ferguson, of Saluda, did the preaching in such an earnest and impressive manner as to completely win the hearts of the people. Many Christians date a deeper consecration from it and a goodly number were received in the church, with more to follow. The pastor, Rev. R. E. Bentley, has had a most successful year here, and is held in high esteem.

Rev. J. W. S. Robins begins a three weeks' revival next Sunday at Bethany, in lower Northumberland. Rev. C. R. James, of Irvington, leaves Monday to assist the first week. Revs. Wray and Bentley will assist the remainder of the time.—Virginia Citizen.

## WILL BE ORGANIZED SUNDAY.

The new Ghent M. E. Sunday school, South, was organized in the lecture room of Central Baptist church, corner Olney road and Manteo street, at 4 P. M. Sunday, September 7th. Miss Lucile Newell sang a solo at the opening services.—Landmark.

## LAST QUARTERLY CONFERENCE.

The fourth and last Quarterly Conference of this year of the Epworth M. E. church was held last evening by the Rev. Dr. William E. Judkins, presiding elder of this district. All of the present officials of the church were re-elected to serve for the coming Conference year, and Mr. Stevens was elected as the superintendent of the Sunday schools of the church.

The reports that were submitted to the presiding elder show the church to be in a most excellent state, both financially and religiously.—Landmark.

## NEW CHURCH DEDICATED.

Newport News, Va., September 8th.—The new Grace Methodist Episcopal church, on Forty-sixth street, of which Rev. J. T. Green is pastor, was dedicated at the Sunday morning service, Bishop A. Coke Smith preaching the dedicatory sermon. The attractive and well-appointed little church was filled to overflowing, and the congregation heard an able and instructive discourse.

At night Rev. James Cannon, Jr., who is the father of the mission, which has developed into a self-sustaining church of no small proportions, preached to a large congregation, delivering a splendid sermon.

Rev. Mr. Cannon was one of the first pastors of old Washington Avenue Methodist church, now Trinity Methodist church, which recently abandoned the frame structure on Washington avenue for the large and handsome brownstone edifice it now occupies on Twenty-ninth street.—Dispatch.

## THE VIRGINIA CONFERENCE.

The Virginia Conference of the Methodist Episcopal Church, South, will be held this year in Richmond, and prepa-

rations are now being made for the great gathering.

Owing to the fact that the past year with the churches of the Virginia Conference has been a most successful one in all lines of religious work, it is the expectation of prominent men identified with the denomination that the coming meeting will be one of the best of the one hundred and twenty annual meetings held yet.

The terms of four of the presiding elders in the Conference will expire with the Conference year, and just that many districts will have new heads after the appointments are given out. These are Rev. J. H. Amis, of the Rappahannock district; Rev. Paul Whitehead, of the Lynchburg district; Rev. W. C. Vaden, of the Portsmouth district, and Rev. William E. Judkins, of the Norfolk and Eastern Shore district.—Lynchburg News.

## THE HOLINESS MEETING.

The Wakefield Holiness camp-meeting closed last Friday night with gratifying results in the edification of believers and in the conversion of sinners. The attendance was good and the interest increased to the close. Messrs. Brown, Oakey, and Harrell assisted in the preaching. This meeting is regarded as one of the most helpful held on the grounds in the years past.

Misconceptions of the whole work are being dissipated. Prejudice is giving away. Candid people are coming to see that the camp-meeting and the holiness movement, with which it stands connected, mean only good to the souls of men. Especially is this true of thoughtful people who have not yet settled the matter of personal religion.

Let it be repeated here that holiness is wholeness (not wholesome, as your types made it in my letter in last Thursday's Dispatch) in Christian character. It is in line and on the level with the teachings of the Word of God in regard to Christian experience. Holiness interprets the Bible as the statement of a system of practicable and reasonable requirements at the hands of men. Holiness realized makes consciously true to the believer's heart the declaration of the Lord: "My yoke is easy and my burden is light."

It is believed that the holiness camp-meeting here will be a permanent institution. It is easily accessible to the populations of the larger Virginia cities, as well as to the surrounding country.

A ten days' meeting will be held next year, date to be announced.—Dispatch.

## THE NEW CENTRAL CHURCH.

The scantling is down, and the new Central stands gracefully out, "a thing of beauty." That it will be "a joy forever" to the worshippers who bow in reverence at its shrine is certain. Thirty-odd years ago, when the Rev. Joe Martin, then in the hey-day of his usefulness, thundered eloquently the doctrine of Wesley from the pulpit of modest, unpretentious little Wesley chapel, which was far too small to accommodate the multitudes that flocked to hear this marvel of oratory, a new and larger church became a necessity.

Martin, aggressive, zealous and with a tenacity of purpose that boded success to all his undertakings, started the ball, and in a little while sufficient encouragement was given to the godly people of their pent-up chapel to move earnestly in the direction of which the old house of worship, that has just passed into other hands and closed its doors to them, was the outcome.

Ives and Thomas, Butt and Owens, Neville and Thompson, Hunter and Warren, and a host of others whom The Landmark cannot now call to mind, boldly faced what was then deemed almost an impossibility.

The ladies, indomitably industrious, ardently zealous, put their shoulders to the wheel and in a little while a new, spacious structure—the one that has just passed out of the keeping of those who erected it—sprang into existence.

There are many now living who remember well the struggle to rear it, its dedication, and the crowd which filled the lecture room of the now cherished old edifice as its apparently inspired young divine proclaimed to the immense throng the beautiful story of the Cross. His face beaming, he seemed another man as he stood facing a multitude of people, that hung with rapture on his burning words, eloquent, thrilling and impressive.

The old congregation of old Central enters the new Central to-morrow. As with its predecessor, its lecture room will be the scene of its inaugural ceremonies, and will doubtless be packed, as the structure they are leaving was in the long ago.—Landmark.

## METHODIST PREACHERS.

The Methodist preachers convened in their usual weekly session at 10:30 A. M. yesterday, with the president, Rev. W. R. Proctor, in the chair.

Rev. John Jefferson, a local Methodist divine from Petersburg, and Rev. Joseph Smith, D. D., of New York, who is conducting a ten-days series of evangelistic meetings in Portsmouth, were visitors at the meeting.

The deliberations were opened with prayer by Rev. John Jefferson.

Reports from the following pastors of how Sunday was observed at their churches were rendered:

Rev. George H. McFaden had a fine Sunday school at Wright Memorial and good congregations at the 11 A. M. service. At night he had a very large congregation. The services of the entire day were hopeful and uplifting.

Rev. W. R. Crowder reported a most delightful day at Denbys church, Norfolk county. He preached at the 11 o'clock morning service and Rev. Geo. Wesley Jones preached at 4 o'clock in the afternoon. The revival meeting which has been in progress during the past week is beginning to take hold of the congregations, and there is prospect ahead for a successful meeting. Rev. George Wesley Jones, who has been preaching since the beginning of the series, will preach every night this week.

Rev. George Wesley Jones said that the Holy Spirit was visible in its work at Trinity church Sunday. He preached morning and night. At the evening service three gentlemen in the audience manifested a deep concern on

the subject of salvation.

Rev. C. W. Cain worshipped at Park View in the morning, and on Sunday afternoon and night heard Rev. Joseph Smith, D. D., the evangelist, with pleasure and profit.

Rev. Mr. Wray preached at Huntersville Sunday morning for the pastor Rev. E. K. Odell, and conducted the communion service. At night Mr. Odell conducted the service. He reported having the largest attendance at the Sunday school during his pastorate, and that the collections were an increase over former Sundays.

Rev. W. Asbury Christian preached morning and evening to large congregations at Memorial church, Berkley.

At Liberty Street church, South Norfolk, Dr. S. S. Lambeth preached to fine congregations and had pleasant and profitable services.

Rev. R. H. Bennett preached to a large congregation at Cumberland Street Sunday morning on the "Issue of Life," and at 8 P. M. another fine audience heard Rev. Graham H. Lambeth preach on "Moses' Faith," which enabled him to see Him who is invisible.

Rev. Daniel T. Merritt had altogether a very profitable day at Port Norfolk. He had a most excellent Sunday school session, a good congregation at 11 A. M. and a most helpful Epworth League meeting in the afternoon. At the evening service the audience was an unusually large one.

Rev. Dr. W. E. Judkins preached at Epworth church Sunday morning to a large congregation, and at night the pastor, Rev. R. H. Bennett, preached to an overflow audience the first of a series of sermons on "Marriage and the Home."

Rev. J. B. Merritt, chaplain of the Seaman's Bethel, went his usual round Sunday and had a very good day.

Rev. E. T. Dadmun, pastor, preached at Centenary church Sunday morning, and Rev. Dr. Judkins preached at night. Mr. Dadmun left yesterday morning for Kellar, on the Eastern Shore of Virginia, to assist the Rev. W. G. Bates in a protracted meeting.

Rev. C. H. McGhee reported a good Sunday school at Lambert's Point. He preached to a good congregation at the 11 A. M. service, baptized an infant the afternoon, and preached again at night.

Rev. J. K. Joliff reported a steady increase in the congregations at Queen Street church. The Sunday morning congregation was unusually large and the communion service a most helpful one.

Rev. Dr. J. P. Barrett had a busy and profitable day at the Christian Memorial Temple Sunday. All of the services were well attended.

At McKendree church, Rev. W. R. Proctor was greeted both morning and night with very large congregations, who were most earnest and attentive hearers of "The Word." Mr. Bennett received two members by certificate.

Rev. John Jefferson, of Petersburg, gave a most interesting and encouraging account of Methodism in Petersburg. He said that it was on the upward grade spiritually and otherwise. He referred to the warm reception Dr. Starr had received at Washington



street church, and said that the church will have a prosperous career under his ministry.

Rev. Dr. Joseph Smith said that he had a most delightful day Sunday, and that there is a blessed outlook at the tabernacle church. He said that the meetings Sunday were remarkable for the number of seekers for religion and seekers of full salvation. He said the meetings would continue ten days, closing Tuesday of next week.

On motion of Rev. C. W. Cain, Dr. Smith was invited to attend the preachers' meeting next Monday morning and give a Bible reading or a talk on any subject he may select.

The session adjourned with the benediction by Dr. Smith.—*Virginian-Pilot*.

#### THE EDUCATED WOMAN.

It is announced that the colleges and universities of the United States graduated, this year, between four and five thousand young women; and it is also officially given out at Washington that, while in the decade 1890-1900 the men students in colleges and universities had increased sixty per cent., the women students had increased one hundred and forty-eight per cent. Such facts as these are rather terrifying to us of the sterner sex.—*Western Advocate*.

Sunshine Lodge, in Fairfax county, expects to commence the erection of a hall in the near future.

#### SPECIAL RATES TO CALIFORNIA AND THE NORTHWEST, VIA SOUTHERN RAILWAY.

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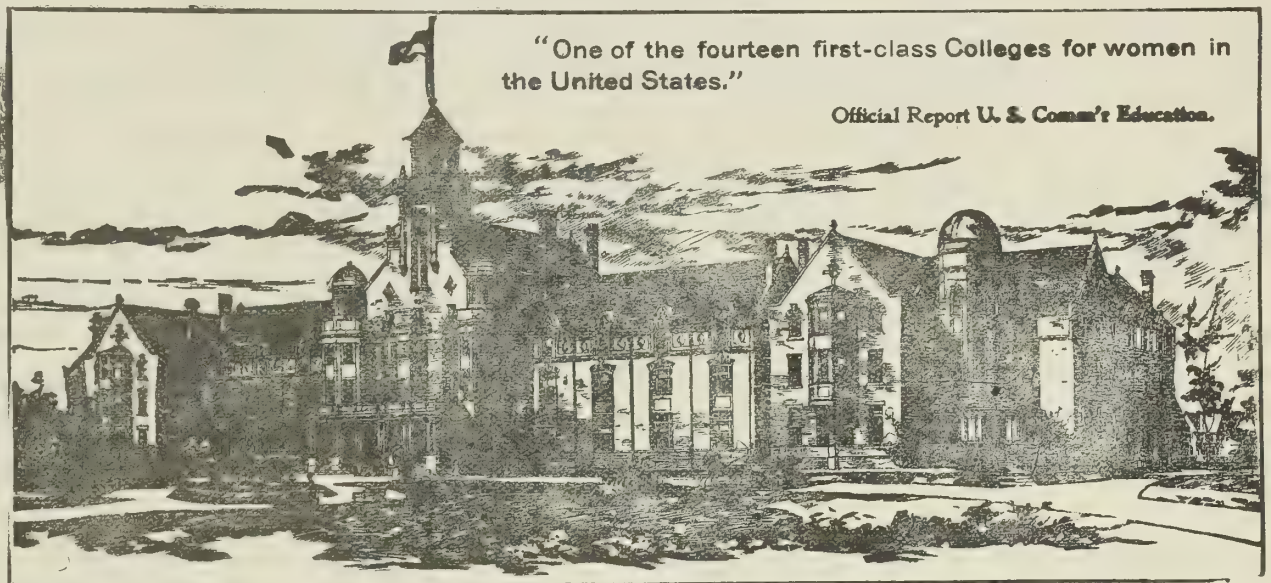
The September number of The American Illustrated Methodist Magazine opens with a brightly written scientific article by Evander McIver Sweet, entitled "Why the Sun is Not Our Time Standard." The article is well illustrated, and brings together a great many facts that deserve to be known.

Coulson Macneille tells the story of the Doukhobors, a Russian sect which, after suffering much persecution in their native country, and making an experiment of Cyprus as a colony, finally removed to Western Canada.

"Concerning Gray's Elegy," by William Andrews, describes Stoke Pogis

and its neighborhood, and deals with the circumstances that called forth that great masterpiece. The illustrations are interpretive.

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(Continued from page 10.)

cartons which are offered thousands of miles apart. Ubiquity! No one but God. And what an assurance of edness, an everywhere presence, and what a re-enforcement when we need help! God on the throne and God with the kneeling child—yes, even ing prayer at his mother's lap. God above you, God beneath you, God on the right of you, God on the left of you, God within you. No pantheism, for that teaches that all things are God, but Jehovah possesses all things, as our souls possess our bodies. God at the diameter and circumference of everything, as close to you as the food you put to your lips, as the coat you put upon your back, as the sunlight that shines in your face. Appreciation of that, if through Jesus Christ, the atoning Saviour, we are right with God, ought to give us a serenity, a tranquillity, that nothing could upset. Would it make us gloomy? No, for God is the God of joy and will augment our happiness.

**God's Infinite Love.**

We have all been painfully reminded in our own experiences that we cannot be in two places at the same time, and yet here comes the thought that God can be in all places at the same time. Madler, the astronomer, went on with his explorations of the heavens until he concluded that the star Alcyone, one of the Pleiades, was the center of the universe and it was a fixed world and all the other worlds revolved around that world, and some think that that world is heaven and God's throne is there and there reside the nations of the blessed. But he is no more there than he is here. Indeed Alcyone has been found to be in motion, and it also is revolving around some great center. But no place has yet been found where God is not present by sustaining power. Omnipresence! Who fully appreciates it? Not I; not you. Sometimes we hear him in a whisper; sometimes we hear him in the voice of the storm that jars the Adirondacks. But we cannot swim across this ocean. The finite cannot measure the infinite. We feel as Job did after finding God in the gold mines and the silver mines of Asia, saying, "There is a vein for the silver and a place for the gold where they find it." And after exploring the heavens as an astronomer and finding God in distant worlds and becoming acquainted with Orion and Mazzaroth and Arcturus and noticing the tides of the sea the inspired poet expresses his incapacity to understand such evidences of wisdom and power and says: "Lo, these are parts of his ways? But how little a portion is heard of him? But the thunder of his power who can understand?"

So every system of theology has attempted to describe and define the divine attribute of love. Easy enough is it to define fatherly love, motherly love, conjugal love, fraternal love, sisterly love and love of country, but the love of God defies all vocabulary. For many hundreds of years poets have tried to sing it, and painters have tried to sketch it and ministers of the gospel to preach it, and martyrs in the fire and Christians on their deathbeds have extolled it, and we can tell what it is like, but no one has yet fully told what it is. Men speak of the love of God as though it were first felt between the pointing of the Bethlehem star and the pounding of the crucifixion hammer. But no! Long before that existed the love of God.

The nature of God never changes, and from all eternity that holy passion glowed in the Infinite, and I think he was throwing out worlds into space and inhabiting them and more worlds for the application of that love. He

may not have told the other worlds what he did for this world, as he has not told us what he did for them. I think the love of God was demonstrated in mightier worlds before our little world was fitted up for human residence. Will a man owning 50,000 acres of land put all the cultivation on a half acre? Will God make a million worlds and put his chief affection on one small planet? Are the other worlds and larger worlds standing vacant, uninhabited, while this little world is crowded with inhabitants? No, it takes a universe of worlds to express the love of God. And there are other ransoms and other rescues and other redemptions, as there may be other millenniums and other resurrection mornings and judgment days than those of our world. But in the space of six feet by five was comprised the mightiest evidence of God's love that any world ever saw or ever will see. Compressed on two planks joined together as a cross, there was enough agony there concentrated, if distributed, to put whole nations into torture. That God allowed the assassination of his own Son for the rescue of our world is all the evidence needed that he loved the world. Go ahead, O church of God! Go ahead, O world, and tell as well as you can what the love of God is, but know beforehand that Paul was right when he said, "It passeth knowledge." Let other poets take up the story of God's love where William Cowper and Isaac Watts and Charles Wesley and Horatius Bonar left it, and let other painters improve upon the "Sistine Madonna" and the "Adoration of the Magi" and the "Crucifixion" as Raphael and Titian and Claude and Correggio presented them. Let the German pulpit orator take up the theme of God's love where Frederick Tholuck left it, let Italian pulpit take it up where Gavazzi left it, let French pulpit orator take up the theme where Bourdelone left it, let the Swiss pulpit orator take up the theme where Merle D'Aubigne left it, let the English pulpit take it up where George Whitefield left it, let the Scotch pulpit take it up where Dr. Candlish left it, let the Welsh pulpit take it up where Christmas Evans left it, and let the American pulpit take it up where Archibald Alexander and Dr. Kirk and Matthew Simpson left it. But the world will never appreciate fully the love of God until they hear from his own lips the outburst of his infinite and everlasting affection.

**A Glorious Hour.**

Only glimpses of God have we in this world. But what an hour it will be when we first see him, and we will have no more fright than I feel when I now see you. It will not be with mortal eye that we will behold him, but with the vision of a cleansed, forgiven and perfected spirit. Of all the quintillion ages of eternity, to us the most thrilling hour will be the first hour when we meet him as he is. This may account for something you have all seen and may not have understood. Have you not noticed how that after death the old Christian looks young again or the features resume the look of 20 or 30 years before? The weariness is gone out of the face; there is something strikingly restful and placid; there is a pleased look where before there was a disturbed look. What has wrought the change? I think the dying Christian saw God. At the moment the soul left the body what the soul saw left its impression on the countenance. I think that is what gave that old Christian face after death the radiant and triumphant look. The bestormed spirit has reached the harbor; the hard battle of life is ended in victory.

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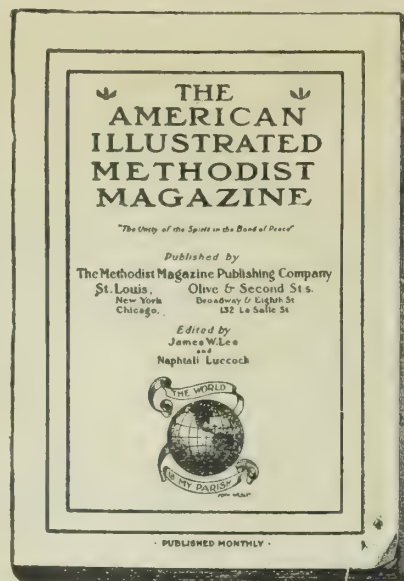
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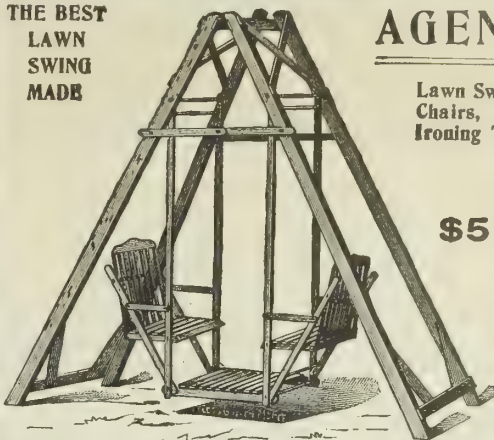
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ESTABLISHED 1893.

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VOL. 10. NO. 36.

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## RALLY DAY PROGRAMMES.

The new Missionary Rally Day Programmes are now ready for distribution. The third Sunday in October is the appointed day, and it will be well for the superintendents to order at once that the Sunday schools may rehearse and be thoroughly familiar with the exercises. Programmes are to be obtained free of charge from Mr. G. W. Cain, Nashville, Tenn.

## NOTICE.

Having entered upon the duties of secretary and treasurer of Randolph-Macon College, I hereby request all persons indebted to the college, whether for twenty century subscriptions or otherwise, to make their checks payable to my order. B. F. LIPSCOMB,  
Secretary and Treasurer.

## OPENING EXERCISES OF THE BLACKSTONE FEMALE INSTI- TUTE.

The opening exercises of the Blackstone Female Institute will take place as follows: The opening sermon, September 21st, 11 A. M., by Rev. T. J. Taylor, Crewe, Va., at Crenshaw's church; sermon before the Young Woman's Christian Association, 8 P. M., by Rev. Bascom Dey, Hollydale, Va., at the Institute chapel; the opening address Monday evening, September 22d, 8 P. M., by Rev. J. B. Winn, Boydton, Va., at the Institute chapel.

## THE LIQUOR TRAFFIC AND MOD- ERN CIVILIZATION.

We take from the Christian Advocate (New York) some extracts—we wish we had space for the entire sermon—of the baccalaureate sermon preached in Syracuse, N. Y., on Sunday, June 8, 1902, by the Rev. James R. Day, LL. D., Chancellor of Syracuse University. It is a just, but terrific, arraignment of the liquor traffic. We especially commend it to the members of our churches who think dispensaries the proper attitudes of Christians to the liquor traffic:

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—2 Cor. 6: 14.

The Lord never has made compromises with sin that holiness might become more effective; never has made concessions to forms of iniquity that He might get a right of way for forms of truth. He gave in the beginning

and always has given unmixed truth. The commandments are unqualified and for all. His people were a peculiar people and separate. They were not allowed for purposes of what sometimes seemed wise expedients to join with outside peoples, or to partake of anything heathen at whatever profit. Again and again they were miserably slain for forgetting this. It was a long discipline of undeviating, uncompromising truth. In the new kingdom the principle is laid down clearly, "Be ye separate." "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" The great expounder of that kingdom, who illustrated its spirit with a greater fullness than any other, said: "Shall we do evil that good may come? God forbid."

## DOCTRINE THAT THE END JUSTIFIES THE MEANS REPUDIATED.

Righteous people are still a peculiar people. Their code is a high and holy one. It is not one of expediency. They are to do right, and only right. They are to do nothing, have nothing, go nowhere that is not right. Intelligent Christians always have repudiated the thought that the end justifies the means. Christ did not practice it. He did not teach it. His Gospel squarely antagonized the evils of the world, and that was what made it unpopular. It was an age in which many religions were tolerated at Rome. Christianity was not. It was uncompromising. It did not try to conform to usages or to incorporate them if they had any mixture of evil. It faced them with a bold front and overthrew them. It was only when its teachers became sunken and corrupted and blinded by personal ambition, power, luxury, that it affiliated with the world. And you know the history. The story of darkness, the Middle Age story, is a familiar one. The Church got in a hurry and incorporated heathenism, and brought in as a compromise many of its views, tastes and forms. Instead of being content to let the leaven work, it took the coarse meal unleavened and tried to work it without leaven. It got in a hurry for the mass of mankind—rulers, tribes, nations, whole peoples were accommodated with a place in the Church of Christ, without its spirit or character, with no affinity or likeness or sympathy. Was it a wise and prudent policy? It seemed to pay! It made converts! Christianity seemed to succeed marvellously. The heathen became heathen Christians. There were plenty of them—heathen priests at the altars and heathen worshippers. But they all called Christ Lord. That

was the gain. They were the same old characters, but they called themselves by the Christian name. You know the result. Civilization was set back a thousand years.

We have learned that Christianity must have the Spirit of Christ. It cannot compromise. It must stand for purity, for separateness. For nineteen centuries a minority has uttered its protest against compromise with sin. Its voice has rung out in unmistakable tones at the price of life and reputation and this world's goods. The Christian Church to-day stands for that principle, is that protest.

Its mission is to purify the world. Not to lessen evil, but to extirpate it; not to change its form, but to annihilate it in all forms; not to mix it in, in moderate quantities, and absorb it, but to destroy it root and branch. Its golden text is, "Be ye not conformed to this world, but be ye transformed by the renewing of your mind." The attitude is absolute. The power is not an adjustment of worldly prudence and expedients, but the regenerative life and light of the divine Gospel in a soil cut through and turned up and torn apart by the gleaming plow-shares of the commandments. These prohibitions are sent ahead. And the commandments and the regenerating power of the Gospel co-operating, clean of all forces and forms of sin, are the hope of the world's salvation.

## CHRISTIANITY CANNOT COMPROMISE WITH SIN.

Christianity as compromise with sin, even a little of it, even a modified form of it, is impossible to your thought. That is not the Christianity which you have been taught. It must be all clean and separate institutionally from all uncleanness of every kind. It must not institutionally bear the name or take on any form of those things which harm men. It must avoid the very appearance of evil. You insist that it shall stand far and away and apart from those practices that are tracked through the ages by wrecked homes, ruined manhood, graves of shame, lost souls. From all this it must be as widely separate to your thoughts as heaven is from hell. As well put spots on the sun to overcome the darkness of midnight as to mix into Christianity the institutions and practices that curse the race, in order to relieve the race of such curses. This principle must be conceded by intelligent men.

## THE LIQUOR TRAFFIC IS A SIN.

But what are the sins with which the Gospel must not compromise? Perhaps what we call sins are not sins; therefore what we disallow may be al-

lowed, and the Gospel may have no war with it except in excessive forms. We come to the Gospel for our light upon that point. A man who stood for it said of an innocent practice which confused the thought of men concerning the truth, "I will not do it again while the world stands if it offend my brother." The effect of a thing upon your neighbor is the gauge. And a practice which is disastrous to men, which interferes with their happiness and prosperity, which impoverishes and disgraces, which brings upon the children and wife dishonor, distress, and hurries the man to the grave is a sinful practice. The man who requires any argument upon that point is of too dull moral sense to discuss New Testament ethics. Whether you find it in codified and specified form or not, it is as plain as light that that human practice which makes widows, orphans, fills penitentiaries and asylums, and digs a hundred thousand graves every year, is sin. And that thing which carries forward that work as a traffic is a sinful traffic; that practice to which may be traced the woes of the living and of the damned is a monstrous practice. And anybody who sympathizes with it or acquiesces in such a practice sins. If he does not sin there are no sinners. And a man who engages in a practice which he knows betrays thousands into ruin sins in so far as his example or business goes in that direction. Sins are not all codified in the Ten Commandments. You voice Cain, not Christ, when you say, "Am I my brother's keeper?" One of the most sacred of all of the commandments of the Gospel is that you love your neighbor as yourself. And if you harm that neighbor by a traffic that despoils him, in his moments of weakness and temptation, of his character, and blights and curses his home, you violate the all-inclusive new commandment left us by our Lord, and sin a horrible sin against your brother. THE CHRISTIAN ATTITUDE TOWARD THE

## LIQUOR TRAFFIC.

What should be the Christian attitude toward such a traffic or practice that destroys men? Should it excuse, apologize, extenuate, or should it fight it in every form to the death, to the end of time, if need be? Should it substitute something of like kind with this evil in order to overcome it? What was the attitude of Christ? Did He teach the disciples how to run kindergartens of evil? Did He tell them to have some schools of little Pharisees of the less objectionable kind—kind of undistilled Pharisees—because He knew

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

## CHAPTER IV.

MRS. MAVOR'S STORY.

**T**HE days that followed the Black Rock Christmas were anxious days and weary, but not for the brightest of my life would I change them now, for, as after the burning heat or rocking storm the dying day lies beautiful in the tender glow of the evening, so these days have lost their weariness and lie bathed in a misty glory. The years that bring us many ills and that pass so stormfully over us bear away with them the ugliness, the weariness, the pain, that are theirs, but the beauty, the sweetness, the rest, they leave untouched, for these are eternal. As the mountains, that near at hand stand jagged and scarred, in the far distance repose in their soft robes of purple haze, so the rough present fades into the past, soft and sweet and beautiful.

I have set myself to recall the pain and anxiety of those days and nights when we waited in fear for the turn of the fever, but I can only think of the patience and gentleness and courage of her who stood beside me, bearing more than half my burden. And, while I can see the face of Leslie Graeme, ghostly or flushed, and hear his low moaning or the broken words of his delirium, I think chiefly of the bright face bending over him and of the cool, firm, swift moving hands that soothed and smoothed and rested, and the voice, like the soft song of a bird in the twilight, that never failed to bring peace.

Mrs. Mavor and I were much together during those days. I made my home in Mr. Craig's shack, but most of my time was spent beside my friend. We did not see much of Craig, for he was heart deep with the miners, laying plans for the making of the league the following Thursday, and, though he shared our anxiety and was ever ready to relieve us, his thought and his talk had mostly to do with the league.

Mrs. Mavor's evenings were given to the miners, but her afternoons mostly to Graeme and to me, and then it was I saw another side of her character. We would sit in her little dining room, where the pictures on the walls, the quaint old silver and bits of curiously cut glass all spoke of other and different days, and thence we would roam the world of literature and art. Keenly sensitive to all the good and beautiful in these, she had her favorites among the masters, for whom she was ready to do battle, and when her argument, instinct with fancy and vivid imagination, failed, she swept away all opposing opinion with the swift rush of her enthusiasm, so that, though I felt she was beaten, I was left without words to reply. Shakespeare and Tennyson and Burns she loved, but not Shelley or Byron or even Wordsworth. Browning she knew not and therefore could not rank him with her noblest three, but when I read to her "A Death in the Desert" and came to the noble words at the end of the tale,

"For all was as I say, and now the man  
Lies as he once lay, breast to breast with  
God."

the light shone in her eyes, and she said: "Oh, that is good and great! I shall get much out of him. I had always feared he was impossible." And "Paracelsus," too, stirred her. But when I recited the thrilling fragment, "Prosper," on to that closing rapturous cry,

"Then a light, then thy breast—  
Oh, thou soul of my soul, I shall clasp  
thee again."

And with God be the rest!"

the red color faded from her cheek, her breath came in a sob, and she rose quickly and passed out without a word. Ever after Browning was among her gods. But when we talked of music she, adoring Wagner, soared upon the wings of the mighty "Tannhauser," far above, into regions unknown, leaving me to walk soberly with Beethoven and Mendelssohn. Yet with all our free, frank talk there was all the while that in her gentle courtesy which kept me from venturing into any chamber of her life whose door she did not set freely open to me. So I vexed myself about her, and when Mr. Craig returned the next day from the Landing, where he had been for some days, my first questions were:

"Who is Mrs. Mavor? And how, in the name of all that is wonderful and unlikely, does she come to be here? And why does she stay?"

He would not answer then. Whether it was that his mind was full of the coming struggle or whether he shrank from the tale I know not. But that night when we sat together beside his fire he told me the story while I smoked. He was worn with his long, hard drive and with the burden of his work, but as he went on with his tale, looking into the fire as he told it, he forgot all his present weariness and lived again the scenes he painted for me. This was his story:

"I remember well my first sight of her as she sprang from the front seat of the stage to the ground, hardly touching her husband's hand. She looked a mere girl. Let's see, five years ago—she couldn't have been a day over twenty-three. She looked barely twenty. Her swift glance swept over the group of miners at the hotel door and then rested on the mountains standing in all their autumn glory.

"I was proud of our mountains that evening. Turning to her husband, she exclaimed:

"Oh, Lewis, are they not grand and lovely too?"

"Every miner lost his heart then and there, but all waited for Abe, the driver, to give his verdict before venturing an opinion. Abe said nothing until he had taken a preliminary drink, and then, calling all hands to fill up, he lifted his glass high and said solemnly:

"Boys, here's to her."

"Like a flash every glass was emptied, and Abe called out:

"Fill her up again, boys; my treat!"

"He was evidently quite worked up. Then he began, with solemn emphasis:

"Boys, you hear me: she's a No. 1, triple X, the pure quill with a head on it; she's a!"

"And for the first time in his Black Rock history Abe was stuck for a word. Some one suggested 'angel.'"

"Angel!" repeated Abe, with infinite contempt. 'Angel be blowed!' I paraphrase here. 'Angels ain't in the same month with her. I'd like to see any blanked angel swing my team around them curves without a shiver.'

"Held the lines herself, Abe?" asked a miner.

"That's what," said Abe, and then he went off into a fusillade of scintillating profanity expressive of his esteem for the girl who had swung his team round the curves, and the miners nodded to each other and winked their entire approval of Abe's performance, for this was his specialty.

"Very decent fellow, Abe, but his talk wouldn't print."

Here Craig paused, as if balancing Abe's virtues and vices.

"Well," I urged, "who is she?"

"Oh, yes," he said, recalling himself.

"She is an Edinburgh young lady; met Lewis Mavor, a young Scotch-Englishman, in London, wealthy, good family and all that, but fast and going to pieces at home. His people, who own large shares in these mines here, as a last resort send him out here to reform. Curiously innocent ideas those old country people have of the reforming properties of this atmosphere. They send their young bloods here to reform—here in this devil's camp ground, where a man's lust is his only law and when, from sheer monotony, a man must betake himself to the only excitement of the place, that offered by the saloon. Good people in the east hold up holy bands of horror at these godless miners; but I tell you it's asking these boys a good deal to keep straight and clean in a place like this. I take my excitement in fighting the devil and doing my work generally, and that gives me enough, but these poor chaps, hard worked, homeless, with no break or change—God help them and me!" And his voice sank low.

"Well," I persisted, "did Mavor reform?"

Again he roused himself.

"Reform? Not exactly. In six months he had broken through all restraint, and, mind you, not the miners' fault. Not a miner helped him down. It was a sight to make angels weep when Mrs. Mavor would come to the saloon door for her husband. Every miner would vanish. They could not look upon her shame, and they would send Mavor forth in charge of Billy Breen, a queer little chap who had belonged to the Mavors in some way in the old country, and between them they would get him home. How she stood it puzzles me to this day, but she never made any sign, and her courage never failed. It was always a bright, brave, proud face she held up to the world, except in church. There it was different. I used to preach my sermons, I believe, mostly for her—but never so that she could suspect—as bravely and as cheerily as I could, and as she listened, and especially as she sang—how she used to sing in those days!—there was no touch of pride in her face, though the courage never died out, but appeal, appeal! I could have cursed aloud the cause of her misery or wept for the pity of it. Before her baby was born he seemed to pull himself together, for he was quite mad about her, and from the day the baby came—talk about miracles!—from that day he never drank a drop. She gave the baby over to him, and the baby simply absorbed him.

"He was a new man. He could not

drink whisky and kiss his baby. And the miners it was really absurd if it

were not so pathetic. It was the first baby in Black Rock, and they used to crowd Mavor's shop and peep into the room at the back of it—I forgot to tell you that when he lost his position as manager he opened a hardware shop, for his people chucked him, and he was too proud to write home for money—just for a chance to be asked in to see the baby. I came upon Nixon standing at the back of the shop after he had seen the baby for the first time, sobbing hard, and to my question he replied:

"It's just like my own."

"You can't understand this, but to men who have lived so long in the mountains that they have forgotten what a baby looks like, who have had experience of humanity only in its roughest, foulest form, this little mite, sweet and clean, was like an angel fresh from heaven, the one link in all that black camp that bound them to what was purest and best in their past. "And to see the mother and her baby handle the miners—oh, it was all beautiful beyond words! I shall never forget the shock I got one night when I found Old Ricketts nursing the baby. A drunken old beast he was, but there he was, sitting, sober enough, making extraordinary faces at the baby, who was grubbing at his nose and whiskers and cooing in blissful delight. Poor Old Ricketts looked as if he had been caught stealing and, muttering something about having to go, gazed wildly round for some place in which to lay the baby, when in came the mother saying in her own sweet, frank way: "Oh, Mr. Ricketts—she didn't find out till afterward his name was Shaw—would you mind keeping her just a little longer? I shall be back in a few minutes." And Old Ricketts guessed he could wait.

"But in six months mother and baby between them transformed Old Ricketts into Mr. Shaw, fire boss of the mines, and then, in the evenings, when she would be singing her baby to sleep, the little shop would be full of miners, listening in dead silence to the baby songs and the English songs and the Scotch songs she poured forth without stint, for she sang more for them than for her baby. No wonder they adored her. She was so bright, so gay, that she brought light with her when she went into the camp, into the pits, for she went down to see the men work, or into a sick miner's shack, and many a man, lonely and sick for home or wife or baby or mother, found in that back room cheer and comfort and courage, and to many a poor broken wretch that room became, as one miner put it, 'the anteroom to heaven.'"

Mr. Craig paused, and I waited. Then he went on slowly:

"For a year and a half that was the happiest home in all the world till one day"—

(TO BE CONTINUED.)

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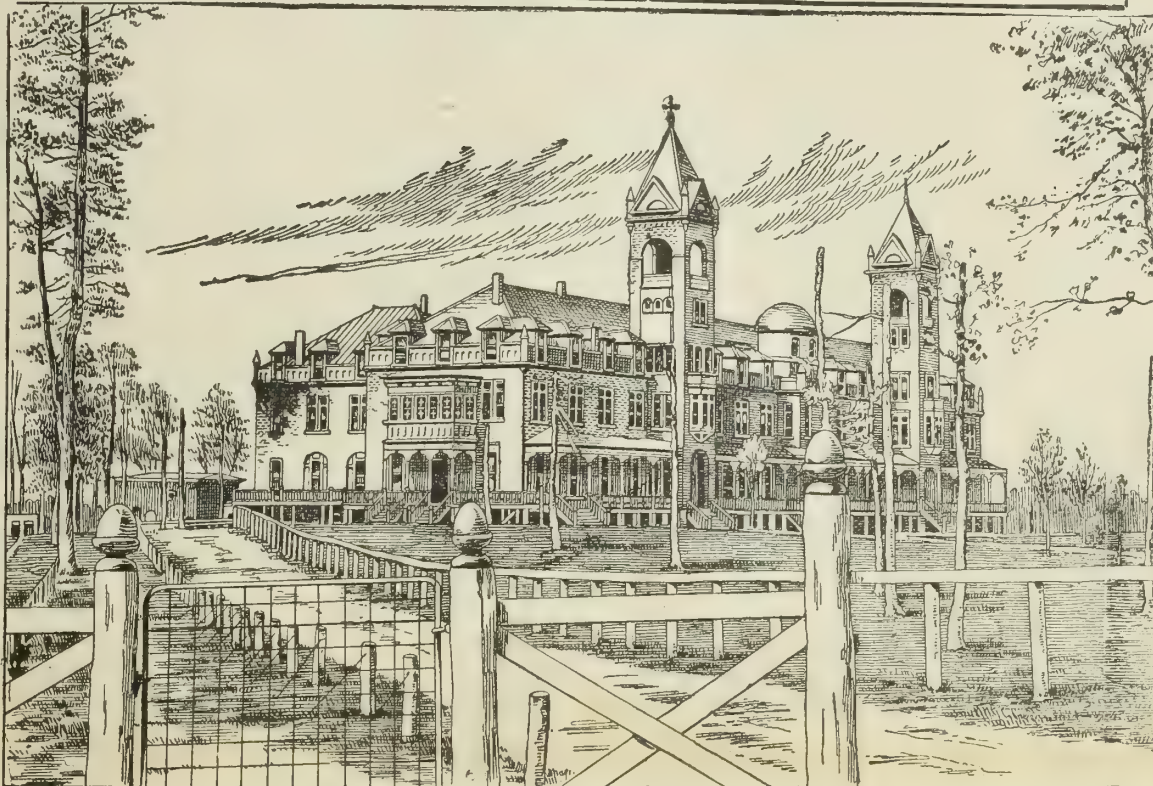
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## LIQUOR TRAFFIC AND MODERN CIVILIZATION.

(Continued from 1st page.)

men would in certain numbers always be insincere and hollow in their pretenses? Did He set up some genteel and well-regulated orderly harlot houses because He knew the social evil would be restrained with difficulty only after long years? Did He arrange for schools to teach men to steal in moderation because we always should have thieves? Did He arrange to have men taught to lie within bounds? These things are no more monstrous than is the proposition made to us that the Church of Christ establish kindergarten beer shops and give her young men lessons in the genteel drink habit.

Such things are entirely impossible to your thought of the Gospel. You properly associate all of these things with darkness. Between Belial and Christ there can be no concord.

Things that harm men the Gospel can have no sympathy with whatever. It refuses to use them even for good purposes. It assumes but one attitude toward them, that of uncompromising hostility. Whatever harms the race it purposes to destroy. And it destroys by its own inherent power and its own agencies. It does not remove ignorance by being a little ignorant, or superstitions by being a little superstitious, or bigotry by being a little bigoted, or uncleanness by being a little unclean, or drunkenness by being a little drunk. It is altogether holy and sober, and requires its friends to be so. There is not a hint anywhere that it will be satisfactory for the people to be partially good or good gradually; to leave off harmful things and to remove harmful institutions by slow stages. The demand is unconditional and all-comprehensive. All quit, quit now, and quit forever, everything that harms men and women and hinders the progress of the race in that which is noblest and best. Sin cannot be used as an antidote to sin.

## ANSWER TO A FANTASTIC TEMPERANCE PHILOSOPHY.

The answer to Dr. Rainsford's fantastic temperance philosophy is in placing it and Christ's Church side by side—that Gospel of which I have spoken and that horrible rum traffic. You can see whether there is any compatibility between that church of the earnest men and women who prayerfully are trying to give to the spirit ascendancy over the sensual, and that saloon which is pouring out day and night, Sunday and week-day, into dishonored homes, into prisons, into asylums, into graveyards, a ceaseless procession of ruined and cursed men of all ages and of all social estates and conditions. Put them side by side and watch the two congregations going in and watch them coming out, and follow them where they go, and ask yourself if there is any part of that saloon, any smell of it, any light of its eye, any color of its face, any measure of its footstep, any breath, any brain, any heart of the best there is in it or the best you could make out of it that would fit into the Gospel or assimilate with a grand spiritual church of Christ. If there is, then it is a revelation to the rumseller. He never has thought of ele-

vating his trade and conciliating Christians by putting a chapel in the rear of his saloon. It has seemed to him more consistent, more logical, more in keeping with the character of the business to make the rear of his saloon into a gambling den or a resort of vile as signation. These are in agreement.

To have in one end of a place an institution to damn men, and in the other an institution to save them is entirely original. The Church would have the monopoly of the whole business, both the damning and the saving. While it was holding a prayer-meeting to lead men to repentance and conversion, it could at the same hour be teaching its young men to become drunkards on wines and beers, and in that way keep itself supplied by a constant and unfailing source of sinners of its own make. And perhaps if its supply ever ran low some of those saved could be taken around into the other end of the Church by some of the deacons or class leaders and come up with the procession again.

It is claimed, however, for this plan that it would remove the evil of the saloon. The evil of the saloon, as we understand it, is drunkenness. But perhaps church beer would not make anybody drunk! And drinking church champagne would not make the young men want wicked saloon champagne! The habit of using church wines would not create an appetite for distilled liquor! What is the universal verdict of men concerning the effect of light liquors upon young men? It is the way drunkards are made.

What different is the effect of the thing going to be whether in a church or a grogshop? Will not liquor be the same thing, and will not it make men drunk in one place as in another? But our new apostle says, "Do not give them any more after they have had enough." How are you going to regulate that? It is what you give a man before he gets enough that makes him drunk! But when the new order of things is established you are going to have all of the churches in it. He would go to the church saloon where he could come the nearest getting drunk! O, it would work splendidly! You can see what a mighty motive there would be in the churches to keep the shades up so the people could see the comparative merits of the church drink shops. Where men can get the most!

But we are told that the saloons would then be respectable. Some people are very anxious to make liquor-selling respectable. If your Sunday school teacher got church saloon boozy it would not be a disgrace, I suppose—not so great a disgrace as it would be to get tipsy in a saloon. To illustrate: to tell lies in a church, for instance, would be more respectable than to tell them in Wall street. Some of us have been so dull as to think that the more shameful you could make this drink habit the safer our young men. Indeed, that seems to be recognized by the saloons. They try to screen the young men by those artistic little doors and shades and evergreens. The dry goods store doesn't have them, because it is perfectly respectable to go in there. But as it is a disgrace for any

self-respecting young man to go into a saloon, they put up a door so that nobody can see him, and he has to take only the risk of dodging in and out, which he manages by looking before entering, with one eye up the street and the other eye down the street.

## ON MAKING RUMSELLING RESPECTABLE.

To make rumselling respectable is to give it the middle of the highway. To have the thing made respectable for our best people to go there undoubtedly the rumsellers would give a hundred million dollars in the next thirty days. And it would be the best investment they ever made. But when the churches get to running saloons the rumseller will have the respectability without money and without price. They can take down their screen doors and put up their shades. They will be doing only what the churches are doing. It is a church privilege to drink moderately in a saloon with the shades up! And the moral sense that drinks champagne and beers in the church saloon with the deacons and class leaders will not be troubled much by drinking whiskey in the secular saloon with the shades down without the deacons and the leaders.

The mighty evil of your fashionable club we had thought was in the fact that it provided a respectable way for young men to learn the drink habit. You put into it the respectable kommer or grill with its respectable beer keg and stein, under sanction of highly respected citizens. The one thing on the Lord's earth which we thought we did not want to do is to secure respectability to the rum traffic. We had supposed that the one thing that prevented the awful traffic from spreading over the whole land like a rotting mildew, and blighting every school district and farm community and village and town, was that the Church always has put the brand of infamy upon it, and taught that it was a frightful evil; that it is a sin to put the cup to your neighbor's lips, and a burning disgrace for a man to get drunk anywhere. Make it now a church practice, and who will withstand the horrible inundation of woe—how could any voice be lifted against it?

Would one saloon close? Forty would open where there is not one today. It simply would be a competition between limited drunks and unlimited drunks. Limited drunks would soon become unlimited drunks everywhere. If they have 20,000 saloons in New York city, against the protest and preaching of the churches, what will they have when the churches go into the business themselves? You simply would furnish a ceaseless supply of wine-made drunkards, from your fairest young people, to the whiskey saloon for their final damnation. The proposition is about as rational as it would be to propose to furnish the orphan asylums with the harmless and playful kittens of the tigers' jungles. They grow up.

The reason assigned which perhaps is calculated to arrest the popular attention more than any other is in the statement that some such course is necessary, as you cannot fight evil with success negatively. What a mistake

the Almighty made in sending forth the Ten Commandments, nearly every one negative and interdictive! And they remain as the code to-day as when first given. The ceremonial law was abrogated, but they were not. Upon the negative we have builded our whole system of criminal jurisprudence. "Thou shalt not" confronts every citizen in every criminal law and almost every ordinance of the land. The whole struggle of life is in opposing the negative to evil. However much of ideal of aspiration for the good there may be, it is negative in private and public morals that we constantly enforce.

## THE CHURCH CANNOT BE A PARTNER IN THE LIQUOR BUSINESS.

Upon looking the matter all over, am convinced that it is a good plan except for one reason. There is only one objection to it, and all there is to that is that it is not within a thousand eternities of the Gospel of Christ. There isn't a thing about it that suggests the Gospel. But, then, as that no objection to some minds, no doubt you will find people who will think the scheme a good one. The rumseller will. But there are some of us who believe that the Lord is a jealous God that Christ has not gone into partnership with Belial to run His kingdom on a company plan; some of us believe that darkness is not to be fought with darkness, nor impurity with impurity, but that pure, unadulterated light is the thing with which to overcome darkness. We believe that the men who are to help their fellow-men leave off drink are sober men and not drinking men; that the Church is the citadel of spiritual power and the source of spiritual agencies, and not a den of refined sensualists; we believe that the Gospel is sufficient of itself, and that it would have won its way to millennium success long ago but for the compromises with sin which have been made from time to time by its mistaken teachers at the price of politics, luxury, fame, or vanishing popular applause. Believing these things, we hold on our way preaching total destruction of drink traffic in all forms.

We will insist, and it will be the voice of all Christendom, that the church that puts a bar inside its doors and peddles wines and beers in a drunkard shop, and its minister is forfeiture of the name of a Christ teacher. We have passed the point of the possibility of such a caricature of the pure Gospel, and I warn the man who has that crazy pulse in his body that such a church or minister can not remain a member of any Christian denomination thirty days after inaugurating the infamy.

It is the most horrible proposition that has escaped the lips of any preacher of morals in modern times, lacking every element of sound method and ethics, lacking sound sense in plain economics, and opposed to the letter and spirit and instinct of Christianity. It is a reform backward, a surrender to darkness, a debauch of religion.

## CAN MEN BE LEGISLATED INTO GOOD MORALS?

Sometimes the method is opposed on the ground that men cannot be legislated into good morals. But the



He teaches us that the law is "a school-master to bring us to Christ." No one expects statutes to regulate men. But they are safeguards, they help to answer that prayer, "Lead us not into temptation." The two mountains, Sinai and Calvary, are the high peaks of the same range extending from the creation to the final judgment. The law came down upon the top of the one, the cross was set up on the other. The cross was the vindication of the law.

It is high noon when every man upon principles of good citizenship, to say nothing of high Christian ethics, should anxiously inquire as to how the uncompromising Gospel may be applied to every form of our natural and national life. There is peril in temporizing. The reasons why we cannot compromise truth are apparent.

We are a great people. We have inherited most terrific forces. We have become heirs of everything that has been thought and done before us. With these we are to do greater things than have been done. All of this calls for the soundest, strongest, wisest, and noblest type of manhood. It calls upon all to be men, to place every faculty and gift and power upon the altars of this age and of our land. We must clear the deck for the mightiest conflict of all ages, a conflict which shall be the sum of all conflicts. The Almighty has brought us to a summit from which we may see His plans and get some little measure of our responsibilities and possibilities. It is morning. It is time to sober off and come forth with every power at the fullest capacity.

It is an enormous crime to waste ourselves and our substance with beclouding intoxicating drinks in such a morning. There is no measure to the infamy of that man who brings a clouded brain by his own act to the magnificent problems of the hour. What shall be said of a nation that encourages institutions that clog and fog the brains of its citizens? Do not talk of revenue. Sober men are the surest sources of revenue. Where now a dollar comes to the treasury from the rum traffic a hundred would come from sober, saving industry, and thousands would be released from reformatories and prisons. But what are dollars? There is that which is of infinitely greater value.

We are a self-governing people. That means that what appeals to a national ruler appeals to all of our people—virtue, intelligence, sobriety, clear thinking. Any drunken man in this country is a drunken ruler. Every drunkard maker is an anarchist assassinating our rulers. Where shall the balance of power be? There must be no balance of power. All power must be of God and truth. All power must be sober. It is the morning. It is no time for drunkenness. The saloon becomes more monstrous, more hideous as the sun arises, as light beams abroad, as men are called to lighter responsibilities.

#### NO TIME FOR COMPROMISE.

The argument of temperance is in man's opportunity. Its judgment is in his responsibility. It is no time to resort to compromising ex-

pedients, to incriminate intelligent and earnest men who go before us because they feel, as we do not, the force of the great question. Their mistakes are better than our sloth and indifference. And when I speak of this great matter, upon which we are too often silent because of rash advocates and fanatical methods to which we cannot commit ourselves, I have in mind more than a solitary sin, if any sin can be solitary and alone, more than a traffic, more than a morality. I believe in every fiber of my being that this nation, that civilization, that the progress of the race, must have their foundation in a just and ethical sense, and it must be a whole ethical sense. Its light cannot be mixed with darkness. Its good must not be tainted with evil.

The foundations of the republic were laid in faith and prayer and reverence. Its stability arose out of those foundations. It came near destruction by a great sin against human right and liberty, and escaped only on rivers of blood, by the lurid torch of war.

There is no perpetuity of any interest that is worth preserving except in righteousness. All that righteousness must mean temperance and charity, honesty and generosity, purity and helpfulness, the right use of sacred things, and the fear of God.

The world cannot give free rein to appetite. Its business is not sensual gratification and pleasure. These are incidental and subordinate means to the great end of earnest, strenuous living. Life is a stewardship. It has a tremendous accountability. Men have no right to withdraw their powers from the mighty strife, to blunt them, to deprave them. They stand for too much; they are related to interests the value of which all human wisdom cannot compute.

The whole people have a right to demand that every man stand at his post and do his best. When he does not it imperils your interest. It may cost your life. It depreciates and perhaps destroys your property. All sound and sober thinking men must see that no man liveth to himself and no man dieth to himself. "Ye are members one of another." The hand cannot be indifferent when there is gangrene in the foot. The eye cannot say, "We must live and let live," when there is cancer in the throat.

#### THE SALOON AN AGENCY OF DESTRUCTION.

As sure as time goes on the unrestrained activity of the rum traffic will destroy the nation that is deceived by it. To-day it dictates to Legislatures from the Atlantic to the Pacific on easy terms. It answers the men who oppose it, who lift up a warning voice, with a cloud of ashes. It abides its time.

Hundreds of thousands of graves are a mute but terrible warning. Hundreds of thousands of widows and more orphans piteously plead. It is the morning of a new century. We stand among the graves—graves as far as we can see. Did the yellow fever do it? Did small-pox make these graves—a million graves? No; had it been so we would have driven them out by processes of sanitation long ago. No, some men whom we call citizens did it. They paid us to do it with revenue for

taxes. They voted for our party. They were our neighbors. And we let them do it. We said we could not help it because it is not right to make laws against them, and if we did sometimes they would break them. They would fill fifty thousand graves instead of one hundred thousand. And so they go on. And last year they dug in among these graves a hundred thousand new ones.

And we have gotten ourselves into such a condition that a voice from the pulpit speaks for a part of the business. And a Bishop slanders the earnest soul that strives to prevent the people from exposing themselves to a calamity that kills like a deadly fire-damp those whom it touches.

The misplaced confidence of the people is the opportunity of the volcano. He who instills false confidence in a time of peril is not a friend to the people. The Church and the saloon are as separate as the belching, sulphurous fire of a volcano and the gentle, fructifying sunshine of the springtime. One is a messenger of death, the other of life. One leaves in its track a denuded, excoriated, and blasted earth, horrible and decaying corpses piteously slain. The other wakes the earth to joy and beauty and peace and health. The Church and the saloon are as widely separated as the shower of ashes from the burning mountain and the shower of rain from the kidney cloud that waters the new-mown grass.

Christ and Belial never have been within speaking distance of each other. They have nothing in common. Light and darkness never agree; when one is present the other is always absent. The coming of the one always means the destruction of the other.

#### NO AGREEMENT BETWEEN THE RUM TRAFFIC AND CIVILIZATION.

There is no agreement between the rum traffic and civilization. There is nothing that it touches that it does not blight. Its victims damn it from every quarter of the globe and out of every part of the earth, in voices that moan up from shipwrecks of the sea, from the crash of railway wrecks, from conflagrations, from desolated homes, from murderers' cells, from imbecile asylums, from destroyed business, from delayed and imperiled civilization.

If the rum traffic would go out of business and set itself to work to repair the horrible damage it has done it would not pay the debt it owes in a thousand centuries. It must reckon also with immortal issues and eternal cycles.

I do not speak as a politician. I am not a third party man. I plead the cause. I would be untrue to this position of opportunity if I did not warn you that the teachings of Jesus Christ can have no part with anything that harms men, and if I did not summon you to the morning of a new creative epoch which calls upon every man to awake and soberly and in his right mind offer his best powers to God, his Creator, to serve his fellow-men.

Ah, what a sublime figure that Paul in an age of darkness, when men were groping their way! No concord between Christ and Belial. One personification of truth. No agreement

between light and darkness. There is one north star, one magnetic meridian, and that line coincides in the top of the stars and on the earth where men sail their ships on varying seas. If men had held to that bold, uncompromising attitude until this time! If all called of God, opposing those who obtrude without sense or authority into the awful responsibility of teaching the people in religion and morals, had held firmly to this single standard, if all the people had walked by it, can any one doubt that we long since would have passed the millennial stone?

The time is at hand. The hour has struck. The issue is plainly drawn. The blind must not lead those who see. The drunken man must not lead the temperate. The apologist must not lead the servants of God. Gold must not purchase from us the commandments. Pleasure must not deceive lives all too short for their serious stewardship. There are mighty issues to live for. Their hereafter is beyond our present sight. "Therefore let us not sleep as do others, but let us watch and be sober."



#### ANDREW NORFLEET OSBORNE.

Andrew Norfleet Osborne, only child of John N. and Grace Williams Osborne, died August 9, 1902, aged nearly two years.

The life of this bright and interesting little boy was short, but he lived long enough to win his way to the hearts of all who knew him. The place he filled was all his own, and in the home among a large circle of relatives and friends he will be sadly missed. Beautiful flowers were laid by loving hands on casket and on grave as the little body was given back to earth, but brighter and sweeter far than any flower of earth is the pure spirit of the little child that lives with Jesus now.

W. G. B.



#### THE MITHER AT THE BOTTOM OF IT.

"It's meself that jist come into the manin' of thim two wurruds folks is takin' sides on," said Pat. "He-red-tee! That manes that whin the child-her do be bad it is not thimselves at all, but their daddy or their mither. An' it's their ancisthurs that's gainin' credit from their vartues."

"Indade!" said Bridget. "An' ye tell me that it's meself that schlapped the baby an' not Timmy at all, at all—an' maybe it's me that deserves the lickin'?"

"You'll likely be takin' up with the other side—en-vir-on-ment," continued Pat, impressively. "That manes it's nayther their father nor their mither, but the house they are livin' in an' the things they are gazin' at that do be makin' saints of the crathures or young devils."

"Och!" said Bridget, scornfully, "a child might be livin' forever in a nate house, an' gazin' on runnin' wather an' be as dirty as an owld pig. Tell them folkles it's the mither that is thim two wurruds, for it's livin' with a crathure who can use a washrag that makes childher tidy—that's en-vir-on-ment; an' if the faces of thim are clane, it's the mither that has the credit of it—that's he-red-tee."



## THE SUNDAY SCHOOL.

LESSON XIII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 28.

**Text of the Lesson, a Comprehensive Review, of the Quarter's Lessons.**  
Golden Text, Deut. viii. 18.—*Commentary Prepared by Rev. D. M. Stearns.*

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**LESSON I.**—The giving of manna (Ex. xvi. 1-15). Golden Text, Matt. vi. 11, "Give us this day our daily bread." If we would as the people of God please Him, we must remember that in Him we live and move and have our being, that He giveth life and breath and all things and that in His hand are our breath and all our ways (Acts xvii. 25, 28; Dan. v. 23). Therefore without a murmur we should gratefully accept day by day all He sends or permits to come and daily feed on Him in His word (John vi. 57).

**LESSON II.**—The Ten Commandments—duties to God (Ex. xx. 1-11). Golden Text, Luke x. 27, "Thou shalt love the Lord thy God with all thy heart." Because He delivered them from the bondage of Egypt by His great power that they might for their own happiness and the happiness of others be a special people unto Himself He asks their whole heart, and no true lover would like less from one he loved.

**LESSON III.**—The Ten Commandments—duties to men (Ex. xx. 12-17). Golden Text, Matt. xix. 19, "Thou shalt love thy neighbor as thyself." The Golden Text tells us the only way in which we can show to man that we love God is by loving our fellow men.

**LESSON IV.**—Worshiping the golden calf (Ex. xxxii. 1-35). Golden Text, Ex. xx. 3, "Thou shalt have no other gods before Me." One of the most amazing things recorded in Scripture is the love and the long suffering of God, and another is the great sinfulness of man. These people who had said to God, "All that Thou sayest we will do," are seen in a few days making an idol and calling it their God; yet He bears with them.

**LESSON V.**—The tabernacle (Ex. xl. 1-38). Golden Text, Ps. c. 4, "Enter into His gates with thanksgiving and into His courts with praise." Although they were such as they were and He knew them thoroughly, yet He commanded a tabernacle to be built that He might dwell in it among them. The Lord Jesus was indeed the true tabernacle, God manifest in the flesh (Heb. viii. 2; I Tim. iii. 16), and now each believer is a temple of God (I Cor. vi. 19, 20).

**LESSON VI.**—Nadab and Abihu (Lev. x. 1-11). Golden Text, I Thess. v. 6, "Let us watch and be sober." God had sent from heaven the fire to consume the sacrifice (chapter ix. 24) and had appointed the way in which everything should be done, but these men, like Cain, disregarded God's way and preferred their own way before the Lord, and before the Lord they died. All in our churches today that is not of God may be counted strange fire.

**LESSON VII.**—Journeying toward Canaan (Num. x. 11-13, 29-36). Golden Text, Ps. xxxi. 3, "For Thy name's sake lead me and guide me." God never left them, although they oft provoked Him to do so, but the pillar of cloud by day and of fire by night was their faithful guide and oracle and shield. Moses seemed inclined to lean a little upon his father-in-law, but in that he was wrong.

**LESSON VIII.**—Report of the spies (Num. xiii. 1-12, and xiii. 25-xiv. 4).

Golden Text, Ps. xl. 4, "Blessed is that man that maketh the Lord his trust." This looking to see if God was as good as His word and if the land was what He said it was gave no evidence of faith in God. But because they desired to send the spies God permitted them (Deut. i. 20-23), and we see the result.

**LESSON IX.**—The brazen serpent (Num. xxi. 1-9). Golden Text, John iii. 14-15, "And as Moses lifted up the serpent in the wilderness," etc. There are many foreshadowings of God's way of redemption, such as the shedding of blood and the coats of skins of Gen. iii. 21, and the sacrifice of Isaac in Gen. xxi. 12, but none more suggestive than this of the serpent upon the pole to which our Lord refers.

**LESSON X.**—The prophet like Moses (Deut. xviii. 9-22). Golden Text, John vi. 14, "This is of a truth that prophet that should come into the world." Every prophet, priest and king, as well as every sacrifice and the whole tabernacle and its ritual, all foreshadowed the true Prophet, Priest and King, the true tabernacle, the true and only Lamb of God, of whom the Father said, Hear Him!

**LESSON XI.**—Loving and obeying God (Deut. xxx. 11-20). Golden Text, I John v. 3, "For this is the love of God that we keep His commandments." The New Testament comment upon this lesson in Rom. x points us to Christ, who is the end of the law for righteousness to every one who believeth, the only one who ever truly loved and obeyed God and who becomes the righteousness and the life of every believer.

**LESSON XII.**—The death of Moses (Deut. xxxiv. 1-12). Golden Text, Ex. xxxiii. 11, "The Lord spake unto Moses face to face." The greatest of earthly prophets died; all kings and priests die; it is appointed unto men once to die, but our great High Priest, Prophet and King tasted death for every man, died, rose from the dead, is now at the right hand of God in heaven, crowned with glory and honor, and will come again to restore all things of which Moses and all the prophets have spoken (Heb. i. 1-3; ii. 9; Acts iii. 19-21). Every believer is one with Him in the glory, shall take part in the first resurrection and reign with Him in His kingdom.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Sept. 28, "Cheerful Amid Adversity."**  
Text, Acts xxvii. 22-36.

"I exhort you to be of good cheer."

There is no possible way to avoid trouble in this world. No one entirely escapes. Some appear to be freer than others, but none is immune. We need, then, to learn how to best bear it. Some counsel us to drown our sense of pain and by some anæsthetic of pleasure try to get the most possible of joy and escape so far as we can all consciousness of discomfort.

To many this seems weak and unworthy, and to others it is impossible. Suffering comes in spite of all our attempts to dull and cheat our senses. So we are told to endure with grim fortitude and harden ourselves into a callousness and carelessness and so defy and overcome our pain.

But this fails with most, for the ache becomes greater than the power of endurance.

What makes much of our trouble heavier is the fact that so much of it is unnecessary. If others would only be reasonable, we could escape much damage. The faults of others cause

us an immense amount of suffering. This aggravates the matter with many.

Paul found the only way out. He had suffered from shipwreck more than once before this voyage. He was a veteran traveler and knew the dangers of the sea. He warned centurion, captain of the vessel and owner against the risk to property and life and was not heeded. He had endured a long, enforced fast with all the others on the ship, but his abstinence gave him occasion to commune with his God and grow strong while the others grew weak. The angel from the Divine presence gave him assurance of something better to him than mere security of life. He was made confident of God's care for him and his guidance. Life was to be continued that he might witness still further for God before the great and lowly. Adversities awaited him to which shipwreck and hunger were small. Death itself was likely to come in some form particularly trying. But in life and death he was God's man and messenger, and God would care for His own.

He was cheerful, not at prospect of escaping death by drowning, but because no death, no adversity, could separate him from the love of God which was in Christ Jesus his Lord.

He was made glad by the angel that he should stand before Caesar, not as so many of his countrymen had done, to ask some favor, but to witness for Jesus the Lord of lords. He could eat now, even if the tempest was unabated, for the end was assured. He could encourage others to break the long fast. He could give them counsel in saving themselves from the wreck and assist in all the work necessary in landing on an unknown shore.

The only way to be cheerful under adversity with real heart cheer is to have the heart fixed by faith on God and rest confidently in His protecting care. Come what may, He knows our need and our strength. He can and will make all things work together for our good if we trust Him.

## How Character Is Formed.

Character is formed as the years go on. Final character is what a man is when he has finished his earthly years. In the Christian it is the lines of the likeness of Christ furrowed and scarred upon his soul by the Divine Spirit, through the means of grace and the experiences of his own life. I saw a beautiful vase and asked its story. Once it was a lump of common clay. Then it was crushed and ground in the mill, then put upon the wheel and shaped, then polished and tinted, then put into the furnace and burned. At last it sat on the table, a gem of graceful beauty. In some such way nearly every noble character is formed. Common clay at first, it passes through a thousand processes and experiences until at last it is presented before God faultless in its beauty, bearing the features of Christ Himself.—J. R. Miller, D. D.

## Making or Marring the Past.

We make or mar the past. A son takes his father's or his grandfather's name, and that name, whatever it has been in the past, is going to be a different thing by what that son shall make of it. It may have been high in an honor which shall be almost obliterated in its degradation. It may have been wholly unknown and become widely, honorably mentioned. A nation takes the heritage of the pilgrim's travels and trials, and what that nation goes on to become shapes in a measure the reputation of the founders. They become greater and more worthy as it becomes greater and more

worthy. So we of the present day hold in our hands not only our own welfare and reputation and the shaping of our future, but the reputation of those who went before us, whose works we pass on to their final fulfillment or their final failure.—Sunday School Times.

## Perplexity and Prayer.

Trouble and perplexity drive us to prayer, and prayer driveth away trouble and perplexity.—Melancthon.

## Submission.

Sorely troubled, weak and weary,  
Never knowing what is best;  
Oh, to see this truth more clearly—  
In submission there is rest!

Why should worldly cares perplex me  
When my Father knows it all?  
Naught can harm and naught should  
Vex me;  
Saviour, at Thy feet I fall!

Holy Spirit, teach me ever  
On this blessed truth to rest,  
Naught from God my soul can sever;  
What He sends is always best.  
—Christian Work.

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

Christianity is the religion of justice as well as mercy.—Rev. Dr. Cortland Myers, Baptist, Brooklyn.

## The Test of Wealth.

If a man can say, "I am a man, and nothing that is human is beyond my care," then I say he is rich.—Rev. Dr. Savage, Unitarian, New York.

## A Face to Be Loved.

The sweetest thought to me of all is that Christ's is a face that wants to be loved.—Rev. Dr. Frank De Witt Talmage, Presbyterian, Chicago.

## Deference to Others.

We help ourselves and help each other in living and working in deference to the rights of others.—Rev. C. A. Langston, Unitarian, Atlanta, Ga.

## Man Walks by Faith.

From the first step of the child to the last step into the cold waters of what we call death man walks by faith.—Rev. Dr. Lowry, Baptist, Kansas City, Mo.

## The One Basis.

There is but one basis of a happy life—the practice of virtue and the love of truth.—Rev. Dr. Elwood Worcester to Students of Pennsylvania University.

## The Condition of Entrance.

Character is the condition of entrance into the presence of God. A character of holiness—Christ in you—is the hope of glory in an endless eternity.—Rev. J. L. Caughey, Presbyterian, Rochester, N. Y.

## Warning the Young.

There is no office of a faithful preacher or of the schoolteacher or of the college professor or of the newspaper more important than to swing the red light of danger in the eyes of the boys and girls.—Rev. J. C. Hall, Congregationalist, Denver.

## Purpose in Everything.

God has a purpose in everything. But the mysteries of God have been hid from the ages, a purpose too profound for the finite mind, too far-reaching for human comprehension, unaided by the divine spirit.—Rev. M. P. Fikes, Baptist, Baltimore.

## Crowned With a Halo.

God takes the life we have to live here, with all its varying conditions, and crowns it with a halo, makes living a joy in that it is a foretaste, a faint gleaming, of the life that is to come.—Rev. Dr. J. W. Walden, Presbyterian, Athens, Ga.

## Under Scrutiny From Above.

Every man is a creator, and on him rests the responsibility of making his



work what it should be, working for the satisfaction of his own conscience, always remembering that he is under scrutiny from above.—Rev. Dr. Alsop, Episcopalian, Brooklyn.

#### Moral Responsibility.

Every man has a conscience and a sense of some sort of moral responsibility. He will either worship the true God or some false god. All character is either positive or negative. God blesses the world by true characters.—Bishop Joyce, Methodist, Chicago.

#### Getting Away From Vice.

The tendency of human life is to move out of contact with vice, to get as far away from it as possible. The tendency of the Christian gospel is to move into contact with vice as fast as possible and to overcome it with good. As people gain a competence they move away from the home in which by frugality and righteousness they have prospered.—President Faunce of Brown University, Providence, R. I.

#### Will Keep His Promise.

The dear Lord, who watches the sparrow's flight and fall and who has given us some faint glimpses of what is to be, will keep the wonderful promise, "I go to prepare a place for you," and we need have no disturbing thoughts, but, on the contrary, perfect confidence. Our chief concern should be how to make the best and the most of this life, for if we are in the right now we surely cannot go wrong hereafter.—Late Rev. Dr. George H. Hepworth, Congregationalist.

#### True Friendship.

As dews to the parched earth, as the sail to the shipwrecked mariner, so is friendship amid the cares and trials of life. If men decay friendship, it is because they have selected those unworthy of trust or because they themselves are inconstant. Falsity in friends is impossible. It only occurs where a masked friendship has been the counterfeit of virtue. So called friends deceive because they never should have been selected as friends.—Rev. Dr. Levy, Hebrew, Pittsburg

#### The Age Demands Facts.

This is an age of facts. Men are demanding the facts before they accept anything. Every claim, whether made for a new machine, a new industrial enterprise or a new theory, must meet this test. Christianity must meet it also. "You claim your religion transforms the character of the person embracing it? Very well, let us see if it does." And it is a duty we owe such questioners to show them by our keeping of our Lord's commandments that our companionship with him is transforming our lives.—Rev. Milton J. Norton, Congregationalist, San Francisco.

#### No Need of a Church Trust.

This world does not need a church trust. The church today would not be so powerful, either in numbers or in influence, had it not been for the distinct work of the different divisions. Neither would its men and machinery be so efficient. The world owes a debt to every denomination that has been true to the gospels of Jesus Christ and the New Testament. One unmistakable sign of the times is that we are getting farther away from organic church union and closer to the more important thing, unity of effort and unity of spirit in the name of Jesus Christ.—Rev. C. J. Hall, Denver.

During the first seventy-five days of the operation of the Beale local option law in Ohio 173 saloons have been turned out of wet towns that have gone dry. The American Issue estimates that if thirty feet front be allowed for each

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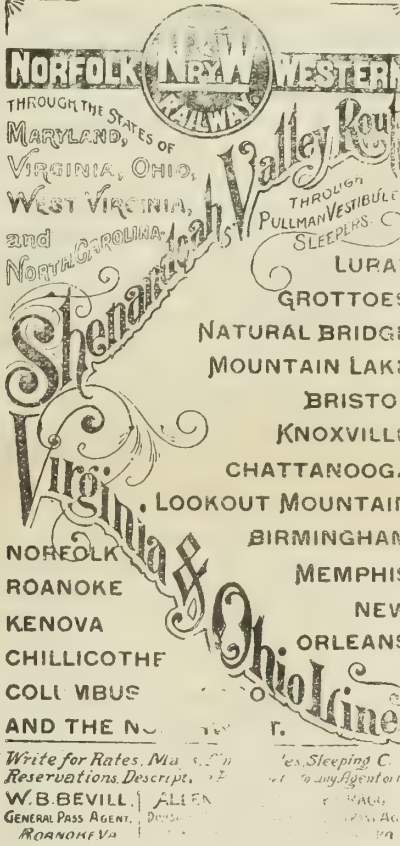


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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridge-way, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

FOURTH ROUND.  
Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 6th, 11 A. M.  
Boydton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gorginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.

A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridge-way, October 15th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hycos, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lunenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams', October 12th, evening or night; 13th, morning.  
East Dinwiddie Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th, 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 23, morning.  
Dinwiddie, Lebanon, November 8th, 9th, morning.  
B. T. WILSON, P. E.

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On July 23d, August 6th, 20th, September 3d, 17th, October 2d, 15th, via same route to Baltimore, thence Pennsylvania Railroad, allowing stop over at Buffalo.

All of the above tickets to be on sale at Richmond on dates shown, with return limit to Richmond 12 days from date of sale.

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920 E. Main St., Richmond, Va.

### TO ATLANTIC CITY AND CAPE MAY, N. J., VIA YORK RIVER LINE; \$8 ROUND TRIP.

On every Thursday and Friday during summer tickets will be sold via the York River Line to Atlantic City and Cape May, N. J., for \$8 round trip, good returning arriving Richmond Wednesday following date of sale.

Also on sale daily tickets limited October 31, 1902, for \$11 round trip.

C. W. WESTBURY, D. P. A.,

920 E. Main St., Richmond, Va.

## Religious News.

Dr. B. F. Lipscomb and family have arrived, and the Doctor has assumed charge of the office of secretary and treasurer of Randolph-Macon College. —Hanover Herald.

Rev. C. R. James left Monday to assist Rev. J. W. S. Robins in his meetings at Bethany church, Reedville. Mr. James will return in time to fill his usual appointments on Sunday.

A great revival meeting closed on Sunday night last at Mt. Comfort church, in which many souls were converted to God. The pastor, Rev. H. W. Dunkley, was ably assisted by Rev. E. V. Carson, of Amherst.—Buckingham and Appomattox Times.

The Methodists held the Quarterly District Conference of the Chase City charge here this week. Presiding Elder J. C. Reed preached to a large congregation Sunday morning and evening, also Monday morning, after which the business meeting was held.—Progress.

The Ghent Methodist Sunday school, which was started with 93 members a week ago as a nucleus for the proposed Methodist church to be established at Raleigh avenue and Stockley Gardens, showed an increase of 24 yesterday afternoon, and the promoters of the work are greatly encouraged. The school is held for the present at the new Central Baptist church, in Ghent.—Ledger.

The Methodist Sunday School Association of Norfolk and Berkley will meet in bi-monthly session at LeKies Memorial Methodist church, Atlantic City ward, Sunday afternoon at 3 o'clock, and will be presided over by the president, Mr. T. S. Southgate.

Interesting reports will be submitted from the schools comprising the association, and interesting addresses may be expected from prominent Sunday school workers. A pleasing and attractive feature of the meeting will be the music by the choir and Sunday school of LeKies Memorial.—Pilot.

A lecture on Japan, the Country, the people and their strange customs and manners, their ancient religion and modern progress will be delivered by Dr. J. C. C. Newton in the Sunday School Hall at Trinity M. E. church, South, next Monday evening at 8 o'clock. Dr. Newton resided many years in Japan, and is the author of a history of the Japanese nation, and is therefore qualified to speak of that strange people, whose history is remarkable. The proceeds are for benefit of Sustentation Fund of Miss Coffee, missionary to China.—Salisbury Advertiser.

The Methodist preachers, at their weekly meeting to-day had a fine talk from Evangelist Smith, who is conducting the Holiness Tent meeting in Portsmouth. He took as his theme "Pastoral Evangelism." He only incidentally referred to the doctrine of

"Holiness; or, the Second Blessing," of which he is a very ardent advocate. He had a large attendance to hear him. Some of the ministers from the surrounding section, who are not usual attendants upon this meeting, were present; also some of the laymen.

The Methodist Ministers' "Christian Thought Club" met to-day and was to have had a paper from Rev. J. K. Joliff, in review of Rev. Dr. Tillet's book on "Personal Salvation," but Mr. Joliff not being ready that subject was deferred. A meeting of the club was then appointed for next Monday, with Rev. R. H. Bennett as the speaker, his subject to be "Evolution in Modern Theological Thought."—Ledger.

### GOES TO CHARLOTTE.

Bishop A. Coke Smith to-day notified the Charlotte Committee that he had accepted their terms, and would move to Charlotte with his family the 1st of October.—Times.

### A SERIES OF SERMONS.

Commencing to-morrow night the Rev. J. K. Joliff will begin preaching a series of sermons as follows:

September 14th—"Is There a Future Existence?"

September 21st—"The Intermediate State."

September 28th—"The Second Advent of Christ."

October 5th—"The Final Judgment."

October 12th—"Heaven and Its Inhabitants—Shall We Know Each Other There?"—Landmark.

### SERIES OF MEETINGS.

The union meetings of the Methodist Episcopal churches, which will be held in this city, will begin on the third Sunday in September. The Rev. Geo. Stuart, of Cleveland, Tenn., the well-known evangelist, will conduct the meetings at the Broad Street Methodist church, and the congregations of all denominations are invited to attend. The Rev. Mr. Stuart will devote a month to Virginia, conducting meetings in Richmond, Norfolk and Portsmouth, and the Virginia Methodists consider that they are very fortunate in securing him this year, as he has had more calls than he could respond to, and has been repeatedly invited here, but had to decline, owing to the great demand for him in other places.

Mr. Stuart is a simple Gospel preacher—effective, practical, spiritual and non-sensational. He is a man about forty-five years of age, and possesses much magnetism.

During the recent series of meetings given in Danville, consisting of morning and evening services, his meetings were so largely attended that many of the business houses closed during the hour of the morning meeting.—News

### BISHOP SMITH'S NEW HOME.

Rev. A. Coke Smith, D. D., Bishop of the Methodist Episcopal Church, South, returned yesterday from North Carolina. He visited Charlotte, N. C., and surveyed the situation there with view of locating in that city.

The Bishop has decided to make his home there for the present, and will occupy the elegant ten-room frame residence of Mrs. H. C. Chadwick, on E.



ue, which is furnished in up-to-style. He contemplates moving family to Charlotte about the 1st October. If Bishop Smith should de later on to make Charlotte his nanent home, the Methodists of place will build him a home of ele proportions on the western outts of the city, and one of the most rable sections in Charlotte.

he Methodists of Norfolk, whom Bishop has served as pastor of its ing church for two terms, greatly red the Bishop to make his home his city, and would have built him me after the most modern archiural design, but after a careful and ightful consideration of the mathe Bishop now thinks it best to ke his residence for the present at rlotte.

ishop Smith went to Rocky Mount week, after first going to Char-e, and preached there last Satur-and Sunday to great crowds. He n robust health, and is getting ready attend the sessions of the Annual ferences over which he will preside ing the new Conference year. He l hold his first Conference with the odists in Western North Carolina November, and on the adjournment that body will preside over the rth Carolina Conference, which ets immediately after the adjournnt of the Western North Carolina ference. Bishop Smith will also side at the sessions of the Baltire, Alabama and Florida Confer-es in their regular order, and will with the Baltimore Conference in rch, 1903.—Pilot.

#### STUDIES OF METHODIST MINISTERS.

The Methodist ministers' "Christian ough Club" meets on Monday next, this city, and it begins the consid-er of a very interesting series of ects, previously mapped out for l study, as follows:

A review of Dr. W. F. Tillet's "Peral Salvation," by Rev. J. K. Joliif, Queen Street church, Norfolk.

An original paper, on "Poetry as a source for the Preacher," by Rev. N. Latham, of Park View church, rtsmouth.

A review of Bishop Hurst's "History Rationalism," by Rev. E. H. Rawgs, of Monumental church, Portsouth.

An original paper on "The Place of volution in Present-Day Theology," Rev. R. H. Bennett, of Epworth urch, Norfolk.

The "Christian Thought Club" is mposed of the Methodist preachers Norfolk, Portsmouth, Berkley and e surrounding section, and is one of e most intellectual bodies in the cate—many of its members being men large culture and educational advantages. It meets semi-monthly, and ill take up the above topics at four ccessive meetings.—Ledger.

#### 7TH PENTACOSTAL MEETING.

Salem, Va., September 13.—The 7th annual Pentacostal Meeting and Bible onference which will be held here om the 18th to 28th of September under the auspices of the Virginia Soety for the Promotion of Bible Holi-

ness, will far exceed any previous meeting in interest and in the number of distinguished teachers and pulpit orators who will take part.

The railroads will sell reduced rate tickets, and it seems evident that the splendid new auditorium, with a seating capacity of between 1,500 and 2,000, will not accommodate the audiences.

The services will be in charge of Dr. Clarence B. Strouse, president of the Mountain Lake Park and Florida Bible Conferences, who recently successfully conducted the evening services at the great Ocean Grove, N. J., meeting.

Prof. A. P. Fitt, son-in-law of the late D. L. Moody and president of the Moody Bible Institute, Chicago, will talk during the meeting, and Rev. Dr. Gross Alexander, of Vanderbilt University, will lecture on Romans.

Dr. Len. G. Broughton, the celebrated Baptist preacher of Atlanta, Ga., will give a series of addresses, as will also Dr. E. I. D. Pepper, editor of the Christian Standard, of Philadelphia.

Rev. Henry Clay Morrison, of Kentucky, who is said to be one of America's most eloquent pulpit orators, will preach every day, and Dr. and Mrs. Howard Taylor, of the China Inland Mission, will be present and speak on the subject of missions.

A large choir and orchestra will lead the singing, and Mrs. J. C. Wilson, a noted vocalist, of Philadelphia, will be the soloist.—Times.

#### CONTRACT LET.

For some time the Methodists of the Seventh ward residing in Park and Virginia Place have been actively interested in the movement to erect a new and commodious edifice for the accommodation of the members of that denomination in these rapidly growing sections of Norfolk.

This active interest was brought on through the earnest and indefatigable efforts of Rev. George Wesley Jones, who realized the importance that would be attached to Methodism in these two closely identified communities. After first rehabilitating the Sunday school that had been first organized in Park Place by Rev. Daniel T. Merritt when he was pastor of the Huntersville Methodist church, and placing it upon a firm footing, he began to take a survey of the field with the view to erecting a house of worship in Park Place that would open up a wide field for usefulness in the vineyard of Christ.

He made a house-to-house canvass of all the Methodists and adherents of Methodism residing in the two communities, and after arduous work enlisted their full sympathies in the enterprise. Four lots in an eligible section and of easy access for the members of the denomination living in Park Place, Kensington and Virginia Place, were purchased. A part payment was made by the Methodists of these sections on the lots, who afterwards held a meeting at which a proposition was made to the Methodists of Norfolk that if they would give the remainder of the debt on these lots the members of the denomination in these communities would build a house of worship that would be an ornament to

the Seventh ward and an honor to Methodism.

The proposition was readily acceded to by the Methodists of the city proper, each church in Norfolk contributing its portion of the amount needed, thus wiping out the entire indebtedness. This part of the project having been consummated, there was nothing left for the Methodists of Park Place and Virginia Place but carry out their original design, which they have now set about doing.

A meeting of the building committee, composed of Messrs. J. T. Deal, G. J. Huster, E. L. Myers, Hon. John Whitehead, E. G. Garrison, L. W. Machen, A. S. Machen and L. B. Hyslop was held at the residence of Mr. W. J. Huster, Thirty-fifth street, Virginia Place, at 8 o'clock last night.

The session was called to order by Rev. George W. Jones, who presided over the deliberations, with L. B. Hyslop as secretary pro tem.

The matter of erecting a new church was thoroughly discussed and a decision reached.

A rough sketch of the plans of the new structure, previously drawn, were accepted and the contract for building the church was awarded to Mr. E. L. Myers, who is to erect it on commission.

The new church will be of brick and of modern architecture, with a lecture or Sunday school room attached and arranged so as to throw the two rooms into one, giving a seating capacity of 650 people. The auditorium will, of itself, be large enough to accommodate an audience of 400 and the lecture room 250.

Work on the lecture room will be commenced at once and will be completed before the meeting of the Annual Conference, which convenes in Richmond in November next. The church will then be organized by the election of its officers and application will be made to Bishop Duncan, who will preside at the November term of the Conference, to appoint a pastor to be a shepherd over the new flock.

The completion of this new edifice will give the Methodists of Norfolk ten churches, with the new church, which is to be built in Ghent.—Virginian-Pilot.

#### METHODIST PREACHERS.

The Methodist preachers' meeting was more largely attended yesterday morning than for several weeks. In addition to the increased number of pastors that were present, several lay members were in attendance. They came for the purpose of hearing Dr. Joseph Smith, of New York, who had been previously invited to give a Bible reading or a talk on some subject of his own selection.

The session was called to order at 10:30 A. M. by the president, Rev. W. R. Proctor, and prayer was made by Rev. Ernest Stevens, of Owens Memorial church.

Dr. Smith was then introduced by Mr. Proctor.

The doctor, after saying that he was happy to be with his brethren, made allusion to the tent meetings that he has been holding in Portsmouth during the past week. He said Sunday was a

very remarkable day; that the success that had marked the meetings during the week had led up to the wonderful meetings of Sunday, seven in all. That without any special effort there had been a full and free provision made for the expense of the meetings, an amount being raised that would more than cover the expense, the sum being between \$400 and \$500, which would leave about \$100 on hand over and above all expenses.

Dr. Smith then took as his subject "Pastoral Evangelism," and discussed it in its broadest view in its effects upon the health, pay, studies, results and experience of the pastor evangelist, and showed that it had tended to and did improve him along these lines and largely strengthened his spiritual life and enabled him to control the will of the man, and thus bring him under the direct influence and power of the Holy Spirit, because the Holy Spirit, which is in the evangelist, is seen and felt in the manner in which he presents the "Word of Life."

"Then his work should be directed to expository studies; and in the graduation of his study should not be merely theoretical, but of a practical character; in order to be successful in his work his whole system should take in the cardinal doctrines of the Gospel and he must use as his weapon the 'Sword of the Spirit, which is the Word of God.' He should be relieved of all heavy weights in his study so as to make it possible for him to avail in presenting the full plan of salvation and to be constantly inspired by the Holy Spirit, which will enable him to rescue immortal souls from eternal death, and thus reach the orbit of his life and make this great factor the throne of the pulpit, which will draw the congregation to the preacher and the preacher to the congregation. His should be a life of permanent purity in order to show faith in his life and preaching the Word of the Lord Jesus."

In closing, Dr. Smith spoke beautifully of the faithful pastor evangelist's crown in the world to come.

#### REPORT OF CHURCHES.

The call of the churches was taken up, and reports heard from the following:

Rev. J. B. Merritt conducted his usual services at the Seamen's Bethel Sunday and had a pleasant day.

The congregation at LeKies Memorial Sunday showed a perceptible increase. The pastor, Rev. Graham H. Lambeth, took up his Conference collections, and will realize the full amount. The Methodist Sunday School Association met with his church in the afternoon and reorganized for the new year by electing the following officers: S. S. Lambeth, Jr., of Epworth church, president; L. W. White, of Centenary church, secretary, and Fred Peterson, of Queen Street church, treasurer.

At Owens Memorial, Rev. Ernest Stevens had his usual congregations and pleasant services.

Rev. R. H. Bennett had a most delightful day at Epworth church. He had a very large congregation to hear him Sunday morning, and an overflow audience at night, his subject being "Marriage Without Love."

(Continued on page 12.)



# TALMAGE SERMON

By Rev.  
**FRANK DE WITT TALMAGE, D.D.,**  
Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago, Aug. 10.—A plea for forbearance and the magnanimous treatment of offenders is made by Rev. Frank De Witt Talmage in this sermon on the text Matthew vii, 1, "Judge not, that ye be not judged."

After Massillon, the great court preacher of France, had finished one of his sermons, Louis XIV. summoned him to his side and said: "Massillon, how is it you impress me as you do? I have heard many great orators preach. They nearly always please me. But when you preach, instead of being pleased with you I am always discontented with myself. I always feel that I want to be a better man as well as a better king." "Well," answered the great preacher, "the only way I can account for it, your majesty, is because I am always preaching against myself. When I am about to make up a sermon, I say to myself, 'Massillon, what is the sin which you have hardest work to battle today?' And when I preach against my own sins I generally find that there are similar sins in other hearts which I am also preaching against." If there is any truth in the words which Massillon spoke to Louis XIV., this sermon will carry a message to every pew. Of all sins there is none more easy for speaker as well as hearer to fall into than the sin of hypercriticism.

The sin of censorious criticism is almost universal because one is apt to commit it at first unconsciously and without premeditation or forethought. If a party of young people are together, it is not hard to find fault with the minister, and the doctor, and the dress-maker, and the neighbor's wife and child and house and all that he has. It is not difficult to lay the reputation of an absent member upon the dissecting table of traducement and cut and hack it into pieces with cruel, sharp, merciless tongues. It is not always a disagreeable opportunity to repeat the slanders and the vilifications and the defamations and the wholesale condemnations which have been circulated about the neighborhood in reference to other people's characters.

Now, my text is a divine protest against the hasty and the unjust judgments with which we condemn our fellow men. It is a divine protest to bring men and women to the realization of the awful damage they are doing themselves, as well as others, by the pernicious habit of censorious criticism. It is a protest to prove that, though we can honor men and love men and praise men and help men, yet we must not hate men or deride men or condemn men. Condemnation is a divine prerogative. Condemnation is a thunderbolt which will shatter every human hand that tries to grasp it and to hurl it. Condemnation is a poisonous fang which will destroy our own lives as well as lacerate and instill the fatal poison into their flesh.

## Sin of Hypocrisy.

Personally we should not condemn men, because, having imperfections in ourselves, we have no right to expect and demand perfection in others. If we were holy, perhaps we might have a right to expect other people to be holy.

If we were pure minded, we might have a right to expect other people to be pure minded. If we loved the Lord our God with all our heart and soul and mind and strength; if we were perfect husbands and perfect wives, perfect parents and perfect children, perfect in our love for our fellow men, we might expect others to be perfect. But what right has the kettle to complain about the pot being unclean? What right has the raven to croak because her young have wings as black as the night? What right has the Pharisee to stand up and condemn the poor publican, who stood afar off and beat his breast, moaning, "God be merciful to me, a sinner," when the Pharisee himself was so sinful that he was like a whitened sepulcher, "which indeed appeared beautiful outward, but was within full of dead men's bones and all unclean?" And what right have you, O hearer, to say your neighbor is a bad man or a bad woman and should be condemned when you yourself have an evil eye and have not yet, by the grace of God, plucked it out? When you yourself have an evil hand or foot and have not yet amputated it? When you yourself have an evil tongue to speak or an evil ear to listen against the deeds of your neighbors?

What would you think of a dissolute judge condemning a prisoner at the bar for the same sins of which he himself was flagrantly guilty? Why, such a hypocritical and unjust judge would be submerged under a tidal wave of popular scorn. Such a dishonest judge would be treated as mercilessly as was that judge who in the darkest days of Rome's infamies undertook to sentence some conspirators to death while he himself was one of the conspirators. He would be dragged from the judicial bench. And yet this sin of condemning others when we ourselves are guilty of sin is a habit which can be laid at many a door. We superciliously demand perfection in others while we ourselves are imperfect.

## Judge Not.

To illustrate the truth that the more we ourselves have gone astray the more we are apt to condemn shortcomings in others, I would read from a leaf out of the book of memory. I remember many years ago a lady's character was being assailed on a hotel porch. A member of the party at that time denounced the absent woman so severely that I turned and said: "Madam, you have no right to publicly make a charge like that against any one. Even if you had positive proof that what you say is true, you should keep your lips firmly sealed, because no one knows but that some day the bloodhounds of slander may be hunting your own tracks." This lady was very indignant. She said that I charged her with the same crimes of which the absent woman was supposed to be guilty. Within one year that woman who was so bitter in her criticism of her sister was proved guilty of the same offense which she charged against another.

My father in his younger days had almost the same experience. When he was about to be licensed for the Christian ministry, a minister was being tried before the church court. While my father stood waiting to be called for his examination he heard a conversation between a merciless old minister and a forgiving young minister. The old minister was very bitter against his brother minister who was up for trial. "But," said the young minister to the old minister, "perhaps there is some mistake." "No!" exclaimed the old minister. "I do not want to hear anything in that man's favor. I feel and know he is guilty and therefore should be condemned." "Within one year,"

said my father, "that old minister who was so hard in his criticisms upon his brother minister was charged with the same crime. Within one year not only was that old minister condemned in the church court, but in the criminal court of the state he was convicted by a jury which did not leave their seats." So my text has a more far-reaching effect than at first might be supposed. The words "Judge not, that ye be not judged," imply that when we are harsh and unforgiving and merciless and bitter and cruel in our criticisms of others then we ourselves are in all likelihood goaded on by our own sins in making these criticisms about others. Therefore if you and I feel bitter against the sins of others it is high time for us to examine our own sinful hearts; it is high time that we fall upon our own knees in supplication and plead with the Lord God Almighty that he might cleanse us, that he might purify us, that he might forgive us. It is the sin in our own lives that urges us on to condemn the sins in others. It is our own evil eyes that are able to see only the imperfections in others.

## Be Not Hasty to Condemn.

No man should rashly condemn another, because it is often impossible for him to realize what were the mitigating circumstances in which the sin was conceived. If all men were born free and equal, as the American Declaration of Independence optimistically declares, you could judge them in the bulk. You could judge any two men as you might test two bars of steel which come from the same mold. You could judge them, as you might say that a pound of coffee ought to weigh as much as a pound of tea; but all men are not born free and equal. We are different in hereditary tendencies. Only a short time ago at a convention of the Women's Christian Temperance union a delegate read the record of a woman with criminal tendencies who died in 1827. The name of this woman, for obvious reasons, was not told. This woman of criminal tendencies has had up to date over 800 descendants. Seven hundred of these descendants have been criminals, and all were convicted at least once and most of them more than once for crime. Thirty-six of those descendants have been murderers. "And," said the speaker, "the blood of that one woman of criminal tendencies has cost the nation in eighty years over \$3,000,000 for trials and executions and for the property stolen or destroyed." Is not the blood that flows in your veins happily different from that which flowed in the veins of those children?

We are different in the surroundings of babyhood and boyhood and young manhood. Some men never knew the love of a parent. Their father and mother died when they were very young. Instead of being able to get an education, as you and I have been, they were pushed out into the great world unprepared for the struggle of life and told to shift for themselves. We are as different as flowers are different. Some are planted in rich soil, others in poor. Some are cared for by loving hands; others have to fight for their lives among the bristly thorns and the overshadowing weeds. Some have enough sunlight to incubate and develop them and just enough showers and dews to slake their thirst. Other flowers are continually being scorched by the droughts and deluged by the freshets.

## Faith's Saving Grace.

We are all different in our inherited temperaments and our power to resist temptation. Oliver Wendell Holmes, the quaint poet and philosopher, once wisely said, "Every child's training should begin at least 100 years before

that child is born." Have you and any right to condemn a man's action unless we can put ourselves in the man's place? Then after we have put ourselves in our erring brother's place have we a right to affirm that we, our own strength, would have done other than he has done? If we thus affirm, we are not honest and true to ourselves, for some of the mightiest and best men of God have testified just the opposite. Glorious John Newton, trumpet-throated John Newton, Holy Spirit inspired John Newton once declared that he never saw a murderer being led away to the gallows but he always said to himself, "I go as John Newton unless he had been saved by the grace of God." Horatio Seymour, twice governor of New York in a large religious meeting once solemnly declared: "In my time, as chief executive of the state of New York, I have had to examine hundreds of applications for pardons. After I had carefully examined them and full entered into the lives of the convicts and realized the influences which caused those crimes I am free to confess that had I had the same influences about me as those men had, in every case I should have committed the same crimes, if not blacker ones. Oh, my brother, instead of condemning your brother put yourself in your erring brother's place. Get down on your knees and offer a prayer of gratitude that you have not been tempted as he is tempted. You ought to get down on your knees and thank God that even in your lesser temptation you have been saved solely by an inspiring faith in a divine love which may never have been kindled in your brother's sinful heart."

No human being should condemn his neighbor, because it is only the loving tear of pleading sorrow that can quench the fires of sin and the sharp tongue which "breaketh the bone." It is only the warm, gentle protecting, outstretched arm of a friend that draws the sinner toward God and heaven; not the clinched fist of an enemy. Did you ever see a minister who became a better minister through the fault finding of his congregation? Did you ever know of a wife who became a better wife because her husband talked against her to his neighbors? Do you know of one human being who was brought close to your heart and to God by being demeaned in the eyes of his fellow men through bitter denunciations that you hurled against him? No! No! Slander and vilification and traducement and disparagement and evil rumor, repeated by your lips, never softened or purified a sinful heart. The only drove the sinner farther away from you and farther from God.

## Guard Carefully the Tongue.

Most people are influenced in life by sharp words and fault findings a great deal as was the little boy who was left in the care of an elder brother by the death of his parents. The older brother wanted to bring his younger brother up to be a good man, so he was very sharp and strict with him. Whenever the younger son would do wrong the older brother would scold or punish him. The result was that the younger instead of growing better seemed to become worse. One day the elder brother was going down street, utterly discouraged, when he met the village minister. "What is the matter, John?" said the pastor. "You look very blue." "Well," answered the young man, "I am blue. You know father died some months ago and left Charley in my care. It seems as though I can do nothing with the boy. He becomes more and more perverse every day."

(Continued on page 14.)



## THE SUPERCILIOUS SEED.

Little seed lay in the ground,  
and soon began to sprout.  
Now, which of all the flowers around,  
I mused, "shall I come out?"  
The lily's face is fair and proud,  
but just a trifle cold.  
The rose, I think, is rather loud,  
and, then, its fashion's old.  
The violet is very well,  
but not a flower I'd choose;  
Yet the Canterbury bell—  
never cared for blues.

Tunias are by far too bright,  
and vulgar flowers besides;  
The primrose only blooms at night,  
and peonies spread too wide."  
So it criticised each flower,  
his supercilious seed;  
Till it woke one summer hour  
and found itself a weed.

—St. Nicholas.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson. P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 85, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California. P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South. A. M., from Keysville and local stations. P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

No. 61 and 62, between Manchester and Newport.

Chesapeake and Ohio River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

P. M., No. 18, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings. P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

A. M., No. 9, daily, except Sundays and Mondays.

P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between West Point and Quinton.

Passengers sail from West Point 5:50 P. M. except Sundays. Steamers call at Gloucester and Claybank Mondays, Wednesdays, and Fridays, and Yorktown and Allentown Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,

District Passenger Agent,

920 east Main street,

Richmond, Va.

S. H. HARDWICK,

General Passenger Agent,

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Colic, Cramps,  
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25c. &amp; 50c. bottles.

## SEABOARD

AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APRIL 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	8:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

(Eastern Time.)

No. 27.	No. 31.
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
11:35 A. M.	9:20 P. M.—Ar. Montgomery.
6:25 P. M.	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:25 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.

Z. P. SMITH, District Pass. Agent.

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Richmond, Va.



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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same. When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Bookkeeping,  
Penmanship,  
Commercial  
Arithmetic,  
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SLAT & WIRE FENCES.Farmville M'f'g Co.,  
FARMVILLE, VA.

D R. L. C. TUCKER,

SURGEON DENTIST.



## RELIGIOUS NEWS.

(Continued from page 9.)

Rev. George H. McFaden reported a fine Sunday school at Wright Memorial, a very large congregation at the morning service, and a fairly good one at night. The Sunday School Missionary Society had a most interesting meeting Sunday afternoon.

At Lambert's Point Rev. C. H. McGhee had a good Sunday school, with four accessions. He preached to a large congregation at 11 A. M. and to a very good one at night. He reported a growing interest in the mid-week services.

Rev. J. K. Joliff reported a delightful day at Queen Street church. There was a fine attendance at the Sunday school, a very large congregation at the morning service, and a good one at night. He received one new member by certificate.

Rev. C. L. Bane occupied his pulpit at Cumberland Street church for the first time Sunday since his return from his vacation. He had a fine Sunday school and an excellent Epworth League meeting in the afternoon, and preached morning and night to large and deeply interested congregations. He received one new member by certificate.

Rev. C. W. Cain attended the tent meeting Sunday morning and enjoyed the services very much. In the afternoon he worshipped at the First Presbyterian church, and attended the tent meetings again at night.

Rev. Dr. J. P. Barrett had a good day at the Christian Memorial Temple. He reported a most interesting meeting of the missionary society in the afternoon.

Rev. Mr. Harrell, of the Christian church, Portsmouth, was a visitor. He reported a pleasant day at his church Sunday.

Rev. R. N. Smith preached for his people at Oaklette Sunday morning and Rev. W. C. Vaden preached for him at Bethel in the afternoon.

Rev. W. Asbury Christian had the usual good day at Memorial church, Berkley, Sunday.

Rev. Daniel T. Merritt attended five services at Port Norfolk Sunday. The meetings were all fairly well attended and the services pleasant and profitable.

Rev. E. K. Odell reported one of the best days at Huntersville church Sunday since his pastorate. The Sunday school is growing, and the Epworth League in a fine condition. The finances of the church are coming up well.

Rev. W. R. Proctor reported a fine Sunday school at McKendree and large congregations to hear him morning and night. He received one new member by certificate.—Pilot.



## WASHINGTON LETTER.

Every one interested in good morals will be pleased to learn of the active measures recently inaugurated by the Secretary of the Treasury to eradicate certain violations of good conduct which have been prevalent among the clerks of that department. These violations took the form of gambling by one means or another. The Secretary has proceeded with great caution be-

cause he feared to do an injustice to any one and some of his critics have condemned his lack of action in what appeared to be palpable offences against good discipline. Such criticism was not warranted, however, for the Secretary was merely waiting until he had sufficient evidence to act forcibly and justly. Within the past week he has materially reduced the salaries of two men whom he knew to be in the habit of playing poker, explaining that only his consideration of their families prevented their dismissal from the service. Tuesday he discharged a clerk who had made use of his position with the Treasury to float a company which had for its object the exploitation of a scheme for making money through book makers at the races by an alleged system. The Secretary expresses the hope that he will not find it necessary to take further equally drastic steps, and that the example he has made of these three men may prove efficacious; however, the men who have been guilty of similar conduct will find that their promotion will not be easy of attainment for some time to come. There is another form of gambling to which the Secretary will now turn his attention. It consists of the buying and selling of futures in the local bucket-shops. This form is perhaps the most prevalent of any among the Treasury employees, and unless its devotees take heed, their heads will fall in the near future.

An incident which is interesting because it is characteristic of Secretary Shaw, occurred one day this week. Mr. Shaw had been out of the city and returned unexpectedly. On entering his office he was amused to hear the colored porter singing a hymn at the top of his voice. When the porter turned and discovered the Secretary, he turned as pale as possible for one of his race, but Mr. Shaw reassured him, saying: "Never mind, Richard, never mind. I see nothing in the rules of this department which prohibits the singing of church hymns. If more of that kind of music were rendered here we would all get along better. You can sing hymns in this building as much as you want to, but remember, Richard, that I want you to sing only hymns when you sing at all."

Much interest is being manifested in the Sunday School Teachers' College for the training of students in the study of the Bible, which will open in this city in October. The college, which is to be under the auspices of the American Society of Religious Education, will probably hold its sessions in some church at first, but later a suitable building will be rented or built. The year's course will consist of thirty-two weeks, with one lesson per week, and the curriculum, covering two years, will embrace Biblical introduction, biblical history, biblical literature, biblical doctrine, life of Christ, religious experience, Church history, comparative religion and sacred pedagogy. The faculty will include Rev. J. E. Gilbert, D. D., dean; Rev. George O. Little, D. D., Rev. J. C. Nicholson, D. D., Rev. John M. Schick, D. D., Rev. F. W. Moot, Rev. J. F. Prettyman, and Mr. W. H. H. Smith. Two members of the faculty remain to be selected. An advisory board, consisting of Rev. Drs. Wallace

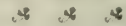
Radcliffe, Luther B. Wilson, J. H. Elliott, J. J. Muir, W. E. Parson, M. Ross Fishburn, E. B. Bagby, L. D. Clark and John M. Gill, has already been appointed. These gentlemen will not take an active part in the management of the college, but will render such assistance and advice as may be possible.

There is evidence of a renewed activity in Church circles in Washington, and many plans are being formed looking to the increase of membership, the paying off of church debts and the extension of philanthropic work under church and church society auspices. Pastors are returning to the city refreshed from their summer outings, and many members of their congregations are coming home enthusiastic over new plans which they have observed in successful operation elsewhere. Next week, or the week after, the churches will resume their usual services, which have been somewhat curtailed during the heated term, and many choirmasters are already at work on the music to be rendered during the winter. Several of the churches are making provisions for special gospel services to be held later in the year. Among the religious societies there is a general feeling that this has been an unusually successful summer, and the various Epworth League and Christian Endeavor chapters show an increased membership gained during the summer. A number of summer excursions, heretofore referred to, have proven most successful both as to the enjoyment and benefit afforded the members and as to the renewed interest they have created in the organizations conducting them.

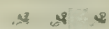
Rapid progress is being made in the erection of the new Grace church, where the President attends, and some generous donations contributed by Mr. Roosevelt, "on account," have materially assisted the trustees, who state that the entire amount necessary for the completion of the edifice is either in bank or underwritten by reliable persons. The stone work of the walls is practically completed, and it is the belief of the pastor and the trustees that services may be held in the new church by the first of December. The interior finish is to be of birch, mahogany finish, and the only marble that will enter the furnishings will be a handsome pulpit, which is the gift of a wealthy friend.

The church attended by Mrs. Roosevelt, St. John's, is still without a regular pastor, but it is anticipated that a call will be issued in the near future. The excellent example in the matter of church going which has been set by the President and his family and the members of the present Cabinet has had its effect on the society of Washington, and many persons who held prominent positions in social circles have been seen more regularly at church of late than was formerly the case. As a body, however, Washington people attend church with considerable regularity, and are generous in the support which they give to the institutions of their chosen denominations, as is evidenced by the many beautiful ecclesiastical edifices in this city. The good accomplished by the Church organizations in Washington is incalculable,

and among the church members are many whose private donations and personal assistance to their less fortunate brethren would surprise the world if the facts were made public.



The statistics of religions in the census of India are not the most lucid set of figures ever published for the information of mankind. Some people have analyzed them to one effect and soon to another, and though the extraordinary progress of Christianity in the empire has been acknowledged on all hands, there has been disagreement as to what aspect of Christianity had recommended itself to the Hindu. Probably the following analysis, taken from a native paper published at Bombay, is more accurate than any study of the returns made outside of India. The increase of the population of the country from 1891 has been a little over seven millions up to a present total of 294,362,676. The 2,923,448 Christians found in the empire last year include 1,148,259 Protestants, 1,202,139 Roman Catholics, and 573,050 Greek Catholics and Oriental Christians. Ten years before there were 558,661 Protestant Christians and the other two classes enumerated made a grand total of 1,599,781 under the Christian name. This shows that in the decade the population of India increased not more than two and a half per cent., the whole body of Christians twenty-eight per cent., the non-evangelical churches twelve per cent., and the evangelical churches one hundred and five per cent. The man who believes that Protestant missions are a failure will have to go off and sulk by himself in the dark if he succeeds in retaining his belief.—The Interior



A recent article on the progress of King of Siam says that "strict Buddhist though he is, he and his high officials not only grant full religious toleration, but assign valuable property to Christian mission work for a nominal rent as at Nakaun, or for none at all, as at Rajobure. His majesty and over eighty princes and nobles make cash contributions to our new Day school in Bangkok, while the queen has given \$1,500 to form the 'Queen's Scholarship Fund' at the Presbyterian Girls' School. Nor do the king and ministers make any secret of their indebtedness to our missionaries. They cordially avow it to the American visitor: 'Your missionaries first brought civilization to my country,' said the Minister of Foreign Affairs. The United States Minister, the Hon. Hamilton King, says that at a banquet in 1899, Prince Damrong, the Minister of the Interior, declared in the hearing of every one at the table: 'Mr. King, I want to say to you that we have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people. I want this to be understood by every one, and if you are in a position to let it be known to your countrymen, I wish you would say that for me.' In his published report of this incident, Minister King adds: 'The King of Siam is a man of fine education, keen insight, and broad culture. He speaks the English language well and appreciates it keenly as a medium



of civilization for his people. He understands his people and their needs. He is a hard worker, and keeps himself remarkably well informed of what is going on in his own country, and he has profited much by his recent visit to Europe. From such a ruler these expressions of toleration and encouragement mean much."—Western Christian Advocate.



#### DECLARATION OF PRINCIPLES.

The following declaration of principles was adopted on July 4, 1902, by the teachers of the Summer School of the South, now in session at Knoxville, Tenn:

"We, the 1,700 teachers attending the Summer School of the South, representing every Southern State, do on this day of our national independence, unanimously adopt the following declaration of educational policy:

1. We bear grateful testimony to the great sacrifices made in behalf of education by the people of the South, who in their desolation and poverty have taxed themselves hundreds of millions of dollars to educate two races.

2. Notwithstanding these efforts, we are confronted with the appalling fact that the large majority of the 3,500,000 white children and 2,500,000 black children of the South are not provided with good schools. In 1900 ten Southern States having 25 per cent. of the school population of this country, owned only 4 per cent. of the public school property and expended only 6½ per cent. of the public school moneys. We must recognize these conditions and frankly face them. We therefore declare ourselves in favor of a public school system, State supported and State directed, in which every child may have the open door of opportunity.

3. Conscious of our dependence upon the God of our fathers, and believing that the highest and truest civilization can be attained only by following the precepts of the great teacher, Jesus Christ, we favor the recognition of the Bible in our public schools.

4. We regard local taxation as the foundation upon which a public school system should be built, and therefore favor an agitation in behalf of such taxation in every community.

5. If an increased expenditure of money is to be of lasting value, a more intelligent interest must be brought to bear upon our schools. But even greater than the need of money and interest is the need of intelligent direction.

6. A mere extension of the present school term with the present course of study will not meet the needs of the children. The lines of development in the South must be both agricultural and mechanical. Our people must bring a trained brain and a trained hand to the daily labor. Education should not be a means of escaping labor, but of making it more effective. The school should be the social centre of the community, and should actively and sympathetically touch all the social and economic interests of the people. In addition to the usual academic studies, therefore, our courses should include manual training, nature study and agriculture.

7. To secure more efficient super-

vision, to encourage grading and to broaden the social life of the children, we favor the consolidation of weak schools into strong central schools. It is better in every way to carry the child to the school than to carry the school to the child. We endorse the movements recently made by the women of the South for model schools, built with due regard to sanitation, ventilation and beauty.

8. Teaching should be a profession, and not a stepping stone to something else. We therefore stand for the highest training of teachers and urge the school authorities of every State to encourage those who wish to make the educating of children a life profession. We call upon the people to banish forever politics and nepotism from the public schools, and to establish a system in which, from the humblest teacher to the office of State superintendent, merit shall be the touchstone.

9. We express our hearty appreciation of the noble work of the Southern and General Education Boards, which, by their earnest sympathy and generous means, have made possible this great Summer School of the South, and in numerous other ways are strengthening the patriotic efforts of the Southern people to improve their educational conditions.

10. With gratitude to our fathers for the heritage of a noble past, with thankfulness to God for the many blessings bestowed upon our people, with due recognition of our present problems and their deep importance, we face the future with a faith which we shall endeavor to make good by our works, to the lasting glory of our Republic.



The strategic battle between Christianity and heathenism is to be fought in Japan, and if Christianity is to win, it must be fought and finished soon. Our conclusion is based on the fact that Japan is most likely to be the schoolmaster for the Orient. It is the only nation among them which is admitted into the international family on terms of equality, and it is proving most worthy of this enviable distinction. Instead of arousing the jealousy of China and other rival neighbors, they each and all acquiesce in the leadership which Japan scarcely needs to assert forcibly. Thanks to the stupid statesmanship which excludes Chinese from this continent, the progressive young men of China are no longer coming hither to pursue their course in higher civilization. They are merely crossing the narrow sea and find in Japan plenty of willing instructors. The astute statesmen of that country look down into the future but a few years and see China's vast population of nearly half a billion energized with a new impulse and guided by a rational ambition and armed to fight in her own defense with modern guns. China and Japan and their natural allies, joined by the ties of self-interest, could marshal one-third the earth's entire population against foreign encroachment. Will this be the battlefield of Armageddon where the human and divine order will struggle finally for the mastery? Not if Christendom does its duty now. The obstacles are immense. Christianity

is at a discount in the Orient, owing to the abominable outrages practiced in China by so-called Christian soldiers and owing to the bad machinations of the Roman Catholic Church, which have brought Christian missions into disrepute among many of the natives. But there is hope in Japan. Already more than 50,000 native Christians own Christ as Lord. Only one serious exception is taken by enlightened Japanese to the claims of the Gospel. It is that there are so many kinds of Gospel presented. Their practical minds cannot imagine why the Presbyterian, and Methodist, and Baptist, and Episcopalian, not to mention the 150 or more remaining sects, should be so zealous to gain adherents to their peculiar views. The Japanese is an eclectic. He takes the best ideas he can find and incorporates them into his new political and business system. He will do the same with religion. He has turned from the old idols. He is more than half persuaded to consider Christianity. But it must be presented to him intelligently and simply and in its essential aspects, and not obscured by trivial details. The foreign missionary societies operating in Japan should federate instantly for a united, aggressive, ten years' battle, or they should vacate the field, and let a thousand Christian volunteers, knowing nothing but Christ and His message, take their places. If Japan is won now or in the next fifty years the world's kingdom will become God's kingdom five hundred years hence.



#### BOTH HANDICAPPED.

On one occasion Bishop Potter was a guest at the Storm King Club, says the New York Times. After a comfortable dinner he sent a telegram to one of the officials of the New York Central Railroad asking him to stop the night express at Storm King station, on the opposite side of the river.

He drove down the mountain and hired a boatman to row him across. Arriving in good time he and the boatman waited in the rowboat until the approaching train warned them to seek the station, only to see the train arrive, rush by, and disappear into the darkness.

The Bishop was irritated.

"Well," he said, "I am a Bishop of the Episcopal Church, and I suppose my calling will not allow me to say anything."

"Well," replied the boatman, "I am a Methodist, and my principles will not let me say anything."—Ex.



A Chicago merchant built up here a great retail department store. He put his life into it for thirty years and made it one of the notable commercial institutions of the city. Then some of the stockholders became dissatisfied with his management, and compelled him to retire. He was not disgraced; it was only a business disagreement. He was not impoverished; he had a million dollars worth of unincumbered property. But he had lost the only interest that he had in existence, and he killed himself. There is no greater risk that a man can take than to cast all his hopes and fears upon one issue of life, and that the issue of a transi-

tory ambition. Even in this world every man encounters losses and disappointments from which there can be no refuge save in some lasting and immovable affection of the inner man, and in the hour when all things of earth are swept away, he shall be infinitely more in need of an eternal love upon which he may steady his soul. And if in his struggle for material good he has abandoned all these spiritual resources, his plight in earthly disaster must be pitiable, and in the crisis of death irremediable.—Chicago Interior.



What makes the happy relation between man and woman is an eternally interesting question, and a clever discussion of why marriages fail, presented by Rafford Pyke in his article "The Woman's Side," is certain to receive the very wide consideration which has been given to that author's previous articles on the discussion of woman versus man. The July Cosmopolitan seems to be almost equally divided in interest between men and women. "An Experiment in Domestic Finance" is another entirely novel article which will appeal to women, while some twenty pages devoted to the "Captains of Industry" will receive the consideration of men in all classes of business. The Cosmopolitan has undertaken to present a series of brief sketches of the men who are leaders in finance, manufactures, and commerce, not prepared in an off-hand way, but by writers of the greatest ability who have an exact knowledge of their subjects. The series thus far produced has attracted the widest attention. The industrial changes which have of late been occurring with such rapidity have the widest possible interest for all classes. The knowledge of these men, their derivation, leading characteristics and weaknesses throws much light upon the news of the day in which their names constantly recur.

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(Continued from page 10.)

whip and scold him. I punish him in every way. It seems to do no good." Then the old minister, with a twinkle in his eye, placed his hand upon the young man's shoulder as he said: "My boy, have you ever tried the power of love? Have you ever praised Charley when he did well? Have you ever kindly sat down by his side when he did wrong? Instead of scolding him, have you ever tried to be gentle with him? Go home, my boy, and try the power of praise and love. Perhaps you have been too severe with your tongue upon your younger brother." So John went home and made up his mind that he would try the power of praise and love. Instead of scolding Charley he tried to help him by kindness. He played with him in his games; he helped him in his lessons; he praised him when he did well. The result was that Charley became a different boy. One day the little fellow looked up into the face of his big brother and said, with a happy smile, "Why, Jack, I never knew until lately that you loved me." So by our harsh words and censorious criticisms we drive men farther and farther away from God, but by loving, kind and gentle words we can save men instead of destroying them; we can lift men up instead of casting them down; we can inspire men with hope instead of rendering them helpless with despair; we can bind the human race together by ties of holy affection instead of antagonizing them as mortal foes.

It is possible to criticize even the best of men. The story is told that Zeuxis, the famous Greek artist, painted a wonderful picture of a boy holding a dish of grapes. The picture was so wonderful that the birds flew through the open window and with their bills pecked at the grapes which the artist had drawn. But though there were thousands ready to praise, there were still many censorious critics who condemned the picture. "For," said the evil minded critics, "if the boy had been painted as perfectly as the dish of fruit the birds would have been afraid to approach the dish which the lad is supposed to hold in his hand." It is possible to harshly judge the actions of even the best of men. Therefore it is very easy by bitter criticism to destroy thousands who might be saved by the gentleness of a loving, forgiving, Christlike tongue.

#### Beware of Unjust Criticism.

No man should condemn his neighbor, because when he destroys his brother by evil criticism he also equally destroys himself. Some people suppose that my text, "Judge not, that ye be not judged," is only to be applied in a temporal way; that it only alludes to things of this world; that it is to be interpreted in the sense that if we are unjust to others in our censorious criticism others will be unjust to us. The injustice which we do to others with the tongue will always as a boomerang come back and strike ourselves. As Dr. Guillotin in his old age is said to have been executed upon the fatal instrument which he had invented in his younger days; as the prime minister of one of the French monarchs was confined in the very cage of torture he had builded for his enemies, a cage so short that the prisoner in it could not lie down and so low that he could not stand upright in it; as Regent Morton was hanged to death by the spikes of the fatal image of torture known as the "Maiden" which he himself had introduced into Scotland, and as a Haman was hanged upon the gallows he had erected for the despised Mordecai, so the unjust criticisms which we mete out

to others are often the very condemnations with which we ourselves shall be condemned by our fellow men.

But the text has a deeper and wider meaning than merely the interpretation which implies that if we utter condemnation against our brothers our brethren will in turn speak similar condemnations against us. It means that if we condemn our brethren Christ will condemn us. It means that if we do not speak kindly of those who have gone wrong Christ will not become our divine advocate and plead for our forgiveness. What does the Bible say in order to impress this truth upon our hearts? Christ gave us the Lord's Prayer as the model of our supplications. "Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Forgive us our trespasses as we forgive those who trespass against us." In other words, we must pray that as we are ready to forgive the sins of others so may God forgive us our own trespasses. My Lord and my God, if thy pardon is to be dependent upon our willingness to forgive and pardon others what chance have most of us of thy forgiveness!

The older I grow the more I believe that thousands and hundreds of thousands of Christian men and women are barred from the divine joys of higher Christian service because they are harsh in their criticism upon the errors of their fellow men. You know that some people make the sinful boast that if an injustice or a wrong has ever been done against themselves they will never forgive. How can such persons expect Christ's pardon when they are willfully refusing to obey Christ's command to judge not, so that they shall not be judged?

#### We Must Forgive to Be Forgiven.

Mr. Moody was the evangelist, I think, who once illustrated the impossibility of receiving Christ's pardon for sin unless at the same time we are willing to forgive the sins of others by telling an incident that happened at one of his revival meetings. A woman was under deep conviction of sin. She felt that Christ was ready to pardon. She felt that she was a sinner, but for some unknown reason she would not be pardoned. At last the great evangelist came to her and said: "Madam, there is some sin in your life which you are unwilling to give up. What is it? Will you confess the sin to me?" "Yes," answered the lady, "I will. I want to be saved. I feel that Christ is willing to save me. But every time I begin to pray for pardon I think of a woman who has done me in the past a great wrong. I cannot but condemn her and judge her very harshly. Then, as I pray for pardon, Christ seems to say to me, 'Will you pardon and forgive your sister if I pardon and forgive you?' and I say, 'No, I cannot forgive her.' Then Christ, with a sad face, seems to say, 'Then I will not forgive you.' " Mr. Moody said to the lady, "Will you kneel down here by this seat and let me pray for you?" She answered, "I will." Then the evangelist prayed that God might soften her heart toward her sister; that he would help her to forgive, as she wanted to be forgiven. And in the midst of the prayer the erring woman sobbed, "O Lord, I forgive, I forgive!" and she was saved. So, my brother, if you are not ready to deal gently with those who have done you wrong and also ready to forgive others Christ will not forgive you. "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged. And with what measure ye mete it shall be measured unto ye again."

"The harvest is plenteous, but the laborers are few."

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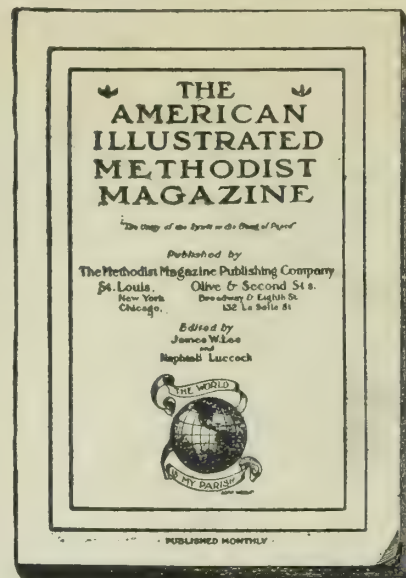
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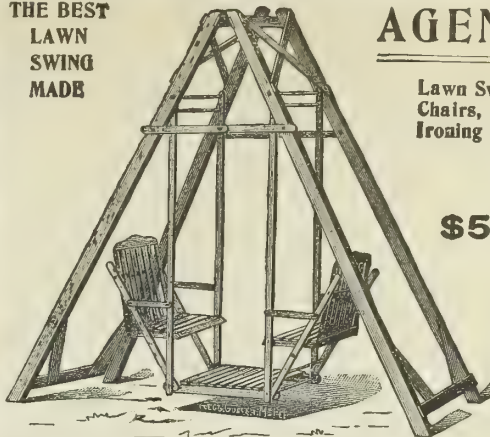
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VOL. 10. NO. 37.

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## RALLY DAY PROGRAMMES.

The new Missionary Rally Day Programmes are now ready for distribution. The third Sunday in October is the appointed day, and it will be well for the superintendents to order at once that the Sunday schools may rehearse and be thoroughly familiar with the exercises. Programmes are to be obtained free of charge from Mr. G. W. Main, Nashville, Tenn.

## NOTICE.

Having entered upon the duties of secretary and treasurer of Randolph-Macon College, I hereby request all persons indebted to the college, whether for twenty century subscriptions or otherwise, to make their checks payable to my order. B. F. LIPSCOMB.  
Secretary and Treasurer.



## PERSONAL AND OTHERWISE.

B. N. PRICE.

I take the liberty of copying the following letter:

Sweetwater, Tenn., Sept. 8, 1902.  
Dear Brother Price,—What mean the figures given by Bishop Hendrix anent accessions to the M. E. Church, South, for the past sixteen years? They show a constant, rapid, and alarming increase. He groups four years together—the years between the General conferences—giving the number of our membership at each quadrennium. The increase is as follows:

From 1886 to 1890.....183,156.  
From 1890 to 1894.....168,197.  
From 1894 to 1898.....123,221.  
From 1898 to 1902..... 38,085.

This is a remarkable showing. And every effect must be the result of some cause or combination of causes, right we not to pause and look into this matter? What do these figures mean?

Diverse answers, no doubt, will be given. But no answer methinks will be correct that does not include three or more items.

1. The unfriendly legislation anent local preachers, once a strong agency in bringing sinners to Christ.

2. The growing discount of a divine call to the ministry and the premium upon literary acquirements—words of man's wisdom."

3. The rating of preachers, not by their success in winning souls to Christ, but by the number of dollars brought into the collections.

4. The dissatisfaction anent the findings in the Kelly case, and then the

great blunders about the collection of the Publishing House claim against the United States Government.

5. Migration has thrown many former Southerners into localities where they have changed church relationship—going into other communions, or standing aloof from connection with any denomination. Migration brings us little gain, but loses us members all the time. Three out of five of my children's families have thus gone from the Southern Church, and so have many of mine acquaintances.

Other causes have been in operation. But while we cannot change some adverse influences, methinks the first three items above named should receive consideration. Should we not return to our former plans?

J. H. BRUNNER.

The causes that have brought about this decreased increase are, no doubt, numerous. I agree with Dr. Brunner as to the reasons named. The causes, it seems to me, are the Kelly case, the Morrison case, the anti-evangelistic law, the Publishing House scandal, etc. The truth is, our leaders have been to some extent out of harmony with the people. A brave minority, who are in sympathy with the people, have made an unsuccessful fight for what they and many of the people deem to be right.

I am not a second blessing man myself, but I can see very clearly that our second blessing people are our most active revivalists, and the war made on them by the authorities has tended to turn the fruits of their revivals into other Churches.

Legislation and administration have combined to crush the evangelistic movement—a movement that was bringing hundreds daily into the Methodist Church. The first result was to choke off Methodist evangelists—mostly local preachers—and to leave the field to evangelists unfriendly to Methodism. The people will have evangelists, and if they can't get Methodist evangelists, they will take some other kind. The converts of this other kind have generally joined other Churches, or remained out of the Church. Thus we have let slip from us a powerful recruiting agency, voluntarily surrendering it to our rivals and competitors.

A local preacher is not going to be active in carrying the Gospel into waste places when the law makes him feel that he is trespassing, and he is likely at any time to receive an order from a pastor to discontinue his labors. Indeed, every pastor has a legal right to post his charge, putting over his gates this notice:

"Posted—No hunting on these grounds."

The law is a squelcher to local preachers' activity, and the far-reaching influence of this squelching process can be guessed at when we remember that we have more local than travelling preachers.

Commercialism is the bane of the Church. Making a man's standing depend on his success with the collections turns the preacher into a sheriff. A man whose energies are absorbed in money getting is not likely to catch many souls. The preacher becomes sordid and ambitious, his sermons lack power, and the Church languishes.

The Publishing House case has been an incubus, and will continue to be. On this question the leaders have been against the people, and the people against the leaders. The settlement is totally unsatisfactory. We will never recover from it. For four years there have been dissatisfaction and agitation—honest, irrepressible agitation. The effect is seen in an increase in the last quadrennium, only one-fifth of what it was between 1886 and 1890. Naturally the increase should have been greater in the last quadrennium than during any preceding quadrennium. But it is disastrously less.

Perhaps the prevalence of free thought, higher criticism, scientific infidelity, etc., has done much to cripple our Church, as well as sister Churches. Old human made creeds have waxed old, and lacking flexibility to adapt themselves to the new discoveries and advanced ideas of the age, have encumbered the operations of the Church.

Something has to be done. We must conform to an honest public sentiment, or go down. Our Church politics and our Church creeds must conform more closely to enlightened public sentiment, or the people will desert us. I am not for catering to an unhealthy public sentiment. Far from it! I would rather see the Church go under than do that. I would have her stand for the truth and the right at all hazards—democracy in government, and democracy in creed, the universal love of God and the universal atonement; and if with these principles engraven on her escutcheon, she goes down, let her fire a grand salute before she disappears below the waves.

The outlook is gloomy; but if our leading principles are true, and preachers and people will come up to the help of the Lord against the mighty, we shall yet see sweeping revivals and great gatherings unto our Zion.

Let us be careful not to repeat our mistakes. Let us repent of our sins; let us reform; let us set our face to-

wards the rising sun. Let us regret the errors of the past, embrace the advantages of the present, and brace ourselves for the duties of the future.

Morristown, Tenn., Sept. 12, 1902.

## BLACKSTONE INSTITUTE.

The ninth session of Blackstone Institute began Thursday, September the 18th. The attendance is the largest in the history of the institution. The opening sermon was preached on Sunday morning, September 21st, by Rev. T. J. Taylor, of Crewe, the sermon before the Y. W. C. A. by Rev. Bascom Dey, of Lunenburg circuit, on Sunday evening, and the annual address was delivered on Monday evening by Rev. John B. Winn, of Boydton. It was a great pleasure to have these brethren present, and it was a greater pleasure to hear them talk. Each in his own way gave to the girls messages to prepare them and to strengthen them for their work in this and coming years. The Institute is their debt, but they will have a harvest from their sowing. We give below the opening sermon by Bro. Taylor, and the Y. W. C. A. sermon by Bro. Dey. We expect to publish the address of Bro. Winn next week.

## OPENING SERMON.

By Rev. T. J. Taylor.

In the morning sow thy seed.—Ecc. 11: 6.

## I. INTRODUCTION.

The seed sustains a similar relation to the plant that thought does to the mind and that act does to the character. As no one expects to produce the corn plant without the use of the sown seed, so no one expects to produce mind or intelligence without first using thought. We have read of the wild man, who had spent all his life from infancy in the dens and in company with the friendly brutes who had nurtured him when captured by civilized men, was found to be void of the reason common to men, but guided rather by the instinct of the beast.

So, likewise, some one claims, and correctly I believe, that the new-born infant is without character. He must think and act before character is formed.

2. The morning has the same relation to the day that the spring and summer sustains to the years. Also that childhood and youth sustain to manhood, womanhood.

One who idles away the morning will not do the full work expected for the day, however diligent and skilful he may be. Nor may the farmer, who neglects to sow in the spring and summer, expect to reap full harvests from

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

He put his face in his hands and shuddered.

"I don't think I can ever forget the awful horror of that bright fall afternoon when Old Ricketts came breathless to me and gasped, 'Come, for the dear Lord's sake!' and I rushed after him. At the mouth of the shaft lay three men dead. One was Lewis Mavor. He had gone down to superintend the running of a new drift. The two men, half drunk with Slavin's whisky, set off a shot prematurely, to their own and Mavor's destruction. They were badly burned, but his face was untouched. A miner was sponging off the bloody froth oozing from his lips. The others were standing about waiting for me to speak, but I could find no word, for my heart was sick, thinking, as they were, of the young mother and her baby waiting at home. So I stood, looking stupidly from one to the other, trying to find some reason, toward that I was, why another should bear the news rather than I, and while we stood there, looking at one another in fear, there broke upon us the sound of a voice mounting high above the birch tops, singing:

"Will ye no' come back again?  
Will ye no' come back again?  
Better lo'd ye canna be.  
Will ye no' come back again?"

"A strange terror seized us. Instinctively the men closed up in front of the body and stood in silence. Nearer and nearer came the clear, sweet voice, ringing like a silver bell up the steep:

"Sweet the lav'rock's note and lang,  
Liltin' wildly up the glen,  
But ay tae me he sings ae sang,  
Will ye no' come back again?"

"Before the verse was finished Old Ricketts had dropped on his knees, sobbing out brokenly, 'O God, O God, have pity, have pity, have pity' and every man took off his hat. And still the voice came nearer, singing so brightly the refrain:

"Will ye no' come back again?"

"It became unbearable. Old Ricketts sprang suddenly to his feet and, gripping me by the arm, said piteously:

"Oh, go to her! For heaven's sake, go to her!"

"I next remember standing in her path and seeing her holding out her hands full of red lilies, crying out:

"Are they not lovely? Lewis is so fond of them!"

"With the promise of much finer ones I turned her down a path toward the river, talking I know not what folly till her great eyes grew grave, then anxious, and my tongue stammered and became silent. Then, laying her hand upon my arm, she said, with gentle sweetness:

"Tell me your trouble, Mr. Craig, and I knew my agony had come, and I burst out:

"Oh, if it were only mine!"

"She turned quite white, and, with her deep eyes—you've noticed her eyes—drawing the truth out of mine, she said:

"Is it mine, Mr. Craig, and my baby's?"

"I waited, thinking with what words to begin. She put one hand to her heart and with the other caught a little poplar tree that shivered under her grasp and said, with white lips, but even more gently:

"Tell me."

"I wondered at my voice being so steady as I said:

"Mrs. Mavor, God will help you and your baby. There has been an accident, and it is all over."

"She was a miner's wife, and there was no need for more. I could see the pattern of the sunlight falling through the trees upon the grass. I could hear the murmur of the river and the cry of the catbird in the bushes, but we seemed to be in a strange and unreal world. Suddenly she stretched out her hands to me and with a little moan said:

"Take me to him."

"Sit down for a moment or two," I entreated.

"No, no; I am quite ready. See," she added quietly; "I am quite strong."

"I set off by a short cut leading to her home, hoping the men would be there ahead of us; but, passing me, she walked swiftly through the trees, and I followed in fear. As we came near the main path I heard the sound of feet, and I tried to stop her, but she, too, had heard and knew.

"Oh, let me go!" she said piteously. "You need not fear."

"And I had not the heart to stop her. In a little opening among the pines we met the bearers. When the men saw her, they laid their burden gently down upon the carpet of yellow pine needles, and then, for they had the hearts of true men in them, they went away into the bushes and left her alone with the dead. She went swiftly to his side, making no cry; but, kneeling beside him, she stroked his face and hands and touched his curls with her fingers, murmuring all the time soft words of love.

"Oh, my darling, my bonny, bonny darling, speak to me! Will you not speak to me just one little word? Oh, my love, my love, my heart's love! Listen, my darling!"

"And she put her lips to his ear, whispering, and then the awful stillness. Suddenly she lifted her head and scanned his face, and then, glancing round with a wild surprise in her eyes, she cried:

"He will not speak to me! Oh, he will not speak to me!"

"I signed to the men, and as they came forward I went to her and took her hands.

"Oh," she said, with a wail in her voice, "he will not speak to me!"

"The men were sobbing aloud. She looked at them with wide open eyes of wonder.

"Why are they weeping? Will he never speak to me again? Tell me," she insisted gently.

"The words were running through my head,

"There's a land that is fairer than day, and I said them over to her, holding her hands firmly in mine. She gazed

at me as if in a dream, and the light slowly faded from her eyes as she said, tearing her hands from mine and waving them toward the mountains and the woods:

"But never more here! Never more here!"

"I believe in heaven and the other life, but I confess that for a moment it all seemed shadowy beside the reality of this warm, bright world, full of life and love. She was very ill for two nights, and when the coffin was closed a new baby lay in the father's arms.

"She slowly came back to life, but there were no more songs. The miners still come about her shop and talk to her baby and bring her their sorrows and troubles; but, though she is always gentle, almost tender, with them, no man ever says 'Sing.' And that is why I am glad she sang last week. It will be good for her and good for them."

"Why does she stay?" I asked.

"Mavor's people wanted her to go to them," he replied.

"They have money—she told me about it—but her heart is in the grave up there under the pines, and, besides, she hopes to do something for the miners, and she will not leave them."

I am afraid I snorted a little impatiently as I said: "Nonsense! Why, with her face and manner and voice she could be anything she liked in Edinburgh or in London."

"And why Edinburgh or London?" he asked coolly.

"Why?" I repeated a little hotly.

"You think this is better?"

"Nazareth was good enough for the Lord of Glory," he answered, with a smile none too bright, but it drew my heart to him, and my heat was gone.

"How long will she stay?" I asked.

"Till her work is done," he replied.

"And when will that be?" I asked impatiently.

"When God chooses," he answered gravely. "And don't you ever think but that it is worth while. One value of work is not that crowds stare at it. Read history, man!"

He rose abruptly and began to walk about.

"And don't miss the whole meaning of the life that lies at the foundation of your religion. Yes," he added to himself, "the work is worth doing, worth even her doing."

I could not think so then, but the light of the after years proved him wiser than I. A man to see far must climb to some height, and I was too much upon the plain in those days to catch even a glimpse of distant sunlit uplands of triumphant achievement that lie beyond the valley of self sacrifice.

## CHAPTER V.

### THE MAKING OF THE LEAGUE.

THURSDAY morning found Craig anxious, even gloomy, but with fight in every line of his face. I tried to cheer him in my clumsy way by chaffing him about his league, but he did not blaze up, as he often did. It was a thing too near his heart for that. He only shrank a little from my stupid chaff and said:

"Don't, old chap. This is a good deal to me. I've tried for two years to get this, and if it falls through now I shall find it hard to bear."

Then I repented my light words and said: "Why, the thing will go sure enough. After that scene in the church they won't go back."

"Poor fellows!" he said, as if to himself. "Whisky is about the only excitement they have, and they find it pretty tough to give it up, and a lot of the men are against the total abstinence idea. It seems rot to them."

"It is pretty steep," I said. "Can't you do without it?"

"No; I fear not. There is nothing else for it. Some of them talk of compromise. They want to quit the saloon and drink quietly in their shacks. The moderate drinker may have his place in other countries, though I can't see it. I haven't thought that out, but here the only safe man is the man who quits it dead and fights it straight. Anything else is sheerest humbug and nonsense."

I had not gone in much for total abstinence up to this time, chiefly because its advocates seemed for the most part to be somewhat ill balanced, but as I listened to Craig I began to feel that perhaps there was a total abstinence side to the temperance question, and as to Black Rock, I could see how it must be one thing or the other.

We found Mrs. Mavor brave and bright. She shared Mr. Craig's anxiety, but not his gloom. Her courage was of that serene kind that refuses to believe defeat possible and lifts the spirit into the triumph of final victory. Through the past week she had been carefully disposing her forces and winning recruits, and yet she never seemed to urge or persuade the men. But as evening after evening the miners dropped into the cozy room down stairs with her talk and her songs she charmed them till they were wholly hers. She took for granted their loyalty, trusted them utterly and so made it difficult for them to be other than true men.

That night Mrs. Mavor's large store-room, which had been fitted up with seats, was crowded with miners when Mr. Craig and I entered.

After a glance over the crowd Craig said: "There's the manager. That means war." And I saw a tall man very fair, whose chin fell away to the vanishing point and whose hair was parted in the middle, talking to Mrs. Mavor. She was dressed in some rich, soft stuff that became her well. She was looking beautiful as ever, but there was something quite new in her manner. Her air of good fellowship was gone, and she was the high bred lady, whose gentle dignity and sweet grace, while very winning, made familiarity impossible.

The manager was doing his best and appeared to be well pleased with himself.

"She'll get him if any one can. I failed," said Craig.

I stood looking at the men, and a fine lot of fellows they were. Free, easy, bold in their bearing, they gave no sign of rudeness, and from their frequent glances toward Mrs. Mavor I could see they were always conscious of her presence. No men are so truly gentle as are the westerners in the presence of a good woman. They were evidently of all classes and ranks originally, but now and in this country of real measurements they ranked simply according to the "man" in them.

"See that handsome young chap of dissipated appearance?" said Craig. "That's Vernon Winton, an Oxford graduate, blue blood, awfully plucky, but quite gone. When he gets repentant, instead of shooting himself he comes to Mrs. Mavor. Fact."

"From Oxford university to Black Rock mining camp is something of a step," I replied.

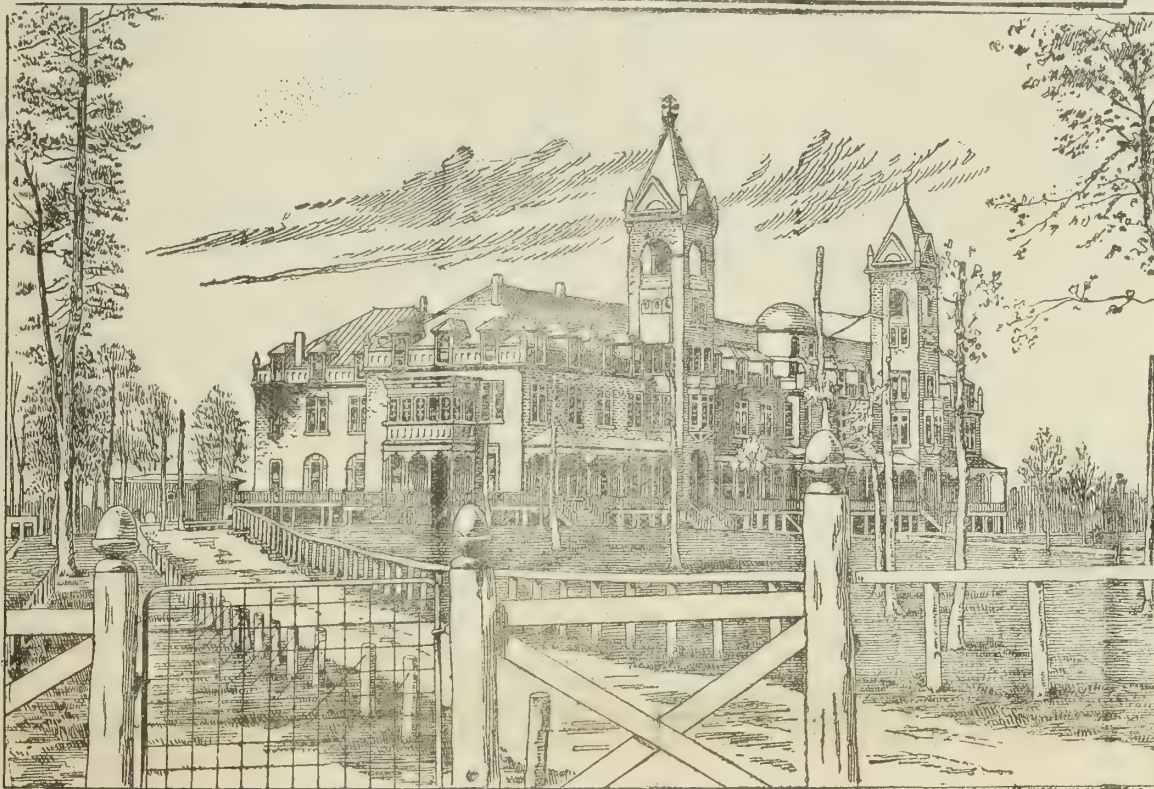
"That queer looking little chap in the corner is Billy Breen. How in the world has he got here?" went on Mr. Craig.

Queer looking he was—a little man with a small head set on heavy, square shoulders; long arms, and huge hands that sprawled all over his body; altogether a most ungainly specimen of humanity.

(TO BE CONTINUED.)



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## BLACKSTONE INSTITUTE.

(Continued from 1st page.)

his lands, though the soil be fertile, the rain and sunshine never more propitious, and he industrious and tactful. He knows well that while a portion of his harvest may be gathered from late summer and fall sowing, the very large per cent. comes from the earlier seeding. So with the mind and character.

Dr. Josiah Strong says: "For the acquisition of knowledge and discipline, the formation of right habits and character, on which all true success depends, a year is worth five times as much to the youth as to the mature man." And then with great force he adds: "Time is life. Then wasting time is wasting life; and killing time is a kind of suicide or murder."

3. Now, my young friends, I have reached the point where I may repeat with emphasis the words of Dr. Strong, and say that to you *this* scholastic year you are about to enter upon is worth five times as much as it would be worth to you were you matured. Keep it alive, every day of it. Certainly you will not, as Dr. Strong intimates that some have done, take that of some one else with which to kill your own, thereby committing the double crime of suicide and murder.

Dr. Drummond said to some university students: "A university is not a place for making scholars." So I say to you this school has not for its prime object the making showy scholars, but rather the making of *women*—women of the *highest* type, *Christian* women.

## II. PRACTICAL SUGGESTIONS.

As this with you is what Dr. Hillis would call the "strategic point in life," I wish to offer some practical suggestions, which, I hope, will be of service to you. God has given you, just now, the *morning*—the youth—in which to sow. He has given you the mind field and the character field in which to sow. Here you have willing and competent instructors to aid you in the work of the cultivation of mind and character. Thus *time*, *field* and *helper* are provided for you. And these by those who love you, and seek your highest good. The seed basket, with seeds, we find at hand also. Would that I could say that all the seed therein, and at your disposal, were chosen by your instructors—your wise and loving friends. If so, I would keep silent on this point. Such is not the case, however. I am sure you will find the seed basket of thoughts and acts, as the Master found in the field; seeds of tares, which an enemy has placed there. But know this, it is your exalted privilege, and yours alone, to choose between the good and the bad, and to place them yourself in the soil of mind and heart. *Be careful, then, in the selection of seeds.*

1. Because seeds have in themselves power to reproduce like when acted upon the existing laws, and there is no necessity for a new law or that God shall work a miracle in order to accomplish it.

To illustrate: You take a seed of corn adapted to our soil, and at the right season plant it, and let it be acted upon by the laws governing our land—atmosphere—the corn, etc., and

it will spring up and produce corn like that you planted. It is so in the moral field. You take a man who has been brought up to believe the Bible to be the Word of God. His mother, his teachers, his pastor, all taught him this. Now you let him begin to question the truthfulness of any statement of the blessed book. Let him say I do not believe what is said about Moses and the host crossing the Red Sea. Let him continue until he persuades himself that it is untrue, and this seed of unbelief he planted in his unregenerate heart, and acted upon by the laws of his unregenerated nature, and it will spring up and produce unbelief in other portions of God's Word. We may believe that more than one skeptic has been developed by so small beginning. As with unbelief so with all other sins.

This is true also with the good seed. Let them be sown in the good heart, and acted upon by the laws of grace, and it will spring up and reproduce like.

An honest Jew, who was induced by force of circumstances to read the Gospels, was persuaded that his early teaching regarding the character of Jesus was wrong, fell on his knees before God, and said: "Oh God, Father of Abraham, Isaac and Jacob, you know I desire to know the truth. If this is Thy son, let me know." The light came to his heart. His faith accepted not all the Master had said, but extended to every word of the New Testament, and he became a preacher of the Gospel of Jesus. So with every other good seed in the pure and honest heart. For this reason select with care the seed.

2. Because seed multiply. The farmer who sows the one bushel of wheat is not satisfied with one bushel at harvest. He looks for many more. The farmer who finds one blue thistle growing in his field plucks it up, not that he fears the one stalk next year, but many. So in the moral field. The seed of unbelief, not only produces like unbelief, but it intensifies his unbelief, and makes him a scoffer at the word. The seed of faith not only produces other faith, but it intensifies faith until the man is willing to risk all for earth and for heaven on the promise of God. Because of this choose the good seed.

3. Because ignorance in sowing will not change the result. A friend of mine, desiring early salad, prepared with care his bed and sowed what he supposed to be kale seed. But instead he had used the flower seed which his daughters had saved for their garden. Did he get salad? No, he got what he sowed.

I know a beautiful girl. Not long ago I saw her, and oh she was so ugly. I had to take a second look before I decided who she was. It seems that when a child she had the bad habit of drawing her eye in a peculiar position—perhaps to amuse some one—never thinking of the habit which might be formed, and her face being made ugly. But her ignorance did not change the result. "Oh, I can see no harm in not keeping this rule. Or I see no good in obeying this command," says one. Perhaps not, but there are reasons for not transgressing the one and for obey-

ing the other, and your ignorance will not make it otherwise.

4. Because reformation does not always immediately destroy all the seeds of former sowing.

The farmer who has a crop of rye knows that he may harvest the crop, fallow the land, sow wheat instead. But unless he has been usually careful in gathering his rye he will find among the wheat here and there a stalk of the former crop, and if he rids his land of the same he must go over the field time and again. This is so in the moral field.

Here is a young lady who is fond of dancing. It takes hold of her very being. But after awhile, in her sober thought, she believes that this is not the life she should live, and she wishes to give her time and energies to a better life. But here is the battlefield. Can she give up dancing? Finally she conquers. She gives her heart to a life of righteousness, and her hand to the Church. She is perfectly sincere in this step, and she means to do right. Now you let her go "where flying feet beat time to music," and in spite of her, in a large number of cases, there will be a desire to return to the old ways. And if she is saved from such steps it will be by the grace of God helping her will.

It is the same with the man who has been a drunkard and has reformed. When he goes where he smells the odor of intoxicants or hears the merry laughter of his old companions in sin; some of the old seed linger among the better harvest. We hear people say sometimes, "Let the young sow their wild oats; they will sow better seed after awhile." She who never sows wild oats at all is safe, my young friends.

It is equally true with the good seed. You sometimes see very bad men manifest a most unselfish and kindly spirit. You wonder at the man. Why did he so good an act? Ah, perhaps a seed of former harvest not yet destroyed. A boy, reared by a loving mother, got into bad company and bad habits, and left her alone to suffer, and for aught he knew, to die, while he went his unbridled way. One day he was told that the home in which she lived was burning down. Running to the same, he found it full of smoke and fire, while many stood around, kept away by heat. "Where is mother?" he cried. "In her chamber," said one; "but you must not go in, you will perish." "Stand aside," said he, and the man who had almost broken his mother's heart by preferring wicked companions to his mother, fought his way through smoke and fire until he found her prostrate body, almost lifeless, lifted it in his arms, and carried her to a place of safety. All the good seed had not been destroyed.

5. Because of the effect on our future and eternal destiny.

I know not what hell means. But I believe that the sorrows of the other world are largely augmented by the harvest from the seed sown in this life. Take the avaricious man. The seed of avarice being sown in his unregenerated heart and acted upon by the laws of the same, spring up and multiply until he will sell all for gain. Transplant him to hell with the seed

multiplied a thousand times a sand. Now tell him, as was told that there is an impassable gulf between him and the desire of his heart, and have you not one whose suffering might well be likened to "the pain that dieth not?"

Take the drunkard, whose thirst multiplied until to withhold him mad. Send him to hell, and his desires multiplied a thousand times a thousand. Tell him then that a drop can be given to cool his parched tongue, and have you not a man whose suffering might be compared to "fire that is not quenched?"

Oh, friend, select not the seed which brings forth harvest of eternal wrath.

6. On the other hand, I know what heaven is. It may be a fair, and a city of beauty; but I believe that the joys of heaven are largely increased by the seed sown here. Because of these things sow with care the seed you sow.

## III. CONCLUSION.

And now let me ask you where your harvest be?

1. Of this session's sowing? Will you leave next summer with good reports as students and as ladies, in respect of teachers and love of mates. Some will return home cheering toiling father's heart, and blessing sacrificing mother's soul. What shall that be you?

2. Of life? Some will come down to the end honored and loved. What shall that be you?

3. In eternity? Some will say "Well done good and faithful servant. Is that to be your harvest?"

May I answer the questions by saying another?

What seeds will you sow? Remember, that every sweet word is a good seed; every true faithful act is a good seed. The seed you sow is sure.

See the picture of the men and women of the seed. As the seed from one hand a viper springs to life, while from the other fall a seed which produces the sweet song-bird.

What will fall from your hand?

ETERNAL LIFE—WHAT IS IT? Sermon before Y. W. C. A. by Bascom Dey.

"This is life eternal that they shall know Thee, the only true God, Jesus Christ, whom Thou hast sent"—John 17: 3.

To form any correct idea of life we must have some adequate conception of a high degree of morality for mortal life is eternal life. We select, then, the highest life, beginning with the physical as the physical is the basis of life. What is it to perfectly live in this life? We must have a healthy body. There must be no inherited disease; no contracted disease. There must be no corruption. That the body is healthy it must be properly fed, properly clothed. The body must be educated. The body must not be diseased because it is the temple of the Holy Ghost—the palace in which life dwells. We say there is perfect physical life when all the senses are intact and perfectly developed. If any sense is injured or destroyed it cannot be that we have perfect physical



eye is destroyed, all the beautiful colors of the external world are added to the soul. If hearing is destroyed, all the sweet sounds of earth are as if they did not exist. The injury or destruction of one sense renders physical life imperfect. The destruction of all our senses produces death. Perfect physical life presupposes a sound and carefully trained mind. There must be a sound mind in a sound body. This training of mind must be in two directions—intellectual, moral. What is it, then, to have a sound, well-developed mind? It is to be able to think clearly, reason correctly, know perfectly and act intelligently. When man, at every point of his nature, has been touched, developed, beautified, we say his mortal life is perfect. But how does a conception of a perfect mortal life aid us in forming an idea of eternal life? In this way: a perfect mortal life is eternal life in embryo, eternal life already begun. M. Drummond says that "spiritual laws are natural laws perfected." So eternal life is mortal life expanded, beautified, developed, carried up to the spiritual sphere according to the laws of spiritual and immortal life. Now there can be no high degree of life in a mortal or immortal without knowledge. In natural life the soul is superior to the mole because it has more knowledge, and man is superior to the horse because he has more knowledge than the horse. What, then, is highest in the soul of man? What is the "summum bonum?" What is the supreme thing, the greatest of all? Professor Drummond says that it is not faith or hope or sacrifice or charity or knowledge, but love, and he has his conclusions on the teachings of the 13th chapter of 1st Corinthians. We all have the temerity and presumption to differ from this celebrated authority, and shall try and show that his conclusion is at variance with the teachings of this scripture, and also supported by the argument from reason. Now, what is St. Paul trying to show in this wonderful passage of scripture? Is he trying to show what is highest in the human soul, or is he trying to point out the highest motive in Christian service? Undoubtedly the latter is his object. At the close of this chapter we have this reading: "And now abideth faith, hope, love, these three, but the greatest of these is love." That is, love is greater than faith or hope, or anything else as a motive to Christian service. St. Paul goes on to mention different degrees of service, and shows that none is acceptable to God unless it is actuated by the right motive, which motive is love. "Though I speak with the tongues of men and of angels and have love, I am become as sounding brass and a clanging cymbal." That may preach very eloquently and loudly, but if my preaching has not as its motive it is all sound without meaning to God. "And though I give all my goods to feed the poor, though I give my body to be burned and have not love, it profiteth me nothing." That is, all charity and sacrifice not prompted by love, is only acceptable motive of all service to God, shall profit the giver or do nothing. "And though I have

the gift of prophecy and understand all mysteries and knowledge," etc. St. Paul does not here, as some think, compare Christian love with Christian knowledge, but Christian love with human knowledge. Dr. Clark says that the word "knowledge" here means "every human art and science." Toward the end of the chapter knowledge of God is very plainly put higher than love of God. "For we know in part," says St. Paul, "and we prophesy in part, but when that which is perfect is come then that which is in part shall be done away." What does the word "perfect" here refer to? Certainly not to perfect love, but to perfect knowledge from what follows in the chapter. "For now we see through a glass darkly, but then face to face." Why is the vision here darkened, obscured? Is it an account of defect of love, or is it due to imperfect knowledge of God. It seems to me to be rather due to imperfect knowledge of God. And finally, to make one more quotation: "Now I know in part, but then, shall I know even as I am known?" That is, I shall know as God knows me. But God knows me perfectly, therefore I shall know perfectly also. Knowledge of God, then, is the beginning of spiritual life and life's highest development. "This is life eternal, that they may know thee, the only true God, and Jesus Christ, whom Thou hast sent." "Know thyself" was the Delphic oracle. Perhaps we have no wiser proverb, for we can never know others until we know self. Knowledge of a normal self is the key that unlocks the lives of others. Man was cursed in Eden for knowledge gained through disobedience, and driven from his earthly home, and yet it is knowledge, properly directed, that shall at last elevate him to the heaven of heavens.

Love is, then, unquestionably the highest motive to Christian service, but knowledge of God is the soul's highest development. Certainly no one will claim that motive is higher than the result or fruit of motive. If so, then the seed is superior to the apple, the act itself higher than character. Although at all times guided by sincere motives, yet life would be a very unsatisfactory thing if these motives never reached results. Always trying and never succeeding describes a life of failure.

But knowledge of God is greater than love of God, because love is dependent upon knowledge for her very existence. I love God because I know Him, and I serve Him because I love Him. How can we love that which we do not know? We may love that which we cannot see and never have seen. "Whom having not seen ye love," referring to Christ and our love for Him. But there is no Scripture that says whom having not known ye love.

Relationship, it matters not how near it may be, would never call forth the feeling of love unless the relationship was known. Friendship is based upon knowledge. The loves and sometimes the dislikes of parents for their children are explained by their knowledge of those children. In the one case the good traits are known; in the other case the bad traits are known.

"When you know him better you

will like him better," is an old proverb that we all have heard and experienced. Know him better, like him less, is also sometimes true. Like or dislike, then, is based upon knowledge. In fact, knowledge is the basis of all emotions. I fear a man because I know he is able to injure me. If God is my great spiritual Father, I must know Him before I can love Him. If Jesus Christ is my Saviour, I must know Him as Saviour before my heart goes out to Him in an act of supreme devotion. The sinner does not love God because he does not know Him. The skeptic does not accept God because he does not know Him. A great deal of the Bible and much of our preaching is or ought to be to make known God to the natural man.

The love of man in this life, at best, is only an emotion, an extremely variable quantity. At one moment it is ardent, deep, beautiful as the gates of heaven—a thing that charms, transfigures and glorifies human life. At another time it is indifferent, flat, insipid, a once radiant angel, but now luminous with joy, no more wearing the homespun garments of the dull and commonplace.

But knowledge, with unvarying step, ever moves onward and upward. It is true she is not winged as love, but rather has to plod her way; but her kindling eye, with heroic determination, is ever fixed on royal heights, and she knows when there a throne awaits her with all the regal splendors of the human made divine. Knowledge of God is higher than love of God, because love is dependent upon knowledge, discretion, judgment (and discretion and judgment are only forms of knowledge, knowledge properly directed), are the great balance wheel that regulates the power of love. Love without knowledge is a blind Sampson, with might and main tugging at the pillars of the temple whose fall and destruction shall crush himself to death. Love without knowledge is like an unbroken colt, you cannot tell what he will next do. How often has love, for want of discretion, been worse than thrown away.

Every step that man takes toward God, through faith or hope or love or in any other way, is to know Him better and enjoy Him more; for enjoyment of God finds its root in knowing God. "Out of our frail and yet sublime humanity," says Fred. W. Robertson, "the demand that rises in the earlier hours of our religion may be this—love my soul; but in the most unearthly moment it is this, 'Tell me thy name.' We move through a world of mystery; and the deepest question is, What is the being that is ever near, sometimes felt, never seen? That which has haunted us from childhood with a dream of something surpassingly fair, which has never yet been realized? That which sweeps through the soul at times as a desolation like the blast from the wings of the angel of death, bearing us stricken and silent in our loneliness? That which has touched us in our tenderest point, and the flesh has quivered with agony, and our mortal affections have shrivelled up with pain? That which comes to us as aspirations of nobleness and conceptions of superhuman excellence?

Shall we say it or He? What is it? Who is He? Those anticipations of immortality and God—what are they? Are they the mere throbbings of my own heart, heard and mistaken for a living something beside me? Are they the sound of my own wishes, echoing through the vast void of nothingness? Or shall I call them God, Father, Spirit, soul? A living being within me or outside me? Tell me thy name, thou awful mystery of loveliness. This is the struggle of all earnest life." And to know that name is the crown of life.

Eternal life—what, then, is it, and what does it include? There are doubtless principles and elements which enter into eternal life, of which we know nothing, and can form no conception. Yet may we not say, with almost absolute certainty, that eternal life will be mortal life ennobled, expounded and developed—carried up to the spiritual standard of perfection—mortal life touched at every point by the transforming finger of God? Mortal life uplifted and glorified by the indwelling of a larger portion of the divine nature? Every faculty of mind will be quickened; every power of soul strengthened; spiritual vision will be made keener and deeper; love more enchantingly beautiful, until the spirit of man, transfigured by the power of the infinite, shall be able to apprehend as never before and drink in the ineffable splendors of God the Father, the unfolding glories of Jesus Christ the Son, and the unapproachable sanctity of the Holy Ghost.

Eternal life means more, infinitely more, than mere duration of existence. Duration of existence alone would mean nothing more to the soul than it means to the clod or stone. Centuries, cycles, æons, are in themselves meaningless to life. Life has meaning, utility richness in proportion to its contents. This is the true measure of life. What have you thought; what have you desired; what have you accomplished? Have your motives been sincere; have your efforts been earnest? Have you stood each day with hand upon the round of the ladder of progress, trying to climb into a higher sphere and a broader world?

"We live in deeds, not years; in thoughts, not breaths,

In feelings, not in figures on a dial.

We should count time by heart throbs.

He most lives

Who thinks most, feels the noblest, acts the best;

And he whose heart beats quickest lives the longest;

Lives in one hour more than in years do some,

Whose fat blood sleeps as it slips along their veins."

Eternal life includes activity. He in this life is most alive who is most active. We rest from labor, that which tires and oppresses—the present necessary accompaniment of work; but we will not rest from work. Eternal life will be a state of the most intense activity. Away, then, with that sleepy, lazy idea of heaven, which pictures the immortal soul reclining upon a bed of flowers, floating in a balmy atmosphere of blue and dreaming away the æons as they come and go. Holiness will enter into the immortal life. "Blessed

(Concluded on page 8.)



# THE SUNDAY SCHOOL.

LESSON I, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 5.

**Text of the Lesson, Josh. 1, 1-23.**  
**Memory Verses, 8, 9—Golden Text,**  
**Josh. 1, 9—Commentary Prepared**  
**by Rev. D. M. Stearns.**

[Copyright, 1902, by American Press Association.]

1, 2. The Lord spake unto Joshua, the son of Nun, Moses' minister.

This is to me the heart of these two verses and of the whole lesson and of the whole Bible—the Lord hath spoken. Note the thrilling words in Isa. 1, 2, "Hear, O heavens, and give ear, O earth, for the Lord hath spoken," and compare Deut. xxxii, 1; Ps. 1, 1; Heb. 1, 1, 2. In Isa. lvi, 2, we learn that the man whom the Lord regards with favor is the man with a poor and contrite spirit, who trembles at His word, not those who with the boldness of the devil dispute and criticize and minimize His word. Reiterating the assurance that He had given the land to Israel, He bids Joshua as their leader to arise and cross over Jordan. God is their leader, Joshua His servant.

3, 4. Every place that the sole of your foot shall tread upon that have I given unto you, as I said unto Moses.

And again He defines the boundary as in Gen. xv, 18. The purposes of God are, like Himself, eternal. His counsel stands, and He does all His pleasure (Eph. iii, 11; Ps. xxxiii, 11; Isa. xlv, 10). He who from all eternity saw just what He would do and when He would do it desires men and women who will let Him work in them both to will and to do, having no plans, ambitions or aims, but just to be good clay in the loving and all wise potter's hands, believing His every word or, in the language of this passage, taking possession of all that He says is yours.

5. As I was with Moses so I will be with thee. I will not fail thee nor forsake thee.

Joshua had seen as Moses' minister some of the Lord's dealings with him, and he would doubtless feel that this gracious assurance covered all he could possibly need or desire. Unto all Israel and to Joshua Moses had given very similar words of encouragement (Deut. xxxi, 6-8), but now God Himself speaks to His servant Joshua as He had previously spoken to him by Moses, and the words are the same as we shall see in these following verses. Some say, "Oh, if I could only hear God speak to me!" not believing that in His word He is as truly speaking to them as if they heard an audible voice from heaven.

6, 7. Only be thou strong and very courageous.

See this command repeated in each of these verses, with the assurance that what God had sworn to do He would accomplish through Joshua. So there was nothing for Joshua to do but to believe and go obediently forward. He had no strength, but God who sent him had all strength, and Joshua had learned or was learning to say, "In the Lord have I righteousness and strength," and that it was his privilege to "be strong in the Lord and in the power of His might" (Isa. xlv, 24; Eph. vi, 10). There is much comfort in the assurance of Ps. xxix, 11, "The Lord will give strength unto His people, the Lord will bless His people with peace."

8. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night.

The first two psalms which form a preface to the whole book of Psalms, or, rather, to the five books of Psalms,

begin with "Blessed is the man" and end with "Blessed are all they that put their trust in Him." The life of the godly man as set forth in the First Psalm was fully manifest in the man of Nazareth, the Lord Jesus Christ, and was never fully manifest in any other. Yet every redeemed person should manifest that same life as fully as possible. The life of Jesus should be seen in us (II Cor. iv, 10, 11). This can only be as we let His word dwell in us richly and meditate on it continually and are able to say, "Oh, how love I Thy law, it is my meditation all the day" (Ps. cxix, 97). He has said that if we love Him we will keep His word (John xiv, 23), and the only place to keep it is in our hearts.

9. Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest.

The assurance that God sends us and that He is with us covers every thing. It is the greatest that mortals can have. It was God's encouragement to Moses, and now to Joshua, and later to Gideon and to Jeremiah (Ex. iii, 10, 12; Judg. vi, 14, 16; Jer. i, 7, 8). It was also the great encouragement of Jesus Himself when here in His humiliation (John viii, 29), and before He returned to heaven He assured His followers that He had all power in heaven and on earth and that He would be with them all the days (Matt. xxviii, 18-20). If we believe His words we shall neither be afraid nor dismayed nor discouraged.

10, 11. Within three days ye shall pass over this Jordan to go in to possess the land which the Lord your God giveth you to possess it.

Thus Joshua commanded the officers of the people, for he believed God. The land was theirs as a free gift from God, but they had to enter into it and appropriate it. Jordan was before them to be crossed, and the walled cities and the giants were still there, but there are no difficulties to God or to those who, like Joshua and Caleb, see God only. In our own case as believers in Jesus Christ, redeemed by His blood, it is our privilege to appropriate His promises and by faith in Him live lives of victory over self and sin to His glory. May the encouraging words of our lesson come home to each of us in the power of the Spirit.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Oct. 5, "Resume of Progress of Methodist Missions"—Text,**  
**Is. xlv, 1-8.**

The more fully we know the work of our church in missions the more cause shall we see for gratitude to God for the success achieved and the increase of effort on our part for greater accomplishment in the future.

The report of the missionary society can be had by writing to the secretaries at New York. This will give very clearly and fully the changes taking place in all our fields. It will show the money expended in each and the work done and doing.

The missionary library selected specially for league use should be owned, if possible, by the chapter and meetings arranged at which various phases of the work can be given by different members in papers, select readings, conversations and lectures. Home-made outline maps and blackboard sketches will add interest and make more vivid the facts presented. It is well to have the history of the missionary movement in our church given, showing how the work began and then follow its progress in the different lands where our workers now la-

bor. Our domestic missions in the home land are of great importance and should not be forgotten. We have work among the Indians, Chinese, Japanese, Portuguese, French, Italians, Swedes, Norwegians and several other nationalities in the United States. Our German work is specially strong, and its publications are very ably conducted.

An evening can well be devoted to Mexico and another to South America. The work in Porto Rico, under charge of Dr. C. D. Drees, opens finely and should be kept in mind.

Bishop Hartzell is abroad in Africa, and in Liberia, Angola and Rhodesia is developing new strength in our missions. India is vast and has a mighty native church, with schools, hospitals, orphanages and the finest equipment of any of our missions. From Bouday to the Himalayas the great empire is feeling the touch of an awakening life. In Burma and far down the strait of Malacca, Rangun, Singapore and far Borneo all have Methodist churches and schools, of whose progress and popularity we need to take note.

China and Japan, the Philippines, Hawaii, and Europe from Italy to Scandinavia, have fascinating stories for us in these days. The romance has not passed from earthly affairs yet. To find it one has only to know our mission enterprises. Stories of devotion and daring from native and foreigner come to us from many lands. If you would have your heart thrill and gain a thorough love for God and man, do not neglect to note the advance in our mission work. Keep in touch with the upward march of God's hosts. Know what our own church is doing among heathen far off and near at hand. Then with an enthusiasm born of intelligence and pure devotion give cash and prayer and all effort to the extension of the kingdom of God.

## Knowing and Doing.

The Holy Spirit is the spirit of power. To know is one thing and to be able to do is another. Mere knowing without the ability to do were an idle mockery. The spirit of knowledge is also the spirit of vital power. He gives Himself to us to dwell in us that we may live and yet our life be His, so saturating our own that when we live it is in reality Christ living in us by His spirit. This blessed fact alone makes the attainment of character a possibility. Moral impotence is the chief characteristic of the natural man and moral power that of the spirit filled man. The ability to do is present in the ability to know, and knowing and doing make possible the attainment of the fullness of the stature of Christ. But this spirit of power not only reflects our personal being, but fills with vitality our individual doing. The effort for others is filled with this selfsame power. It vitalizes thought, it fans aspiration and makes a word spoken a power, quickening whatsoever it touches, for everything lives whithersoever the spirit of power goes. —Episcopal Record.

## Apathy.

Whatever may be the precise import of that sentence, "The kingdom of heaven suffereth violence, and the violent take it by force," it is very evident therefrom that nothing really religious is to be gained by apathy, but only by the vigorous exertion of all our powers; not by waiting, but by assault; not by expecting God to do everything for us, but by prompt, continuously and fully doing our part; not always by carrying on a war of defense, but by assuming the offensive whenever required; not by lazily encompassing for a long sleep.

out by advancing on the one Christian Statesman.

## Prejudice.

Prejudice never reasons, but it sways the mind and action some instinctive or sudden or impulse. It has its seat in ignorance or weakness or idleness. It is a blinder of perception and relation which to personal and public injury. It is as a hindrance to truth, knowledge to progress. It is a neutralizing that resists and modifies the most potent argument, the most powerful courses, the most moving appeals, the most stirring consideration Friend.

## An Even Temper.

He who walks through life with even temper and a gentle patient with himself, patient with others, patient with difficulties, crosses, has an everyday grand beyond that which is won in battle chanted in cathedrals.—Dr. Dewey

## RELIGIOUS THOUGHT

**Gems Gleaned From the Teachings of All Denominations.**

The highest test of love is obedience.—Rev. Dr. Charles W. Byrd, Methodist, Atlanta, Ga.

## Our Inheritance.

Do we realize the inheritance by a crucified God?—Rev. P. C. O'ly, Catholic, Brooklyn.

## The Christian's Privilege.

The Christian's privilege is to be at freedom.—Rev. Dr. William Holtzclaw, Baptist, Atlanta, Ga.

## The Law of Nature.

If men will commit sin, they suffer for it somehow, some time, where. This is a law of nature. Dr. Charles Stelzle, Presbyterian, Louis

## Two Sides of Life.

To cleave to that which is good one side of the Christian life; the half is to abhor that which is evil.—Rev. A. S. Garver, Unitarian, Weter, Mass.

## Self Denial Means Progress.

Self denial always means progress. It takes the one who practices it a lower to a higher plane.—Rev. N. Beard, President San Francisco Training School.

## Hope For Something Better.

The man who lives without aim or without the hope of making thing better out of his life is practically dead.—Rev. Dr. Frank De Witt Mage, Presbyterian, Chicago.

## Religion and Citizenship.

If Christians were better citizens the gospel might have a chance. sentiment of sermons and gospelings should be carried to the people.—Rev. Dr. Bacon, Indianapolis, Ind.

## Burden Makers.

Every worthless man increases the weight of the world's sorrow. A selfish man adds to the pressure of the world's misery.—Rev. Dr. Donald Mackay, Reformed Church, New

## Destiny of the Race.

The destiny of the race depends on what men love and what they and not upon the kind of fruit the individual man or woman may eat.—Rev. Adolph Roeder, Swabian, Orange, N. J.

## The Most Useless Thing.

The most useless thing in all the world is doubt. It has left a path of desolation through all history, makes no heroes, wins no battles, files no contests, builds no empires. Conviction does. Believe your and doubt your doubts.—Rev. Saged, Presbyterian, Pittsburg.



**Temptations of College Life.**

Men speak about the temptations of college life as if there were no temptations in business, as if the banker and broker lived in a holier atmosphere and as if the apostle of Wall street were in closer touch with the Ten Commandments than other men.—Rev. Dr. Patton to Students of Princeton University.

**Supremacy of Christ.**

Among the changes taking place in the political, social and literary world, while the leaders of the past are relegated to the rear and those whom our fathers honored are despised by their sons, Christ steadily holds his grip on the lives of men and women everywhere.—Rev. N. R. Hinds, Methodist, Chicago.

**Spiritual Triumph of Christ.**

The spiritual triumph of Christ over the interior being of humanity is much more wonderful and deep than the influence of his religion over the standards of art, literature, civics or social intercourse. Zealous lovers of Christianity ought to keep this in mind when they are fearful of the spread of modern unbelief and indifferentism.—Rev. Henry O'Keefe, Catholic, San Francisco.

**Ethics Without Doctrine.**

The popular cry is for the ethics of Christ without his doctrinal statements. That means to stop at the alphabet of Christianity. Such a lack of ambition will result either in unhappiness, because we have not given the soul the supply it must have, or in inconsistency of life, because it leaves us in ignorance of the orders under which we are professing to sail.—Bishop Cheney, Episcopalian, Chicago.

**Standard of Religious Faith.**

As the ages run on the authority of Jesus becomes more and more the final normal standard of religious faith. The world is steadily losing satisfaction in the oracles of philosophers and in the doctrines of dogmatists; hence creeds and councils are of lighter weight than ever they have been in Christian times. Bold and blatant unbelief is neither louder nor as loud in its assertions as it once was.—Rev. J. L. Withrow, Congregationalist, Boston.

**Demands of the World.**

When you try to suit the church to the demands of the world, you will end in its entire destruction as a force of good and righteousness. You will find the real underlying objection that many have to the church is that it forbids a life of sin. Some seem to have the idea that the church should relieve men of all labor; that it should make life one continual picnic and holiday; that it should refuse the satisfaction of no desire.—Rev. J. W. Romich, Lutheran, Allegheny City, Pa.

**The Divine Authority.**

The divine authority of Jesus Christ distinctly prohibits any modern Joshua from killing his way into any modern Canaan, and if the world deems necessary such things as are being done in South Africa and the Philippines it has no right to claim any Christian sanction for the enterprises and the methods employed. The only point we are just now making is that, granting that the brute policy is necessary and therefore right, we cannot put Christ's name to it.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

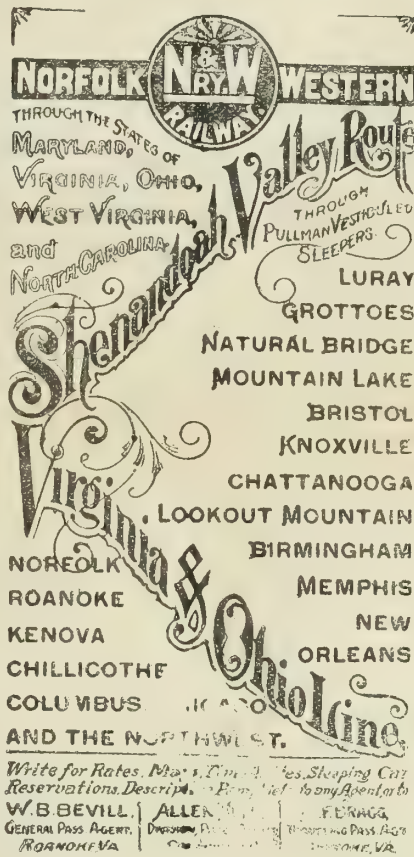
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### QUARTERLY CONFERENCES.

#### THIRD ROUND OF DANVILLE DISTRICT.

Ridgeway, August 23d, 24th.

Meadows of Dan, Crescys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.

Clarksville, St. James, September 9th, 11 A. M.

Boydton, September 10th, 8 P. M.

Sledd Memorial, September 14th, 11 A. M.

cabell Street, September 14, 8 P. M.

South Pittsylvania, Brosville, September 16th, 11 A. M.

Danville Circuit, Wesley Chapel, September 18th, 11 A. M.

East Halifax, Mt. Laurel, September 20th, 21st.

South Boston, September 21st, 8 P. M.

Chatham, Concord, September 24th, 11 A. M.

Franklin, Gogginsville, September 27th, 28th.

Rocky Mount, September 28th, 8 P. M.

East Franklin, Mt. Zion, September 30th, 11 A. M.

Charlotte, Smithville, October 4th, 5th.

Prince Edward, Beulah, October 7th, 11 A. M.

Mt. Vernon, October 12th, 11 A. M.

Washington St., October 12th, 8 P. M.

Pittsylvania, October 15th, 11 A. M.

Ridgeway, October 18th, 19th.

West Franklin, Bethlehem, October 21st, 11 A. M.

Martinsville, October 22d, 8 P. M.

Henry, Granbery, October 23d, 11 A. M.

Patrick, Salem, October 25th, 26th.

Meadows of Dan, October 28th, 11 A. M.

Smith's River, October 30th, 11 A. M.

Hycos, November 1st, 2d.

South of Dan, November 3d, 11 A. M.

Main St., November 9th, 11 A. M.

Calvary, November 9th, 8 P. M.

J. C. REED, P. E.

#### PETERSBURG DISTRICT.

##### Fourth Round.

High Street, August 24th, morning.

Wesley, August 24th, night.

Matoaca, August 31st, morning.

West Street, August 31st, night.

Wakefield, Ivor, September 6th, 7th, morning.

Surry, Dendron, September 7th, night; 8th, morning.

Greensville, Emporia and Independence, September 13th, night; and 14th, morning.

Prince George, Trinity, September 20th, 21st, morning.

Blandford, September 21st, night.

Nottoway, Salem, September 27th, 28th, morning.

Blackstone Station, September 28th, night; 29th, morning.

Sussex, Sharon, October 1st, morning, Wednesday.

North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.

South Hill, Providence, October 5th, night; 6th, morning.

West Lunenburg, Olive Branch, October 11th, 12th, morning.

Lunenburg, Williams', October 12th, evening or night; 13th, morning.

East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.

Brunswick, Mt. Carmel, October 18th, 19th, morning.

West Brunswick, Lebanon, October 19th, evening; 20th, morning.

South Brunswick, Bethel, October 25th, 26th, morning.

Mecklenburg, Rehoboth, October 26th, night; 27th, morning.

West Dinwiddie, White Oak, November 1st, 2d, morning.

Dinwiddie, Lebanon, November 8th, 9th, morning.

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On July 23d, August 6th, 20th, September 3d, 17th, October 2d, 15th, via same route to Baltimore, thence Pennsylvania Railroad, allowing stop over at Buffalo.

All of the above tickets to be on sale at Richmond on dates shown, with return limit to Richmond 12 days from date of sale.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

### TO ATLANTIC CITY AND CAPE MAY, N. J., VIA YORK RIVER LINE; \$8 ROUND TRIP.

On every Thursday and Friday during summer tickets will be sold via the York River Line to Atlantic City and Cape May, N. J., for \$8 round trip, good returning arriving Richmond Wednesday following date of sale.

Also on sale daily tickets limited October 31, 1902, for \$11 round trip.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

### BLACKSTONE INSTITUTE.

(Continued from page five.)

are the pure in heart, for they shall see God." None but the pure, none but the good, shall ever behold the King in His beauty.

Eternal life will carry along with it the sense of security—security from the ills and cares and disappointments to which we are exposed in this mortal life. Immortal life will, in a very important sense, be a life of love—love with all narrowness, selfishness and fleshiness purged away—love made strong and firm and immutable, even like unto the great love wherewith Christ has loved us. But high and above all else, leading every faculty, power and capacity of the soul, the expanding knowledge of God, as a crown of glory, shall beautify and enrich the immortal life.

To know God as creator of this world and all worlds; as preserver and guardian of all life; as director and controller of all force and power, and as the great spiritual father of all the children of men. To know Jesus Christ as God Incarnate, as the God-man and man-God; to know Him as Saviour, intercessor, elder brother, everlasting friend. To know Him as the incarnation of all that is high and wide and deep and great and glorious. To know Him as the soul's highest satisfaction. To know the Holy Ghost as my purity, joy, and my light. This is life, true life, present life, future life, eternal life; life sweetest, best and highest.

"Oh God, Thou bottomless abyss;

Thee to perfection who can know;  
O height immense, what words suffice  
Thy countless attributes to show?

Unfathomable depths Thou art;

O plunge me in Thy mercy's sea;

Void of true wisdom is my heart;

With love embrace and cover me.

Greatness unspeakable is Thine.

Greatness, whose undiminished ray,  
When short lived worlds are lost, shall shine.

When earth and heaven are fled  
away."

### RANDOLPH-MACON OPENS.

Ashland, Va., September 20th.—Randolph-Macon College opened this week with an increased attendance of 20 per cent. over last session, and new students are arriving by every train. Five States and Japan are represented in the student body. The members of the faculty are all back from their summering places, and are in the best of spirits. Bishop Granbery and the president made the opening addresses. Dr. Lipscomb, the new secretary and treasurer, who will live on the campus, is a great addition to the community.

Much interest is being manifested in football and other athletic sports, and judging by the present prospects Randolph-Macon will win new laurels this session.

The campaign for raising the \$200,000 necessary to meet the Branch proposition is still going on, and the outlook for success is bright. This money will enable Randolph-Macon to open its doors free to all who can enter—the beginning of a new era in the history of the college, and perhaps in Southern educational history.—Dispatch.

## Religious News.

Rev. J. N. Latham, of Portsmouth will read a paper before the Methodist Ministers' "Christian Thought Club" next Monday on "Poetry as a Resource for the Minister."—Ledger.

Rev. J. T. Mastin, financial agent of the Methodist Orphanage at Richmond, preached in Norfolk county yesterday, and made a talk before the Methodist Ministers meeting in city this morning. He reports a most encouraging outlook for the Orphanage.—Ledger.

Rev. J. L. Pribble, pastor in charge of the Methodist churches of King George, returned yesterday from Baltimore, where he went last Tuesday to purchase pews for Fletcher's chapel, the magnificent new Methodist house of worship at Passapatanzy, in the upper end of the county.—News.

Rev. R. A. Compton, pastor of the Methodist church in Chase City, expects to hold a series of meetings at the Methodist church here, beginning on the third Sunday in this month. He will be assisted by Rev. P. L. Bradford. The co-operation of all Christians is earnestly solicited.—Progressive.

Rev. Dr. B. F. Lipscomb, formerly of Norfolk, and now Secretary and Treasurer of Randolph-Macon College, preached at Centenary Methodist church here yesterday. Dr. Lipscomb was till recently—till his acceptance of the position at Randolph-Macon College, Washington Street M. E. church, Petersburg, where he has been succeeded by Rev. Dr. Starr.—Norfolk Ledger.

Bishop A. Coke Smith made a talk to the Methodist ministers at the weekly meeting in this city to-day, giving them a very interesting account of his episcopal work thus far. He had decided to make his home at Charlotte, N. C., for the present, at least, and the people there are very anxious for him to make his permanent residence with them. He moves his family there, from this section, in the next two or three weeks.—Ledger.

Rev. J. T. Mastin, financial agent of the Virginia Conference Orphanage, also former pastor of the Memorial M. E. church at this place, spent Sunday night with Mr. E. M. Tilley, South Norfolk. Mr. Mastin stated that the Orphanage opened September 1st with an enrollment of fourteen children. He also stated that applications for admission are being received daily. Mr. Mastin preached an excellent sermon at Liberty Street M. E. church Sunday night.—Virginian-Pilot.

The first meeting of the Rosebud Society of Epworth Methodist church since the summer adjournment was held in the lecture room of the church yesterday afternoon, and an interesting programme was rendered.

An address was delivered by the pastor, Rev. Richard H. Bennett. Readings were given by Mr. J. Herl Gatliff and Miss Roseline Foster. Miss Elizabeth Barhan gave a recitation. A haritone solo was rendered by



yno, of New York, and a piano solo as given by Miss Ruth Burch.

The report of the financial condition of the society was read by the president, Mr. T. S. Southgate, which showed the finances to be in a prosperous condition.—Norfolk Dispatch.

A revival meeting has been in progress at our Methodist church for the last two weeks, with two or three conversions up to date. The pastor, Rev. J. W. W. Sawyer, is being assisted by Rev. W. P. Wright.—Peninsula Enterprise.

#### REOPENING OF BETHEL.

The improvements on Bethel, the little chapel situated near Blunt's bridge, about three miles from Ashland, will be completed this week. The seating capacity of the building has been greatly increased, and a vestibule under a very neat little tower has been added. For a long time the building has not been sufficient to accommodate the congregation, and it is very gratifying to see this much needed work done. The church will be reopened on the fourth Sunday, September 28th. Two services will be held. Rev. B. F. Lipscomb, D. D., will preach in the morning at 11 o'clock and again at 3 P. M. Musical talent from Ashland will be had for the occasion. We look forward to a pleasant time worshipping in our little temple in the grove on that autumnal Sabbath. All will find a welcome there and all are invited to come.—Ashland Herald.

#### METHODIST PREACHERS' MEETING.

The inclement weather this morning and the free street parade of the circus were topics that the public discussed to-day, but the Methodist preachers gathered in their weekly session. The chairman, Rev. L. W. Guyer, presided, and Dr. W. G. Starr led in prayer.

Reports from High Street, Market Street, Blandford, West Street, and Washington Street churches were given by the pastors. Inclement weather on yesterday caused the congregations to be smaller than usual.

Rev. S. C. Hatcher was buoyant and cheerful at the beginning of the work of improvement on the building at Market Street, and at the prospect of a good time the first Sunday in October at the rally day services.

Rev. George E. Booker reported as usual encouragingly of the work at High Street.

Our new president presides with ease and grace.

Dr. W. G. Starr spoke encouragingly of his charge, and is rapidly adjusting himself to the duties of the pastorate in which he so well succeeds.

The preachers decided to invite Evangelist George R. Stuart to hold a meeting here next spring, and a committee was appointed to wait upon the distinguished preacher.—Secretary, in Progress.

#### IMPROVEMENTS COMPLETED.

Repairs on the Asbury Methodist church have recently been completed, and delightful exercises were held Sunday afternoon in celebration of the happy event.

After a voluntary by Union Station

M. E. church choir, and prayer by Rev. W. F. Davis, the pastor called on Dr. W. D. Willis, who gave a brief but interesting resume of the church's history since 1889, when it was only a small mission on Taylor street, with a membership of forty. It has gradually grown and strengthened, until now it is self-sustaining and numbers about 290 on its roll.

A duet by the Misses Traylor was then sung, following which Rev. Mr. Maxey, the pastor, very happily congratulated the church on its present condition, and bespoke for its future still better and more far-reaching results. Miss Isaacs, of the All Saints' Episcopal Church choir, next sang a most appropriate and sweet solo. After this rendition the Rev. George H. Spooner, of Trinity church, delivered the principal address of the afternoon. It was not only a practical talk, encouraging and helpful, but scholarly and finished in detail.

A duet by Mrs. V. H. Wyatt and Mr. R. S. M. Valentine was then sung and a special collection and subscription taken for the repairs.

This church fronts on Lombardy street, near Hanover. In its present condition, renovated and beautified, it is one of the handsomest and most comfortable houses of worship in the West End. Its seating capacity is about 500. Strangers and other visitors are always welcome at every service.

Rev. Jack Rosser, of the Charles City circuit, lectured at the Highland Springs church last night.—Leader.

#### REV. ANDREW SLEDD AT M'KEN-DREE M. E. CHURCH.

Rev. Andrew Sledd, son of the late Rev. Dr. R. N. Sledd, of the Virginia Methodist Conference, preached in this city yesterday. Mr. Sledd was a resident of Norfolk when his father was a pastor here, but had, as the sons of itinerant Methodist ministers are apt to do, dropped out of the minds of the Norfolk people, except his intimate friends, till he was brought into national prominence recently by the publication of his now famous article in the Atlantic Monthly of July, 1902. That brought him quickly to the minds of many Norfolk people, and great interest was felt here as to the outcome of the incident above referred to.

He has been in the city for some days, together with his wife and child, and he yesterday morning preached at McKendree Methodist church in Brambleton, of which Rev. Wm. R. Proctor is pastor. Notwithstanding the threatening weather he had quite a large number of people to hear him. He took as his text Numbers 23: 10, "Let me die the death of the righteous, and let my last end be like His."

Like his distinguished father, he is a very scholarly man and an excellent preacher. His sermon was heard with close interest and pleasure by those present, and was pronounced a very fine pulpit effort.

Professor Sledd held a chair in Emory College, Georgia, till his Atlantic Monthly article caused such a stir in the South, when he deemed it best to resign his connection with that institution. He leaves here this afternoon for Yale, to take a special course this fall and winter. His family will

remain here for awhile, with his sister, Mrs. Hinton, of Brambleton.—Ledger.

#### MEETINGS AT BROAD STREET.

The Broad Street Methodist church was filled to the last foot of space last night. Every one was eager to hear the Rev. George R. Stuart. The services began at 8 o'clock, and for fifteen minutes a song and prayer service was held. The choir director, Mr. Seagle, sang two solos. One was the "Ninety and Nine," which Mr. Moody used to call on Mr. Sankey to sing so often. The choir is a large one, and the music full of life and spirit.

Mr. Stuart had an immense audience last night. Quite a number stood throughout the hour and a half of the service. But Mr. Stuart is going to have still larger crowds to hear him. He is an attractive speaker. His manner is very easy, and his discourse is rich in illustration. Some of his stories are good. One illustration was drawn from the refining of white sugar. The many processes through which it had to pass before it reached its purity showed what might be necessary to make beautiful the character of a man. This story was admirably told, and made a fine impression.

One thing can be said of Mr. Stuart's sermons, judging them all by last night's, that they are free from everything that is in the least objectionable. Mr. Stuart's talk last night was a series of anecdotes and illustrations, all impressing his theme upon his hearers.

The speaker used last night to prepare his congregation and the church folks for the meeting. He divided Christians into three classes—"opportunity-takers, opportunity-makers and opportunity-breakers." He spoke for about three-quarters of an hour, and it did not seem nearly so long as that.

The moment he finished his discourse he dismissed the congregation, the choir alone remained to practice. Mr. Stuart announced hours of meeting for to-day as from 12 to 1 in the afternoon, and at 7:30 in the evening. At the night service exercises of song and prayer will continue until 8, when preaching will begin.

Mr. Stuart has preached three times in Richmond, and each time from the text from Galatians, "Therefore, my brethren, as we have opportunity, let us do good." The phrase selected last night was, "as we have opportunity."

Mr. Stuart spoke three times on Sunday. He preached at the Broad Street church Sunday at 11 A. M., and again at 8 P. M. Sunday afternoon he spoke to about 800 men at the Academy of Music. His avowed purpose was to make people "laugh, think and weep." Sunday afternoon he succeeded very well in doing this. The theme was the "Elements of Manhood."

At one instant the audience, men and women, touched by the pathos thrown into the discourse, were affected even to tears; again, by a quick transition, they had to laugh and enjoy the bright flashes of humor always at the speaker's disposal, and frequently put to use. Thus Mr. Stuart made them laugh and weep. The thinking part of the programme follows in good time. Just as last night, he held no after service and made no invitation for professions of conversion. He closed his service at once as soon as he had done speaking,

Later on, when he gets the people thoroughly stirred up, he will look after the conversions.—Times.

#### PRESENT DIVORCE LAW.

Rev. R. H. Bennett, pastor of Epworth Methodist Episcopal church, South, in a sermon delivered last night, eloquently pled for the sanctity of the home and in a masterly manner assailed the present divorce laws of this country. He said, in part:

"An old Latin proverb reads, 'unus homo, nullus homo,' which may be freely translated, 'the bachelor is nobody.' Man and woman is each a half of a pair of scissors or half a hinge. Scripture declares of them: 'The twain shall be one.' Spurgeon once said to a bride whom he had just married, 'Your husband is the head, but do you be the neck to turn him withersoever you will.'"

"What shall we do with the unhappy home? A certain class of theorists give the remedy 'easy divorce.' We may trace the origin of this deadly miasma to the campaign waged a generation ago by short-haired women and long-haired men in certain parts of our country; also to the direct or indirect results of the polygamy of Mormonism, to the corrupt literature of the day, and to the deadly effect of bad theatres and plays. Time was when divorce was almost unknown in our country. Since 1835 it has increased three times as fast as the population. Two thousand divorces were granted in one year in New England. There are 2,700 divorce courts in the United States. There has been an alarming decadence of opinion on this subject, and the severance of the marriage tie is looked upon with far less abhorrence than formerly.

"Rome existed for 500 years in her glory without one divorce. Read Gibbon to see how its civilization crumbled when the purity of the home was gone. Twenty thousand divorces in one year ushered in the reign of terror in France. Our civilization stands or falls with the sanctity of the home.

"To the Word of God marriage is not only a civil contract, but a divine institution. Death or the deadliest violation of its holy vows are the only methods of dissolving the union. It is a more lasting bond even than parentage itself. Divorce is monstrous, horrible, impossible, except by death or upon the scriptural ground, and the latter only for the innocent party. I plead for purity and home, our altars and our fires. 'Till death do us part.' Let it so be written in our public opinion, our social distinctions, and our statute books, as it is in the law of God. 'Those whom God hath joined together let no man put asunder.'"—Norfolk Dispatch.

#### ANOTHER ACCOUNT.

A series of very notable discourses on "The Marriage Relation" are being preached at Epworth Methodist church by the pastor, Rev. R. H. Bennett—Sunday nights—and are attracting quite a good deal of attention. The first was on "The History of Marriage," the second was on "Marriage Without Love," and that of last night was entitled "Till Death Do Us Part." The discourse of last evening emphasized

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. In this discourse, the decline of churchgoing, its cause and its remedy are discussed by Rev. Frank De Witt Talmage with characteristic vigor and directness. The text is 1 Corinthians II, 22, "Despise ye the church of God?"

While rummaging through a bookstore the other day I purchased a volume with this suggestive title: "Why Men Do Not Go to Church." In it the author gives many blunt statements. He asserts that in New York city alone not more than 3 per cent of all the male population are members of the Protestant churches. He makes this charge against New York city, with its millions upon millions of dollars invested in church architecture, with its millions of dollars every year lavishly expended for evangelistic work. He makes this charge against New York city, which is not a heathen town, but which claims to be not only the wealthiest but the most enlightened city in our Christian land. The author of that book further declared that not more than one-half of all the inhabitants of this country ever attend church. By that the author means the vast majority of Americans seldom set foot in any church building, because the most of the half who do attend church do so occasionally only.

With the startling statements of that book still fresh in my mind I would like to ask you the question which Paul asked the nonchurchgoers of Corinth. The world needs precisely the things that the church was organized to supply. It needs strength to resist temptation, it needs rules for the guidance of life, it needs support under affliction, solace in bereavement and a hope of heaven after death. All these blessings come by Christianity. It is therefore worth while inquiring what are the obstacles that keep men from coming into the church and obtaining them. So I not only want to find out why the vast majority of people do not join or regularly attend church, but I also want to try to remove those difficulties so that you, one and all, will come into the fellowship of the divine institution in which are numbered the great hosts of the followers of the Lord Jesus.

## An Absurd Reason.

"Well," says some one in answer to the words of my text, "the reason I despise the church of God is because there are certain parts of the Bible I do not understand. Therefore I will not profess to believe what I cannot comprehend." Now, my friend, such a statement is simply absurd. From such talk one might suppose that the only inexplicable things in the whole universe are those recorded between the lids of holy writ. Why, there are whole realms and cycles and universes of facts in every direction yet untraversed and unexplained. You cannot focus the whole heavens with one telescope and you cannot with the finite. You might as well try to build a range of mountains from Long Island to England by pitching pebbles into the Atlantic ocean or try to empty the sea by dipping up the waters with a sewing girl's thimble as to attempt to build up a system of science

or to develop a belief in the Bible unless you are willing to accept some things which you cannot explain.

But, though statements may be made in the Bible which you and I cannot understand, the salient truths, the Calvary truths, the converting truths, are all simply told truths. I defy any unbiased man to read the simple words of the four gospels and remain blind to their meaning. No man can read the story of the prodigal son and fail to realize that God is represented by the aged father, that his own sinful life is represented by the sins of the younger son, that repentance and peace are represented by the return home and the divine love and forgiveness by the ring and the fattened calf and the father's kiss. Spiritual light and deeper faith will come later. So, my brother, as you believe in God the Father, God the Son and God the Holy Ghost; as you believe that Jesus suffered and died upon the cross for our sins, as you believe that Christ has gone to heaven to prepare a dwelling place for those who are cleansed by his blood you believe all that is needed to qualify you to come into the church he established on earth. This was the saving belief of the Philippian jailer, to whom Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." A man is not necessarily barred from the church of Jesus Christ because he does not fully understand all the Bible. He is received and welcomed because he believes that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

## One Pastor's Experience.

One day a woman came to the most noted minister of the south, the Rev. B. M. Palmer of New Orleans. She said, "Pastor, I cannot accept and believe the doctrines of the Presbyterian church; therefore I am afraid I must have my name dropped from the church roll." "What do you not believe?" asked Dr. Palmer. "Well, there is the Presbyterian doctrine of foreordination. I cannot believe that God knows the end from the beginning. I cannot understand how he can foresee everything and yet I be a free agent." "I never asked you to believe the doctrine of foreordination," said Dr. Palmer. "Well," said the woman, "I cannot believe the doctrine of election." "I never asked you to believe the doctrine of election," again said Dr. Palmer. "What, then, do you want me to believe?" "As a minister of the Presbyterian church," Dr. Palmer replied, "I have to accept the Confession of Faith, but you as a lay member only have to believe two great doctrines. The first is that man is a sinner. You believe that? The second is, that Jesus is a Saviour and died for your sins. You believe that? As a believer in those two great doctrines, I want you to throw yourself upon the mercy of Christ, and you can be saved. This is all the Presbyterian church or any other Protestant church demands of you for membership." Dr. Palmer was right. You may not understand all of the Bible, but you do understand and believe enough to make you acceptable for membership in Christ's church. You do believe in the atonement. You do believe that Jesus died to save you. Throw away your doubts! Hold to your beliefs! The gospel church lifeboat is too fine a craft to be scuttled merely because we know not all the planks out of which its hull was built. Come into the church lifeboat today on the simple faith that its keel was made from the straight beam of the Calvary cross.

## Another Reason Answered.

"Well," remarks another man, "I do

not join the church because of the inconsistencies of its members. Some profess one thing and practice another. They say Christians ought to be kind and loving and gentle and helpful to their fellow church members. Then they demonstrate that some of the worst fights on earth are church fights. The elder who prays the loudest in prayer meeting may be the farmer who never comes out second best in a horse trade, and the gossip of the sewing society is just as merciless as the gossip at the club or in a ballroom. As long as the church is filled with hypocrites I do not want to join it."

Stop, my brother! You know that some of the very best men in every community are members of the different Christian churches. You know, as well as I know, that though some of the church members may be hypocrites the vast majority are men and women who have banded themselves together for the purpose of prayer and communion with God and of trying to make their fellowship better and purer and truer and more Christlike. There are thousands and tens of thousands of church members who are no more hypocrites than your Christian father and mother, who were also members of a Christian church, were hypocrites.

To demonstrate how much you really respect the Christian church, though you may not know it, I would like to ask you a question. If you were stranded as a young woman in a distant city, without money or friends, to whom would you go for help? To the saloon keeper? To the rich brewer? No, no! Without doubt you would go straight to some Christian minister's home. You would go to him, just as many young men and women have come to me, and you would say, "My father and mother are members of Dr. So-and-so's church. In such and such a town. I have no money. I want to get home. Will you help me?" To have you realize how much you respect the church of the Lord Jesus Christ I would picture you stranded as a shipwrecked sailor upon a strange coast. What would you most prefer to see—a fortress, a king's palace, an army encampment or the steeple of a Christian church? You know as well as every intelligent man or woman knows that the community which lives under the shadow of the church spire is a God-fearing community. The community which does not protect the Christian church is an unsafe community in which to dwell, and there is no exception to the rule.

## What the Church Is For.

When you criticize the sincerity of certain church members, you should not forget that the church of Christ was instituted for the imperfect as well as the perfect, for the moral cripples as well as for those who are spiritually whole. In the church there are to be found members like a man whom a friend of mine was one evening defending. Howard Crosby came to this gentleman and said: "Doctor, how can you like such a man? You know he is not what he ought to be." My friend turned and said: "Dr. Crosby, if you had a little child who had lost an eye or was deaf or who was born lame would you despise him on account of his infirmity? Well, my friend is a moral cripple. I do not like him because he has lost one eye and one leg and one arm, but I do love him because, by the grace of God, he is trying to struggle against his daily temptations and his spiritual deformities." So you will find in the church of God today moral cripples. They are struggling every day of their lives against sinful temptations; they keep on struggling; keep on praying; keep on reaching up to God; keep on staying in the

church because they know that it did not come to institute a church perfect men. He came to heal the and not the well. The church of is the great earthly spiritual hos where Christ, as the surgeon, loy set the crooked limbs; where Chri the spiritual ophthalmologist, lov open the eyes that are blinded of

"Well," observes another hearer reason I do not join the church cause I believe a man can be ju good a Christian outside the church inside." Now, I would not assert all men who are nonchurchgoers are unchristian men. John Newton says: "When I got to heaven, I have three great surprises. One surprise will be to find so many ple there I did not expect to see. Next surprise will be to find so people absent whom I expected to find and the third great surprise will find that I got to heaven myself." John Newton, when most of us are in heaven—I pray we may all be the believe we shall be very much prised to find there some people never entered the church door never publicly professed their faith the church altar. Mr. Beecher beautifully and poetically said: "I glad that some gospel seeds have blown over the church wall and fruit trees and flowers most plea to the eye are springing up outside church garden as well as inside, though I wish they were within inclosure, where the boars out of woods could not waste them and wild beasts of the field devour t yet I love them and am glad to them growing there."

## The Spiritual Household.

But, though there may be Christ men and women living outside of church fellowship, I for one do not believe I could be a Christian and a professing member of the church of Christ. I do not believe that I can turn my back upon my church and love my Christ as I love him to and, my brother and sister, neither I believe you can turn your back on the church of God and yet give Christ your true and fervent love, cause I believe that, as Christians should look upon the church as alection of God's children. There we should accept and love its members as our spiritual brothers and ters, children of God, and we selves should long to be of the spiritual household.

An old Boston merchant loved a young man from Kentucky, who was the friend of his dead boy. This Boston merchant's only son had died for the civil war. Down at front in 1864 he was shot. Wounded unto death, he was carried into home of a southern lady and nursed there until he died. But just before his death he looked up into the face of the southern lady and said: "I am the only son of a rich Boston merchant. My father will be heartbroken when he hears of my death. After war is over, and as your money is swept away, I want your son to go to Boston and see my father. I want to tell my father that you have nursed me for weeks and months. Then my father will love your son for my sake. And the dying boy with trembling fingers wrote upon a slip of paper: "I Father—I am dying. This young man is the son of the dear lady who has taken your place and mother's. I her son to your heart for my sake. Time passed on, and the awful carnage came to an end. The home of the southern lady was swept away. The day the young man, armed with his dead son's letter, started for Boston. When he was ushered into the office

(Continued on page 24.)



During the past several weeks thirty counties in Texas have held local option elections, and of this number twenty-seven have voted the saloons out; besides this, a very large number of precincts have voted "dry." Hence it begins to look as if the great reform is going to sweep over Texas. The wholesale liquor dealers are alarmed, and some are preparing to leave the State, alleging that since January 1st their business has been injured \$150,000 by the spread of prohibition in Texas.—*The American Issue.*

The Anti-Saloon League of Tennessee, at its recent annual meeting, showed by its reports a membership of over 15,000; 5,000 have been enrolled in the organization since April 1st of this year. A weekly paper is to be established soon in the interest of the League work.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

10:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffers for local stations on Norfolk Division to Danville; at Oxford for Henderson.

11:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 65, United States fast mail, solid train, daily, for New Orleans and points South, which carries sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

TRAINS ARRIVE RICHMOND:

7:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keyville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Newport.

**York River Line, VIA WEST POINT.**

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 18, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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Once upon a time

A man—for an hour—doubled up with cramps, took

# Painkiller

(PERRY DAVIS')

was cured—immediately. His friends being told, said—"Pooh, we've all used PAINKILLER—for years.

Moral. Don't suffer—an hour—keep Painkiller (Perry Davis') in the house.

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Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	8:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	8:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:19 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	2:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
11:35 A. M.	9:20 P. M.—Ar. Montgomery.
6:25 P. M.	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

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Richmond, Va., September 31, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, W. C., dated July 8, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Commercial  
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Business Practice,  
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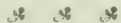
SURGEON DENTIST.



## RELIGIOUS NEWS.

(Continued from page 9.)

the Scripture precept, "Whom God hath joined together let no man put asunder," and the "quick divorce" business was handled with gloves off. All divorce, except that permitted by the Scripture to the innocent party, was condemned, but the frivolous reasons given for divorce proceedings and the ease with which divorces are obtained was very severely handled—the speaker mentioning, among others, a case where divorce proceedings were instituted by a woman because her husband turned his back to her when he did his reading. The speaker insisted that while courts may grant legal separations, marriage except on the Scriptural ground, can no more be dissolved than can the ties between brother and sister. The discourse was considered one of the best that Mr. Bennett has preached during his ministry in Norfolk. His theme next Sunday night will be on "How to Select and Train a Husband," and the following Sunday night on "How to Select and Train a Wife." This will be followed by "What's the Use of a Child?" and the series will close with "The Sunset of Married Life, or the Old Folks at Home."—Ledger.



## CHRISTIAN THOUGHT CLUB.

The Methodist Ministers' "Christian Thought Club" met this morning at Epworth church, this city, and heard the first paper that has been presented for its consideration since the club's summer vacation. A short while back its Steering Committee reported a series of four papers to be presented during this fall. One of these was "Evolution and Modern Theological Thought," to be presented by Rev. R. H. Bennett, pastor of Epworth Methodist church—who fulfilled his engagement this morning and read a paper, of which the following is an outline:

## EVOLUTION AND MODERN THEOLOGICAL THOUGHT.

Mr. Herbert Spencer has defined evolution as "a change from an indefinite incoherent homogeneity to a definite coherent heterogeneity through continuous differentiations and integrations"—a formula of which the Contemporary Review remarked that the universe may well have heaved a sigh of relief when through the cerebration of an eminent thinker it had been delivered of this account of itself."

The unfriendly attitude often existing between science and religion is a surprise, a regrettable and unnecessary fact. Neither one is infallible and both have erred more than once in the past. Evolution is a plausible and beautiful theory and supported by many facts, but its most intelligent advocates admit that it is as yet but a working theory and neither proven nor disproven. In the nature of the case it cannot be. It is as yet a rudimentary science, and has frequently been pushed too far. We do not believe that the soft spot on the top of a baby's head is the degenerate remains of a disused eye, or that the vermiform appendix is the atrophied remains of the caudal appendage of prehistoric man, which has retired inside from the gaze of an unfriendly civilization. We do not believe that since hats produce

boldness and prepared food render teeth unnecessary, and civilization does not require such a keen sense of smell, that the future man will be a half-headed, toothless, noseless creature, or that the trolley car and the automobile will dispense with human legs, or that a race of pianists will be born with a finger for each key of the instrument, etc. Who but an old bachelor like Drummond could see in the dreaded grasp of a baby's fingers the lingering relic of the simian grip by which our hairy forbears swung themselves from limb to limb of the forest.

The theory of evolution is as old as the Indian mystics or the Greek physicists, and has been advanced from time to time by different thinkers. Darwin added to it his new principle of divergent variation and natural selection, and won the belief of the world to the theory.

With materialistic and agnostic evolution theology can only exist at war. But theistic evolution and orthodoxy have well-nigh concluded a peace. There is room for each in the territory of faith. Theistic evolution puts

## THE GOD OF THE BIBLE

behind the star mist and the amœba, and sees Him immanent through law in all creation and conduct of the universe. It must recognize the authenticity of the miracles and accept the oracles of God as our true book of origins. It must accept the Scriptures, though allowed proper liberty in their interpretation. The Copernican discovery did not destroy the astronomy of the Bible, nor Newton's law its physics, nor Columbus' voyage its geography, and the geologists' hammer or the nebulous theory of creation has not shaken the first chapter of Genesis. Christian evolution is a question not so much of fact as of method. And it is largely also a question of nomenclature. It must see in Jesus Christ no less a God, the ideal of manhood toward which the race is evolving by growth in grace and knowledge. At the same time it must leave the integrity of the atonement unimpaired. And without affecting the dogmatic statement of Scripture on the subject, evolution wonderfully strengthens the inferential argument for immortality.

It is not denied that there are difficulties in the path of the Christian evolutionist. No one can say what is to be the ultimate outcome of the unrest, transition and theological strife of today. The Augustine, the Pelagius, the Calvin or the Watson of the new era has not appeared, with the institutes of Christianity for the new dispensation. But the materials are collecting. Hasty conclusions on both sides are being modified. Meantime, we wait with our faces toward the East more convinced with the issuing of each new book from the press that "nevertheless the foundation of God standeth sure," and that the next plane of development for the "fittest" of humanity who "survive" will be that upon which we "awake in His likeness" and are "satisfied."—Norfolk Ledger.

## METHODIST PREACHERS.

The Methodist preachers' meeting was honored with a pleasant visit yesterday morning from Rev. A. Coke Smith, D. D., Bishop of the Methodist Episcopal Church, South; Rev. Jno. C.

Bieri, of the Philadelphia Conference, pastor of Memorial M. E. church, Easton, Pa. also Rev. J. T. Mastin, financial agent of the State Methodist Orphanage, Richmond, Va.

The session was called to order by the president, Rev. W. R. Proctor, and the deliberations opened with prayer by Bishop Smith.

Bishop Smith made a statement in which he gave his impressions of the general outlook of Methodism at the various points which he had visited. He said that there was a great dearth of preachers at some of these places. He has presided over three District Conferences since the adjournment of the General Conference in May last. Bishop Smith will leave Thursday with his family for his old home in South Carolina, where they will spend a short stay with relatives. He will move with his family to Charlotte, N. C., about October 15th. He will preside over the Western North Carolina Conference November 19th.

Rev. J. T. Mastin gave some interesting information about the State Orphanage at Richmond. The institution was opened on September 1st, and has now 14 children under its care, with enough applications to fill the two additional buildings as soon as they are finished. Mr. Mastin said that every day of his life he is more impressed with the importance of the work of the State Orphanage, its special object being to save the young children, who are orphans, from the horrors of slum life, and to rear them under the very best moral and religious training, so that when they arrive at the proper age they can go out in the world well fitted to lead proper lives and become useful and honored citizens. Mr. Mastin cited several instances in which boys of the ages of from 8 to 12 years had been rescued from the slum life of Richmond and are now doing well at the Orphanage.

## REPORTS FROM THE CHURCHES.

On the call of the churches reports were heard from the following:

Rev. George H. McFaden held his usual services at Wright Memorial Sunday. He had a good Sunday school, a fair congregation to hear him at the 11 A. M. service and a much larger one at night.

Rev. Ernest Stevens held forth morning and night at Owen's Memorial, the evening congregation being larger than usual.

At Port Norfolk Rev. Daniel T. Merritt held his usual services, and had a pleasant day.

Rev. J. N. Latham, who has just returned from his vacation, gave an interesting account of his trip. While away from home he attended a revival meeting, which he enjoyed very much. He conducted his usual services at Park View church Sunday, and had fairly good congregations for the weather.

Rev. George Wesley Jones was greeted with good congregations at Trinity church Sunday, and had pleasant and profitable services. Mr. Jones assisted in a protracted meeting at Locustville, on the Eastern Shore, last week.

At Huntersville Rev. E. K. Odell preached morning and night Sunday, and had a good Epworth League meeting in the afternoon.

Rev. Graham H. Lambeth reported a

good Sunday school and fair congregations to hear him at LeKies' Memorial church Sunday.

Fine congregations greeted the Rev. R. H. Bennett morning and night at Epworth church Sunday. The evening congregation was unusually large for the weather.

Rev. J. B. Merritt had a remarkably good day at the Seamen's Bethel and delightful services.

There were four new scholars received in the Sunday school at Lambert's Point Sunday. The pastor, Rev. C. H. McGhee, preached to a good congregation in the morning and a fair one at night.

Rev. J. K. Joliff had good congregations to hear him at Queen Street church Sunday. The Sunday school was well attended.

Rev. C. L. Bane attended the Sunday school at Cumberland Street, preached morning and night to good congregations and received two new members by certificate. He spoke at the Epworth League meeting in the afternoon.

Rev. John C. Bieri, of Memorial Methodist church, Easton, Pa., preached at Oaklette church Sunday morning for the Rev. N. H. Smith.

Rev. J. T. Mastin preached at Beach Grove Sunday morning, at Joliff's in the afternoon and at South Norfolk at night.

Rev. B. F. Lipscomb, D. D., secretary and treasurer of Randolph-Macon College, preached to a fine congregation at Central M. E. church Sunday morning, and the pastor preached at night.

Mr. Dadmun has just returned from the Eastern Shore, where he has been assisting the Rev. W. G. Bates in a protracted meeting.

Rev. D. B. Austin preached at Haygood Memorial church Sunday morning. Owing to the weather no services were held at Lynnhaven church in the afternoon.

## METHODISTS AFTER ROOSEVELT.

Milwaukee, Sept. 15.—President Roosevelt was called upon by the Wisconsin Methodist Conference to-day to refute the report that he has asked the Vatican at Rome to create Archbishop Ireland a cardinal. By unanimous vote the Conference decided to send the following letter to the President:

"We see with pain in press dispatches a rumor that the Vatican has received from President Roosevelt an intimation that he would be personally pleased to see that Archbishop Ireland is created a cardinal as a reward for the services he has rendered the Church and the State. We strongly doubt the correctness of this rumor, for it does not seem possible that the President of the United States could thus violate the spirit of the Constitution of the United States, which requires the complete separation of the Church and the State, and we hope to see it authoritatively denied."

Bishop D. A. Goodsell, as president of the Conference, signed the letter.—Baltimore Sun.

Little Charlie—"Grandma, do your glasses make things look bigger?"

Grandma—"Yes, dearie. Why?"

Charlie—"Oh, I only thought, if they did, I'd like you to take 'em off while you're cuttin' cake."



## GOOD NEWS FROM BEDFORD.

Dear Bro. Cannon,—Our school resumed work last Tuesday, and now at the end of the first week I am in a position to form some definite idea of the attendance this session. There is an increase in the attendance of 15 per cent. over that of last session, and I feel confident that the enrollment will be the largest we have had for the past six years. It is useless for me to ask how Blackstone opened. With you and the Woman's College, it seems simply a question of how many you can accommodate.

E. SUMTER SMITH.

## GENERAL CONFERENCE ACTION ON MINISTERIAL EDUCATION.

BY REV. J. D. HAMMOND, D. D.

The following is the action taken by the recent Conference at Dallas on this important subject:

"For the guidance of all candidates for admission, and undergraduates in the Conferences, and also of those who, having completed the Conference course, desire to prosecute a post-graduate course of study, the Board of Education is instructed to establish at Nashville, in connection with the Biblical Department of Vanderbilt University and under the direction of its faculty, correspondence courses, which shall be offered to all ministers or candidates for our ministry, under such regulations as may be approved by the Board and Faculty.

"The Secretary of this Correspondence School shall issue a certificate to every one who prosecutes, under the direction of the school, the study of any book embraced in the course of study, and who passes a satisfactory written examination on the same. He shall send this certificate, along with the questions and examinations papers, to the chairman of the Annual Conference Committee having charge of the candidate or undergraduate concerned. The Conference committee may then, if they see fit, accept his certificate in lieu of examinations held by themselves; but if the questions and answers given are not satisfactory to the local Conference Committee they may require a further examination."

The above plan indicates (1) a dissatisfaction on the part of the General Conference with the present status of our ministerial education, and (2) a purpose to improve that status just as far as the conditions will admit during the present quadrennium. It does not make any change in the course of study, but it provides for the best possible results from that course as it is given to us by the Bishops. The demands on our ministers at the present time are such that a forward movement in their preparation becomes a necessity which the Church can no longer ignore. Instead of admitting candidates and passing undergraduates as heretofore, the plan looks to a more thorough preparation, and offers the assurance that the courses of required study shall yield the best results possible. The Annual Conference Committees have heretofore done their best, considering the conditions under which they were forced to work. But by the present system the candidate or undergraduate will not be left to himself in the effort to master the subjects on which he is to be examined.

Those who have charge of this Correspondence School—the best men for such work to be found in the whole Church—will be in constant touch with each student. The year's course will cover nine months. The student will receive directions and all needed assistance, and will prepare lesson papers on all of the work done by him, to be passed on by examiners and returned to him with corrections and suggestions. In a similar manner courses of study and reading will be mapped out for post-graduate students.

The man selected to take charge of this work is Rev. J. L. Cuninggim, of the North Carolina Conference, of which Conference his father was also a member before his death. Mr. Cuninggim is an A. B. graduate of the University of North Carolina, a A. D. graduate of Vanderbilt University, has done four years' special work at the University of Chicago and three years' pastoral work in his own Conference. He will be assisted by the faculty of the Vanderbilt Biblical Department. The work will be fully inaugurated at the next round of Annual Conferences. All those seeking admission and others will there have the matter explained to them and will have the opportunity of enrolling and entering upon their studies at once. The thoroughness with which this work will be done is attested by the fact that the Biblical Faculty at Vanderbilt propose to accept it in part on the course of study prosecuted by theological students in residence at the university.

Circulars of information concerning the work of the Correspondence School may be had of Mr. Cuninggim, whose address is Vanderbilt University, Nashville, Tenn.

## THAT "DEAD LINE."

REV. EZRA TINKER, LL. D.

I have been much interested in the articles on "The Dead Line," in the Western, by R. F. Bishop.

An ounce of fact is worth a ton of theory. Then to the law and the testimony. The dead line is not determined by the calendar, but mainly by other conditions.

Draw the line by the dead man. Some die young; some in middle life, while others survive to a ripe old age. Facts are facts. Twenty years ago and more, the writer was pastor near the great metropolis of the Western Hemisphere. A ministerial brother of another denomination was preaching regularly to immense throngs of people, and continued to do so for several years. That preacher is now in the prime of life, measured by the almanac. Practically, he has been dead for a number of years. Quite recently he resigned the pastorate of a famous church, because the people ceased to attend the services to any considerable extent. In their despair, the handful left invited to the vacant pulpit a minister up in the sixties. That historic church edifice is now crowded to the doors.

What was the trouble with the former pastor? you may ask. I answer he was dead. Killed by a million of silver dollars falling upon him at one time. The old Dutch minister of the city put it thus: "Dr. Blank will not hereafter amount to anything. He is

too rich." From the heights of extemporaneous and powerful pulpit discourse, he suddenly fell to the lowest depths of a spiritless and lifeless manuscript performance. The congregation saw that the preacher was in the agonies of death, and heartlessly left behind scarcely enough members to perform the last sad rites and bear his remains to their final resting place.

Another noted church, in the same great city, and of the same denomination, has just installed a celebrated pastor, who is several years on the farther side of seventy, and who is preaching to full houses, and rendering as good service to the cause of God and to the church as he did forty years ago.

One of our greatest Conferences can boast of two members, who are doing first-class work in their respective pastorates, although one of them is in his seventy-seventh year, and the other is in his eighty-first year. The former is in the second city on the globe, and, the latter, in a flourishing Yankee village. And, more wonderful still, the octogenarian has been secured by two great camp-meeting associations to conduct the regular camp-meeting services in the month of August; selected because of his great ability, intense spirituality, and large success in revival work.

Six years ago last spring the wealthiest and most fashionable Methodist church on the continent unanimously asked for a reverend gentleman well up into the sixties. A few months since he surrendered the pastorate after six full years of splendid service.

The Methodist church nearest to the writer is served by a brother who is more than eighty. The official brethren and the presiding elder affirm that he is the most efficient and acceptable pastor for many years, although the charge has been served from time to time by pastors in the opening prime of life.

If ministers cease to study, to think, to interest themselves in the problems of the day; if they fail to keep in touch with the young; forget that they themselves were once young; continually lament the degeneracy of the times; constantly sigh for the good old days of the fathers, and whisper in everybody's ear that the world is surely going to the everlasting bow-wows, they might as well announce their own ministerial demise, speak for their ecclesiastical casket, and voluntarily retire to their newly-dug grave to save the expense of a newspaper notice and the brother of a funeral cortege.

But if a minister will live abreast the times; hold constant communion with his God; keep sweet and in close touch with his people, and bear upon his heart the burdens of the unfortunate and the lowly, he may be thoroughly acceptable and efficient till eighty or ninety years of age, if a reasonable degree of health is granted.

What churches object to is to men who are dead and don't know it. Men who think they are alive, but who need some one of real courage to inform them that they have been dead for years—men who haven't the judgment to ask for a decent burial, but allow their skeleton forms to flaunt themselves in the face of a sensitive public.

Place the "dead line" where it be-

longs—near the dead man, whether he be forty-six or eighty years of age; whether he be above the sod or below it.—Western Advocate.

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Robert E. Lewis writes in the last Review of Reviews concerning the Empress Dowager's system of modern colleges for China. He quotes her edict—astonishing in view of her former attitude, since it was for issuing decrees similar to this in 1898 that Emperor Kwang Hsu was dethroned:

"I, Tsu Hsi, etc., etc., command all existing colleges in the empire (Confucian and Buddhist) to be turned into schools and colleges of Western learning. Each provincial capital is to have a university like the Peking University, whilst the colleges in the prefectures and districts of the various provinces are to be schools and colleges of the second and third classes."

Mr. Lewis says that the proclamation created great amazement, and the result has been wonderful.

"This broadside of reform edicts fired into the camp of the conservatives by order of the supposed chief reactionary has certainly upset the calculations of the wise men. None are more surprised than those who have argued that the occupation of China by the foreign military and the missionaries had permanently alienated the Chinese from all things Western. The exact opposite is true. Missionaries are being besieged for help and instruction by the upper class of Chinese. Requests for the opening of Young Men's Christian Associations for the literary classes have come from several great student centres. In Shanghai, through the work of this association, sixteen of the student class are ready for baptism, and thirteen others are preparing themselves by special Bible study. The governors of five different provinces have officially turned to missionaries to seek guidance for their new school system."

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The saloons are doomed by this single consideration; their finished product is of less value than their raw material.—Arkansas-Texas Searchlight.

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(Continued from page 10.)

the old merchant, at first this latter would not even speak to him. The old merchant kept on at his desk writing. But when the young man placed the message of the dead boy upon the merchant's desk the broken hearted father arose and put his arms about the young man's neck and sobbed. "I will love you for my boy's sake—yes, for my dead boy's sake." Now, I do not believe it is possible for us to love Christ unless we also love his church for his sake. I do not believe it is possible for us to love the church unless for Christ's sake we also love Christ's children, who are members of that church, nor do I believe it possible for a Christian man to do us good a Christian outside of the church of Christ as if he were a true, hearty, active, conscientious member of that church.

Mark you well my statement. I did not affirm that there were no Christian men outside of the church of Jesus Christ, but I did affirm that a man cannot be as good a Christian outside of the Christian church as inside. There may be good Christians found outside of the church. There may be good Christians who prefer the society of Sabbath desecrators and worldly pleasure seekers instead of the society of God's children, who love to gather in the house of praise; but I frankly confess I have never found good Christians who prefer to seek the society of worldly pleasure seekers to the society of those who delight in God's house. Jack roses may grow in cesspools, but as a rule the most beautiful roses bluish a deeper red and swing a sweeter incense in a flower garden than among the thorns of a wild hedge.

#### One Honest Reply.

"Well," answers another man, "I will tell you frankly why I despise the church of God. The reason I do not join the church is because it is too straitlaced for me, and I am not willing to give up my own way of living." My brother, I believe you have told me the exact truth. I believe ninety-nine-hundredths of those who scoff at the church scoff principally because they are not ready to surrender some secret sin. But as you have given me one honest answer I want you to give me another to a question just as important. If you are not ready to surrender your secret sin and join the church, where is that sin going to send you? Some time ago I stood in the depot of our national capital watching a little colored boy about five years old asleep upon one of the benches. This little baby had a card pinned to his coat which read like this: "Conductor, will you please see that this little boy is put in the right train and sent to Atlanta, Ga., where friends will meet him?"

As I stood there watching that little child I said to myself: "Some people seem to be sleeping in the great depot of sin as unconscious of their surroundings as that colored baby. They care not what is going to happen to them. And Satan has pinned a tag upon them to send them through, like baggage, to the great city of eternal despair."

My unrepentant brother, as you are unwilling to join the church because you are reluctant to give up your secret sin, I ask you where will that secret sin ultimately send you? You need to be aroused from your spiritual lethargy and to realize your awful danger. I would especially plead with you to surrender your sins and dedicate your life to Jesus Christ by joining the church because, in your heart, you know well what you ought to do. I have always shrunk from the thought that people who were born in sin and ignorantly reared in sin and who ig-

norantly died in sin and unrepentant were totally lost. It has always been a question in my mind whether some of those poor, loathsome creatures who were reared in the slums of a great city and who never heard the name of Jesus except in blasphemy might not in God's mercy be made as fit for the celestial city as some who, having been born in Christian homes, have led a very different Christian life. God will never condemn one who is born blind because he cannot see. He will never destroy one who is born deaf and dumb because he cannot speak or hear; but, my brother, though there may be some excuse for those born in the sinful slums of a great city for not renouncing their sins and joining the church, there is no excuse for you. You were born in a Christian home, you were reared amid Christian surroundings, you were started out with Christian prayers, and the mere fact that you made such an excuse as you have proves that the Holy Spirit is mightily striving with you today to confess Christ and join the church the Saviour founded on earth.

You are in exactly the same position as was Dr. Parley when he was a dissipated college student. One morning, when he was trying to sleep off the debauch of the previous night, a classmate came into his room and, sitting upon the bed by his side, said: "Parley, I have been thinking of what you are doing. You are wasting your life for time and eternity. Now, Parley, it does not matter much what happens to me. I am a nobody, but you have the best brain in college. Besides that, you were born of good blood. You have a praying mother and a praying father. Unless you stop your sins I shall cut your acquaintance." So today all the Christian influences which surround your past life, all the Christian influences which surround your present life, all your hopes for eternity, are pleading and begging you in Christ's name to turn from your sins. They are pleading with you to come into the church of Jesus as a repentant sinner because you know and feel—you intensely feel today—that you ought to come. Are you man enough in Christ's name to come to his altar now?

#### Your Duty to the Church.

But there is one answer yet to the question of my text. This answer comes from many a troubled heart. You say to me: "Mr. Talmage, I do not despise the church except by my actions in a public way. The reason I do not join the church is because I have so many home duties that I cannot do my share in church work, if I should join. In a few years I expect to take my place as a member at the church altar." Now, my friend, I want you to realize this great truth: God never ordained that one duty should conflict with other duties. He never wants a mother to leave the bedside of her sick child in order to attend a missionary meeting. He never compels a man to do for the church more than he can conscientiously do. But Christ does demand this: He does demand that you profess and confess his love before men. And you cannot do that in a better way than at the church altar. Then let the most imminent Christian duty decide what you ought to do thereafter.

And I would especially plead with you to confess Christ in the church before men because, as you have others depending upon you, your present actions will probably decide how your loved ones will act and feel toward the church of Christ's establishment. This fact was demonstrated some years ago in Smyrna.

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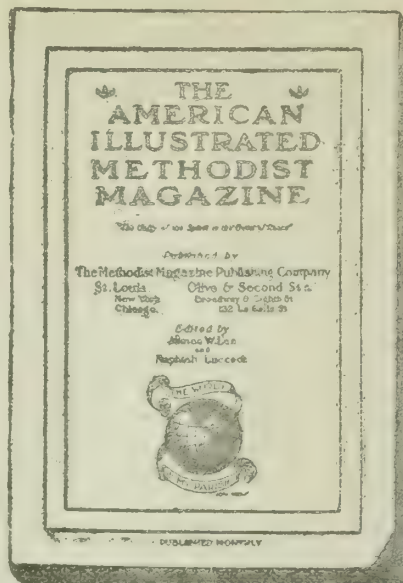
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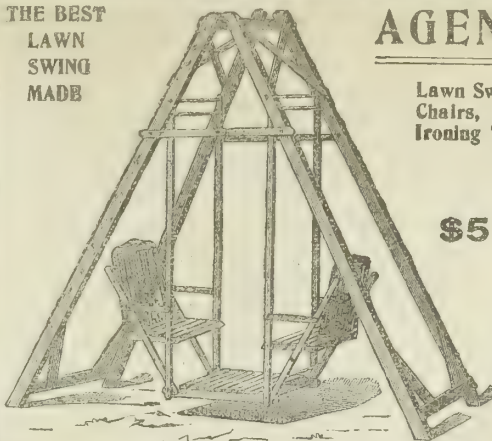
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VOL. 10. NO. 38.39

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## RALLY DAY PROGRAMMES.

The new Missionary Rally Day Programmes are now ready for distribution. The third Sunday in October is the appointed day, and it will be well for the superintendents to order at once that the Sunday schools may rehearse and be thoroughly familiar with the exercises. Programmes are to be obtained free of charge from Mr. G. W. Cain, Nashville, Tenn.

## NOTICE.

Having entered upon the duties of secretary and treasurer of Randolph-Macon College, I hereby request all persons indebted to the college, whether for twenty century subscriptions or otherwise, to make their checks payable to my order. B. F. LIPSCOMB,  
Secretary and Treasurer.

## OUR ABSENT ONES.

O patient and constant dead,  
Whom so easily we put by,  
Who fade away from our inmost thoughts  
As the stars fade from the sky!  
We put them so far away.  
We hide them so deep with God;  
We think of them snatched to the far-  
thest star  
As soon as they're under the sod.

Ah me! It is pitiful so,  
Dear lovers so real and near,  
Aye pressing your faces against the gates  
Of our hearts, and we will not hear!  
O friends, when our sainted dead  
Pass over that unseen line,  
They fly not far to a foreign land,  
They dwell in your land and mine.

A land that no fire can burn,  
No element sweep away,  
The dear long home of immortal love,  
God's country and ours for aye!  
So draw to them closer there  
As of old time, hand in hand,  
God meant we should walk through life  
and death  
In Love's immortal land.

—Selected.

## VERANDA VIEWS.

S. A. STEEL.

I have been very much interested in the canal problem. A. H. Colquhoun's work, "The Key to the Pacific," convinced me that the Nicaragua route was for many strong reasons much the better way to the East. But I think

our Southern Senators acted wisely in waiving their preference for this route, and voting for the Panama route, rather than risk the defeat of the whole business. The question is a very large one, and it would be rash to speak too confidently about either route. But I did not intend when I began to write about either the Panama or Nicaragua canals. There are other great canals besides these—the Suez Canal, the Welland Canal, the "Soo" Canal, and many others; but they are all inferior to the "alimentary canal." Through this canal Dr. Goucher actually drew those Burbon leviathans, Bishop A. W. Wilson and Dr. Collins Denny, into the agreement to unite with the Methodist Episcopal Church in a joint publishing house in China. I would have said that it was easier to get the Oregon from Panama to Colon than to get Wilson and Denny into that arrangement. But Goucher, has beat Lesseps. We have lived to see great things. And they were done through the "alimentary canal." Plymouth codfish and Goucher salad did the work. Dr. Denny supplied a New England pulpit for a few weeks, lived among "the enemy," so to speak, and in a happy moment, Bishop Wilson accepted an invitation to dine with Dr. Goucher, and lo! the vexing problem of practical fraternity was solved to the honor of God and the good of man. Great is the "alimentary canal." They ought by all means to put a copy of the menu of that memorial Goucher dinner in the corner-stone of the Shanghai Publishing House. I thought it was funerals we needed in order to get our churches into a closer relation. I was mistaken. It is dinners we need—tables instead of tombstones, fraternal feasts instead of the solemn "dust to dust" that closes alike the useful and the useless life on earth.

I would not attach an undue importance to the event, but I cannot help hoping the agreement to unite our publishing interests in China is a long step toward our coming closer together at home. Such a union over there will have a reflex influence here. Perhaps the next step will be a general union of our missionary work. Why not? If we can unite in a publishing house, which is to be the centre of our propagandist activity, why not unite in other things also? And if Bishop Wilson and Dr. Denny are converted, verily the vilest sinner need not despair. At least that is the way it looks to a man on the veranda.

By the way, speaking of the alimentary canal, it cuts a bigger figure in the affairs of this nation than the Panama

will ever cut. A few days ago there threatened to be a strike in Chicago that would have interfered with the operations of the alimentary canal of perhaps half a million people. If the big packing houses had not agreed to the terms demanded by the laboring men, they intended to stop the delivery wagons. That would have shut off bread, and when the traffic through the alimentary canal is stopped, something is going to happen, and happen quick. When the gigantic power of the trusts encroaches on the territory of the alimentary canal there will be war. Hunger knows no law. Fortunately in this instance, capital yielded the point, and a riot was avoided. Destiny is determined along the line of the alimentary canal. So it seems to a man looking at it from the veranda.

And yet how absurd is the rush to the cities. Think of the vast regions of our own unrivalled country that are practically unoccupied, millions of acres of fertile soil that await the hand of the industrious toiler to yield uncounted stores of all that is needful to human happiness; think of the immense tracts in other countries, South America, Africa and Australia, where millions might build happy homes; and then think of the myriads that crowd the alleys and streets of London, Paris, New York and Chicago, living from hand to mouth, and sure to starve if there is the slightest interruption of the course of daily food supply. I have little faith in the results of philanthropy that seeks, however honestly and earnestly, to save the people in the slums. They must be got away from the slums. Space is an indispensable condition of saving a man. He must have pure air, light and room to move about; none of which can be had in the reeking dens where millions of people live. And yet people in the country want to move to the city. For thirty years my ministry has been in large city churches. Thirty years ought to give a man a basis for an opinion; and my opinion is that no man ever makes a greater mistake than when he leaves the country to go to the city. If he will work his farm in the same systematic way that he will have to work his store in order to succeed in the close competition of business, he will make more and be a happier man and bring his family up in a far better way.

Not long ago I was asked for some advice by a young man. He is a fine young fellow, about through school, and ready to start in life. His father is a man of some means, and will give

(Continued on page 8.)

## REV. G. R. STUART IN RICHMOND.

Rev. George R. Stuart has been preaching in Richmond for ten days, and the spirit has been with him in his work. As usual, he has gone to the root of the matter, and has shown especially the damning influence of the liquor traffic upon politics, society and the Church. He has told the truth about the real character of the drunkard makers, and on Sunday afternoon, at the Academy of Music, there was a great meeting. We give a description of it from the Dispatch, also a short sketch of Bro. Stewart.

EVANGELIST GEO. R. STUART.

Rev. George R. Stuart, the evangelist conducting the services in Richmond, is one of the best-known ministers of the South. He is a Tennessean, claiming the town of Cleveland as his home. Born forty-odd years ago, he is now in the mature vigor of manhood physically and intellectually. Mr. Stuart was educated at Emory and Henry College, Virginia, and soon afterward entered the ministry. As a speaker he is a man of attractive delivery with a full vocabulary and with an earnestness that rises to eloquence. Rich in illustration, forceful in reasoning, strong in argument, and persuasive in pleading, he is well adapted to the work he has undertaken. He is a master of human nature and motive, and intensely practical. There is no levity about him in his work. He preaches straight at his hearers with a vigor that often carries conviction, but is not open to many of the objections made to latter day evangelists. Mr. Stuart is a regularly-ordained minister in good standing with his denomination. Personally, he is a man of pleasing manners and address. One of his most striking characteristics as a preacher is his virility.

For years Mr. Stuart has been associated with Rev. Sam P. Jones, but is regarded not as the counterpart of the Georgian, but rather as his complement. He has much of the power and many of the strong points of Mr. Jones without those for which his co-worker has been censured by some. Above all, those who know him best declare that he is a man of clean life and character and above reproach.—Dispatch.

## HIS SUNDAY EVENING SERMON.

Two thousand men stood and made solemn promise that come another time and they would cast their ballot against the saloon; over one hundred pledged themselves outright never again to touch a drop of whiskey; probably fifty ministers of the Gospel, standing in solid ranks, proclaimed a

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

By this time Mrs. Mavor had finished with the manager and was in the center of a group of miners. Her grand air was all gone, and she was their comrade, their friend, one of themselves. Nor did she assume the role of entertainer, but rather did she, with half shy air, cast herself upon their chivalry, and they were too truly gentlemen to fail her. It is hard to make western men, and especially old timers, talk. But this gift was hers, and it stirred my admiration to see her draw on a grizzled veteran to tell how, twenty years ago, he had crossed the Great Divide and had seen and done what no longer fell to men to see or do in these new days. And so she won the old timer. But it was beautiful to see the innocent guile with which she caught Billy Breen and drew him to her corner near the organ. What she was saying I knew not, but poor Billy was protesting, waving his big hands.

The meeting came to order, with Shaw in the chair and the handsome young Oxford man secretary. Shaw stated the object of the meeting in a few halting words, but when he came to speak of the pleasure he and all felt in being together in that room his words flowed in a stream, warm and full. Then there was a pause, and Mr. Craig was called, but he knew better than to speak at that point. Finally Nixon rose hesitatingly, but as he caught a bright smile from Mrs. Mavor he straightened himself as if for a fight.

"I ain't no good at makin' speeches," he began, "but it ain't speeches we want. We've got somethin' to do, and what we want to know is how to do it. And, to be right plain, we want to know how to drive this cursed whisky out of Black Rock. You all know what it's doin' for us, at least for some of us, and it's time to stop it now, or for some of us it'll mighty soon be too late, and the only way to stop its work is to quit drinkin' it and help others to quit. I hear some talk of a league, and what I say is if it's a league out and out against whisky, a total abstinence right to the ground, then I'm with it. That's my talk. I move we make that kind of a league."

Nixon sat down amid cheers and a chorus of remarks: "Good man!" "That's the talk!" "Stay with it!" But he waited for the smile and the glance that came to him from the beautiful face in the corner, and with that he seemed content.

Again there was silence. Then the secretary rose, with a slight flush upon his handsome, delicate face, and seconded the motion. If they would pardon a personal reference, he would give them his reasons. He had come to this country to make his fortune. Now he was anxious to make enough to enable him to go home with some degree of honor. His home held everything that was dear to him. Between him and that home, between him and all that was good and beautiful and honorable, stood whisky. "I'm ashamed

ed to confess," and the flush deepened on his cheek and his lips grew thinner, "that I feel the need of some such league." His handsome face, his perfect style of address, learned possibly in the Union, but, more than all, his show of nerve, for these men knew how to value that, made a strong impression on his audience, but there were no following cheers.

Mr. Craig appeared hopeful, but on Mrs. Mavor's face there was a look of wistful, tender pity, for she knew how much the words had cost the lad.

Then up rose a sturdy, hard featured man, with a bur in his voice that proclaimed his birth. His name was George Crawford. I afterward learned, but every one called him Geordie. He was a character in his way, fond of his glass; but, though he was never known to refuse a drink, he was never known to be drunk. He took his drink, for the most part, with bread and cheese in his own shack or with a friend or two in a sober, respectable way, but never could be induced to join the wild carousals in Slavin's saloon. He made the highest wages, but was far too true a Scot to spend his money recklessly. Every one waited eagerly to hear Geordie's mind. He spoke solemnly, as befitted a Scotsman expressing a deliberate opinion, and carefully, as if choosing his best English, for when Geordie became excited no one in Black Rock could understand him.

"Maister Chairmon," said Geordie, "I'm aye for temperance in a' things." There was a shout of laughter, at which Geordie gazed round in pained surprise. "I'll no' deny," he went on in an explanatory tone, "that I tak ma mornin' an' maybe a nip at noon an' a wee drap after wark in the evenin' an' whiles a sip o' toddy wi' a freen the cauld nights, but I'm no' a guzzler, an' I dinna gang in wi' the loons flingin' about guld money."

"And that's thrue for ye, me bye," interrupted a rich Irish brogue, to the delight of the crowd and the amazement of Geordie, who went calmly on:

"An' I canna bide yon saloon whaur they sell sic awfu'-like stuff—it's mair like lye nor guld whisky—an' whaur ye're never sure o' yer richt change. It's an awfu'-like place. Man," and Geordie began to warm up, "ye can juist smell the sulphur when ye gang in. But I dinna care about the temperance socceties, wi' their pledges an' havers, an' I canna see what hairm can come till a man by takin' a bottle o' guld Glenlivet hame wi' him. I canna bide the teetotal buddies."

Geordie's speech was followed by loud applause, partly appreciative of Geordie himself, but largely sympathetic with his position.

Two or three men followed in the same strain, advocating a league for mutual improvement and social purposes, but without the teetotal pledge. They were against the saloon, but did not see why they should not take a drink now and then.

Finally the manager rose to support

his "friend, Mistah ah—Cwaflood," ridiculing the idea of a total abstinence pledge as fanatical and indeed "absurd." He was opposed to the saloon and would like to see a club formed, with a comfortable clubroom, books, magazines, pictures, games, anything, "donteherknow, to make the time pass pleasantly," but it was "absurd to ask men to abstain from a pwopah use of—aw—nouwishing dwinks" because some men made beasts of themselves. He concluded by offering \$50 toward the support of such a club.

The current of feeling was setting strongly against the total abstinence idea, and Craig's face was hard, and his eyes gleamed like coals. Then he did a bit of generalship. He proposed that since they had the two plans clearly before them they should take a few minutes' intermission in which to make up their minds, and he was sure they would be glad to have Mrs. Mavor sing. In the interval the men talked in groups, eagerly, even fiercely, hampered seriously in the forceful expression of their opinions by the presence of Mrs. Mavor, who glided from group to group, dropping a word here and a smile there. She reminded me of a general riding along the ranks, bracing his men for the coming battle. She paused beside Geordie, spoke earnestly for a few moments, while Geordie gazed solemnly at her, and then she came back to Billy in the corner near me. What she was saying I could not hear, but poor Billy was protesting, spreading his hands out aimlessly before him, but gazing at her the while in dumb admiration. Then she came to me.

"Poor Billy! He was good to my husband," she said softly, "and he has a good heart."

"He's not much to look at," I could not help saying.

"The oyster hides its pearl," she answered, a little reproachfully.

"The shell is apparent enough," I replied, for the mischief was in me.

"Ah, yes," she replied softly, "but it is the pearl we love."

I moved over beside Billy, whose eyes were following Mrs. Mavor as she went to speak to Mr. Craig.

"Well," I said, "you all seem to have a high opinion of her."

"An' 'igh hopinion!" he replied in deep scorn. "An' 'igh hopinion, you calls it!"

"What would you call it?" I asked, wishing to draw him out.

"Oi don't call it nothink," he replied, spreading out his rough hands.

"She seems very nice," I said indifferently.

He drew his eyes away from Mrs. Mavor and gave attention to me for the first time.

"Nice!" he repeated, with fine contempt, and then he added impressively, "Them as don't know shouldn't say nothink."

"You are right," I answered earnestly, "and I am quite of your opinion."

He gave me a quick glance out of his little, deepset, dark blue eyes and opened his heart to me. He told me in his quaint speech how again and again she had taken him in and nursed him and encouraged him and sent him out with a new heart for his battle until, for very shame's sake at his own miserable weakness, he had kept out of her way for many months, going steadily down.

"Now, Oi hain't got no grip, but when she says to me tonight, says she, 'Oh, Billy—she calls me Billy to myself' (this with a touch of pride)—'oh, Billy,' says she, 'we must 'ave a total habstinence league tonight, and Oi want you to 'elp!' and she keep's a-lookin' at me with those heyes o' hers till

if you believe me, sir," lowering his voice to an emphatic whisper, "though Oi knowed Oi couldn't 'elp none, afore Oi knowed Oi promised 'er Oi would. It's 'er heyes. When them heyes says 'do,' hup you steps and 'does.'"

I remember my first look into her eyes, and I could quite understand Billy's submission. Just as she began to sing I went over to Geordie and took my seat beside him. She began with an English slumber song, "Sleep, Baby, Sleep," one of Barry Cornwall's, I think, and then sang a love song with the refrain, "Love once again," but no thrills came to me, and I began to wonder if her spell over me was broken. Geordie, who had been listening somewhat indifferently, encouraged me, however, by saying: "She's just pittin' aff time with the feckless sangs. Man, there's nae grup till them." But when, after a few minutes' pause, she began "My Ain Fireside" Geordie gave a sigh of satisfaction, "Aye, that's somethin' like," and when she finished the first verse he gave me a dig in the ribs with his elbow that took my breath away, saying in a whisper, "Man, hear till yon, wull ye?" And again I found the spell upon me. It was not the voice, after all, but the great soul behind, that thrilled and compelled. She was seeing, feeling, living, what she sang, and her voice showed us her heart. The cozy fireside, with its bonny, blithe blink, where no care could abide, but only peace and love, was vividly present to her, and as she sang we saw it too. When she came to the last verse:

"When I draw in my stool  
On my cozy hearthstane,  
My heart louns sae licht  
I scarce ken't for my ain,"

there was a feeling of tears in the flowing song, and we knew the words had brought her a picture of the fireside that would always seem empty. I felt the tears in my eyes, and, wondering at myself, I cast a stealthy glance at the men about me, and I saw that they, too, were looking through their hearts' windows upon firesides and ingle nooks that gleamed from far.

And then she sang "The Auld Hoose," and Geordie, giving me another poke, said, "That's my ain sang," and when I asked him what he meant he whispered fiercely, "Wheesht, mon!" and I did, for his face looked dangerous.

In a pause between the verses I heard Geordie saying to himself, "Aye, I maun gie it up, I deot."

"What?" I ventured.

"Naethin' ava." And then he added impatiently, "Mon, but ye're an inqueesitive buddie," after which I subsided into silence.

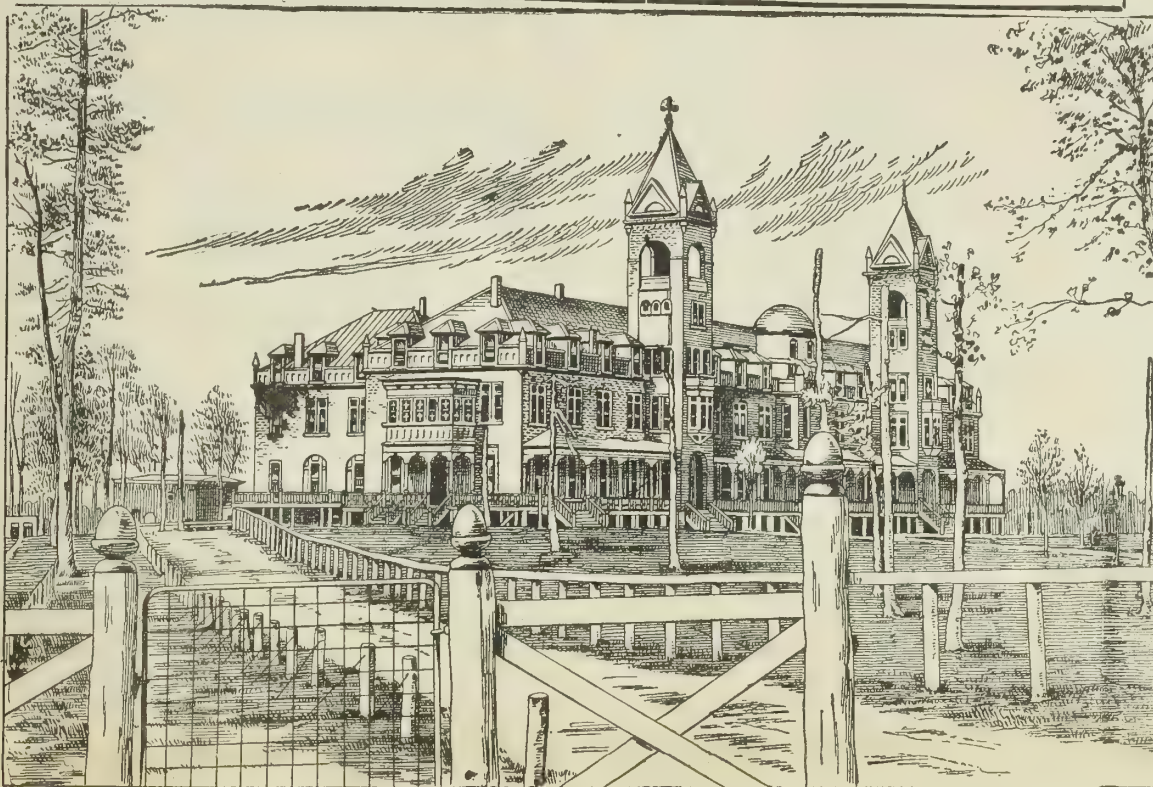
Immediately upon the meeting being called to order Mr. Craig made his speech, and it was a fine bit of work. Beginning with a clear statement of the object in view, he set in contrast the two kinds of leagues proposed—one a league of men who would take whisky in moderation, the other a league of men who were pledged to drink none themselves and to prevent in every honorable way others from drinking. There was no long argument, but he spoke at white heat, and as he appealed to the men to think, each not of himself alone, but of the others as well, the yearning born of his long months of desire and toil vibrated in his voice and reached to the heart. Many men looked uncomfortable and uncertain, and even the manager looked none too cheerful.

At this critical moment the crowd got a shock. Billy Breen shuffled out to the front and, in a voice shaking with nervousness and emotion, began to speak, his large, coarse hands wandering tremulously about:

(TO BE CONTINUED.)



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## REV. G. R. STUART IN RICHMOND.

(Continued from page 1.)

determination never to cease their efforts until they had "cleaned out the devil," and the Rev. George R. Stuart saw the fruit of his appeal and declared it to be good. He was satisfied with the result of his work, "for," said he, "unless you are all liars and pusillanimous cowards, this day will mark a new era for Virginia and old Richmond."

To the eye-witness the assertion of the evangelist had in it no element of exaggeration. From one end of the house to the other there was evident the spirit of excited enthusiasm called forth by the eloquence of the speaker. Men were stirred to their hearts' core, and at the end when called upon for action they hesitated not. Probably ten out of the two thousand resisted the appeal and kept their seat while all around, to the right and the left, in the balconies above and on the floor below, men stood in response to the call. When finally told to glance around at "the dirty gang" which would not join them, the "gang" was so small it could hardly be discerned. Here and there a man shifted uneasily in his seat, lost in the crowd. The triumph was complete.

## WONDERFUL SCENE.

For many a day Richmond has not witnessed such a scene as this which occurred yesterday afternoon in this city. The Academy of Music, resorted to in the hope of accommodating all who in one way or another had manifested a desire to hear the great evangelist, but who could not secure standing room in the churches, did not begin to hold the crowd. Every seat was taken, aisles were filled, and the stage was crowded from end to end. The doors were opened at 3 o'clock and in fifteen minutes they had to be closed. The house was filled, and yet from every quarter men came. By the time the service began about eight hundred of them had congregated in the street outside. Some of them thundered at the doors and windows in a vain hope of gaining admittance.

This was one feature of the occasion. The other was the address by the evangelist and the manifestation of feeling evoked by it. When the speaker referred to the local situation great cheering filled the air. He spoke in caustic terms of the wine supper at the jail and startled his hearers by one or two declarations made in connection with this event. He addressed himself in satirical language to the police force of Richmond, "which went forth cautioned to see as little as possible and say nothing." He declared that he himself, although never having been here before, could join the force and "with this nose of mine" ferret out in ten days the gambling bells, of the existence of which the Richmond police declared they knew nothing. He laughed to scorn the idea that "saloon-keepers" are members of the Common Council of Richmond—"making laws for the people at one end and debauching them at the other"—and declared the saloon to be the root of all election frauds. The saloon, he said, elects the Council, and the Council does the rest. The Constitutional Convention had refused temperance legislation because the sa-

loon said, "Don't touch it." As a grand climax, Mr. Stuart called upon the assemblage to see to it that they never put into office a man who is not sure that every officer representing the community is a clean man. The wild cheering which greeted this departure was a striking and significant expression of sentiment.

These are a few of the points touched upon by Mr. Stuart. Many others of nearly equal interest were brought in here and there.

The address bristled with facts driven home by strong arguments frequently enlivened by keen invective.

Humor and pathos followed closely upon the heels of each other, keeping the audience swinging from one extreme to the other. Any effort to give an account of the remarkable affair, which would in any sense of the word represent what truly happened, any attempt to make the words sound as they did, coming from the lips of the speaker, enforced by his wonderful power of gesture and mimicry, would be a blank failure. Only a point here and there can be seized upon and described.

## THE SERVICE OPENS.

The service opened somewhere about 3:30 o'clock Professor Seagle, the noted singer, was there, and led in several selections, joined in by the great audience. Prayer was offered by Dr. W. W. Lear, pastor of Centenary Methodist church, and then after another chorus from the audience, the Virginia Glee Club Quartette sang beautifully, "Come, Sinner, Come." There were upon the stage at this time about forty ministers of the Gospel, including the following: Revs. C. P. Scott, W. W. Lear, D. D., James E. Laughon, David A. Solly, H. A. Bagby, D. D., G. H. Wiley, George Cooper, D. D., W. F. Davis, H. P. Atkins, C. H. Crawford, Carey E. Morgan, J. William Jones, D. D., H. E. Johnson, D. D., E. V. Baldy, E. L. Pell, D. D., C. A. Marks, W. B. Beauchamp, I. S. Boyles and others.

When the singing had reached an end, the Rev. Mr. Stuart advanced upon the stage and began to speak. He viewed with pleasure the great audience before him, but regretted the want of more room. "There is another audience just as big on the outside," he said, and wished he could get them all in and give them seats. But it was impossible, and meanwhile he asked the people to give their attention to him and not to the fuss at the doors made by those trying to gain admittance.

## ANSWERED MR. ROSENE.

As a statement preliminary to his sermon, Mr. Stuart took up the criticism visited upon him by Mr. Rosene for the language of a recent utterance on the saloon question. "Not because he had any respect for the character which attacked him," but because he "didn't want to appear as a hyena," he explained that he did not use the words attributed to him by the Richmond liquor dealer. He indicated what he really did say, and asked if he was not right. Loud "Amens" from every quarter of the house greeted his question. The explanation made by Mr. Stuart was identical with that in The Evening Leader of a few days ago.

After this little departure, Mr.

Stuart went on to announce his subject for the afternoon. His text was taken from Habakkuk 2: 12 and 15: "Woe to him that buildeth a town with blood and establisheth a city by iniquity; woe unto him that giveth his neighbor drink. \* \* \* He is filled with shame for glory."

In his explanation of this text, Mr. Stuart declared that a pronoun stands for a noun and refers to a noun, which should be there. The pronoun was in his text; he meant to drop it and put in its place the noun, which should be there. Then he read again, and in this wise:

"Woe to Richmond, that buildeth a town with blood and establisheth a city by iniquity; woe unto Richmond, that giveth his neighbor drink; he is filled with shame for glory." "Yes, shame," he added; "shame for the feast in the jail, etc., etc., a thing which stinks in the nostrils of a gentleman."

This thing, however, and some others, Mr. Stuart said, he would take up later. At present he was there for another purpose—to tell the people of certain big black clouds hanging over the country and the city, "every one of which grows out of the beer keg and the whiskey barrel." Then in rapid succession he discussed these "clouds," which he named "anarchy," "mob spirit," "election frauds," "divorce," and "poverty." All these things he declared to be the result of the infernal old saloon. The whiskey man and the anarchist were hand in glove at every turn—they live together and there is apparently a bond of sympathy between them. The head of the anarchists is a whiskey dealer; Emma Goldman stays at a saloon-keeper's house when she goes on a visit to St. Louis. Czolgosz, slayer of McKinley, when at last caught, was found hiding in a saloon. "They are all one," declared the evangelist. "The anarchists want no laws and the saloon-keeper wants none. He makes more money on Sunday than at any other time. If you adopt prohibition legislation, these blood hounds of hell, receiving your boys and bringing death and destruction upon your homes, will put up 'blind tigers' and continue their dirty work."

## JUMPED ON POLICE.

The saloon, Mr. Stuart declared, is at the bottom of the mob spirit, and "I don't believe in mobs, not even in feasts in the jail." The laws themselves, Mr. Stuart declared to be good in themselves. There ought to be laws and they ought to be executed. But the saloon sees that this is not done. "Your police go forth," he said, "cautioned to see as little as possible and say nothing. They didn't know of the existence of the gambling dens? I can get on the police force myself and in ten days with this nose of mine can find every one of these hells. No, it is because they don't want to. It is poor defenseless man they tackle. They run in the negroes fast enough, but when they get to 'high society' its s-sh! s-sh! Ain't you glad you ain't a negro?"

## WHISKEY SELLERS IN THE COUNCIL.

The third black cloud also to be laid to the door of the saloon Mr. Stuart declared to be the election frauds. "The saloon," he said, "elects the Council, and the Council does the rest." In

scathing terms he described the saloon-keeper, and then, with a world of scorn in his voice, added: "And here in Richmond you have got such men on your Board—taking care of the people at one end and debauching them at the other. \* \* But every man in the Council is not a dirty dog. There are some good ones, but hedged in by the others they can do nothing. \* \* You say that a preacher should not meddle in politics. I'm not meddling in politics. I don't want politics in my religion, but I do want religion in politics. I believe that the greatest need to-day is for earnest Christians to take hold of this matter and see that the country is not debauched by saloon devils."

Then rapidly Mr. Stuart reviewed the divorce problem and the matter of poverty. Both of these things he attributed largely to the saloons. His argument was frequently enforced by figures from statistical tables.

## "GAMBLER IS A THIEF."

Following his discussion of these defects of the saloon Mr. Stuart proceeded to deal with the saloon itself. His utterances here were in some cases terrible. He denounced the traffic in saloons to start to finish and pictured vividly the miseries it wrought in the land. He touched up Congress and also referred to the Constitutional Convention. In the middle of a touching description of some one from the upper gallery he came down, asking the evangelist for his opinion of the gamblers. He cut the discussion short off and stopped to reply. "A gambler," said he, "is no better than a common thief; a saloon-keeper no better than a highway robber. Have you a son?" he asked of one of the ministers behind him? On whom he replied that he had. "Would you rather see in his pocket nothing or a bottle of whiskey?" "Nothing," replied the minister locally. "Just so," continued Mr. Stuart. "The highway robber meets your son and takes a dollar out of his pocket leaving nothing; the saloon-keeper takes the dollar and puts in a bottle of whiskey—worse than nothing. The difference between nothing and a bottle of whiskey is the difference between a highwayman and a whiskey dealer. A gambler is a man who wants to do something for nothing, and every man who wants to do that is at heart a villainous thief. A gambler is at heart and a thief in practice." (Great applause.)

## SALOON-KEEPER IN CHURCH.

The voice from the gallery was heard no longer, and Mr. Stuart went on with his diatribes against the saloon-keeper. One feature of this had an interesting local bearing. "If a preacher," Mr. Stuart, "will keep one of these saloon devils in the board of his church the devil himself will have no reason for him, nor will anybody else. It is not fit to preach the Gospel." "What about wholesale dealers?" asked one of the ministers seated a few feet behind the speaker. Mr. Stuart whistled around. "A wholesale dealer is an old sow beside a litter of pigs." (Great applause.)

## AFTER THE MAYOR.

The hour was now growing late and Mr. Stuart closed his sermon.



one thing reserved for the last, however. In making his appeal to the people Mr. Stuart said in effect:

Never put into the office of Mayor a man who is not worthy. See that every officer chosen to represent this community is a clean man." Wilder drowned his voice for a full moment or more.

When Mr. Stuart turned to the preachers behind him and asked them to stand up and declare that they would never stop until they had "cleaned out the devil." They did so and the audience applauded. Mr. Stuart asked the people themselves to stand up and endorse his sentiment uttered during the afternoon and thus commit themselves against the saloon. Two thousand or more arose and the preachers applauded. Then a third call was made, and over a hundred men took the pledge.

#### THE MEETING CLOSES.

The meeting was now over. With a parting shot that "if you are not all pusillanimous cowards, this will mark a new era for old Richmond." The evangelist dismissed the assemblage and the men filed out. The meeting had proved a memorable one and into the evening men were still talking about it.—Leader.



#### PERSONAL AND OTHERWISE.

The next session of Holston Conference meets at Wytheville, Va., October 1. Bishop Morrison is to preside. This is a noble man, and I am glad we shall have him in the chair. Bishop Jones, I understand, will meet with us, and he will be heartily greeted by his Conference.

The editor of the Southern Methodist Recorder is hereby cordially invited to meet with us. We don't all agree in opinions and policies, but we could shake hands and agree to disagree.

I hope to have the manuscript for the volume of the History of Holston Methodism ready for the printer by Conference. It is not what I want it to be, it is not what it ought to be; it is not what I would make it if I had the money to purchase leisure with. But we can't get the best, we must take the best we can get.

It is too hard on the poorly paid preachers to expect them to furnish a salary for another year. I do not know that it will be attempted. If my salary is not provided for, of course my work will not go on so well, and so on; and I may die ere it is finished, for the work may be taken out of my hands.

John H. Keith, pastor at Rogers, died last Saturday morning, and was taken to Asheville, N. C., yesterday and buried. Keith was one of our best men. He has been on our stations, and has been a presiding elder again and again. He was a very spirited man, and a very popular preacher.

Green P. Jackson, of the Tennessee Conference, has published a book setting forth the doctrine that man is an eternal probationer. I have the book but have as yet read but little of it. Charges are likely to be brought against him at the Tennessee Conference—charges of heresy. But the 25

articles are ominously silent on the subject of endless punishment. He cannot consistently be tried by the Standards, as the Church in rejecting the Wesleyan theory of sanctification has practically repudiated the Standards. If he is tried by the Bible, Jackson is a classical scholar, and he will, no doubt, draw the Greek on them. May God direct the brethren, so that no mistake may be made!

What we most need is more religion. A general revival is in demand. There are forces at work that threaten Christianity; and counter forces should be put into operation. The Holy Spirit alone can guide us unto all truth. Poor human reason is insufficient. The world by wisdom has never known God, and never will know Him. It is necessary that we should all be taught of God.

In the promotion of the truth we will incur opposition and persecution. We need the martyr spirit, willingness to suffer for Christ's sake—suffer suspicion, censure, poverty and even ostracism. May God deliver His people from a temporizing, man-fearing spirit!

R. N. PRICE.

Morristown, Tenn., Sept. 23, 1902.



#### AN OPEN LETTER OF THE Y'S.

The *causus belli* is this: First at Charlottesville in 1900, and afterward at Norfolk in 1901, an effort was made to put a check upon the increasing strength and consequent growth in power of the young woman's branch of the society. At the request of their then secretary, the young women who were delegates to the Charlottesville Convention did not report to their home unions the treatment they had there received. At Norfolk the injustice of the officials and Executive Committee to the young women and their secretary was so evident that it could no longer be kept a secret. The young women were refused recognition by the president in favor of others who had already spoken once upon the same question, and a perfectly proper motion made by them was ruled out of order by the chair. The Executive Committee nominated a secretary of their branch who was distasteful to them, and their protest was not allowed a hearing. The only answer ever made to their request for an explanation was, "It is the will of the executive."

At the Convention of 1901, and upon the day immediately following it, the general officers of the W. C. T. U. violated the by-laws, which say (election of officers, sec.): "All organizers, general secretaries, etc., shall be nominated by the Executive Committee, subject to the approval of the Convention, the vote being by acclamation, unless otherwise ordered." The general Y secretary so nominated in 1901 was objectionable to the young women. A motion to reject the part of the committee report containing the nomination, made and seconded by the young women was ruled out of order by the chair.

Again, under "duties of officers, sec. 1," "The president may call a meeting of the Executive Committee whenever she may deem it necessary for the good of the work, or shall call such a meet-

ing upon written request of five members of the Executive Committee, in which the object of the meeting is stated." On the morning following the adjournment of the Convention of 1901, a meeting of the general officers, nowhere provided for by the laws of the society, was called to transact business. (See Minutes of Convention of 1901, page 18.) Not only is there no authority in the law for such a meeting, but the officers at that meeting, at the request of the president, further violated the law by the appropriation of money. Appropriations are lawfully made by an appropriations committee reporting to the executive (standing committees, sec. 2), and through it to the Convention. The appropriation referred to (see minutes for 1901, page 18), was not an emergency matter; if a need existed for it, that need existed before the adjournment of the Convention, only eighteen hours before.

Righteously administered, the law of the Society does not provide for the execution of "the will of the executive" without explanation to or consent of the delegates to a Convention.

In answer to their petition the young women will probably be told that the constitution already guarantees them all they ask. Properly administered, it would do so; the law is good enough; it is the violations of it by the officers that we object to. We must have a system which will protect us from official injustice or a set of officers who are willing to deal justly with us.

While the young women would be glad to have their old and most successful leader once more, they are not asking any personal favors of the Convention. They wish first of all that the law of the Society may be obeyed by all members, both in and out of office. They would not ask Mrs. Jobson to accept office with the present powers, even if it should be offered her. They contend for the rights the law of the Society distinctly says are theirs. They wish that all should be done in a dignified manner, so nothing is here said of the petty innuendoes and insults of which certain of the general officers have been guilty. There is ample evidence, but it will not be made public unless the exigencies of the case demand.

They are willing to rest their case by calling attention to the fact that although the reigning powers a year ago tried hard to learn who sent a certain report to a Richmond paper, the truthfulness of that report has not been denied by them.

(Signed)

M. C. Faville, Anna Gordon Y; Mrs. W. H. Jenks, Hannon Y; Mrs. Florence K. Jones, Jennie Cassiday Y; Miss Jennie Watt, Portsmouth Y.



#### PETERSBURG LETTER.

Petersburg, Va., Sept. 12, 1902.

Mr. Editor,—The Preachers' meeting, suspended for some time, reconvened last Monday morning. With cooler temperature, our weekly gatherings will be more pleasant and comfortable. Dr. Lipscomb's absence will be felt. Dr. Starr will be cordially welcomed by the meeting. These Petersburg Methodist pastors are very fraternal in their feelings.

Your correspondent spent several days this week in Dinwiddie preaching at Smith's Grove for the pastor, Rev. McDaniel Rucker, in a protracted meeting. The congregations were fine. The number of unconverted people attending the meeting was small. The good done was largely among the church members. The singing was excellent. That's a clever people who worship at Smith's Grove. I am glad I had the privilege of consorting with such folks. Bro. Rucker was kind and brotherly. Smith's Grove is on historic ground. In war times the vicinity of the church was the scene of bloody battles. General Grant, with his large army, camped not far distant for about twelve months. The fortifications his soldiers threw up are to-day plainly visible. A number of forts he used are also close by. With such reminders of the war near by, it was natural to think of those times that so severely tried our people. Petersburg and vicinity were surely in it in those days. The fine crops and prosperous farms of to-day make a pleasant contrast to those days of flying balls, fierce battles and terror-stricken people. I was informed that a Methodist church in that neighborhood was practically destroyed by the Federal troops. I think Congress ought to make indemnification for the loss, and, if proper steps are taken, I suppose it will be no trouble to get pay for the church. The value of the old church, with the interest added, would make a snug sum.

The autumnal season has great charms for this writer. I already feel its spell and expect to revel in the sights of Dame Nature when the opportunity comes.

In the afternoon of the first Sabbath a most interesting and helpful missionary meeting, under the auspices of the Woman's Missionary Society of High Street M. E. church, South, was held in the basement of that edifice in the presence of a good sized audience of Petersburgers, who paid marked attention to the speakers. Rev. W. McC. White, of the Presbyterian Church, gave an excellent talk on missionary work in China. Rev. T. Kuginiya, of the Japanese Missionary Conference, now travelling in the State, was present and gave a talk on the missionary work in Japan. It was good to be there.

E. P. P.



#### GOING NOWHERE.

It was Johnny, the seven-year-old, who tired of the "merry-go-round." The previous summer it had fascinated him, and he could not ride on it too often. This season a single trip satisfied him, and he declined another. "No, thank you, grandfather," he said, in his quaintly polite way. "You see, we ride and ride, but we stay under that old tent all the time. I guess when anybody gets to be seven years old, they're too big to care about going and going that doesn't get anywhere." "Now, may the boy hold fast to his wisdom!" commented the grandfather, relating the incident.—Wellspring.



They are slaves who dare not be In the right with two or three.

—James Russell Lowell.



# THE SUNDAY SCHOOL.

LESSON II, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 12.

**Text of the Lesson.** Josh. iii, 9-14. 7. **Memory Verses.** 15-17—(Golden Text). **Iss. XIII, 2—Commentary Prepared by Rev. D. M. Stearns.**

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9, 10. Hereby ye shall know that the living God is among you.

The topic of our lesson is Israel crossing the Jordan, and the story is fully told in these two chapters from which our lesson is taken. By this great event the Lord would magnify Joshua in the sight of all Israel, that Israel might fear the Lord its God forever and that all the people of the earth might know the hand of the Lord, that it is mighty (iii, 7; iv, 14, 24). The symbol of the presence of God was the ark of the covenant, for it was from above the mercy seat from between the cherubim that He had promised to meet and commune with Moses (Ex. xxv, 22), and at least seven times He is spoken of as dwelling between the cherubim. In the third chapter the ark is mentioned ten times and in the fourth chapter seven times, so that the ark of the covenant or the presence of the Lord in the midst of Israel is really the heart of our lesson.

11-13. Behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

A study of Num. x will show that on the march the ark always had its place in the midst of Israel, six tribes preceding and six tribes following it, and it was distinguished from every other vessel by an outer covering wholly of blue (Num. iv, 5, 6), but on this occasion it went before all the people and preceded them by about 2,000 cubits that they might know the way by which they must go, for as the officers said, "Ye have not passed this way heretofore" (Josh. iii, 4). As we go on in the daily Christian life we must run with patience, looking unto Jesus, and we must see no one but Jesus only, for He is our only ark, and He alone can lead us in the way wherein we should go (Heb. xii, 1, 2; Mark ix, 8).

14-16. And it came to pass . . . the people passed over right against Jericho.

Thus these three verses begin and end, and they tell us that as soon as the feet of the priests that bore the ark touched the waters of the river the waters from above where Israel was stood upon a heap, and the bed of the river became dry for Israel to pass over. The same living God who divided the Red sea before Israel in the days of Moses did this before the millions of Israel under Joshua that Israel might see that the Lord was with Joshua as He had been with Moses and that all the people of the earth might know the mighty hand of the Lord. The same Lord afterward divided this same river for two men and a little later for one man (II Kings ii, 8, 14). We little know what the living God would do for one man willing to be as wholly His as Jesus Christ was, but we do know that His eyes are searching the whole earth to find such people (II Chron. xvi, 9). On this occasion as God said it would be so it came to pass, and so it always does, and the believer may say with the utmost confidence, "I believe God, that it shall be even as it was told me" (Acts xxvii, 25, 44). **Quietness and confidence honor God.**

17. And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan . . . until all the people were passed clean over Jordan.

As truly as every one of this great host of 2,000,000 or more passed safely over the Jordan while the priests bearing the ark stood firm, so truly shall every one of the Lord's redeemed pass safely through all this wilderness journey because of our High Priest, who is Himself the true ark of the covenant, the end of the law for righteousness to every one that believeth, who ever liveth to make intercession for us and who has said, "Because I live ye shall live also" (John xiv, 19). Yet we must not think of Jordan as typical of death or of Canaan as suggestive of heaven, for there are no conflicts in heaven such as were in Canaan after Israel entered it. The Israel story is suggestive of life here on earth. The bondage in Egypt tells the condition of all before they are redeemed, the blood of the Passover lamb sets forth the way of redemption, the ups and downs of the wilderness journey are an all too common experience of many saved ones, while the restful aspect of the Canaan experience is the privilege of all believers, though but few seem to enjoy it. They do not enter in because of unbelief. But those who truly believe and therefore cease from their own works do enter into rest (Heb. iii, 18, 19, and iv, 3, 6, 10). See **ing and knowing Jesus is rest.**

iv, 1-7. These stones shall be for a memorial unto the children of Israel forever.

This chapter tells of twelve stones set up as a memorial in the midst of Jordan in the place where the feet of the priests which bore the ark of the covenant stood (verse 9), as well as of twelve stones taken from the place where the priests stood and set up in the land (verse 8). Jordan signifies the river of judgment, and these two heaps of stones under the waters of Jordan and set up in the land speak to me of the believer crucified with Christ and risen with Christ, judgment past and Christ at God's right hand our life for evermore. Until we see this there is no abiding rest and victory. Unless we thus live the people of the earth will not know the hand of the Lord that it is mighty, and God will not be glorified in His redeemed.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Oct. 12, "Fruitful or Fruitless"—Text, John xv, 1-8; Mark xi, 12-14.**

"He came, if haply he might find anything thereon; he found nothing but leaves."

This is a parable in action and wonder at the sudden withering of the fruitless tree that should not distract attention from the moral truth which Jesus evidently purposed to emphasize.

The Jews made fairest and most pretentious professions of piety. They claimed to be the especial favorites of Deity and to have exclusive revelations and privileges from Him. They exhibited remarkable zeal in religion. They had an exuberance of foliage spiritual, though all the rest of the world was barren and dead in vice. Their exhibition of devotion to God gave the right to expect some genuine fruit of godliness in the matter of righteousness and justice. A tree which has premature and luxuriant foliage and no fruit is not a better tree than its neighbors whose leaf and fruit buds are living, though as yet dormant. In fact, its very leafage may be proof of its worthlessness, either as

evidence of disease in itself, or lack of depth of soil and a quick springing because of shallowness or the work of worm at the root sapping life forces. Either or all these causes will produce such an effect, or the early putting forth of foliage may be the effect of an abundant vitality and an actual precocity which marks unusual virtue and produces fruit of special excellence. The show of the genuine and sham is much alike.

The Jewish religious pre-eminence was one of show and largely of sham. It preferred a Barabbas to a Jesus of Nazareth. It grew an Annas, a Caiaphas and a Judas Iscariot. It produced an Agrippa, whose persuasion never reached so far as to yield anything but leaves without figs.

Jesus is making His last appeal to His people to turn to God in truth. He has come to His own and has the right to expect them to be loyal to the God of truth and righteousness.

They are eager for the kingdom of God to appear. But when the King has come they crucify Him.

Jesus calls the attention of His disciples and of all men by this lesson of the fig tree to the necessity for genuine work in religion. No form of belief which does not pass through conviction into action is of value. Men must be good as well as talk and think the good. Their inner work must appear in outward deed. "By their fruits ye shall know them," He declares.

However much men imitate and simulate virtue while destitute of it, the value of the real remains permanent, and leaves never long deceive the seeker for fruit. Detection is absolutely certain. Neither God nor men will long tolerate the spurious. Both are hungry for the soul satisfying good. The tree which will not bear it is doomed.

Does this mean you? Many admire the genuine, but will not exert themselves to produce it. They stop at imitation. Such cannot abide. You must bear fruit or go. You may not long occupy ground unless you will yield fruit. You should bear abundantly. Are you doing so? If not, why not? The Master seeks fruit of you.

## The Way of the Cross.

None of us can tell for what God is educating us. We fret and murmur at the narrow round and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend. We must take the via crucis (way of the cross) submissively and patiently if we would tread the via lucis (way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great. Meet them bravely. Be at your best always, though the occasion be one of the very least. Dignify the smallest summons by the greatness of your response.—F. B. Meyer.

## Making a Friend.

Trust is the first requisite for making a friend. How can we be anything but alone if our attitude to men is one of armed neutrality, if we are suspicious and assertive and querulous and overcautious in our advances? Suspicion kills friendship. There must be some magnanimity and openness of mind before a friendship can be formed. We must be willing to give ourselves freely and unreservedly. The more we know of Christ's spirit and the more we think of the meaning of God's faithfulness grace the more will we be convinced that the way to

please the Father and to follow Son is to cultivate the graces of kindness and gentleness and tenderness to give ourselves to the culture of heart.—Rev. Hugh Black.

## Christ's Words.

You never get to the end of Christ's words. There is something in them always behind. They pass into parables, they pass into laws, they pass into doctrines, they pass into conditions, but they never pass away after all the use that is made of them they are still not exhausted.—Stanley.

## "Oh, Glorious Sabbath Sun."

Oh, glorious Sabbath sun, thou art  
A balm and blessing to my heart;  
Dark sorrow flies, and in thy shine  
Bursts o'er the world a flood divine.

So may the light beyond the skies  
Illume and bless my inward eyes,  
That each new day may bring to  
The splendor of eternity.

—Richard Watson Gile.

## ON THE OTHER SIDE

WHAT LIQUOR DEALERS THINK OF THE TEMPERANCE QUESTION.

The Organ of the W. C. T. U. Comments Forcefully on an Argument Giving the Views of the Men Deal in Rum.

A certain liquor organ, says a writer in The Union Signal, has devoted two columns of its space to the publication of an article bearing the title, "What I Believe in Regard to Temperance Question." The article signed by an officer of a liquor dealers' association. The writer divides his belief into twelve paragraphs—articles they may be termed. The whole is a fine example of the fallacious reasoning of error—self blinded.

First.—The liquor dealer believes in the observance of the laws of the country and insists "that as long as the law licenses the saloon and the saloon draws enormous profits from the liquor traffic"—we can read the rest of the paragraph without aid of original, so old and very familiar the plea become to our ears. It is well to notice, if we never have before, the difference between law and license. It is the sale of licenses precipitated the temperance reform. True reform always wins out. The saloon is entrenched behind a very ten wall—the wall of license. Law yet batter down the wall.

Second.—"I am in favor of the best plan of personal liberty given to every individual with common sense and pure character, to the full enjoyment of his personal rights, as long as a proper exercise of these rights is in harmony with the laws of our land does not conflict with the rights of others." The bare quotation of the principle is its own refutation. The "proper exercise" of the alcoholic principle create an unnatural appetite, the action of which is to break down humanly to blunt the moral sense, to create an army of lawbreakers who are in continual conflict with the rights of others.

Third.—"I believe the course taken by fanatics, so called prohibitionists, the W. C. T. U., . . . is a dangerous one, that tends to undermine our institutions, leads to riot and bloodshed and is liable to destroy the liberties guaranteed to us by the constitution of the United States." Thus in a similarly fair and as smoothly as together may Pharaoh have voice



sentiments toward the crusade of Moses. There is a Red sea not many leagues before, and there shall Pharaoh and his hosts perish. It was too bad to spoil the tale of strawless bricks, but God's promised land awaited his children, and for Pharaoh was the Red sea prepared.

Fourth.—The fourth article serves up the old story of free moral agency and states that bread and wine are the gifts of God, not to be denounced by those calling themselves Christians. Bread and wine! Corn and grapes—the goodly fruit of field and vine! Yes, these are the gifts of God, and the devil puts poison in the vats whence flows the death dealing liquor that is not God's good creature.

Fifth.—This time the writer waxes eloquent over the presumption of those who dictate to men of age what they should eat or drink and declares the doctrine of total abstinence to be an infringement upon personal liberty. Then let law take its hand off all affairs. Let murder and rapine and theft and suicide reign. Cancel all the "thou shalt nots" of good government. Let the liquor dealer who is of age watch some one who is dear to him, also of age, drink laudanum and swallow strychnine. It is a free country!

But why wade on through sixth, seventh, eighth to lastly? Over and over we have heard and answered the subtle, faulty reasoning of the enemy. We pause but to note his conclusion, "I believe that good education, common sense, a pure character and proper self control are the only effective remedies against the evil of intemperance." Well, we are educating; we are with God's help making sense—the adjusted sense of right and wrong—widely common. Purity our white ribbon stands for, and purity we teach and preach and practice. Proper self control, who shall define what this is—the makers of lawbreakers and license advocates or the godly mothers who would that Christ's wisdom, Christ's self control, should become the rule for every man and woman upon the earth?

#### Curing Inebriate Women.

In a report of the work done by the Manchester and Salford (England) Women's Temperance association the following statement is made concerning the result of treatment in a retreat for inebriate women which is maintained by the association: "The rigid enforcement of total abstinence proves invariably beneficial. The recovery begins at once in body and mind. Soon a change is seen in the very countenance, and many a woman grows five years younger within a twelvemonth."

#### Germany Waking Up.

The German people are becoming thoroughly aroused over the destruction being wrought in that country by alcoholic drinks. The university authorities complain that their students are becoming stupid, and something must be done to stay the tide of beer drinking. A recent writer has discovered that nearly all the crimes are committed while under the influence of drink.

#### Doing a Good Work.

The Jerry McAuley mission, in New York, had last year an attendance of 40,000 people at its meetings. Many of these are homeless men and drunkards.

To thine own self be true,

And it must follow, as the night, the day,

Thou can'st not then be false to any man.

—Hamlet, 1. 3.

Rev. Samuel F. Pearson, recently best known as Sheriff Pearson, of Portland, Me., died August 8th. He devoted his life to temperance work, and during these recent years has thoroughly demonstrated that prohibitory laws can be enforced.

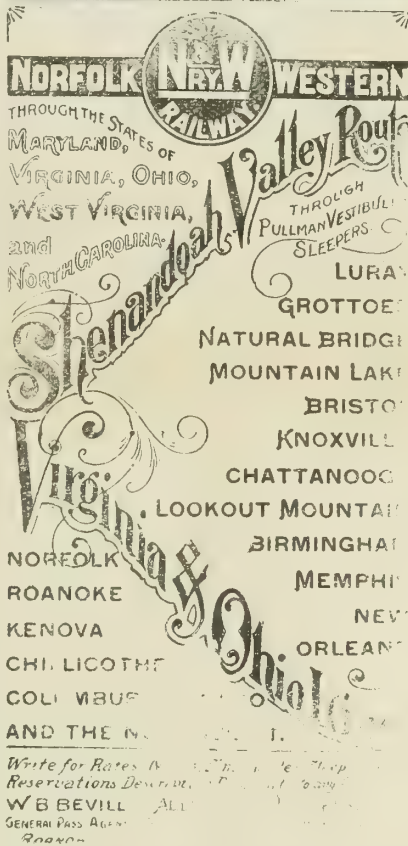


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Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

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The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 8th, 11 A. M.  
Beydton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hycos, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lunenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams', October 12th, evening or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th, 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 2d, morning.  
Dinwiddie, Lebanon, November 8th, 8th, morning.  
R. T. WILSON, P. E.

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### VERANDA VIEWS.

(Continued from 1st page.)

his son a good send off. He is disinclined to either professional or commercial life; but wants to make a man of himself. I advised him to select a tract of 500 or 600 acres of land conveniently located to the railroad, found a country seat, and manage that land as he would a bank. Land in the South is now cheap. It will probably never be as cheap again. And what the South chiefly needs is brains on its farms. We have abandoned the country too much to negroes and ignorant white tenants. A young man can get enough land to start a stock farm for less than he can get an interest in a city business; and by making it the aim of his life to create a home, he will have an object worthy of any man's highest effort. It is a familiar saying that "the home is the citadel of our civilization." I would amend the adage by saying the country home is the citadel of our civilization. Put the attention on the country home that is bestowed on the home in the city, and it is far more beautiful and fruitful of happiness. So thinks the man on the veranda.

I was in Memphis the other day. Mr. George Gould was there, too. I didn't see him, but he said: "Memphis is destined to be the metropolis of the South." So the papers said, and that Mr. Gould will spend millions of dollars there to get the Missouri Pacific railroad proper facilities. Mr. Gould is right in his opinion about Memphis. He is planning to construct another great bridge over the Mississippi. While in Memphis, I worshipped at my old charge, the First Methodist church, and heard a masterly sermon by Rev. James C. Morris, D. D. It was equal to Bishop Wilson when he was in his prime. We have few preachers who can match J. C. Morris when he has on his "preaching clothes." But he is as sensitive as a katydid to his surroundings, and no man for an occasion. The consciousness of public expectation, of notoriety, or even unusual publicity, fetters the freedom of his mind. To hear him you must drop in on him, when he is in his own pulpit, surrounded by an atmosphere of earnest Christian faith and love. Then he swings off with the imperial wing of an eagle, and you listen in wonder, and are stirred to the centre. My, what a sermon he preached on the simple yet sublime text: "We are laborers together with God." Everybody loves him; everybody honors him. He ought to be—no, I won't say it, either. He is where he ought to be, in the pastorate. He is closing his fourth year in his present charge. Happy the church that receives him another year; a true pastor and a teacher sent by God.

Lumberton, Miss.

ANNUAL MEETING FARMERS' NATIONAL CONGRESS, MACON, GA., OCTOBER 7-10, 1902.

Special rate of one fare for the round trip (minimum rate 50 cents) from all points in Georgia. Tickets on sale October 6th and 7th, with final limit October 12th. From all other points tickets on sale October 5th and 6th, with final limit October 14, 1902.

## Religious News.

Rev. Mr. Carson has closed his protracted meeting at Andrews chapel, with five additions to the church.—Enterprise.

The Christian Thought Club of the Methodist ministers met at Epworth church yesterday at 12 o'clock with President E. H. Rawlins in the chair. Rev. E. K. Odell was elected secretary pro tem. Prayer was offered by Rev. E. T. Dadmun. The call for new books read showed that many interesting new volumes had recently been studied. Rev. J. N. Latham read a very interesting and well written paper on "Poetry as a Resource for the Preacher"—especially recommending the study of Shakespeare, Wordsworth, Browning and Tennyson. On next Monday Rev. E. H. Rawlins will give a review of "Some Phases of Religious Experience," by Prof. James, of Harvard University.—Pilot.

### THEY WILL MEET IN JERUSALEM

Philadelphia, Sept. 19.—It was definitely decided to-day at the last session of the Central Executive Committee of the International Sunday School Convention to hold the next world's Convention in Jerusalem, during the month of April, 1904.

This decision is subject to the approval of the British wing of the organization, but it was said to-night that the wing will undoubtedly approve the action of the committee.

H. N. Hartshorn, A. B. McCorlis and E. K. Warren were appointed a committee to charter an ocean steamer and attend to the details of the trip. Many members have already signified their intention of accompanying the party.—Leader.

Rev. W. J. Williams closed at Carmel church on Tuesday night one of the most blessed and most decided protracted efforts for God that has been held here for many years. The one thought, earnest and constant prayer and untiring work of pastor and people from the commencement to the close of this great revival was the conversion of sinners. The congregations were very large and very attentive, and the Word of God as presented by Rev. Mr. Williams, ably assisted by Rev. Mr. Lumpkin, of the Montross district, was convincing and convicting, reviving Christians, reclaiming backsliders and converting sinners. As a result of the meeting forty-three united with Carmel and ten or more with other churches, and no pen can estimate the influence for God and good that went out from this meeting, bringing hope, comfort and joy to a great number who, to the end of their lives, with humble and grateful hearts, will sing "Praise God from whom all blessings flow."—North ern Neck News.

### DR. EDWARDS' LECTURE.

"How to Become Rich," was the subject of an able and eloquent lecture delivered by Dr. F. M. Edwards, of the M. E. Church, South, in the lecture hall of his church last Tuesday evening. The trend of argument showed



the sordid greed for gain might pick up money for a man, but that no man could be counted rich without nobility of character and purity of heart, such as insure for its devotees—"riches were neither moth nor rust doth corrupt, and where thieves cannot break through and steal."

Mr. Edwards very justly commended the disposition of the Accomac News against the order of crime and outlawry so prevalent in Accomac, saying that the "press" and all good people must stand firm for the highest and best order of citizenship. The lecture was in the interest of the Epworth League of the town. In behalf of this body of workers, it is but just to say that the influences for good in the community going out from the Epworth League cannot be overestimated.—Accomac News.

#### MATHEWS COURTHOUSE.

A grand rally of the Epworth League societies of the Methodist churches of this county for the purpose of raising funds to maintain two scholarships in the Methodist School in Mexico, was held at "Tabernacle," near here, on Thursday, the 18th.

Rev. C. D. Crawley, the able and efficient minister in charge of this circuit, who has the confidence of our entire community because of his indefatigable zeal and high Christian character, conducted the exercises with characteristic directness and ability. The service consisted of speeches from the Rev. Wm. Dabney, the State president of the League; Messrs. Samuel Foster, J. Richardson, John F. Hudgins, all of whom acquitted themselves handsomely. There was a very large audience, who thoroughly enjoyed the delightful occasion. The whole affair was a great success socially, religiously and financially, the societies realizing more than they needed for the scholarships, thus reflecting great credit upon Rev. C. D. Crawley and his able corps of workers—male and female.—Southside Sentinel.

#### THE CENTENARY DEBT.

The services at Centenary Methodist church Sunday were of more than ordinary interest. A large congregation gathered at the morning service, which was conducted by the pastor, Rev. J. Whitley, assisted by Rev. H. C. J. J. J. Before the sermon the pastor stated that the payment of the entire church debt, which is a fraction less than five thousand eight hundred dollars, had been provided for in cash and by subscriptions that are payable on or before October 15th. The subscriptions, as stated, range from one hundred dollars down to fractions of a dollar, and show great liberality on the part of many members and friends of Centenary. He laid emphasis on the necessity that every subscription shall be paid in full, and that other amounts still needed to cover any shrinkage that may occur in making the final collections and settlement. Some have yet contributed to this fund, and they are urged to do so at once, so that payment of the debt may be assured without unnecessary delay. Contributions may be handed to the pastor or to Mrs. C. W. Hicks, Mrs. W.

H. Crutchfield, Mrs. George G. Leckie, or to any of the official members, or ladies who have been active in this work. It is expected that all subscriptions will be collected by the 15th of October, and that the debt will be wiped out immediately afterwards.

The pastor preached at the morning service, and Rev. H. C. Pfeiffer preached at night. Centenary is to be congratulated upon the great work that has been done this year.—News.

#### METHODIST PREACHERS' MEETING.

In the Methodist preachers' meeting this morning interesting subjects were discussed. The chairman, Rev. L. W. Guyer, called the meeting to order, and Rev. J. A. Thomas made the opening prayer.

Dr. W. G. Starr was absent, and so was Rev. Geo. E. Booker, who made report of his labors through the chairman.

The usual reports of their labors on yesterday were made by the pastors. Nothing special to note in these reports submitted. The work generally is doing well in the city, and the preachers are cheerful at the outlook. With the favorable weather of glorious autumn in which to labor pastors expect large results.

Rev. Andres Gregor, of the Chaldean church, from far away Asia, is in the city soliciting aid to rebuild his church, destroyed by the Turks. He is commended by Bishop Chandler and others. The preachers' meeting recommended him and his cause to our people.

Rev. Ivey, of the Union Street C. M. E. Church, was also present, and stated that he wished to hold anniversary services in his church, the exercises to go through next week. He invited our pastors to aid him by preaching in his pulpit next week at night. A number have promised to do so.

Some of our pastors went over last week to Richmond to hear the famous evangelist, Rev. Geo. R. Stuart. The remarks concerning the noted evangelist made this morning were quite interesting. Mr. Stuart has made a favorable impression upon our pastors who have heard him. A committee from the preachers' meeting last week invited him to conduct evangelistic services in Petersburg, and he consented to do so. These services will be held next spring in a tobacco warehouse to be fitted up for the occasion, so it is thought.—Petersburg Progress.

#### NORFOLK PREACHERS.

The Methodist preachers convened in their usual weekly meeting at 10:20 A. M. yesterday, with the president, Rev. W. R. Proctor, in the chair.

The deliberations were opened with prayer by the Rev. D. J. Traynham, of Norfolk circuit.

The following preamble and resolutions expressing the regret of the Methodist preachers on the departure of Bishop Smith and family from Norfolk and their desire for him to make his permanent home here was offered by Rev. R. H. Bennett:

"Whereas we have learned with regret of the contemplated departure of

Bishop A. Coke Smith as a resident of our community; therefore be it

"Resolved, That we deeply regret to lose Bishop Smith and his family from our midst even for a time.

"Resolved, That we most cordially invite and urge the Bishop to make his permanent home in our community.

"Resolved, That we sincerely hope that the Methodists of our vicinity may speedily see their hopes result in offering to Bishop Smith a suitable home in our midst.

"R. H. BENNETT,  
"E. H. RAWLINGS,  
"D. J. TRAYNHAM."

After the reading of the preamble and resolutions there was a universal desire expressed by all the preachers present that steps be speedily taken by the Methodists of Norfolk and vicinity to provide Bishop Smith and family with a home in this city that will be a credit to Methodism as well as a movement that would show in a practical way the esteem in which Bishop Smith is held here. The resolutions were then unanimously adopted.

The announcement was made of the critical illness of the wife of Rev. John W. Nicholson, of the York circuit, and special prayer was offered by the Rev. J. K. Joliff for God's comforting and sustaining grace to be with her in her illness and for her restoration to health.

Rev. R. H. Bennett stated that the wife of Rev. N. B. Foushee, of South Norfolk circuit, who had undergone a dangerous surgical operation at the Norfolk Protestant Hospital, was now convalescent and would likely leave the hospital for her home to-day or tomorrow. He said she would be glad to receive a visit from any of the preachers.

#### CALL OF THE CHURCHES.

Rev. E. H. Rawlings had a good day Sunday at Monumental church. There was a fine attendance at the Sunday school and a good congregation at the morning service. At the close of the service he met with the Men's League and had a most delightful meeting. He preached again at night to a very large congregation. Mr. Rawlings stated that he was in Richmond last week and attended one of the Rev. George R. Stuart's services at Broad Street church, and heard him preach one of the sweetest and most effective sermons of his life. He said that Mr. Stuart was doing a great work in Richmond.

Rev. D. J. Traynham preached three times Sunday—at Olive Branch at 11 A. M., Indiana at 3 P. M., and at Deep Creek at night. He had good congregations at all of these services, the attendance being better than usual. He is conducting a meeting at Deep Creek.

At Park View Rev. J. N. Latham had seven accessions to the Sunday school, and fine congregations to hear him morning and night Sunday.

Rev. Ernest Stevens had a better attendance than usual on the Sunday school and fair congregations at the regular church services Sunday.

Rev. J. B. Merritt preached at Memorial church, Berkley, Sunday morning and conducted his usual services at the Seamen's Bethel in the afternoon and night.

Rev. C. W. Cain worshipped at Central church Sunday morning and at Memorial at night.

Rev. C. L. Bane preached to large congregations Sunday morning and night at Cumberland Street church, and received one member on profession of faith.

Rev. E. K. Odell had an excellent day at Huntersville Sunday, beginning with a good Sunday school, a fine congregation at 11 o'clock in the morning, a fine Epworth League meeting in the afternoon. At night he preached a special sermon to the Huntersville Lodge of Odd Fellows, a large crowd being present to hear the discourse.

Rev. W. P. Jordan reported a fine Sunday school at Park Place. Since his last attendance on the preachers' meeting he had visited one of his old charges in Chase City, Va., and attended an interesting meeting held there by the Rev. R. A. Compton.

At Centenary church Rev. E. T. Dadmun held his usual services Sunday and had fair congregations.

Rev. W. T. Green reported a good day all around at Central Sunday. He preached morning and night to large congregations. In the afternoon he preached at Cottage Place.

Rev. George H. McFaden had a very large Sunday school at Wright Memorial. Mr. Yates, international secretary of the Y. M. C. A., conducted the morning service and Mr. McFaden preached to a large congregation at night a special sermon to the W. C. T. U.

Rev. Dr. Barrett reported a good day at the Christian Memorial Temple. There was a large attendance on the Sunday school exercises and excellent congregations at the morning and evening services. In the afternoon he organized a new Christian church at Rosemont, Norfolk county.

At Denby's church, Norfolk county, Rev. W. R. Crowder had a good Sunday school and a fairly good congregation at Sunday morning service. Owing to a revival meeting being in progress at Salem Baptist church, he held no service at night.

Rev. N. R. Smith preached at Oaklette church in the morning and at Memorial, Berkley, at night.

Rev. C. H. McGhee had two additions to the Sunday school at Lambert's Point, preached to a good congregation at the 11 A. M. service, and to a fair one at night. He received three new members by certificate.

There was a fine congregation at Epworth church Sunday morning. At night the church was filled to overflowing to hear Mr. Bennett's fourth of the series of sermons on "Marriage and the Home."

At Queen Street church Rev. J. K. Joliff had a pleasant day and good congregations.

Rev. W. R. Proctor had fine congregations at McKendree and profitable services.

Rev. Graham H. Lambeth preached at West End Methodist church, Hampton, Sunday morning and night in the interest of the State Methodist Orphanage. Five hundred and twenty-five dollars was raised for the cause.—Virginian-Pilot.



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. The common dis-  
position to meet trouble is shown to be  
unwise and un-Christian in this dis-  
course by Rev. Frank De Witt Tal-  
mage on the text Matthew vi, 34,  
"Sufficient unto the day is the evil  
thereof."

Christ is giving counsel, which re-  
calls the advice the dying man once  
gave to his children. After calling his  
sons and daughters to his bedside the  
dying father said: "My children, I have  
seen a lot of troubles in my time. I  
have seen so many troubles that they  
have completely worn me out, and that  
is the reason that I am now dying,  
when I ought to be in my physical and  
mental prime. But the saddest part  
of it is that most of my troubles have  
been imaginary troubles. They have  
been unnecessary troubles. They have  
not been troubles of the imminent to-  
day, but the visionary tomorrow. They  
have been troubles which would never  
have bothered me unless I had gone  
forth and hunted them out of their  
lair and troubled them. The things  
that have given me most concern have  
been the things that never happened.  
So I charge you, my dear children, if  
you would serve God with your best  
physical, mental and spiritual powers,  
always obey the words which Christ  
spoke in his famous sermon: "Take,  
therefore, no thought for the morrow,  
for the morrow shall take thought for  
the things of itself. Sufficient unto the  
day is the evil thereof."

My glorious text teaches almost ex-  
actly the same lesson that Mr. Beecher  
once presented when he said: "All  
time is divided into three parts—the  
past, the present and the future. The  
past belongs to gratitude and regret,  
the present to contentment and work,  
the future should belong to only hope  
and trust." It teaches that a dread of  
future evil is dishonoring to God, be-  
cause it implies a doubt whether the  
good God will be true to the trust we  
have placed in him and whether he  
will really keep the promises he has  
made to his people. It teaches that  
after a Christian has done his best,  
his level and conscientious best, he  
should then joyfully and confidently  
leave the future in God's hands, and  
in God's hands alone. It teaches that  
no matter how hopeless, humanly  
speaking, may be the outlook, if we  
know and trust God we should let our  
gospel faith chase away all the doubts  
and worries and fears that fret and  
tease and tantalize us in reference to  
the future, even as the rising sun scat-  
ters the darkness and the impene-  
trable gloom of the night. It teaches  
that no matter how dark and threat-  
ening may be the shrieking tornadoes  
of trouble the gospel rainbows should  
be big enough to arch the widest of  
horizons and bright enough to smile  
through even a shower of falling tears.

Anticipated troubles rarely happen.  
By this statement I do not mean that  
if a man would cease to worry he  
could get a divine passport which  
would protect him forever from the  
rough hand of trouble. The cup of  
sorrow must be pressed against every  
human lip. The old eyes, as well as

the young eyes, must become fountains  
of tears. Death angel as well as birth  
angel must flap the wing over a Phae-  
raoh's palace as well as over the poor  
man's hut. It is by the broken heart  
that God is able to make the songsters  
and songstresses sing their sweetest  
music.

But, though troubles must and will  
come to the rich and the poor, the old  
and the young, alike, yet I make this  
assertion about your past life: The  
troubles and misfortunes which you  
anticipated and worried over rarely if  
ever happened. As our own philos-  
opher poet said:

Some of your ills you have cured,  
And the sharpest you still have sur-  
vived,  
But what torments of pain you've en-  
dured

From evils that never arrived!

## The Evils You Look For.

In ninety-nine cases out of a hun-  
dred the troubles which did you the  
most serious damage were those  
troubles which, as a tiger, leaped upon  
you unexpectedly from ambush, not  
the troubles that lay crouching and  
glaring and threatening you in broad  
daylight in the open pathway just  
ahead. Those serious troubles came  
to you as the little pygmy was sup-  
posed to have come to the king of old.  
When the pygmy asked the great mon-  
arch for permission to rule over all  
the lands which his little, short limbs  
could cover in three steps, the royal  
consent was derisively given. Then  
the insignificant dwarf immediately  
sprang up into the stature of a huge  
giant. With one stride the giant  
stepped across the land; with another  
stride the giant stepped across the  
seas, and with a third stride the giant  
lifted his sledge hammer fist and swept  
the trembling king off his throne. Your  
troubles, to use a familiar comparison,  
came like a clap of thunder and a  
stroke of lightning out of a clear sky.  
They came like a collision at sea or as  
the terrific explosion of a gunpowder  
magazine. They came as a thief, not  
by day, but by night, in a way and at  
a time you did not expect them.

Let me illustrate how your troubles  
came in an unexpected way. Two of  
your three children were born physical-  
ly strong. Every movement of their  
limbs, every smile of their red lips,  
every look of their dancing eyes, be-  
spoke perfect health. They could run

up the mountain side as swiftly as a  
gazelle chased by the dogs. They  
would climb a tree almost as quickly  
as a squirrel would seek his nest in  
the old orchard trunk. Then those  
children would sit laughing and sing-  
ing and swinging upon one of the  
branches. But, though two of your  
children were born physically well, the  
third was born a poor, helpless invalid.  
You, the mother, worried about that  
third child from the day when she was  
born. For years not a night passed in  
which you did not arise two or three  
times to go to the crib and give the  
necessary medicines. Did your worry-  
ing about that child do you any good?  
Did your troubles come in the way you  
expected? Today your two children  
who were once strong are dead. Dip-  
theria in one week slew them both.  
Your invalid daughter, about whom  
you worried, has overcome her invalid-  
ism and grown into young woman-  
hood. She is now married and has  
children of her own. Your troubles  
came, but the panther leaped upon you  
from the rear and did not lie crouch-  
ing in the open pathway ahead.

## Some Useless Worries.

As a business man you have often  
worried about this, that and the other  
thing. You have worried about whether  
the firm that failed would be able  
to pay for the goods they bought. You  
have worried about the tariff laws and

the elections. You have worried about  
the rival concern which settled on the  
next block. You never thought that a  
worse trouble could come to you than  
the loss of your store. You never  
thought that your own health could  
break down and that you would have  
to resign from the firm and sell out.  
Troubles came into your life, but they  
invariably came in the way and at  
the time you did not expect.

If this premise is true, is it not time  
for you to stop your useless fretting?  
Is it not a senseless occupation to be  
worrying about certain troubles which  
in all probability—judged by the past—  
will never afflict your life? Do you  
not feel that the old English proverb  
is right which declares, "You must not  
cross the bridge until you come to it?"  
In the journey of life you will find  
many bridges down. You will discover  
that the spring freshets have swept  
away the embankments upon which  
countless abutments were placed. But  
in all probability the bridge you worry  
most about will be firm enough and  
strong enough to bear you over its  
stream, although you may have to  
wade into other angry waters a little  
farther on.

Anticipating troubles is a sin, be-  
cause the present duties of life tax al-  
most every man's physical and mental  
resources to the utmost limit. We read  
with sorrow and admiration about the  
pathetic struggle Sir Walter Scott  
made in his old age to pay off his  
debts. By a foolish investment he be-  
came responsible for something like  
\$600,000. With his magic pen he went  
to work. He worked during the day.  
He worked during the night. He  
worked while he lay in bed. He  
worked when walking upon the street.  
He lived and worked for the one pur-  
pose, that of being able to say he  
owed no man a penny. But while he  
worked he so worried over this debt  
that one day his physician came to  
him and said, "Sir Walter, if you do  
not cease worrying you will die."  
With that the magician of Abbotsford  
looked up and gave a wan smile as he  
said: "Why, doctor, as long as that  
debt is hanging over my head I cannot  
help worrying. I know the worrying  
is killing me. But you might as well  
go and tell my cook to order the water  
in the kettle not to boil as to com-  
mand my brain not to worry."

But Sir Walter Scott, toiling to pay  
off his debts by the use of his pen, did  
not have to work any harder than  
thousands and hundreds of thousands  
of men and women have to work to  
meet the responsibilities of the present  
time. Take, for illustration, the min-  
isters of our generation. Last week I  
received a message from a so called  
gentleman which politely informed me  
that "the preachers of our time, as a  
rule, lead an idle and an unoccupied  
existence and that there is nothing for  
them to do." Nothing for the average  
preacher to do? Why, the average  
preacher today is working as hard as  
ever beast of burden worked under  
driver's lash. He is working so hard  
that from Monday morning to Sunday  
night he is mentally and physically on  
the strain all the time. I tell you that  
the preparation of two sermons and  
the meeting of the many duties of the  
pastorate combine to make a Herculean  
task, a task which gives but little time  
for the sleep and recreation that are  
necessary for physical well being, but  
the average preacher has no more de-  
mands made upon his time than the  
average doctor, lawyer, editor, mer-  
chant, clerk, wife or mother. Almost  
without exception all people are work-  
ing up to their physical and mental  
limit, yet, strange to say, though most  
people are working very hard, com-  
paratively few break down from over-  
work. God gives to all of us strength

enough to meet the duties of the pre-  
sent day, but God does not give to  
one strength enough to meet the du-  
ties of the present day and those of  
tomorrow at the same time. So  
people when they break down do  
break down from overwork, but,  
Sir Walter Scott, from worry, and  
worry alone.

## Carrying the Cares of Tomorrow.

People who are unfitting them-  
selves for the duties of everyday life by  
worry remind me of an old story  
told about a traveler in the far  
west who was trudging along a high  
under what he regarded as a griev-  
ously heavy load. Along that high  
came a king driving in his chariot,  
reined in his horses and asked  
the tired pedestrian if he would not like  
to ride. The weary traveler gladly  
consented and climbed into the rear of  
the chariot. After awhile the king  
looked back and, to his surprise, saw the  
traveler sitting crouched in the rear of  
the chariot, with his heavy pack still  
tied to his back. "Stranger," said  
the king, "why art thou still lading  
thy pack?" "Because," answered the  
traveler, "I did not feel that thou wouldst  
let it if I placed it in thy chariot."  
The king thought if thou wert willing to  
carry it I ought at least to be will-  
ing to hold my pack." "Oh, foolish man,"  
answered the king, "if I am willing  
to carry thee am I not willing to  
carry thy pack also?" So God promises  
he will help us carry the duties of  
the present day. But instead of trust-  
ing him as to the future most people go  
on pile upon their own backs all the  
cares and the anxieties of the morrow.  
The tired traveler of old, weighed  
down with a pack of tomorrow's cares,  
they ought to be willing to lay at  
the Master's feet.

As worry racks the physical frame  
so that the tired mind is unable  
to think clearly; as it overtaxes the  
nervous system until the ganglia or  
nerves centers have imperfect connection  
complete disconnection, like the  
phone when the wires have been  
broken or crossed; as worry paral-  
yzes the digestive organs until they re-  
fuse properly to assimilate the food  
which the human body is depend-  
ent for the sustenance of life; as it is  
the forerunner of all the fatal diseases  
by which the human race is inval-  
idated and destroyed, so it is an awful  
burden for you to fret and worry about  
the future and destroy your life's use-  
fulness and influence. Can you not  
trust true Christian men and women  
forth to meet the duties of the pre-  
sent day and leave the visionary future  
in God's hands? Worry is not a bar-  
less gaffly, an insectile annoyance,  
a buzzing irritant, a haphazard play-  
thing. It is a sin which has destr-  
oyed more victims than have ever  
lain upon the field of battle or gro-  
ined into pieces between the upper and  
nether millstones of persecution and  
slander. Beware how you allow  
fatal poison to enter your sinful heart.

Anticipating trouble is a form of  
intellectual and spiritual sin by which  
some men are blinded to the appre-  
ciation or enjoyment of present bless-  
ings. Because of this sin they cannot  
thank God for their loving wives and  
voted children. They cannot thank  
God for the food they eat and  
clothing they wear. They cannot  
thank him for their opportunities  
of usefulness and for health and  
strength. They are always thinking of some-  
thing they might have had; of some-  
thing that might be taken away. They  
have no gratitude in their hearts to God  
for anything. Every kiss has in it  
the sting of a scorpion. Every  
sunbeam is eclipsed by a dark cloud.

(Continued on page 14.)



Sometimes efforts are made to keep preachers out of temperance work by telling them that they are meddling with politics. I tell my preachers to stick their noses just as deep into politics as the whiskey evil goes.—Bishop Morrison, M. E. Church, South.

#### SPECIAL RATES TO CALIFORNIA AND THE NORTHWEST, VIA SOUTHERN RAILWAY.

During the months of September and October the Southern Railway will sell one way second class settlers' ticket to California and the Northwest at greatly reduced rates. Superb service is offered via this route. Before arranging your trip it will pay you to see a representative of the Southern Railway for detail information. The schedule and service via this popular route is without equal, in many respects. Sep 11-3t

#### SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

##### TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

###### TRAINS LEAVE RICHMOND, VA.:

10:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 23, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

###### TRAINS ARRIVE RICHMOND:

7:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keyville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

###### LOCAL FREIGHT.

Nos. 51 and 62, between Manchester and Newport.

#### York River Line, VIA WEST POINT.

##### THE FAVORITE ROUTE NORTH.

###### LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

###### TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations. Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

###### C. W. WESTBURY,

District Passenger Agent.

920 east Main street.

Richmond, Va.

S. H. HARDWICK,

General Passenger Agent.

C. H. ACKERT,

General Manager,

Washington, D. C.

Just a second, please—

To tell YOU that

## Painkiller

(TERRY DAVIS')

is an infallible cure for  
Cramps, Colic and all  
Stomach Complaints.

For 25c.—a large bottle

## SEABOARD

### AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

#### SCHEDULE IN EFFECT APL. 16, 1902

##### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

(Eastern Time)  
(Central Time.)

1:05 A. M.	9:40 A. M.—Lv. Columbia.
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
11:35 A. M.	5:40 P. M.—Ar. Augusta.
6:25 P. M.	7:20 P. M.—Ar. Macon.
	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Connection at Norlina with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

##### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

###### SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
Z. P. SMITH, District Pass. Agent.

'Phone 405. 1006 E. Main Street.  
Richmond, Va.



THIS COLLEGE IS NOW LOCATED IN ITS  
OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We Teach—  
Bookkeeping,  
Penmanship,  
Commercial  
Arithmetic,  
Business Practice,  
Shorthand,  
Typewriting,  
Telegraphy,  
English.

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address  
G. M. SMITHDEAL, President.

## Sterling Silver!

Diamonds,  
Watches,

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Fine Repairing.  
Mail Orders Have Careful Attention.

Manufacturing  
**Lumsden & Son,**  
Jewellers and Opticians  
781 Main Street, Richmond, Va.

## WANTED INVENTORS

to write for our confidential letter before applying for patent; it may be worth money. We promptly obtain U. S. and Foreign

**PATENTS**  
and TRADE MARKS or return ENTIRE attorney's fee. Send model, sketch or photo and we send an IMMEDIATE FREE report on patentability. We give the best legal service and advice, and our charges are moderate. Try us.

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## SAW, PLANING MILLS and UMBERYARD.

SASH, DOORS, BLINDS.  
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TOBACCO HOGSHEADS.  
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CORN MEAL.  
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SLAT & WIRE FENCES.

**Farmville M'f'g Co.,**  
FARMVILLE, VA.

D R. L. C. TUCKER,

SURGEON DENTIST.



### CONDEMNED BY ROME FOR BEING SAVED BY CHRIST!

The following paper, presented by John F. Thomson, received the unanimous assent of the South America Annual Conference, at the session held in Buenos Ayres, March 12-18, 1902:

By the express will of the Eternal God, the founder and head of the Christian Church was called Jesus, which means Saviour. Jesus came into this world "to seek and to save that which was lost." He effected the redemption of the human race, and made possible the salvation of all men by His propitiatory death on the cross.

He established His Church to testify concerning the necessity, the possibility, and the present reality of salvation. Sinners "must be born again," and he who has been so born, "has peace with God." "He shall not come into condemnation, but has passed from death unto life." Salvation is real and present; every one who believes "hath the witness in himself"; he has divine authority to say, "Now am I a son of God."

The only one who can lay down the conditions of this salvation, and define the process that leads to its possession—is God. This He has done in the sacred Scriptures of the New Testament. The necessary steps are completely and comprehensively stated in the following sentence, "We are saved by grace, through faith; faith cometh by hearing, and hearing by the Word of God."

Let us suppose a man convinced of his own sinfulness, and therefore of his lost condition. Bowed down by the terrors of the world to come, and his helplessness to avoid them, he cries out in the agony of his soul, "What must I do to be saved?" Who can answer him but the God whom he has offended? Urged by his distress, he turns to the Word of God, and learns from it that Jesus has made for him a perfect propitiation, an oblation that covers the sins of the whole world; and the Son of God personally invites him to accept it, saying, "Come unto me, and I will give thee rest." "He that believeth on Me hath everlasting life." The penitent does believe; he accepts the invitation and the promise as though he heard them fall from the lips of Jesus—as though he saw his Saviour face to face; in the very instant he so believes the Holy Spirit gives to him divine grace, aided by which he lifts his soul to his once offended Maker and exclaims, "Abba! my Father!" He has received the kiss of peace, and the assurance of his acceptance. He has obeyed the will of God, he has found peace, he is saved; and it is not only his privilege, but his bounden duty to proclaim the fact.

This is, undoubtedly, conversion—the new birth—as understood by the Methodist Episcopal and other evangelical Churches.

Now, had the man in the supposed case been a member of the Roman Catholic Church, what effect would his testimony as to the reality of his new and joyous experience produce in his relations to that Church?

That Church would command him to retract all that he had said concerning the reality of that experience. It would

characterize, as a delusion of the devil, all that he had felt in that experience; and if he refused to reject as spurious and illusory the witness of the Holy Spirit he would be excommunicated and declared a child of perdition and an enemy of God—that is, for having sought and obtained salvation, they would pronounce him lost. For having entered the kingdom of heaven by the path marked out by the King, they would claim the power and ostentatiously exercise it to send him to hell. For having done that for which the Son of man died, they would try to blast him with their curses.

The preceding statements are either true or false. If true, they point to the most awful fact in the history of religion. The horrors of the Inquisition, the French *dragonades*, and St. Bartholomew's all had their roots in that fact. A Church that will use the name of Christ and the prestige of his religion to thwart and nullify the work of the Holy Spirit is capable of any crime.

We earnestly solicit a serious investigation of this tremendous question by the ministers, teachers and leaders of thought in our Church; and if they should reach the convictions that we deem logically inevitable, we implore them, in the name of the Saviour, not only to advocate the strengthening and extension of evangelical missions in Roman Catholic countries, but to begin an ardent propaganda among the members of that Church in the United States; not to base sectarian movement seeking a mere change of name or ecclesiastical relations on the part of the proselytes, but a work of love, carrying to those so-called Catholics the good news of a salvation that is never preached to them by their own pastors—a salvation that if attained and professed would bring upon their heads the wrathful anathemas of the papal hierarchy. To the Roman Catholics, more than to any people known to history, are the words of Christ applicable, "If the light that is in thee be darkness, how great is that darkness!"

How can a Methodist who believes in the necessity of salvation, and in the present reality and infinite value of his own, remain coldly impassive to the spiritual bondage and deadly error of his Roman Catholic fellow-creatures?

Many of the members of the South America Conference were born, baptized, confirmed, and educated as Roman Catholics; others have lived for nearly half a century among them, and *nemine contra dicente* we affirm the truth of all that precedes the following signatures of our president and secretary.

CHARLES C. McCABE, President.

WILLIAM F. RICE, Secretary.



#### "WHAT IS A CHRISTIAN?"

Dr. Lyman Abbott writes in an exceedingly beautiful and helpful vein on the above subject in The Outlook of last week. His thought is, that religion is not something apart from life, a fringe on the garment, like art or music, for which some men are capacitated and others are incapacitated. Religion is the art of living, living with the whole being in conformity with the will and thought and purpose of God.

Dr. Abbott sums up with these closing sentences:

"I do not disown the ritual or the creed; but religion is not what we think about religion, it is not the form in which we give expression to our religion; it is the spirit of faith and hope and love carried into all the common affairs of life. This is to follow Christ. Going to the church or to the prayer-meeting is not following Him. We go to church and we go to the prayer-meeting in order that when we go out from church and from the prayer-meetings we may carry the spirit of Christ which in the church and prayer-meeting has been ministered to us. Then, and only then, do we follow Him. I sometimes think that from heaven above we shall look not up, but down, to see the Christ who lived and loved and served and suffered and died, and we shall wonder that we lived on the same earth with Him, and were of the same mould with Him, and neither knew Him nor ourselves! And then we shall wish, with almost unutterable longing, that we might go back to earth once more, to be among the poor and the lowly, among the suffering and the needy, among the ignorant and the outcast, and have the divine glory that Christ had, and live the divine life that Christ lived."



#### COL. INGERSOLL'S MISTAKEN PROPHECY.

Twenty-five years ago Robert Ingersoll declared in a public lecture that the Bible was an exploded book; that its sales were falling off rapidly, and that within ten years it would not be read any more. But since then six Bible houses have been established and the sale of the Bible has been quadrupled. The American Bible Society alone issued more than 1,500,000 Bibles last year, and the British Foreign Bible Society more than 5,000,000. Other Bible companies show correspondingly large outputs. The total number of Bibles in English alone, produced in a single year, is upwards of 10,000,000 copies.

The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

The British and Foreign Bible Society prints the Bible in 400 languages.

During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there. Contrary to expectation, since the Boxer insurrection in China, the issue of Bibles for China last year was 428,000 copies.

The fact is, the Bible to-day is the most popular book in the world, and more copies are sold than of any hundred other books combined.—Lutheran Monthly.

AMERICAN BANKERS' ASSOCIATION, NEW ORLEANS, LA., NOVEMBER 11-13, 1902, AND UNITED DAUGHTERS OF THE CONFEDERACY, NEW ORLEANS, LA., NOVEMBER 12-15, 1902.

Special rate of one fare for the round trip; tickets on sale November 8th, 9th and 10th, 1902, with final return limit ten days from date of sale.

### WHY CATS WASH AFTER EATING.

You may have noticed, little friends,  
That cats don't wash their faces  
Before they eat, as children do  
In all good Christian places.

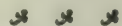
Well, years ago a famous cat,  
The pangs of hunger feeling,  
Had chanced to catch a fine young mouse,  
Who said, as he ceased squealing,

"All genteel folks their faces wash  
Before they think of eating."  
And, wishing to be thought well bred,  
Puss heeded his entreating.

But when she raised her paw to wash,  
Chance for escape affording,  
The sly young mouse said his good-bye,  
Without respect to wording.

A feline council met that day,  
And passed, in solemn meeting,  
A law forbidding any cat  
To wash till after eating.

—Selected.



### BISHOP FOSTER'S EULOGY OF THE BIBLE.

Marvellous book! Itself a parallel of every miracle and deliverance recorded in its pages. Proscribed and imprisoned? The angel of deliverance illuminated the darkness, stripped off the shackles, and awed into conscious obedience the self-opening doors. Exiled, it has created a new kingdom and shifted the centre and balance of power. Carried away captive, it has broken down rival altars and overthrown false gods, till the right of way has been accorded to it by friend and foe. Sold into bondage by false brethren, it has captured the hearts of its masters, and ascended the throne of dominion. Driven into the sea, it has gone over dry shod, seeing its enemies overwhelmed in the flood and itself singing the glad song of deliverance. Burned on the public square by the public executioner, it has risen phoenix-like and floated away in triumph, wearing the smoke of its own funeral pyre as a flag of victory. Scourged from city to city, it has gone through the capitals of the civilized world, leaving behind it a trail of light attesting its divine authority. Cast into the lepers' pest-house, it has purified the scales of contagion, restored the soft pink skin of smiling infancy, quickened the energies of romping youth, and recreated the sinews of heroic manhood. Betrayed by a kiss, it has stood erect in the calm majesty of eternity, amid the swarming minions of its enemies. Nailed to a felon's cross, it has illumined the darkness by the radiance of its own glory, and transformed the summits of sacrifice into a throne of universal judgment. Sealed into the gloom of a sepulcher, it has come forth with the echoing footsteps of Almighty God, rising to dominion over all intelligences. Marvellous Book, full of divine life and power! No one can touch even the hem of its garment without being healed. No one can come near enough even to stone it without being blessed. It stands alone, without a rival; even its enemies themselves being judges.



## THE FARMER THE FOUNDATION.

The horny-handed son of toil, the erstwhile granger, who a few years ago was the foe of all railroad managers and corporations, is the basis of our good times in Wall street. Financiers and manipulators may mix and combine and manipulate securities as much as they please, but unless there is something to haul, the railroads cannot earn money. That something must come out of the ground originally. The farmer first and foremost, the miner next, coal, iron, and precious metal diggers, the lumberman last, all these must lift the wealth from the soil and start it moving on its beneficent way. The great railroad magnates here, the Harrimans, the Goulds, the Morgans, the Vanderbilts, the Rockfellers, are, in the final analysis, but tails to the granger's kite. Let the farmer strike for a season, or let nature frown upon his efforts, and the millions of these railroad magnates would melt away like snow before an April sun. But the farmer has not struck, and nature has smiled upon him, and consequently there are 2,600,000,000 bushels of corn ripening for the railroads to carry in the form of grain and live stock; 650,000,000 bushels of wheat, and millions of bushels of minor grain and products. The manufacturer can continue to make flat irons and carriages and corsets and hay rakes; the financiers can continue manufacturing stocks and bonds and the public will have the money to buy everything that is made, all because the farmer has tickled the earth and nature laughed. If nature continues to laugh for three weeks more the demagogue and the chronic pessimist are the only classes that will frown. Immigrants in number greater than the population of many of the far Western States, each with the money to pay a car fare, each with a mouth to feed and hands to produce, will this year land on our shores. Think of it! A new State added by immigration, to say nothing of the natural growth of population.—Exchange.

## IF YOU WANT TO BE BELOVED

Don't contradict people, even if you're sure you are right.  
Don't be inquisitive about the affairs of even your most intimate friend.  
Don't underrate anything because you don't possess it.  
Don't believe that everybody else in the world is happier than you.  
Don't conclude that you have never had any opportunities in life.  
Don't believe all the evil you hear.  
Don't repeat gossip, even if it does interest a crowd.  
Don't go untidy on the plea that everybody knows you.  
Don't be rude to your inferiors in social position.  
Don't overdress or underdress.  
Don't jeer at anybody's religious belief.  
Learn to laugh. A good laugh is better than medicine.  
Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.  
Learn to attend to your own business—a very important point.  
Don't try to be anything else but a

gentleman or gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."—The Christian World.

## CATCHING A TRAIN IN CHINA.

MABEL SHATTUCK HAYNER.

In the great cities of America what a hurrying and scurrying there is to board a through Pullman train, which one knows will pull out majestically at the appointed moment, regardless of your or my comfort or discomfort!

Several years ago, one sunny day in Tien-Tsin, China, found the writer comfortably seated in a north-bound train, scheduled to leave at "thirteen o'clock."

It lacked a minute or two of the hour, and everything promised a speedy departure, when a perfect Babel of noises without brought the passengers to the car windows to see what could be the trouble.

Several panting and dripping chair coolies were violently gesticulating and debating, while from the red and green sedan chairs, which they had just set down, were alighting a Chinese mandarin of high rank and the women of his family.

His face was the picture of perplexity. Liveried servants, official style, costly garments were for the moment forgotten in his perturbation over trying to be on time for this wonderful "fire-wheel cart," this belching thing of iron and fire, which he was told would leave at a fixed time.

How plebian this unseemly haste! Neither he nor any of his ancestors had ever had such an experience. Hitherto his cavalcade of mule litters, chairs, and carts had awaited his pleasure for starting. But this was quite different! What if some of the family and luggage should board the train and some be left!

He hastened here and there, ordering about both sons and servants in the loudest of voices.

"Are all the little boys here? Where is the green chest? Who has the blue cloth bundle? Who has the bundle of caraway seed cakes? Where can we put the women? Are the waiting-maids all here?" All this, and more, in breathless excitement, as he hastens to and fro on the station platform.

The ladies entered my car at last, and stopped to gaze at me curiously, smiling and nodding in a friendly way as they hobbled on, supported by their women and taken to a private apartment.

Servants continue to pass in and out with parcels of all sizes and kinds, depositing them under seats and in racks, regardless of how much room they monopolized. The sons appear at intervals to assure their father that the baggage is safe in the second car behind, with servants guarding it. Still he is not quite sure, and rises nervously every few minutes to scream out of the rear door some question about the "pigskin trunk" or the "cash-bag."

All of this time the engine puffs and rings, setting the old man's nerves at highest tension. But still the train waits, and not until quiet is restored and we rest assured that no mistake

has been made and that no smallest bundle has been overlooked, do we slowly pull out for the day's travel.

Twenty minutes late? What matter if in truth we can say: "All aboard!"

## THE JUDICIAL ERMINE.

In olden times judges wore robes of ermine, not merely to keep them warm, but because the spotless white of the fur was supposed to be a symbol of the purity which should characterize a court of justice. We have heard much about the judicial ermine here in Virginia recently, and about its being smirched. How can this figurative judicial robe be smirched? Plainly it can be smirched by some misdeed of the man who wears it, and it can be smirched in no other way. There are, however, people, some of them good people, who believe that the ermine can be smirched by some one else who simply says something against the judge. Indeed, so high an ideal have many good Virginia people of the judicial ermine that they are horrified whenever anything is said that would seem to indicate that he who wears it had done wrong. Herein lies a difficulty in the way of our keeping our courts of justice pure, for it is perfectly clear that impure men have in one way and another found places on the bench here in Virginia, as everywhere else, and to keep silence concerning their misdoings will not mend their misdeeds or keep the ermine pure. Indeed, the only way in which the ermine can be purified is for those who know that wrongs have been committed in the name of justice to speak out, and let the facts be known that the wrongs may be righted. He who knowing and being able to prove that wrongs have been done in the name of justice does not speak out, is a traitor to the Commonwealth and to the cause of justice and righteousness.

Even *The Christian Federation* has been found fault with, not only by the enemies of righteousness, but by some most excellent people as well, because of its plain speaking along this line. We regret this greatly, but cannot be swerved from our purpose. Whenever we learn of any misdoing on the part of any Virginia judge, especially if this misdoing be for the purpose of favoring or shielding the iniquitous liquor traffic, we shall publish it to the world, only taking pains to assure ourselves beforehand that we are able to prove the truth of the assertion we make. *The Christian Federation*.

## A LOCAL OPTION COUNTY AND ITS JAIL.

Craig county has been dry for years. Its citizens are prosperous. The county is noted for good morals, hospitality, and sending its boys and girls to college.

The Field Secretary was informed that they had had but two men in jail in two years. What a record for a mountain county in Southwest Virginia! In wet counties our jails are crowded and often contain twenty to thirty prisoners at one time, with six or seven crowded in one cell.

A Chesapeake and Ohio Railway engineer informed me that when Craig county was wet he feared to let his children go out on the street at night in

the county seat. Men were intoxicated on the streets, at times shooting, making it unpleasant for the citizens. Now it is safe for children during the darkest hours. Yet the Anti-Saloon League can improve conditions there by creating sentiment against drinking. Too many jugs arrive at Craig's county seat. The Anti-Saloon League is needed even in local option counties and towns.—J. W. W.

"The tide of the nation's sentiment is already definitely set to the temperance channel. The liquor business, therefore, exists by sufferance in this land, and its only hope lies in furnishing the least possible provocation for the stirring up of the popular wrath."—*Louisville Courier Journal*.

Judge, sternly—Your face is very familiar. Have you been in this court before?

Prisoner—No, sir; but I'm a bartender at Farandon Hotel.—*Exchange*.

The Catholic Club of New York now refuses admittance to liquor dealers. The "troublesome times for the trade" predicted some months ago by the Washington Sentinel seem to have already arrived for the traders in the soul-destroying drink.

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(Continued from page 10.)

Every song has in it the echo of a requiem and a death rattle. Every moment is for them a pallbearer clothed in black walking by the casket of a stenchful corpse.

**The Sin of Worrying.**

Hogarth, the great caricaturist, once declared that he never saw a beautiful face without instantly thinking how he could distort it and make it look ridiculous. So people who are always worrying about the future are a species of sinful, morbid caricaturists, rendering hideous and repulsive even the sweetest and the tenderest blessings of the present day. They are like some of those self absorbed and absentminded people you meet and speak to upon the street. You may bow to them and talk to them, but they see not and hear not. They are in their imaginations a thousand miles away. Those people who are anticipating troubles can never pluck the flowers God has planted at their feet; they can never hear the birds, whose wings God has fashioned, singing over their heads; they can never look into the unfathomed sea of affection which God has rolled into the deep blue of a child's eye, because they are always living in the dark caverns, the reptile inhabited dungeons which their own evil imaginations have created.

In order to overcome this sin of worrying I want you to try an experiment. Every hour of every day try to think of the blessings God has given to you instead of trying to remember all your troubles. If you have a poor memory, I want you to take a long sheet of paper and write those blessings down as you think of them, and then every little while take up this paper and read over the list. You will need a very long sheet of paper when you once begin the list. You are going to be surprised, overwhelmingly surprised, at the great number of blessings you can put down.

I well remember, many years ago, when my father once gathered all his children together about his chair and gave to each one of us a long sheet of paper and told us to write down our blessings. At first I could not think of a thing to write, but after awhile the blessings, the many blessings, which I had begun to crowd into my brain. I wrote and wrote until after awhile I had to get another sheet of paper. Then I wrote and wrote until after awhile those blessings seemed to pile themselves up into a great mountain. And then, do you know, after I had been cataloguing my many blessings I was ashamed to think about any of my troubles! They seemed to be so small and insignificant in comparison with the mercies with which God had surrounded me. My brother, as you begin today to think of all your blessings I tell you bluntly and plainly it is a shame, a sinful shame, for you to have postponed so long learning a prayer of thanksgiving. It is a shame, a sinful shame, that you have postponed so long the day when you are willing to get down upon your knees and thank God for what he has done for you and for the blessings that have enriched your life.

**A Hymn That Helps.**

There are many different hymns sung in church, in prayer meeting and at the family altar, but there is no hymn that breathes in it a sweeter melody, no hymn which helps more to lead to a truer, happier, purer and holier Christian life than that hymn with the chorus:

Count your blessings; name them one by one;  
Count your blessings; see what God has done.

This is a hymn that ought to be sung every day from the heart. It is a

hymn which should aid in transforming a life of sinful worrying into one of trust and gratitude and holy joy.

Troubles cannot be rightly anticipated because we cannot rightly anticipate the grace God will give to his believing children, by means of which we shall be able to overcome our troubles when they arrive. For proof of the abundant grace and strength that are given when most needed let me point you to the many wonderful, glorious and triumphant Christian deathbed scenes that have been recorded. When Dr. Donne was dying, he said, in answer to a question: "I am as happy on earth as I can be and as sure of glory as if I were in it. I have nothing to do but step out of this bed into heaven." When Senator Foote of Vermont was dying, he looked, at the last, and cried: "I see it! I see it! The gates are wide open! Beautiful! Beautiful!" As Dr. Sewall of Washington city lay dying he cried out: "Oh, if I had a voice that would reach from pole to pole, I would proclaim it to all the world! Victory! Victory, through the blood of the Lamb!" But when we hear of such wonderful deathbed scenes we are apt to say to ourselves: "I do not see how any Christian could be happy when he is leaving behind wife, children, work and loved ones. I do not see how anybody could be happy because he is going away, while those who are near and dear to him are clinging to his side."

But, friend, the reason you cannot understand the glorious triumph of the dying Christian is because you cannot understand the infinite amount of divine re-enforcement which is given to God's children at the time the death angel comes. You cannot understand how that divine re-enforcement is able to let them look straight through the dark clouds of mystery into the face of Jesus, whose parting lips tell them that all is well. When your future troubles come, and they must come, God's grace, if you are a believing child, will be sufficient for you. God's grace, the infinite amount of which you cannot now estimate, will go with you down into the depths of sorrow, "though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

**Influences of Christian Faith.**

Anticipating trouble is a sin, because it exhibits a lack of gospel faith to the unbelievers around you, who might otherwise be willing to believe in the atoning, saving, inspiring and recreating power of the blood of the Lamb. Talk as we may, we cannot get away from the overwhelming fact that every professing Christian is as a city set upon a hill for all unbelievers to look at and to be guided by. It has been said that no cook or chambermaid or butler or other employee ever entered the house of Phillips Brooks but he or she became a Christian, if not already one, through the influence of that great and good gospel minister of Boston. So our Christian lights cannot be hidden under a bushel. If they are false lights, the world will see that they are false and will despise them; if they are true lights, the world will follow those lights. What we say and do will influence others in reference to what they say and do for or against Christ.

But no man can safely let the future take care of itself unless he deals rightly with the present, and no man can deal rightly with the present unless he deals rightly with God, or, rather, lets God deal rightly with him. Are you and I in touch with Jesus Christ so that Christ can and will take charge of our future for us? If we are, we are eternally all right. If we are not in touch with Christ, we are eternally all wrong.

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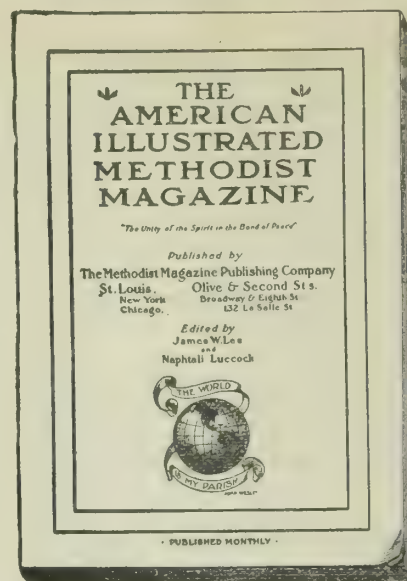
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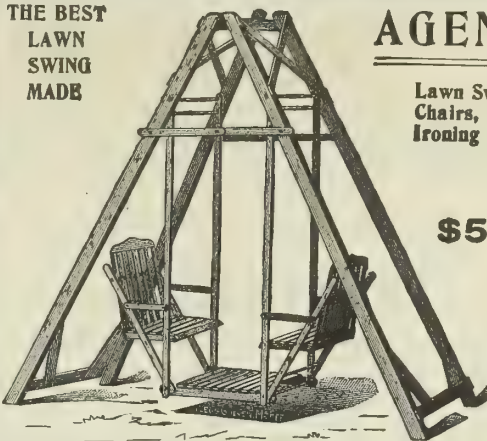
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VOL. 10. NO. 39

REV. JAMES CANNON, JR., Editor.  
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Over life's desert sand;  
With hope and courage together are  
gone:  
Reach him a helping hand;  
Turn on his darkness a beam of your  
light;  
And, to guide him, a beacon-fire  
bright;  
See his discouragement, soothe his  
affright,  
Lovingly help him to stand.

Somebody near you is hungry and cold;  
Send him some aid to-day;  
Somebody near you is feeble and old,  
Left without human stay.  
Under his burdens put hands kind and  
strong;  
Speak to him tenderly, sing him a  
song;  
Ste to do something to help him  
along  
Over his weary way.

For one, be busy, for time flieth fast,  
Soon it will all be gone;  
When our season of service be past,  
Soon will our day be done.  
Somebody near you needs now a kind  
word,  
For one needs help such as you can  
afford;  
Ste to assist in the name of the Lord,  
There may be a soul to be won.

—Selected.

## Editorial.

### DR. JACKSON A HERETIC?

The doctrine of future punishment recently stirred Wesleyan Methodism as it has not been stirred before the present generation. The subject is likely to be a live issue in the theological discussions of the present century. In our own Church Dr. Jackson has published a book on the subject, which is exciting much comment. R. N. Price has recently discussed the matter in the Chattanooga News, and his article is given in full:

The Editor of the Daily News: In the Chattanooga News I see an article copied from your columns, headed: "Book of Rev. Jackson Will Cause a Sensation. Veteran Methodist Minister, in His 'Man an Eternal Proponent,' Expresses Views Antagonistic to the Doctrines of His Church." In the article you say that Dr. Jack-

son expects to be exiled from his Church. You say that Dr. Tigert refused to edit the book and send it forth under the imprimatur of the Church; but that the Southern Methodist Publishing House has printed it; and it will be handled by that house and sold over its counters in spite of the heterodoxy within its pages.

A copy of the Midland Methodist, the organ of the Holston and Tennessee Conferences, edited by Revs. James A. Burrow and Wm. M. Green, has been handed to me, in which there is an editorial in regard to Jackson's book, signed G., but as it is in the editorial columns, it is an official expression of that paper. In that Midland editorial the following paragraph occurs:

"While we do not agree with the author in his conclusions, we will be honest enough to state that our own theory as to future punishment might be regarded as less orthodox than his. Really, we would have to be excused if called upon, because of our innocence, to cast the first stone or even the second stone."

Then the Midland Methodist has placed itself on what it regards as an unorthodox platform, although it has not the courage to publish its heretical views; for the editors are evidently not ready to follow Jackson into exile.

I have not read Jackson's book; but I beg leave to make a few remarks as to the attitude in which his book places him to the Church, and as to the rights and duties of the Church in the premises.

My opinion is, that Jackson should not be prosecuted; and my reasons for this view are as follows:

If he is right, the Church should not oppose him, lest it be found fighting against God. If he is wrong as to his views, to prosecute him would be to enlist sympathy on his behalf and on behalf of his views. It would also have the effect of advertising his book and causing it to be read by thousands who otherwise would not hear of it.

Prosecution and expulsion would confer on him the crown of martyrdom; it would make him famous, would create a schism in the Church, and inaugurate an independent movement. It may be that all these things would be for the best, but those who do not agree with Dr. Jackson cannot consistently say this; and they cannot innocently take the steps which will bring about this state of affairs.

Besides, the Church dare not attempt to put the ban upon all freedom of opinion and of speech. Where there is no free thought there is no honest thought. Where there is no liberty of

expression there can be nothing but cowardice and hypocrisy.

To say that a man shall not advance any views not in keeping with the commonly received views of his Church is to say that the Church is infallible, and to put a stop to all discovery and progress. Suppose, for instance, that the Methodist Church is wrong on the question of endless punishment, how is she ever to be righted if men are not permitted to entertain and publish views antagonistic to the commonly received views on this subject? Men should not be regarded as disloyal to the Church who advocate changes in the policy of the Church, seek to convince the membership of the necessity for such changes, and to bring about those changes by peaceable and constitutional methods. Neither should they be looked upon as heretics when they come to the conclusion that some of the tenets of the Church are false, and attempt to convince the ministry and membership of the propriety and necessity of their revision, or even a reversal of those tenets. The only proper method of bringing about changes in doctrine is that of argument and agitation. Where a man attempts to effect these changes by peaceable and lawful means, it seems to me that he is not a heretic in the criminal sense of that term. This is an age of inquiry, and you might as well dam up the Nile with bulrushes as to fetter its steps. Church laws and Church canons cannot fetter it. This is an age of learning and literature, and, therefore, an age of freedom of thought and expression. You may obstruct for a while the stream of investigation, but it will only be to have it break loose and deluge the country in the form of a revolution, bearing down everything before it like a Johnstown flood.

Dr. Jackson honestly believes that a portion of the Church is wrong on the question of probation, and he has felt it to be his duty to lead that portion into the light on this question. He could not do otherwise and be innocent, and he should not be dealt with harshly for obeying the dictates of an enlightened conscience.

But should he not have withdrawn from the Church before publishing his book? No. His object is to better his Church, not to leave it. His object is to heal it from within, not to fight it from without. He wants to fight in the union under the old flag.

By what law is Dr. Jackson to be tried? The twenty-five articles of religion in the Book of Discipline were intended to contain all the essentials of Christian doctrine, and they are si-

lent on the subject of endless punishment. Why the silence? If the doctrine of endless punishment is true, it is tremendously true. Its importance is infinite. Why, then, is it unmentioned in the Articles of Religion? There can be no explanation of this silence, except that the framers of the articles, or rather the borrowers of them from the Episcopal creed, intended to allow latitude of opinion on this subject among Methodist people and preachers.

When a man enters the Church, he is not questioned on this subject. He is required to say that he believes in "everlasting life after death," but is not required to say that he believes in "everlasting death after life." When a man is received into the ministry, and when he is ordained, he is not required to say what he believes on this subject. Why these omissions, unless it is that the framers of the Methodist Discipline did not place the doctrine of endless punishment among the essentials of Christian belief?

If you try Jackson by the articles, he will be acquitted.

There is an intimation in your article that he will be tried by the standards. But the fifth article says:

"The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation."

This throws us back at last on the Scriptures as the law of the Church. They are the only and sufficient rule of faith and practice. The Standards are only to be believed as far as they agree with the Scriptures; as far as they disagree with the Scriptures they are to be repudiated. According to this article, therefore, Jackson can only be tried by the Scriptures.

But it is not unlikely that the Standards will be trained on him. Now, I take the ground that the Church has no right to try any man by the Standards. First, because these Standards are human and fallible. Wesley, Watson, et al, may have been mistaken. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." We should compare ourselves not with Wesley and Watson, but with Christ and Paul.

But suppose Jackson is tried by the  
(Continued on page 8.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"O' haint no bloomin' temperance florator, and mayhap O' haint no right to speak 'ere; but O' got somethin' to saigh, and O'm a-goin' to saigh it.

"Parson, 'e says, 'Is it wiskey or no wiskey in this 'ere club?' If ye hask me, wleh ye don't, then no wiskey, says O', and if ye hask why, look at me! Once O' could mine more coal than hany man in the camp; now O' haint fit to be a sorter. Once O' 'ad some pride and hambition; now O' 'angs round a-waitin' for some one to saigh, 'Ere, Billy, 'ave summat.' Once O' made good paigh and sent it 'ome regular to my poor old mother. She's in the wukus now, she is. O' haint sent 'er hany for a year and a 'alf. Once Billy was a good fellow and 'ad plenty o' friends; now Slavin 'isself kicks un hout, 'e does. Why? Why?" His voice rose to a shriek. "Because when Billy 'ad money in 'is pocket hevery man in this bloomin' camp as meets an at hevery corner says, 'Ello, Billy, wat'll ye 'ave?' And there's wiskey at Slavin's, and there's wiskey in the shacks, and hevery 'oliday and hevery Sunday there's wiskey, and w'en ye feel bad it's wiskey, and w'en ye feel good it's wiskey, and heverywhere and halways it's wiskey, wiskey, wiskey! And now ye're goin' to stop it, and 'ow? The manager, 'e says pieters and magazines. 'E takes 'is wine and 'is beer like a gentleman, 'e does, and 'e don't 'ave no use for Billy Breen. Billy, 'e's a beast, and the manager, 'e kicks un hout. But supposin' Billy wants to stop beln' a beast and starts a-tryin' to be a man again, and w'en 'e gets good an' dry along comes some un and says, 'Ello, Billy, 'ave a smile?' it haint pieters nor magazines 'ud stop un then. Pieters and magazines! Gawd 'elp the man as haint nothink but pieters and magazines to 'elp un w'en 'e's got a devil hinside and a devil houtside a-shovin' and a-drawin' of un down to 'ell. And that's w'ere O'm a-goin' straight, and yer bloomin' league, wiskey or no wiskey, can't 'elp me. But," and he lifted his trembling hands above his head, "if ye stop the wiskey a-flowin' round this camp ye'll stop some o' these lads that's a-followin' me 'ard. Yes, you, and you, and you!" And his voice rose to a wild scream as he shook a trembling finger at one and another.

"Mon, it's fair grewsome tae hear him," said Geordie. "He's no' canny." And, reaching out for Billy as he went stumbling past, he pulled him down to a seat beside him, sayin': "Sit doon, lad; sit doon. We'll mak a mon o' ye yet." Then he rose and, using many r's, said, "Maister Chairmon, a' doot we'll juist hae to gie it up."

"Give it up?" called out Nixon. "Give up the league?"

"Na, na, lad, but juist the wee drap whusky. It's nae that guid anyway, and it's a terrible price. Mon, gin ye gang tae Henderson's in Buchanan street, in Gleska, ye ken, ye'll get mair for three an' saxpence than ye wull at Slavin's for \$5, an' it'll no' nit ve mad

like yon stuff, but it gangs doon smooth an' saft-like. But," regretfully, "ye'll no' can get it here, an' I'm thinkin' I'll juist sign yon teetotal thing." And up he strode to the table and put his name down in the book Craig had ready. Then to Billy he said: "Come awa, lad! Pit yer name doon, an' we'll stan' by ye."

Poor Billy looked around helplessly, his nerve all gone, and sat still. There was a swift rustle of garments, and Mrs. Mavor was beside him and, in a voice that only Billy and I could hear, said:

"You'll sign with me, Billy?"

Billy gazed at her with a hopeless look in his eyes and shook his little head. She leaned slightly toward him, smiling brightly, and, touching his arm gently, said:

"Come, Billy; there's no fear," and in a lower voice, "God will help you."

As Billy went up, following Mrs. Mavor close, a hush fell on the men until he had put his name to the pledge. Then they came up, man by man, and signed. But Craig sat with his head down till I touched his shoulder. He took my hand and held it fast, saying over and over, under his breath:

"Thank God! Thank God!"

And so the league was made.

## CHAPTER VI.

### BLACK ROCK RELIGION.

**W**HEN I grow weary with the conventions of religion and sick in my soul from feeding upon husks that the churches too often offer me in the shape of elaborate service and eloquent discourses, so that in my sickness I doubt and doubt, then I go back to the communion in Black Rock and the days preceding it, and the fever and the weariness leave me, and I grow humble and strong. The simplicity and rugged grandeur of the faith, the humble gratitude of the rough men I see about the table and the calm radiance of one saintly face rest and recall me.

Not its most enthusiastic apologist would call Black Rock a religious community, but it possessed in a marked degree that eminent Christian virtue of tolerance. All creeds, all shades of religious opinion, were allowed, and it was generally conceded that one was as good as another. It is fair to say, however, that Black Rock's catholicity was negative rather than positive. The only religion objectionable was that insisted upon as a necessity. It never occurred to any one to consider religion other than as a respectable if not ornamental addition to life in older lands.

During the weeks following the making of the league, however, this negative attitude toward things religious gave place to one of keen investigation and criticism. The indifference passed away and with it in a large measure the tolerance. Mr. Craig was responsible for the former of these changes, but hardly in fairness could he be held responsible for the latter. If any one

more than another was to be blamed for the rise of intolerance in the village, that man was Geordie Crawford. He had his "lines" from the Established Kirk of Scotland, and when Mr. Craig announced his intention of having the sacrament of the Lord's supper observed Geordie produced his lines and handed them in. As no other man in the village was equipped with like spiritual credentials, Geordie constituted himself a kind of kirk session, charged with the double duty of guarding the entrance to the Lord's table and of keeping an eye upon the theo-

logical opinions of the community and more particularly upon such members of it as gave evidence of possessing any opinions definite enough for statement.

It came to be Mr. Craig's habit to drop into the leagueroom and toward the close of the evening to have a short Scripture lesson from the gospels. Geordie's opportunity came after the meeting was over and Mr. Craig had gone away. The men would hang about and talk the lesson over, expressing opinions favorable or unfavorable, as appeared to them good. Then it was that all sorts of views, religious and otherwise, were aired and examined. The originality of the ideas, the absolute disregard of the authority of church or creed, the frankness with which opinions were stated and the forcefulness of the language in which they were expressed combined to make the discussions altogether marvelous. The passage between Abe Baker, the stage driver, and Geordie was particularly rich. It followed upon a very telling lesson on the parable of the Pharisee and the publican.

The chief actors in that wonderful story were transferred to the Black Rock stage and were presented in miners' costume. Abe was particularly well pleased with the scoring of the "blanked old rooster who crowed so blanked high" and somewhat incensed at the quiet remark interjected by Geordie that "it was nae credit till a mon tae be a sinner," and when Geordie went on to urge the importance of right conduct and respectability Abe was led to pour forth vials of contemptuous wrath upon the Pharisees and hypocrites who thought themselves better than other people. But Geordie was quite unruffled and lamented the ignorance of men who, brought up in the "Epeescopawlyun or Methody" church, could hardly be expected to detect the Antinomian or Arminian heresies.

"Auntie Nomyun or Uncle Nomyun," replied Abe, boiling hot, "my mother was a Methodist, and I'll back any blanked Methodist against any blanked blank long faced, lantern jawed, skinfaint Presbyterian!" And this he was eager to maintain to any man's satisfaction if he would step aside.

Geordie was quite unmoved, but hastened to assure Abe that he meant no disrespect to his mother, who, he had "nae doot, was a clever enough bud-die, tae judge by her son." Abe was speedily appeased and offered to set up the drinks all round, but Geordie, with evident reluctance, had to decline, saying, "Na, na, lad; I'm a league man, ye ken." And I was sure that Geordie at that moment felt that membership in the league had its drawbacks.

Nor was Geordie too sure of Craig's orthodoxy, while, as to Mrs. Mavor, whose slave he was, he was in the habit of lamenting her doctrinal condition:

"She's a fine wumman, nae doot; but, puir cratur, she's fair carried awa' wi' the errors o' the Epeescopawlyuns."

It fell to Geordie, therefore, as a sa-

cred duty, in view of the laxity of those who seemed to be the pillars of the church, to be all the more watchful and unyielding, but he was delightfully inconsistent when confronted with particulars. In conversation with him one night after one of the meetings, when he had been specially hard upon the ignorant and godless, I innocently changed the subject to Billy Breen, whom Geordie had taken to his shack since the night of the league. He was very proud of Billy's success in the fight against whisky, the credit of which he divided evenly between Mrs. Mavor and himself.

"He's fair daft about her," he explained to me, "an' I'll no deny but she's a great help—aye, a verra considerable assestance—but, mon, she doesna ken the whusky an' the inside o' a mon that's wantin' it. Aye, puir buddie, she diz her pairt, an' when ye're a bit restless an' thrawn after yer day's work it's like a walk in a bonny glen on a simmer eve, with the birds liltin' about, tae sit in yon roomie an' hear her sing. But when the night is on an' ye canna sleep, but wauken wi' an' awfu' thirst an' wi' dreams o' cozy firesides an' the bonny sparklin' glosses, as it is wi' puir Billy—aye, it's then ye need a mon wi' a guid grip beside ye."

"What do you do then, Geordie?" I asked.

"Oo, aye, I juist gang for a bit walk wi' the lad an' then pits the kettle on an' makes a cup o' tea or coffee, an' aff he gangs the sleep like a bairn."

"Poor Billy!" I said pityingly. "There is no hope for him in the future, I fear."

"Hoot awa, mon!" said Geordie quickly. "Ye wadna keep oot a puir crater frae creepin' in that's daein' his best?"

"But, Geordie," I remonstrated, "he doesn't know anything of the doctrines. I don't believe he could give us 'the chief end of man.'"

"An' wha's tae blame for that?" said Geordie, with fine indignation. "An' maybe ye remember the prood Pharisee an' the puir wumman that cam' creepin' in abint the Maister."

The mingled tenderness and indignation in Geordie's face were beautiful to see, so I meekly answered:

"Well, I hope Mr. Craig won't be too strict with the boys."

Geordie shot a suspicious glance at me, but I kept my face like a summer morn, and he replied cautiously:

"Aye, he's no' that street, but he maun exerceese discreemination."

Geordie was none the less determined, however, that Billy should "come forrit," but as to the manager, who was a member of the English church, and some others who had been confirmed years ago and had forgotten much and denied more, he was extremely doubtful and expressed himself in very decided words to the minister:

"Ye'll no be askin' forrit the Epeescopawlyun buddies. They juist ken naethin' ava."

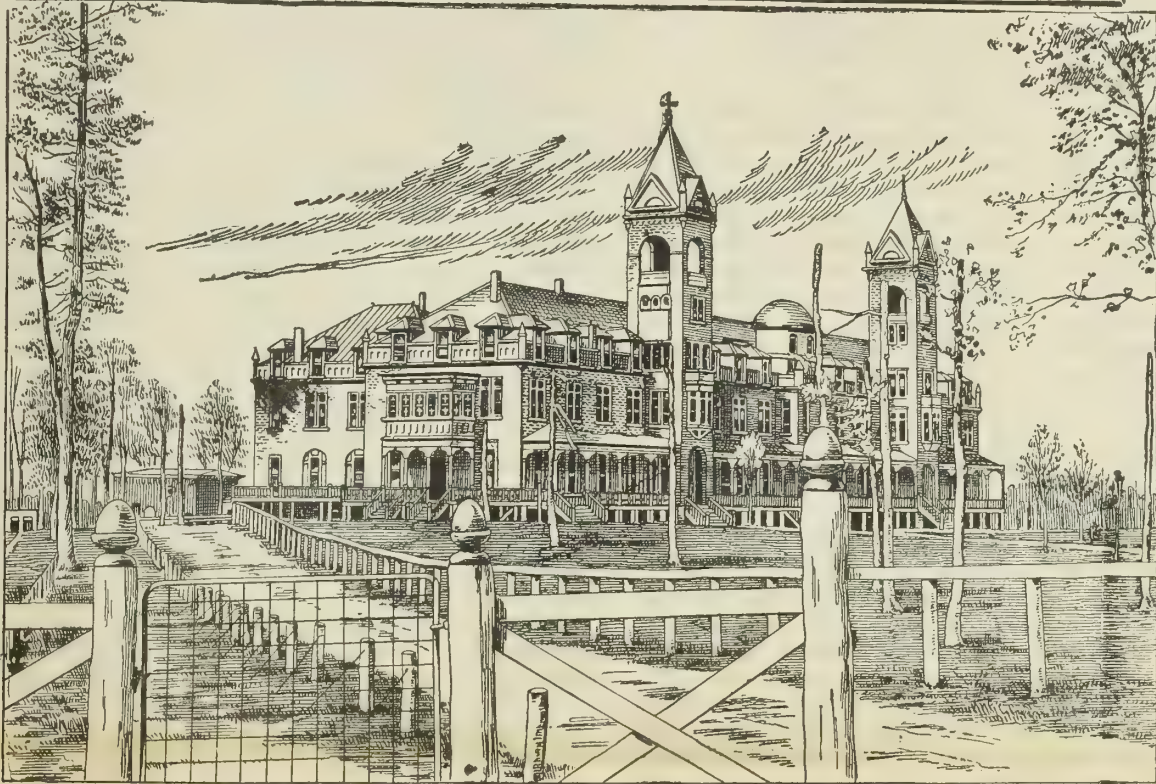
But Mr. Craig looked at him for a moment and said, "Him that cometh unto me I will in nowise cast out," and Geordie was silent, though he continued doubtful.

With all these somewhat fantastic features, however, there was no mistaking the earnest spirit of the men. The meetings grew larger every night, and the interest became more intense. The singing became different. The men no longer simply shouted, but as Mr. Craig would call attention to the sentiment of the hymn the voices would attune themselves to the words. Instead of encouraging anything like emotional excitement Mr. Craig seemed to fear it.

(TO BE CONTINUED.)



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## A PREACHER'S WIFE.

Mrs. J. W. Nicholson, wife of our preacher in charge of York circuit, died last week. She had been ill for several months. She had been at the hospital for some time, but had been removed home before her death. She was born and reared in Mecklenburg county, Virginia; her maiden name was Miss Bertie Scott Jeffress. For thirty-two years she had been a member of the church, and for many years a Methodist preacher's wife. She was rather quiet and retiring, except with those who knew her, but she had an unusually sweet and unselfish spirit, and her home was a pleasant and attractive place for her own or her husband's friends. She was a faithful wife and mother, and reared her children well. There is no loss in any home like that of the mother, but the loss seems to be greater even than usual in the home of a preacher, especially an itinerant preacher. Much as a man may love his people, the close friendships of life are not found in a few short years, and the pastor's family are more dependent upon each other than other families are. The hearts of his brethren will be very sympathetic with Bro. Nicholson in his great loss, and they will remember him and his as they kneel around their own family altars and think of the vacant chair at his hearthstone.

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AT REST.

Dear Bro. Cannon.—Bro. J. E. Clarke's wife died October 2, 1902, at 10 o'clock A. M., and a large company of sympathizing and affectionate friends and neighbors "took up her body and buried it," and many of them doubtless went and told Jesus when the grave was filled. Each one of the large family of children, led by the sad father, laid a handful of flowers on mother's grave. Her last words on earth were: "My soul will soon go sweeping through the air washed in the blood of the Lamb." The neighborhood, church and pastor have lost a great deal, but God has been glorified. May God richest blessing rest upon sorrowing husband and children.

W. E. GRANT.

Cumberland Va., October 4, 1902.

[The editor has spent some pleasant hours in the home of Bro. Clarke, and had learned to respect very highly the wife and mother, who has just been called home. She was frail in body, but strong in spirit. She had reared a large family of children in the fear of God, and they rise up to-day to call her blessed. Those who knew her are not surprised at her triumphant passage to the life beyond. The family have the sympathy and prayers of a large circle of friends.—Ed. Recorder.]

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GRANULES.

R. N. PRICE.

Nature is infinitely greater than art, because nature is original and art is imitative.

Analytical power is a higher order of talent than a good memory.

Memory often militates against originality and invention.

Loving is the highest function of human nature; next to that is thinking.

Medicine sometimes hurts, but not as badly as sickness.

New things and old things are generally overrated; the present is generally despised.

Our paradises are all either in the distant past or distant future.

Heaven is a place as well as a state; for there cannot be a state without a place.

Nothing is more devilish and unreasonable than sectarian hate.

What a man is, is not so much considered, as where he is from.

It was not the kid on the roof that was brave; it was the roof.

Man looks at the extrinsic; God, at the intrinsic.

The command to be faithful unto death indicates the degree and not the duration of the duty enjoined.

Solomon knew the influence of mind over matter, when he said: "Much study is a weariness of the flesh."

There is as much evidence of the existence of mind as there is of the existence of matter.

The constitution of mind and the constitution of matter are equally unknown.

Atheism and pantheism are antipodes, and are equally false.

Christianity is eminently the religion of joy.

That which makes men happy and holy can but be true.

The great argument for immortality is the normal and general desire for it.

We obtain spiritual knowledge by asking God for it.

The greatest of all heroes is the man that can forgive.

Forgetting and forgiving are two different things. It is one thing to go round the mud hole; it is another to fill it up.

There is often a great deal of revenge in letting a man alone.

Contempt is the worst sort of hostility.

The Holy Ghost is the soul of Christianity; deprived of that, she will be a decaying and offensive corpse.

Men who are only servants or slaves of God would soon tire in His service, but sons of God rejoice in His presence and delight to do His will.

Heaven and hell begin on earth. The kingdom within consists in righteousness, peace and joy in the Holy Ghost; what more will we have in heaven, or the future state of the blessed? There is nothing sweeter and grander than this kingdom within. Every qualm of conscience is God's punishment or correction, and it is a part of the man's hell on earth, and a foretaste of the terrible hell hereafter.

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The recent organization of the women of North Carolina into an association to promote the building and improvement of school houses in the rural districts is an event of deep satisfaction. If that organization can be extended into every school district in the State, it will revolutionize the public schools of the State. . . . The poor school house is a lion in the path of rapid progress.—The Raleigh, N. C. News and Observer.

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Shells we find on the beach; for pearls we must dive.

## GENESIS OF PROTESTANTISM.

REV. R. H. BENNETT.

How history repeats itself! As far back as our authentic records reach, we find mankind prone to fall from a pure state of life and to abuse the power which he has gained in whatever way over his fellows. Injustice is often endured for long periods. Evil goes long unpunished. Abuses remain long uncorrected; but equally true is it that there is a limit to sufferance and the great law of compensation exists in all ages and under all systems. Great convulsions of society ensue in which man's baser passions are given full sway, the very foundations of faith seen dissolving into speculative chaos, and the whole fabric of society about to perish. The course of events is never sudden or causeless. And although these great upheavals are beheld with wonder by the generation among whom they occur, to the student of history it is always manifest, that just in proportion to the violence and magnitude of the catastrophe are the length of time, the variety of agencies, and the aggravation of the offences occupied in their preparation. Society emerges from these convulsions cleansed and purified, and continues to exist in a healthy state, until man's innate depravity, the accumulation of wealth or the centralization of power, renders him unmindful of the rights of his fellows, creed and conduct are corrupted and another lesson becomes necessary. These revolutions take place sometimes in the field of statecraft, their instrument being the sword; at other times the battle is one of creed, and tongue and pen are the weapons. More frequently the spheres of reform interlap and are even sometimes concentric. It is also to be said that civilization emerges from each such cataclysm with fresh power and improved conditions, and from each encounter carries fresh trophies into the future.

In no great movement have all these facts been more evident than in the great religious movement of the sixteenth century. It has been beheld with astonishment on account of its suddenness and rapid growth. Men continue to read with wonder of its ready reception and its tremendous influence. Yet was a great reform never more fully prepared, or a crisis in history more fully produced and foreshadowed by a longer list of causes and omens. Never was any revolution more sorely needed or presaged by a more dreadful catalogue of abuses in Church and State. And it is equally true that no reform was ever more complete in its value or more radical in its change. It has been said that the seeds of the French Revolution were sowing for ten or twelve generations, but we must call these generations centuries, and go back even to the time of Constantine's conversion in the fourth century, if we would seek the germs which resulted in the peace of Augsburg.

It is not so much the purpose of this paper to trace the melancholy steps by which the Church descended from her high estate of purity into well-nigh unfathomable depths of wickedness as to outline the conditions that preceded the great Reformation and rendered

that Reformation imperative, if pure religion was to survive in the earth.

The first ordeal through which the Christian Church was called to pass was poverty, contempt, persecution and death. Confronted with these, it conquered and marched on with amazing strides through death and blood "unto the uttermost part of the earth." Failing here, the master strategist of evil changed his plans and played for permission the shrewdest trump card he has ever used against the Church of God, in the conversion of Constantine the Emperor of the world. Instead of burning the Church, the world now blessed, and that Church, which had remained so pure amid the flames of Nero's fires, had now to face the far more dangerous snares of prosperity and by the foul marriage of Church and State she soiled her robes of snow with a stain that became ever blacker as the growth of the power of the Church in secular matters increased and the see of Rome rose from a mere Bishop co-equal, with many others, to the sovereignty of the world in all matters both secular and divine.

The rise of the papacy is peculiarly interesting. In the post apostolic days we find that the Christians of a community chose certain elders or bishops to look after the finances of the church to assist the poor, to provide for the time and place of religious meetings and to conduct or supervise the worship. These elders did not at first give up their secular employments, and thus had little power above the rest of the congregation. But at the end of the second century we find one of the bishops in each community taking the lead, by general custom assuming the government of the Church, and gradually extending his authority over the isolated congregations. This was the beginning of the externalizing of the Church, and thus did the spirit of the supremacy of the priestly order above the laity first make its appearance. In time, probably from historical influence, there arose four great bishoprics or patriarchal sees, to whom all the Church, by mutual consent, seemed to look for guidance: viz: Alexandria, Antioch, Constantinople, and Rome. As disputes between the different localities, to whom would it be more natural to appeal than to the see of Rome. Rome, the capital of the empire, mistress of the world, the seat of the principal Church, the scene of the martyrdom of both St. Peter and St. Paul inspired men in ancient times with reverence and awe, which no modern city has been able to call forth. First some, and afterwards a great part of this reverence for "The Eternal City" was easily transferred to the Church in that place. Men came to consider the capital of the empire predestined metropolis of Christianity. And every time that the Bishop of Rome was called in as an arbitrator assumed more and more the air of an ex-officio judge. And while the clergy in each nation were accumulating riches and secular power, even to dethroning of kings, there was going apace this other dread power, destined to rise above prelates and cardinals and the highest dignitaries



Church and State. Nor must we forget the condition of society and government in all these ages. With every council split into factions, with every court filled with dissensions, with treachery on every battlefield, there was little resistance to be offered to the encroachments of the only power which knew its aims and followed them continually and with unswerving fidelity.

The claims of the Popedom to superiority are largely based on what are known as the False Decretals. These were said to be decrees of the early Bishops of Rome. And although they were proven after a time to be vile forgeries, yet the power gained through them by the Popes was too firmly established to be overthrown by their exposure. The first of these writings contains the fact, until then unknown by the Church, that St. Peter, shortly before his death, in an address to the brethren, appointed Clement, mentioned by Paul in his Epistle to the Philippians, as his successor and Bishop of Rome, giving him "the power of binding and loosing, which was given me by the Lord." Others of these letters give to the Roman see appellant jurisdiction in all causes, and forbid national councils to be held without his consent. Every Bishop, every prelate was made subservient and responsible to the Pope. Every accused person on appeal was made amenable to his court alone, and his decision was final. No new bishoprics were to be made, or any prelate changed from one district to another, without his approval. Upon these spurious productions was built the papal supremacy over the national churches—a fabric which, like many other errors, has remained standing long after its foundations have crumbled into dust.

With Gregory I. (chosen Pope A. D. 590) the power of the Roman pontiff may be said, in its true sense, to have begun. "Claims hitherto disputed," says Hallam in his Middle Ages, "or half preferred, assumed under his hand in more definite form, and nations too ignorant to compare precedents or discriminate principles, yielded to assertions confidently made by the authority which they most respected." By his very audacity and indomitable will Gregory compelled submission to his exactments. From this time on the Popes seemed to have thrown down the scaffold by which they had mounted, and to retain their power by the presence of divine authority. Continually increasing in its power, the Papacy asked in noon-day splendor from Gregory VII. (A. D. 1073) and Innocent III. (A. D. 1198), to Boniface VIII. (A. D. 1294). Did a monarch show himself unwilling to submit to the power of Rome, he was speedily excommunicated, his kingdom laid under an interdict, his throne declared vacant, his subjects absolved from their allegiance to him, and his dominions given to a prince who was willing to acknowledge the supremacy of the pope. We in this day can scarcely form any adequate idea of the dread power of the curse of Rome. An excommunicated person was by law incapable of bringing an action or of acting as a witness. His property

might be seized and he himself detained in prison until he obtained absolution. All religious privileges were denied him. He was to be shunned by all his servants, kindred and acquaintance as if infested with the leprosy. At death his body was to be devoured by birds of prey or left to rot as carrion. This curse was equally effective in palace and in cottage. With Robert of France, excommunicated by Gregory V., but two servants remained, and those dared not touch the food which had been set before the king, but threw it into the fire. For the sin of a prince his whole dominions were laid under an interdict. Religious observances were entirely suspended. All churches were closed. Merely the rites of baptism and of extreme unction were permitted. No dead were buried. Ghastly corpses met the eye at every turn. Pestilence and death, of course, followed, until total and abject submission to the Pope gained for the suffering country a reluctant and costly pardon; and all this, merely because perchance the pride of a Bishop or cardinal had been wounded. In short, the power of the Pope was absolute. The record reads like a dream. Not a monarch was to be warred against, not a Bishop appointed or deposed, not an act of any importance to be performed by any nation without his approval.

During these years untold wealth flowed into the coffers of the cathedrals. It was forced upon the mind of the wealthy sinner, that heaven could not be more satisfactorily appeased than by liberal presents to its earthly representatives. To die without leaving anything to the Church was considered the grossest error, little short of spiritual suicide. To many a poor wretch in the last agony, the hope of salvation was held out on condition of his disinheriting his legal heirs and bestowing his possessions (often vast ones) upon the Church. Many a bishopric was purchased from Rome, and the money for the payment wrung amid the tears of the orphan from the scanty pittance of the widow. And as if these means were not sufficient to gratify the avarice of the priests, they prostituted their knowledge of writing to forge testaments and deeds which readily imposed upon an ignorant people. It is given upon authority that the Church drew from England alone during the thirteenth century from sixty to seventy thousand marks every year—a sum far exceeding the royal revenue. What must have been the untold wealth in the coffers of Rome, if this much was received from a single country!

As the Church became more and more debased the greed and licentiousness of the clergy became everywhere evident, and the phrase "viler than a priest" was upon every tongue. Not an act was to be performed in the privacy of one's home which was not subject to their supervision, and yet these very supervisors of conduct, these representatives of God on earth, these presumably pure and holy ones, became monsters of vice and crime. There is no foul deed of which they were not accused and convicted. But no power could harm them save that of Rome, and this they took good care to pro-

pitiate by abject obedience and costly gifts. To see how far they had departed from their pristine severity, note these extracts from the code of the Franciscan friars:

(1) "They (the brethren) are to keep the holy gospel of our Lord Jesus Christ, living in obedience, without anything that they can call their own, and in chastity.

(6) "All the brethren are to be clad in mean habits, and may blessedly mend them with sacks and other pieces.

(8) "The brethren are to be meek, modest, mild, peaceable and humble.

(9) "They are not to ride unless some manifest necessity or infirmity oblige them.

(11) "I firmly enjoin upon all the brothers that they upon no account receive any money by themselves or by a third person.

(21) "The brothers are strictly commanded to keep no suspicious company, or to be familiar with women. Nor that they do not become gossips of nuns or women, lest upon this account there arise any scandal among the brethren or upon the brothers."

Let any one read these rules and then turn to Chaucer's vivid description of the friar in the Canterbury Tales, who loved eating and drinking, had many a dainty horse in his stable, the fleetest greyhounds in his kennels. Instead of sackcloth, he wore the finest silks, trimmed with the costliest furs. Familiar with the best gentry in the country, he let the old things pass, and clung closely to the new manners. Where was there in Europe a friar to be found clad in coarse haircloth or walking barefoot (unless on some state occasion to be seen of men) rather than riding the finest horses, or frugal in his manners of life, or modest, or receiving no money, or shunning evil company of either sex?

(To be continued next week.)

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Nashville, Tenn., Sept. 11, 1902.

To the Bishop and Members of the Virginia Annual Conference, Methodist Episcopal Church, South.

Dear Fathers and Brethren,—As you are aware the General Conference of the Methodist Episcopal Church, South, at its recent session in Dallas, Texas, enacted a law providing for the raising of a fund for the more adequate support of our superannuated preachers and the widows and orphans of our deceased preachers, and showed their appreciation of the importance of the measure by raising more than \$20,000 as the beginning of a fund of \$5,000,000 to be raised and set apart for this sacred purpose.

This amount in cash and notes the Conference ordered put into the hands of the Trustees of the Church, and instructed that Board to undertake the raising of the fund.

In accordance with this action the Board of Trustees, on the 27th of August, 1902, elected the Rev. A. F. Watkins, D. D., of the Mississippi Conference, General Agent for the Superannuated Endowment Fund, and instructed him to represent them throughout the Church in the work of raising this amount. We hope Dr. Watkins will be able to visit your Con-

ference during the present session, and we bespeak for him your cordial co-operation in the work committed to him.

In order that you may aid us in carrying out the instructions of the General Conference, we respectfully solicit your favorable consideration of the following requests:

1. That you will by formal action give this enterprise of the Church the endorsement of your body.

2. That you will, if possible, provide for a mass-meeting to be held during the session of the Conference, at which addresses shall be delivered in the interest of this cause and a collection taken for this fund.

3. That you will by resolution instruct your presiding elders and pastors to promote the success of the campaign in every possible way, making it the duty of the former to make special mention of this cause in their District and Quarterly Conferences, and of the latter to present the cause and take a public collection for its benefit in every congregation of their pastoral charges, this collection to be taken at an early date (say within sixty days) after the adjournment of the Conference session.

Realizing that this is your work, and we your servants for Christ's sake, and feeling our helplessness without your active and prayerful co-operation, we are,

Yours fraternally,

ANSON WEST, President,

D. C. SCALES, Sec'y and Treas.

Board of Trustees, M. E. Church, South.

\*\*\*

#### EVANGELIST STUART'S TRIBUTE TO THE LATE J. E. SCHOOLFIELD.

I have just returned to Virginia on evangelistic work. I hear on all sides the deepest regret at the death of the much-beloved James Schoolfield. Few men have lived in Virginia who have left so sweet a memory in the minds of all the people. His pure, humble, faithful life still is with us. I have met few men in my years of ministry who have more deeply impressed me than Bro. Schoolfield. His honesty of purpose, his genuineness of character won for him love and admiration wherever he went. He was one of the evangelists against whom nothing could be said; conservative, sure, pure, sound. He did a great work, which will live long after him. I mentioned his name publicly in Richmond in one of my sermons, and one of the leading pastors cried out, "God bless the memory of Bro. Schoolfield," and the amens and tears that followed showed how deeply he was held in the respect and love of the people here. I thank God I have known him; I expect to know him in that better country. May God comfort and lead his loved ones.—Geo. R. Stuart, in Danville Methodist.

AMERICAN BANKERS' ASSOCIATION, NEW ORLEANS, LA., NOVEMBER 11-13, 1902, AND UNITED DAUGHTERS OF THE CONFEDERACY, NEW ORLEANS, LA., NOVEMBER 12-15, 1902.

Special rate of one fare for the round trip; tickets on sale November 8th, 9th and 10th, 1902, with final return limit ten days from date of sale.



## THE SUNDAY SCHOOL.

LESSON III, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 19.

**Text of the Lesson.** Josh. vi. 8-20.  
**Memory Verse.** 20—Golden Text,  
Heb. xi. 30—Commentary Prepared  
by Rev. D. M. Stearns.

[Copyright, 1902, by American Press Association.]

The title of this lesson is the fall of Jericho, and the verses assigned are as above or only verses 12 to 20, but I suggest nothing less than the whole chapter, with a glance at the preceding chapter and its connection with the previous lesson, in which we saw the hand of the Lord dividing the Jordan for Israel to cross over, that all people might know and fear Him for their good. In chapter v we see the rite of circumcision and the ordinance of the Passover, the one suggestive of death to the flesh, no good thing in us, and the other of redemption by the blood of the Lamb. Only thus can the reproach of sin and of this evil world be taken from us (v, 9). In v, 12, we read that the manna ceased not until they had eaten the corn of the land, and the Lord changes not, yet some cannot trust Him for their daily bread. In v, 13-15, we see the real Captain taking command and Joshua submissively taking his right place, instructed by the unshod foot that the whole affair was the Lord's and not his. Compare Ex. iii, 5, and contrast Josh. i, 3. Now, in chapter vi we have the victory at Jericho by the same mighty hand that divided the Red sea and the Jordan, and it was manifest to all that the Lord was with Joshua (vi, 27).

1-5. And the Lord said unto Joshua, See, I have given into thine hand Jericho.

Thus He assured him, and then instructed him just what to do and told him what would happen, and, however unlikely or improbable it seemed, faith accepted the assurance and expected the result.

6, 7. And Joshua, the son of Nun, called the priests and said unto them, Take up the ark of the covenant.

The Lord wants a willing and obedient people on whose behalf and through whom He can show His power (Isa. i, 19; II Chron. xvi, 9). If we were only willing to be counted foolish by the wisdom of this world, then the wisdom and the power of God would be seen in us.

8-11. So the ark of the Lord compassed the city, going about it once, and they came into the camp and lodged in the camp.

Both Joshua and all the priests and the people perfectly obedient to the Great Captain of the Lord's host! Implicit faith and unquestioning obedience are what God desires and delights in. No voice of man was heard, but just the sound of the trumpets as they marched this first time around the city, probably gazed upon in wonder by those in the city, who may have assembled on the walls to see this strange sight. What was accomplished? Seemingly nothing. But they obeyed God, and that is everything.

12-14. And the second day they compassed the city once and returned into the camp. So they did six days.

Seven priests with seven trumpets, a perfect testimony to the power of the atonement which shall yet lead to the complete overthrow of all enemies, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Rev. xvii, 14; Phil. ii, 11). The ark proclaims the righteousness which God demands and provides, and Isa. xxxiii, 17, proclaims that a King shall

reign in righteousness and the work of righteousness shall be peace. It may seem to some that as little is now being accomplished as was accomplished by those six days seemingly foolish and useless processions, but wait.

15, 16. Joshua said unto the people, Shout, for the Lord hath given you the city.

Six times more around the city with no sound but that of the trumpets; twelve times in all, and seemingly nothing accomplished, but God's time has now come. It is the thirteenth round when at Joshua's command the more than 600,000 voices break forth with a shout of victory because they believed God and obeyed His servant.

17-19. All the silver and gold and vessels of brass and iron are holiness unto the Lord (margin).

Therefore they were instructed not to take any for themselves, but to put all into the treasury of the Lord, while they utterly destroyed all the inhabitants except Rahab and her household.

20. The wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Just as the Lord had said so it came to pass, and it always will be so, for see Isa. xiv, 24; Ps. xxxiii, 10, 11, and it therefore becomes us ever to say, "I believe God, that it shall be even as it was told me" (Acts xxvii, 25), and act accordingly. The verses following tell us that all the living in the city, both man and beast, were utterly destroyed except Rahab and her household. The New Testament record of the overthrow of Jericho and the salvation of Rahab is summed up in the few lines of Heb. xi, 30, 31, and faith in God is the heart of it. The evidence of her faith and the assurance of her safety were the scarlet line in her window (chapter ii, 18, 21), and it is to me very interesting and suggestive that the Hebrew word translated "line" is the identical word which in Ps. lxii, 5; lxxi, 5; Jer. xxix, 11, and elsewhere is translated "expectation" and "hope." Her expectation or hope was a scarlet one, and it was a sure one, and so the believer's expectation is as sure as the blood of Christ can make it. As all in Rahab's household were saved by her faith, let your faith take hold of God for all your household.

### EPWORTH LEAGUE.

**Topic for the Week Beginning Oct. 19, "Self Mastery"—Text, I Cor. ix, 25; Gal. v, 16-26.**

"I keep my body under lest \* \* \* I should be a castaway." "Better is he that ruleth his spirit than he that taketh a city."

It is one of the clearest of facts that we are spirit in a physical body. Each of these depends on and influences the other. Both grow and ought to grow harmoniously, the body ever more fully meeting the needs of the spirit and the spirit securing greater perfection and grace for the body.

This can be done only as the spirit rules itself and the body according to reason. The powers of both are so various and their interworking so complex that unless reason maintains its mastery and direction of all parts some faculty is overdeveloped, others underdeveloped and the whole nature and character distorted and unbalanced. Every appetite of both body and spirit expresses some need of the nature and should be satisfied at proper times in right manner and degree, having due regard to all other cravings and hungers of the different faculties. The craving for food and drink should not

go unheeded, but should be met in such a manner as to aid and not to injure all powers of mind as well as body. This needs care and control of reason as to kind of food, quantities to be taken and times when used. Exercise and sleep are similar in their need of rational control and direction. So of powers of mind and spirit; imagination, affection, hope, determination and every other activity of the inner self should be cultivated, fed and made to do its share as part of a unity in proper place and proportion.

The failures of life are most largely due to lack of self control. Men and women of middle age are common who have some one or two faculties developed out of all proportion to the rest. The result is in many cases most disastrous. In every community tragedies are enacted and lives wrecked because in childhood self control was not acquired. No position of wealth or advantage of any kind can make good the lack of this personal mastery of self. If one has never conquered control of appetite for drink, money but makes more easy the wreck in which all prospects end. At one of our largest eastern colleges a few years since a young man from one of the most aristocratic families in the land, who had an allowance of \$2,000 per month, at the age of seventeen years was arrested in his rooms for disorderly conduct which had become unendurable, and he was expelled. The greater the opportunity and advantage the worse the disaster when the master hand no longer controls. The laws of God cannot be defied and disobeyed without disaster.

Every child has the right to be taught self mastery. If parents neglect the discipline and training, the young man and woman should take it up and persist until victory is secured by the help of God's Spirit.

#### Better Than All the Lecturing.

There are many men wonderfully able in telling other people that they ought not to have come into trouble. They point out where the man got wrong. They tell him with a tongue sharper than a two edged sword that he ought not to have got wrong at that point. They lacerate him, scalp him, vivisection him and turn him out in the cold. One little loaf of bread would have been better than all the lecturing. It would have prepared the way for the right sort of exhortation. This is Christ's representation of Himself to the world, and this is His representation of God. He says that if we will go back with a prayer of confession on our lips the Lord will not allow us to get through it. He will allow us to begin it, but before we have ended it He will smother us in His arms.—Dr. Joseph Parker.

#### Stormy Days.

Does it rain today? Is it dark and gloomy? That is all right; there must be some stormy days. Tomorrow the clouds will have a silvery lining or disappear entirely. Does the sun shine? Enjoy the sunshine. Tomorrow may be bright also. Are you well? Enjoy your health and use it to the best advantage. Are you ill? Then it is a day in which to be patient and endure cheerfully. Are you free from trouble? Then it is a thanksgiving day. Are you carrying heavy burdens for yourself or others? Then it is a day for rolling off your burdens at the foot of the cross.—Louise Heywood.

#### Room for the Gospel.

There will always be room for the gospel of Christ. While the human heart remains as it is the atonement

can never lose its interest. Life is made up of two questions—where do we come from and where are we going. If Jesus failed to solve it, then we can never know. His solution may be foolishness to some, but to those who believe it becomes the power of God to salvation. Faith in the unseen is essential to him who would know.—Presbyterian Journal.

#### Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well told story is as welcome as a sunbeam in a sickroom.

Learn to stop croaking. If you cannot see any good in the world, keep it bad to yourself.—Lutheran Observer.

#### In the Great Needs of Life.

Every good book is a blessing to him who reads it, but in the great needs of life and in the hour of death there is but one book, and that book is the Bible.—Reformed Church Messenger.

### RELIGIOUS THOUGHT.

**Gems Gleaned From the Teaching of All Denominations.**

The most endearing institution of earth is the church.—The Late Rev. Dr. T. DeWitt Talmage.

#### The Soul's Great Need.

Never did individual souls need the knowledge of Christ more than today.—Rev. Dr. Cadman, Congregationalist, Brooklyn.

#### The Spiritual Vision.

Men of spiritual vision are not visionary men. Spirituality is practicality.—Rev. Dr. W. W. Landrum, Baptist, Atlanta, Ga.

#### Advance of Christianity.

The cause of Christianity is going on from conquering to conquer. God lives and men believe it and love him.—Rev. C. J. Hall, Denver.

#### Make Him Better Known.

If we would know Christ better, we must make him better known to the world without.—Rev. Dr. Shaw, Presbyterian, New York.

#### Personal Influence Requisite.

Despite the talk of money and methods, there is really but one way of propagating the gospel, and that is by the personal influence of souls saved.—Rev. E. C. Moore, Congregationalist, Providence, R. I.

#### Practicability of Religion.

For all the vocations today in our industrial world religion is practicable and the Lord Jesus Christ can be served acceptably by all the people all the week and at all times.—Rev. W. C. Partridge, Baptist, Cincinnati.

#### The Stream of Progress.

It is useless to force mediæval ideas on a world that is reaping the benefits of modern thought. The stream of progress will not flow backward to accommodate impractical idealists.—Rev. Dr. Roseman, Hebrew, Baltimore.

#### The Nursery of the Soul.

Some people think only of the immortality beyond the grave, forgetting the life here and the fact that it will live forever in some one's memory. This is but a nursery, where the human soul begins.—Rev. Dr. Edward Blake, Methodist, Pittsburg.

#### Violation of Sabbath Law.

The man who violates the Sabbath law robs his nerves and muscles and brain, cheats himself and gives to disease a mortgage on his entire physical state. The nation which has no Sabbath is sure to go to pieces.—Rev. W. A. Hunter, Presbyterian, Denver.

#### Duty Toward Children.

God intends two things for children.



that they shall take this truth with the favorable introduction of parental commendation and elucidation, and, further, they shall have fullness of consideration and opportunity.—Rev. M. T. Haw, Methodist, St. Louis.

#### Sacred Dignity of Marriage.

No teaching in our day and place is more needed than that which recalls and emphasizes the sacred dignity of the marriage state and the weighty responsibilities and tender, yet holy, duties and rewards it involves.—Rev. M. P. Smith, Catholic, San Francisco.

#### A World of Your Own.

Once feel God's hand on your shoulder and you will forget the world and make a world of your own. What others enjoy will be nothing to you, and what you will find in your own pathway when you are in the right relation to him is sufficient for you.—George H. Hepworth, Congregationalist, New York.

#### Sacredness of All Callings.

The man who sees clearly that he was born for a commercial life and devotes himself to business, the man who makes the law his life work or medicine or teaching or agriculture or carpentering, is under as holy an obligation as I am to make his calling a ministry of sacrifice and service.—Rev. Dr. Frank H. Rowley, Baptist, Boston.

#### Do the Best You Can.

It is only drudgery that makes lazy men, while congenial work makes industrious men. In the old times it used to be said that we must do certain things or take the consequences. What I would have you do now is just this: Go on faithfully doing the best you can and don't be unhappy because you cannot do more.—Rev. F. A. Hinckley, Unitarian, Philadelphia.

#### The Purchase of Nobility.

It has been proved by 6,000 years of history that the only way to develop men, to quicken the greatness in them, to enlarge their minds and release the pentup perfumes of loveliness, is to expose them to conflict, to trials, disappointments and anguish. These are the prices paid for nobility. No man inherits nobility; he purchases it with tears and anguish.—Rev. Dr. George C. Lorimer, Baptist, New York.

#### The Divine Light.

If there were men who had never been awake during the day and had never once seen the sun or felt its warmth and if these men had come to doubt even the existence of the sun, their doubt and every trace of their agnosticism would be instantly removed were they to come out but once under the sky in which the sun was shining. In like manner all doubt and agnosticism with reference to God are instantly removed by coming into God's light.—Rev. W. S. Fulton, Presbyterian, Pittsburg.

#### The New Testament Miracles.

Regarded as symbols of Jesus' love and sympathy, the New Testament miracles have a unique value, but the moment they are put forward as proofs of his nature or work the question of evidence and testimony arises, and we are diverted from the spiritual experiences of the soul to the problems of science, philosophy and criticism. It is also well to remember that Jesus left no account of himself, his work or his claims and that what we have in the New Testament is the reports of those who did not always understand him.—Rev. F. L. Phalen, Unitarian, Worcester, Mass.

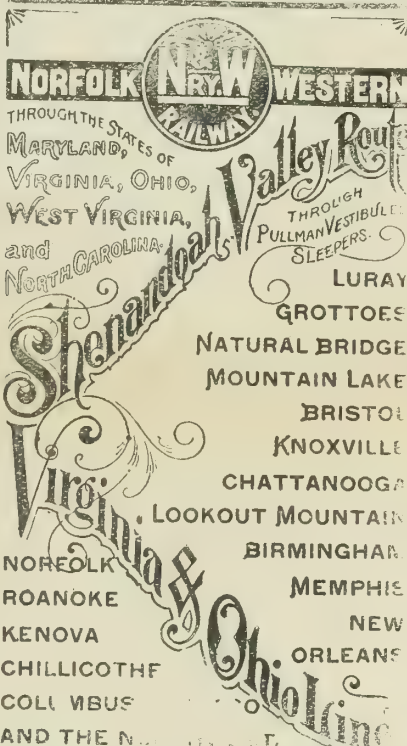
The National Woman's Christian Temperance Union Convention will be held at Portland, Me., October 17th to the 22d.

Rev. Samuel F. Pearson, recently best known as Sheriff Pearson, of Portland, Me., died August 8th. He devoted his life to temperance work, and during these recent years has thoroughly demonstrated that prohibitory laws can be enforced.



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The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

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### QUARTERLY CONFERENCES.

#### THIRD ROUND OF DANVILLE DISTRICT.

Ridgeway, August 23d, 24th.  
Meadows of Dan, Croasys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 24th, 25th.

A. M.

Boydton, September 10th, 8 P. M.

Sledd Memorial, September 14th, 11 A. M.

Cabell Street, September 14, 8 P. M.

South Pittsylvania, Brosville, September

16th, 11 A. M.

Danville Circuit, Wesley Chapel, September

18th, 11 A. M.

East Halifax, Mt. Laurel, September 20th,

21st.

South Boston, September 21st, 8 P. M.

Chatham, Concord, September 24th, 11 A. M.

Franklin, Gogginsville, September 27th, 28th.

Rocky Mount, September 28th, 8 P. M.

East Franklin, Mt. Zion, September 30th, 11

A. M.

Charlotte, Smithville, October 4th, 5th.

Prince Edward, Beulah, October 7th, 11

A. M.

Mt. Vernon, October 12th, 11 A. M.

Washington St., October 12th, 8 P. M.

Pittsylvania, October 15th, 11 A. M.

Ridgeway, October 18th, 19th.

West Franklin, Bethlehem, October 21st, 11

A. M.

Martinsville, October 22d, 8 P. M.

Henry, Granberry, October 23d, 11 A. M.

Patrick, Salem, October 25th, 26th.

Meadows of Dan, October 28th, 11 A. M.

Smith's River, October 30th, 11 A. M.

Hyco, November 1st, 2d.

South of Dan, November 3d, 11 A. M.

Main St., November 9th, 11 A. M.

Calvary, November 9th, 8 P. M.

J. C. REED, P. E.

#### PETERSBURG DISTRICT.

##### Fourth Round.

High Street, August 24th, morning.

Wesley, August 24th, night.

Matoaca, August 31st, morning.

West Street, August 31st, night.

Wakefield, Ivor, September 6th, 7th, morn-

ing.

Surry, Dendron, September 7th, night; 8th,

morning.

Greensville, Emporia and Independence,

September 13th, night; and 14th, morning.

Prince George, Trinity, September 20th,

21st, morning.

Blandford, September 21st, night.

Nettoway, Salem, September 27th, 28th,

morning.

Blackstone Station, September 28th, night;

29th, morning.

Sussex, Sharon, October 1st, morning, Wed-

nesday.

North Mecklenburg Salem (Mecklenburg),

October 4th, 5th, morning.

South Hill, Providence, October 5th, night;

6th, morning.

West Lunenburg, Olive Branch, October

11th, 12th, morning.

Lunenburg, Williams', October 12th, even-

ing or night; 13th, morning.

East Dinwiddie, Oak Grove, October 15th,

morning, Wednesday.

Brunswick, Mt. Carmel, October 18th, 19th,

morning.

West Brunswick, Lebanon, October 19th,

evening; 20th, morning.

South Brunswick, Bethel, October 25th, 26th,

morning.

Mecklenburg, Rehoboth, October 26th, night;

27th, morning.

West Dinwiddie, White Oak, November 1st,

2d, morning.

Dinwiddie, Lebanon, November 8th, 9th,

morning.

A. T. WILSON, P. E.

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### TO ATLANTIC CITY AND CAPE MAY, N. J., VIA YORK RIVER LINE; \$8 ROUND TRIP.

On every Thursday and Friday dur-  
ing summer tickets will be sold via the  
York River Line to Atlantic City and  
Cape May, N. J., for \$8 round trip, good  
returning arriving Richmond Wednes-  
day following date of sale.

Also on sale daily tickets limited  
October 31, 1902, for \$11 round trip.

C. W. WESTBURY, D. P. A.,  
920 E. Main St., Richmond, Va.

### IS DR. JACKSON A HERETIC?

(Continued from page 1.)

Standards. These almost invariably  
speak of future punishment in Scrip-  
ture language. They do not create the  
doctrine; they only quote it. If they  
alter the doctrine as taught in the  
Scriptures, they are heretics and are of  
no authority; if they do not alter the  
doctrine as taught in the Bible, then  
they receive and teach it as they find  
it in that sacred book. If they do, they  
use the terms eternal and everlasting  
as applicable to the punishment of the  
wicked in the same sense in which the  
Holy Ghost uses them in the inspired  
writings.

Jackson, if tried at all, should be  
tried by the Scriptures, and not by the  
saysoes of fallible men. Now, if he is  
tried by the Scriptures, then it is in-  
cumbent upon his prosecutors to show  
that the Scriptures teach the doctrine  
of endless punishment—and therefore  
do not support the theory of eternal  
probation. If they can do this, they  
will prove that Jackson is, in some  
sense, a heretic, and that he should,  
after the first and second admonition  
be rejected. He cannot Scripturally  
be rejected without the second admo-  
nition; and even then he cannot be re-  
jected if this admonition reforms him.

Now, I wish to be distinctly under-  
stood as not advancing any opinion  
of my own on the doctrine of eternal  
probation. But I am free to say that  
Jackson's prosecutors will find the task  
of showing that the Scriptures teach  
the doctrine of the final and irrevoc-  
able damnation of the wicked a more  
difficult task than they suppose. It  
will not be sufficient for them to quote  
the words of Jesus, "These shall go  
away into everlasting punishment, but  
the righteous into life eternal," for it  
is probable that Jackson will deny that  
the terms everlasting and eternal mean  
endless. At least, he can do this.

From what I see in your paper, I  
suspect he has failed to avail himself  
of this vantage ground. He can, how-  
ever, say that everlasting and eternal  
are a translation of the same Greek  
word aionios, which is an adjective,  
founded on the noun aion; that, ac-  
cording to Liddell and Scott, aion means  
a space or period of time, a lifetime,  
life, one's time of life, age, the age of  
man, an age, generation, a long space  
of time, eternity, an era, age, period  
of dispensation, the world.

He can go to the etymology of the  
English words everlasting and eternal;  
he can tell his prosecutors that ever-  
lasting comes from the Latin ævum,  
age and lasting; and that eternal  
comes from the Latin æternus, which  
is derived from ætas, age. He may  
tell you that ever in English is only  
ævum (age) in Latin; forever does not  
mean endless. He may also say that  
the term punishment is a translation  
of the Greek kolasin, which primarily  
means pruning; that you prune a vine,  
not to kill it, but to make it fruitful.

So that it is doubtful whether Dr.  
Jackson can be convicted of heresy by  
the Scriptures, if he is tried by an im-  
partial jury. Hence, if I dare to ad-  
vise, I would say let him alone.

But if Dr. Jackson is to be tried and  
rejected, what are you to do with the  
book agents who print and sell the

book? It is not the writing that is to  
do the mischief; it is the circulation  
of the book. In circulating the book  
are not the agents as guilty as Dr.  
Jackson? Can you punish the one and  
not the other? But I would advise (if  
I dare advise) not to bother either the  
agents or the author.

The recent growth of the sentiment  
against the endless punishment of the  
sinner is phenomenal. This growth is  
real cause of alarm, if the sentiment is  
false. If it is true, let it grow.

I believe in æonian punishment in  
the same sense in which it is taught by  
the Holy Spirit. I believe in eternal  
everlasting punishment in the same  
sense in which these adjectives were  
used by the infallible Lord Jesus.

The word damnation comes from the  
Latin word damnum, loss. I believe  
in eternal damnation as follows:

Every man, whether final sinner or  
final saint, suffers a loss when he sins,  
and that loss will be endless. It will  
never be repaired. This loss will be  
suffered by even saints in heaven.

As long as there is sin in the uni-  
verse there will be punishment—"the  
worm dieth not, and the fire is not  
quenched."

A sinner is a wretch; an eternal sin-  
ner is an eternal wretch; and if a sin-  
ner is an endless sinner he will be an  
endless wretch.

A man is a fool who lives in sin and  
builds on the hope of a future proba-  
tion. He is a fool who would be wil-  
ling to endure a thousand years of he-  
l for the pleasures of sin in this time,  
when the saint here is a thousand times  
happier than the sinner here.

But if Jackson is tried, I presume he  
will be tried by the Standards—so  
called. And the Standards will be  
made to say once in hell always in he-  
l—final perseverance. But it would be  
wrong to put Jackson out of the  
Church by the Standards, when the  
Church has practically repudiated the  
Standards. These teach the doctrine  
of sanctification as a second, separate  
and distinct blessing—distinct from  
regeneration. That doctrine has been  
practically repudiated by the Methodist  
ministry and laity. It is one of the  
fundamental doctrines of Methodism  
as taught by the Standards; and yet  
nearly costs a Methodist preacher his  
ecclesiastical life to preach this doc-  
trine. To repudiate this doctrine is to  
repudiate the Standards; and we ought  
not to repudiate the Standards, and yet  
try an accused man by them. If the  
Standards are the law, three-fourths  
of the Methodist ministry of the day  
ought to be expelled from the ministry  
—I among the rest. It is not right  
to make fish of one and fowl of another.

We should not use the Standards to  
punish the man (in the joke) used his gun  
shoot at the animal so as to hit it if  
was a deer and to miss it if it was  
calf. If the rascals are to be turn-  
out, let us turn them all out. Let us  
mass the restorationists and the an-  
second blessing people and send the  
all to hell together!

R. N. PRICE.

Morristown, Tenn., September 9th.

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"When the saloon dies, the devil  
put on deep mourning."



## Religious News.

Rev. L. W. Guyer is at Waverly this week assisting the Rev. C. H. Green in a series of meetings.—Botetourt Progress.

Notwithstanding the unfavorable weather an exceedingly large congregation heard Rev. Geo. E. Booker last night at High Street church on "A Woman's Love," the first of a series of sermons to young ladies. On next Sunday night Mr. Booker will discuss the subject of "A Woman's Happiness."—Petersburg Progress.

In a strong sermon preached to a large congregation Sunday morning, Dr. W. E. Evans, rector of Monumental Episcopal church, scored certain preachers for their habit of going after sinners with blood in their eye. No names were called, but there was obvious reference to certain local happenings of recent date.

Among other things Dr. Evans declared it to be a strange way to try to save sinners by going after them with stick and calling them ugly names. "I had," he said, the opposite from the effect desired.—Leader.

Rev. George H. McFaden, the genial pastor of Wright Memorial church, the end of whose term at this church is just approaching, has accomplished a great work among his people in the rebuilding of the church during his brief stay, and by his unceasing labors and kindly admonition among the young men in the community has endeared himself to a host of that class who are to be the future bone and marrow of the church. The Young Men's League of Wright Memorial church have made a special request to the Fourth Quarterly Conference for Mr. McFaden's return as their pastor next year, and it is more than probable that their wishes will receive the attention at the hands of the Bishop which they justly merit. The Fourth Quarterly Conference, it is understood, has requested the presiding elder of the Portsmouth district, Rev. W. C. Vaden, to use every means at his command for the return of Mr. McFaden to his present charge next year.—Portsmouth Star.

Rev. Dr. A. Coke Smith, Bishop of the M. E. Church, South, preached for his old congregation at Epworth Methodist church Sunday morning, and was greeted by a very large congregation, despite the very inclement weather. The Bishop selected as his text the Apostle Paul's exclamation: "I bow mine knees unto God the Father of Our Lord Jesus Christ, by whom the whole family in heaven and earth are named." Dr. Smith gave special emphasis to the latter part of his text, making his theme. "The Church Universal, God the Father, and the visible Church on earth the mother." The Bishop dwelt at length on the Church as a great body, defining its mission in the world to bring men to the saving knowledge of Christ, and to make them subjects of His kingdom of grace and heirs of the kingdom of glory everlasting.

The eloquent speaker forcibly applied his discourse to the individual Christian, and pointed out in unmistakable terms what it was to be an heir of heaven. The speaker grew very pathetic at times, greatly affecting his hearers, many in the congregation weeping under the powerful presentation of the truth. At the close of the service many went forward and bade the Bishop an affectionate good-bye. The scene was a most touching one.

Bishop Smith will leave Thursday with his family for his new home in Charlotte, N. C.—Virginian-Pilot.

For some weeks rumors have been circulated in this city to the effect that the Rev. Dr. R. D. Smart, of the St. Louis Conference, would be transferred to the Virginia Conference M. E. Church, South, with the view of being appointed successor of Rev. R. H. Bennett, who is now the pastor of Epworth church, this city.

The Virginian-Pilot was wired by the St. Louis Republic several weeks ago to know if the leading Methodist church of Norfolk had asked for Dr. Smart's transfer to the Virginia Conference, and for his appointment by Bishop Duncan to the pastorate of Epworth church.

The Virginian-Pilot representative made diligent inquiry of the officials of Epworth church to know if there was any truth in the rumor, but could get no information from them on the subject.

The following clipping from the St. Louis, Mo., Christian Advocate, the leading organ of the Methodist Church in Missouri, announces the fact of Dr. Smart's transfer in the following language:

"Dr. R. D. Smart has been transferred to Virginia, and will possibly be the pastor of our great Epworth church, of Norfolk, the pulpit from which the eloquent Dr. A. Coke Smith was elected to the episcopacy. We congratulate our friends of the Old Dominion. We doubt whether there is a man in all our Methodism who has less to do with engineering his appointments than Dr. Smart, or gives more general satisfaction in his work."

Rev. Dr. Smart is a native of South Carolina, a man of prepossessing appearance and has the reputation of being an eloquent pulpit orator. He is now closing his fourth year as pastor of the leading M. E. church, South, in St. Louis.

The transfer of a preacher from one Conference to another is made by an agreement on the part of the Bishop who presides over the St. Louis Conference and the Bishop in charge of the Virginia Conference, who is Bishop W. W. Duncan, D. D., of Spartansburg, S. C., with the consent of the preacher who is to be transferred.

The power of appointing a minister to any church is in the hands of the Presiding Bishop and his council, which consists of ten presiding elders, and he can assign him to any church he sees fit within the bounds of the Conference.—Virginian-Pilot.

The Methodist preachers of the city in their weekly meeting this morning had a full attendance and a most pleas-

ant and profitable time. The chairman, Rev. L. W. Guyer, presided, and Rev. S. C. Hatcher led the devotions. We had with us our beloved presiding elder, Rev. R. T. Wilson, and Rev. J. O. Moss, pastor Dinwiddie circuit. The reports of their labors submitted by the pastors in the main were as usual encouraging. Near the close of our ecclesiastical year and on the eve of the Conference, which meets in Richmond the middle of November, the talks of the brethren naturally drifted towards appointments, etc., for the next year. Very few changes will be made in the pastorate here; our pastors here know they have struck a good thing in their pastorates in Petersburg. The unfavorable weather of yesterday made against church services in the number of persons attending, but under the circumstances the congregations were encouragingly large. That earnest worker, Rev. J. A. Thomas, pastor of Wesley church, is pushing the rebuilding of his church now in progress. Next Friday night, Rev. Geo. H. McFaden, of Portsmouth, will lecture in the city in the interest of the enterprise. Bro. S. C. Hatcher, the genial wide-awake Market Street pastor, reported an interesting service on yesterday morning for the benefit of rally day. Had the day been favorable no doubt a large congregation would have been present. Rev. Geo. E. Booker, of High Street church, gave to the preachers a copy of his "order of service" for last night, which contained the hymns used, the subject of the sermon, the place in the Bible where the scripture lesson is found, the order of service for this week, etc. This growing church and the popular pastor are wide awake to facilitate in every way the Lord's work. A delightful meeting our gathering this morning proved to be; good humor was dominant, and everything passed off pleasantly.—Petersburg Progress.

The president, Rev. W. R. Proctor, was present at the Methodist preachers' meeting yesterday morning, but at his request Rev. R. H. Bennett presided at the opening, but afterwards called Rev. Graham H. Lambeth to the chair.

The opening prayer was offered by Rev. George Wesley Jones, pastor of Trinity church.

Rev. R. H. Bennett stated that the Rev. George R. Stuart, who had just closed a great meeting in Richmond, would begin a meeting with him at Epworth Methodist church, this city, Sunday, October 19th, to continue two weeks. He also stated that services preparatory to Mr. Stuart's meetings would be held on Wednesday, Thursday and Friday night of next week. Rev. J. K. Joliff will preach Wednesday night, Rev. C. L. Bane Thursday night, and Rev. E. T. Dadmun Friday night. He requested all the preachers present to attend Mr. Stuart's meetings and aid in making them the means of bringing about a great religious revolution in Norfolk.

### CALL OF THE CHURCHES.

Rev. W. P. Jordan stated that he had a varied experience Sunday. He attended the Methodist Sunday school at Park Place Sunday morning and worshipped at the Presbyterian church at

11 A. M., heard Rev. Dr. C. B. Bishop preach a fine sermon on "Consecration," and witnessed the installation of Rev. Arnold Hall, pastor of the Park Place Presbyterian church, and heard Dr. Bishop preach again in the afternoon.

Rev. C. H. McGhee attended Sunday school at the Lambert's Point church Sunday morning, preached and administered the Holy Communion at 11 o'clock. Held services at night.

Rev. Ernest Stevens held his usual services at Owen's Memorial Sunday and attended a funeral in the afternoon.

Rev. R. H. Bennett reported an excellent Sunday school at McKendree church, preached at 11 A. M. Sunday, which was followed by a most pleasant communion service. At night he preached to a fair congregation.

Rev. J. N. Latham had a most excellent day at Park View. There was a large Sunday school and two fine congregations to hear him at the regular preaching services.

Rev. E. T. Dadmun preached to the usual congregations at Centenary. His morning sermon was followed by a most delightful communion service.

Rev. J. B. Merritt preached and conducted the communion service at Port Norfolk Sunday morning and conducted his usual services Sunday afternoon and night at the Seamen's Bethel.

Rev. E. K. Odell had fair congregations at Huntersville church and a most excellent Epworth League meeting in the afternoon.

Rev. George Wesley Jones reported stirring services at Trinity church. He had one conversion at the morning service, and received two into the church on profession of faith and one by certificate.

Rev. C. W. Cain worshipped at Monumental Sunday morning and at Central at night.

Rev. R. N. Smith preached at Oaklette Sunday morning. On account of the rain he held no service at Bethel church in the afternoon.

Rev. C. L. Bane attended the Sunday school at Cumberland Street church Sunday, preached to large congregations at 11 A. M. and 7:30 P. M. At the close of a very large communion at the morning service two young men came forward to the altar and consecrated their lives to Christ. He received two members into the church.

Rev. George H. McFaden had a good Sunday school and good congregations to hear him at Wright Memorial Sunday. He had a delightful communion service after the morning sermon. He attended a funeral in the afternoon. At the evening service a man who had been a hard drinker and a gambler for years went to the altar and bowed as a penitent. Mr. McFaden baptized a candidate at Ocean View Saturday.

Bishop A. Coke Smith preached a sermon of great pathos and power at Epworth church Sunday morning on "The Church of God Being One Family on Earth and Heaven" to a large congregation. At night the pastor, Rev. R. H. Bennett, preached the fifth of his series of sermons on "Marriage and the Home" to a good congregation, notwithstanding the inclement weather.

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. Sound advice in view of the uncertainty of life is given in this sermon by Rev. F. De Witt Talmage on the text Isaiah xxxviii, 1, "Set thine house in order, for thou shalt die."

I am going to stay aboard this planet as long as I can. When the time comes for me to die, I believe sufficient grace will be given to me with which to die. But I have never felt less like dying than at the present time. My home was never so happy, my friends never more kind, my work never more absorbing. Present earthly life is inexpressibly sweet to me. I feel in reference to it a great deal as did Christopher North, the physical and literary athlete, who, with his friends and children, used to race over the heather of old Scotland, his yellow curls a-flying in the winds, singing and shouting as he ran, because he was bubbling over with joy and animal spirits. I am in love with the world because I like the people who are in it.

But, though earthly life may be a priceless boon to some people as well as to myself, yet there must come to all a time when we shall have to die. Perhaps, like Hezekiah of my text, who besought God by prayer to increase his earthly day, we may be able to prolong our existence ten, fifteen or even twenty years by rigidly obeying the well tested physical laws of health. Dio Lewis, the great lecturer upon hygiene, once declared that every normal healthy child born into the world ought to live to be at least 100 years old. He asserted that nearly all the members of the human race do not live out half their earthly life because they do not eat the right kind of food, wear the proper clothing and take the proper amount of exercise.

But though the longevity of the human race might be increased to 100 or even 200 years, though the present generation might be able to reach the two hundredth and fiftieth milestone which marks the highway of life's journey instead of only the twentieth or fiftieth or seventieth milestone, yet for every man and woman there must come at last an end to earthly existence. The Bible distinctly and emphatically states it. All history proves it. Though Dio Lewis himself rigidly practiced the laws of health which his keen and far reaching intellect framed; though he only ate just enough food to replenish the amount of waste tissue; though he wore the proper clothing and daily took the proper amount of physical exercise, yet Dio Lewis himself had to die. So the same words of warning which the prophet Isaiah brought to the sick ruler in the ancient Jerusalem palace I bring to you. They are just as pertinent for the present generation as they were to the Hebrew king who lived nearly 3,000 years ago.

## The First Steps Necessary.

In anticipating his earthly demise a common sense man should in the first place set his temporal house in order. That means he should, if necessary, get his life insured. He should make out his last will and testament. He should appoint the executors of his estate, and the future guardian of his children. He should explain the de-

tails of his business and invest his moneys in such a manner as that his executors can easily carry out his plans. He should train up his children or his lieutenants so that they may carry on his work after he is dead. He should, if desirable, buy his family plot and make all arrangements for the last resting place of himself and his loved ones. We have contempt for the man who has so little interest in the temporal welfare of his wife and children that he will not make a last will and testament.

"But, Mr. Talmage," answers some one, "I would do as you say, but I am very superstitious about this matter of making a will. I intend to make a will and fix up my temporal affairs when I feel that my life is drawing to an earthly close, but not now. I have always superstitiously felt that when a man makes his last will and testament he will certainly die before the year is out. Therefore I want to postpone making my will as long as possible."

Although I am, comparatively speaking, a young man, yet I have had a great deal of experience in sickrooms and by deathbeds, and, my brother, I want to warn you as a friend that in all probability when you come to die you will not have any time to fix up your estate and make an intelligent will and last testament. In all probability you will be in such physical and mental weakness that you will not have enough strength to do anything else but lie in your bed and murmur a few words of farewell until you are gone. Therefore, my brother, what you want to do in reference to setting your temporal house in order through the influence of your last will and testament you had better do right away. When death comes, your brain may be too feeble to plan and your fingers too trembling to hold a pen.

Furthermore, my friend, that statement of yours about being superstitious in reference to making a will is very foolish. It is as foolish as the superstition some people have about sitting one of thirteen at a table or looking at the new moon over the wrong shoulder or carrying a newborn babe downstairs before he is carried upstairs. It is so foolish that I am surprised it should be anywhere entertained among intelligent people. You will not die because you make

**your last will and testament, but you ought to make your last will and testament in reference to your temporal affairs because your death is inevitable. "Set thine house in order."**

## A Question Answered.

"But, Mr. Talmage," says some other, "what is the good of making a last will and testament? I have nothing to leave except the few clothes in my wardrobe, and there are not many of them. I am a clerk on a comparatively small salary. I live up to the last cent of my income, and I cannot afford to insure my life for the benefit of my children."

My brother, that is a very brave and frank statement to make. You say it is useless for you to make a last will and testament because you have nothing to leave and you cannot afford to even get your life insured. If you, a great, big, strong man, are having such a hard time to make a living, what will your physically weak wife do with a big brood of little ones strapped upon her back when you are dead? If it is so hard for you to swim in the current of life and keep your head above the waters, how will she, a poor widow, be able to do it when your strong arm is gone? Will the world be kinder to her than it is to you? Has the cruel world ever been any gentler or extended a more helpful hand to a wife and mother who is left a poverty

stricken widow than it has for you?

Mark you, for what most men foolishly squander every year, for the money they spend for cigars and luxuries, for theater tickets, fishing excursions and baseball games, clubs and parties, they could get their lives insured for enough, and more than enough, to support and educate their children long after they are dead. Furthermore, my brother, if you are not willing to economize in your selfish indulgence for the physical maintenance and mental development of your children by insuring your life, then your professed love for your wife and children is a mere insincere profession of the lips and not of the heart. "Set thine house in order."

"But," I hear some one saying, "the temporal aspects of this text do not affect me at all. I do not have to get my life insured. I am not poor. I am one of the wealthiest merchants of this city. I am building up a fortune, which is growing larger every day. If my wife or children wish to buy anything, all that they have to do is to go down to the city stores and charge the same to me. I pay for all their luxuries without a murmur. Besides that, I have made a last will and testament and left them everything."

Yes; your statement may be all true. But, my successful merchant friend, have you literally set your temporal house in order? Have you taken your wife into your business confidence so that she knows your plans and ideas? Have you ever made her your business confidant so that she would be able to take care of the money and the business after you are dead? Have you taught her the difference between the stability of a government bond and a Wall street speculation in stocks? Have you ever taught her the necessity of taking a receipt? Why, the wife and the mother of your children may be as helpless as a little child in reference to business matters after you are dead. She might be so helpless that the executors could swindle her out of her money as easily as you could cheat in business a five-year-old lad. Leave your wife sense as well as cents; leave her brains as well as bonds. "Set thine house in order."

## Make Wise Provisions.

One of the dearest friends of our family some years ago was left a widow with \$300,000. Her executor persuaded her to invest the same in railroad stocks so that she might have a million dollars. She went into Wall street and speculated. Today she is absolutely penniless. Make no such mistake in reference to your wife as that husband made in reference to his wife, who was our family friend. The old proverb trenchantly teaches that "any fool can make money, but it takes a very wise man to keep it." When you set your temporal house in order, see that your loved ones will be able to care for the money which you will bequeath them. See that the money which you will leave will not be able to slip through their fingers as water can run through a sieve.

But my text has a wider scope than the mere fixing up of the temporal house. In anticipating his earthly demise a common sense man should set his spiritual as well as his temporal house in order. He should prepare for his own eternal journey over the river of death, besides looking after the temporal interests of the members of the household he is going to leave behind. Unless a man has taken a long journey away from home, a journey which runs up into the months and perhaps into the years, he can have no conception of the immense amount of preparation necessary. In the first place, he must get his letter of credit drawn

up and signed. It would be practically impossible to start on a journey around the world, as I did some years ago, carry enough gold and silver with you to pay all your necessary expenses. Why, the gold and silver would be heavy as a satchelful of lead. Best the gold and silver that are stamped the American mint would not be acceptable in foreign lands. Every country has its own system of national currency. Further, if a traveler should weighed down with a satchelful coin he would in all probability be waylaid by some thief and murdered and slain for his gold. So it is the custom of the traveler about to start a long journey to buy a letter of credit. He pays to the cashier of any one of our great American banking houses like Brown Bros. or J. P. Morgan & Co., a certain amount of money. The bank gives him a letter of credit, and he can get the money noted in the letter of credit cashed by the agent

that bank in almost every city of the world. If you are going into any dangerous region it is also very important for you to have a passport. This passport, signed by the secretary of state at Washington, is a notification that you are an American citizen. If a foreign nation insults or maltreats that nation will have to answer for insult to the United States government.

## Getting an Eternal Passport.

Now, my friend, as you have to take an eternal journey, as perhaps in a very near future you will have to leave this old planet and go into endless life beyond, what spiritual preparation have you made for this momentous embarkation? Have you made the proper spiritual preparation for the journey which shall take you into a country where you would like to live through endless eternity, where you would like to live until time itself shall be no longer? Have you in reference to this eternal journey a letter of credit made out at the Bank of Divine Grace? Have you an eternal passport written in red ink—written in blood which flowed out of the wound side of a dying and an atoning Christ? If you have not such a letter of credit, you are ill prepared, you are lost indeed, even though in this world you had all the wealth of a Rothschild, a Vanderbilt, a Rockefeller or an Astor, even though you once on earth lived in as magnificent a mansion as the Dives of old, at whose gate the devils were licking the sores of a dying beggar. Shrouds have no pockets, and skeletons bony fingers can hold no gold, and all your worldly riches will then be but dross, which you cannot carry with you on that last journey. But, if you have the letter of credit, divine grace and the passport stamped with the crimson seal of Calvary, then the long journey will be accomplished safely, and the gates of the New Jerusalem will be opened unto you, no matter how financially poor you may have been on earth, because you are pleading there for admittance in Christ's name.

Henry Clews tells us that when Cornelius Vanderbilt, the richest man of his day, lay dying, turning his back upon his \$90,000,000 as though he had been the poorest outcast in the street, he had to ask his Christian wife to pray for him and sing one of the Christian hymns which she had learned in her father's house. May we, and all, never make the mistake of a tagged millionaire made in trying to buy our divine passport at the last moment. May we, long before our earthly demise, apply at the Bank of Grace for a letter of credit which will successfully carry us through the da-

(Continued on page 14.)



The American Anti-Saloon League is planning to begin the organization of an Abstainers' Army, through which it expects to carry on a great total abstinence crusade. It is announced that the printed matter will be ready for distribution about October 15th.

#### SPECIAL RATES TO CALIFORNIA AND THE NORTHWEST, VIA SOUTHERN RAILWAY.

During the months of September and October the Southern Railway will sell one way second class settlers' tickets to California and the Northwest at greatly reduced rates. Superb service offered via this route. Before arranging your trip it will pay you to see a representative of the Southern Railway for detail information. The schedule and service via this popular route is without equal, in many respects. Sep 11-3t

#### SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

##### TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

###### TRAINS LEAVE RICHMOND, VA.:

0:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffersville for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 85. United States' fast mail solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

1:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

4:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

###### TRAINS ARRIVE RICHMOND:

7:00 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

2:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

###### LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Naples.

#### York River Line, VIA WEST POINT.

##### THE FAVORITE ROUTE NORTH.

###### LEAVE RICHMOND:

3:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

###### TRAINS ARRIVE RICHMOND.

1:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

2:45 A. M., No. 9, daily, except Sundays and Mondays.

5:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

###### C. W. WESTBURY,

District Passenger Agent,

920 east Main street,

Richmond, Va.

S. H. HARDWICK,

General Passenger Agent.

C. H. ACKERT,

General Manager,

Washington, D. C.

#### A definition—

## "Painkiller," a

sure cure for Cramps, Colic, and all Stomach Complaints. There is but one Painkiller, Perry Davis'."

From the people's dictionary.

## SEABOARD

### AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

#### SCHEDULE IN EFFECT APL. 16, 1902

##### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

(Eastern Time.)

1:05 A. M. 9:40 A. M.—Lv. Columbia. (Central Time.)

4:55 A. M. 2:10 P. M.—Ar. Savannah.

9:15 A. M. 7:00 P. M.—Ar. Jacksonville.

10:50 A. M. —Ar. St. Augustine.

5:45 P. M. 6:45 A. M.—Ar. Tampa.

10:32 P. M. 10:08 A. M.—Ar. Charlotte.

1:35 A. M. 10:22 A. M.—Lv. Chester.

3:43 A. M. 12:25 P. M.—Lv. Greenwood.

6:13 A. M. 2:50 P. M.—Lv. Athens.

7:50 A. M. 3:55 P. M.—Ar. Atlanta.

11:35 A. M. 5:40 P. M.—Ar. Augusta.

6:25 P. M. 7:20 P. M.—Ar. Macon.

8:20 P. M. 9:20 P. M.—Ar. Montgomery.

6:55 P. M. 2:55 A. M.—Ar. Mobile.

8:20 A. M. 7:25 A. M.—Ar. New Orleans.

8:20 A. M. 8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 5:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

##### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

##### SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville.

Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
Z. P. SMITH, District Pass. Agent.  
Phone 405. 1006 E. Main Street, Richmond, Va.



#### THIS COLLEGE IS NOW LOCATED IN ITS OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.  
I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same. When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.  
WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:  
"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We Teach—  
Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address  
G. M. SMITHDEAL, President.

## Sterling Silver!

Diamonds, Watches, Jewelry.

Fine Repairing. Mail Orders Have Careful Attention.

Manufacturing  
**Lumsden & Son,**

Jewellers and Opticians  
781 Main Street Richmond, Va.

## WANTED INVENTORS

to write for our confidential letter before applying for patent; it may be worth money. We promptly obtain U. S. and Foreign

## PATENTS

and TRADE MARKS or return ENTIRE attorney's fee. Send model, sketch or photo and we send an IMMEDIATE FREE report on patentability. We give the best legal service and advice, and our charges are moderate. Try us.

**SWIFT & CO.,**  
Patent Lawyers,  
Opp. U. S. Patent Office, Washington, D. C.

#### SAW, PLANING MILLS and UMBERYARD.

SASH, DOORS, BLINDS.  
—  
PLOW HANDLES.  
—  
TOBACCO HOGSHEADS.  
—  
CORN MEAL,  
—  
SLAT & WIRE FENCES.

**Farmville M'f'g Co.,**  
FARMVILLE, VA.

**D. R. L. C. TUCKER,**

SURGEON DENTIST.



## RELIGIOUS NEWS.

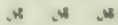
(Continued from page 9.)

He addressed the men's meeting at the Y. M. C. A. in the afternoon.

Rev. E. A. Rawlings held his usual services at Monumental church Sunday and baptized one infant and received its father as a member in the church.

Rev. Graham H. Lambeth preached morning and night. He said his evening service accomplished some good.

Rev. W. Asbury Christian preached morning and night at Memorial church, Berkeley.—*Virginian-Pilot*.



## NO "CANADIAN" NOR "AMERICAN" CHURCH.

The Church of England in Canada speaks of itself as the Canadian Church, and an organization has just been formed to make "a united and well-ordered effort to provide this new country (that is, the rapidly growing western provinces of Canada) with the ministrations of the Church." "The Sun," of this city, shows that there is no Canadian Church. There is no State Church in Canada, and the Anglican adherents comprise only a minority of religious believers. To prove its proposition, "The Sun" gives the following Canadian statistics:

Roman Catholics .....	1,992,017
Methodists .....	847,765
Presbyterians .....	755,326
Anglicans .....	646,059
Baptists .....	303,839
Lutherans .....	63,982
Miscellaneous creeds .....	28,157
No creed stated .....	106,739
Total .....	4,833,239

These prove that the "Anglican membership ranks fourth and is less than one-seventh of the whole body of religious membership in the dominion."

The light and easy way in which the Anglican Church in Canada speaks of itself as the Canadian Church is fully paralleled by the presumption of those members, preachers, and papers of the Protestant Episcopal Church who speak of that body as the American Church. The latest statistics of the religious denominations in this country are:

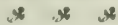
Roman Catholic .....	9,239,166
Methodist .....	5,966,500
Baptist .....	4,581,558
Lutheran .....	1,696,238
Presbyterian .....	1,605,015
Protestant Episcopal .....	741,697

There are more than 6 Baptists, 8 Methodists, 2 Lutherans, 2 Presbyterians, and 12 Catholics to each Protestant Episcopalian. Of all the Christian communicants in the United States the Protestant Episcopal Church has but 1 in 35.—*N. Y. Christian Advocate*.



In the October McClure's, Miss Stone concludes the account of her "Six Months Among Brigands," and makes such a strong finish that one is half inclined to wish the brigands had not let her go so soon. As it was, however, the release was sensational enough, for the brigands were at that time so hotly pursued by the Turkish soldiery that to venture near enough to a village to free their captives was to risk the

death of all. At length, when they had almost given up hope, they were freed—in the dead of night, at the bottom of a desolate valley—and the next morning with difficulty they made their way to a town and announced themselves; whereupon it seemed as if half the population of Macedonia turned out to greet them. In addition to Miss Stone's paper, Mr. S. S. McClure contributes a brief sketch of A. A. Gargiulo, the first dragoman of the American Legation at Constantinople, to whom, more than to anybody else, is due the credit of Miss Stone's release.



## THE UNSPEAKABLE TURK.

Mr. Ray Stannard Baker, the well known magazinist, has lately contributed to The Outlook two articles on conditions in Turkey as seen by a trained observer. The following is his description of the state of affairs in the Turkish post-office, and of Turkish backwardness generally:

The Turk suspects everybody and everything, and no private act, no seclusion, is safe from his intrusion. Every telegram sent from the public offices is at once reported to the authorities. No one can safely send a letter by the Turkish post unless he is willing to have it opened and read, and take the chances of having it confiscated if the censor finds anything that can be twisted into an insult to Mohammedanism. As a result of this condition and the inability of foreigners residing in Turkey to communicate with any certainty with their friends, some of the great European nations have established post-offices of their own in Turkish cities, in which they employ only Europeans, use their own stamps, and watch their mail bags until they pass beyond the prying eyes of the Turks. In Salonica there are no fewer than five post-offices—British, Austrian, French, Servian and Turkish; in Constantinople, six. If one wishes to be sure of his mail, he must inquire at four of them at least; and if he really wants to have his letters reach their destination, he must send them through some post-office other than Turkish. For the reason that the authorities cannot be sure of a complete knowledge of all the conversation that might pass, the telephone has been excluded from the empire; and no Turkish city is electrically lighted because, it is said, the officials discovered the word dynamo in the applications for the necessary contracts, and dynamo suggested dynamite. The official Turk was paralyzed with fear! So all Turkey is still candle-lighted, or at best lamp-lighted. Whatever is Turkish in Turkey is sure to be out of order, disorganized, dirty; whatever is foreign is, by contrast, well kept.



## WHY YOUNG PEOPLE HESITATE TO MARRY.

The standards of social decency and respectability are constantly rising; the amount of money supposed to be necessary to begin the married life increases decade by decade. Young men say that they will not marry until they are able to support a wife in good style, and, as the wealth of the land increases and their neighbors live more and more luxuriously, the phrase "in good

style" is constantly undergoing changes of meaning. Young women become accustomed in their parental homes to a certain amount of comfort and of leisure, and they do not relish the thought of beginning to live more plainly and more laboriously in homes of their own. Thus an increasing number of young men and women decline or postpone marriage.

It is true that the family life does require of both men and women the relinquishment of a certain amount of liberty, the assumption of new burdens, the incurring of pain and privation and sacrifice. The unwillingness to meet these demands is the prime cause of the diminution in the number of marriages which the census reports to us. And one of the inevitable consequences is the increase of social immorality.

Many parents discourage the marriage of their sons and daughters under conditions which would be far more favorable than those under which they themselves set out in life bravely and happily. They are unwilling that their children should meet the responsibilities which they met and bear the burdens which they bore, and in meeting and bearing which they won their own manhood and womanhood. Many a father refuses his daughter to a young man whose circumstances and prosperity are far more favorable than were his when he was married; many a mother warns her son against alliance with a girl whose heart is as true and brave as hers was when she set up her own home.

The father and mother, in their prosperity, have lost their sense of the value of character; they have come to put far too much emphasis on the mere accidents of life. For it is true not only of a man's life, but of the life of a man and woman together, that "it consisteth not in the abundance of the things that" they possess. They can be happy and true and brave with but few things. To begin together as their parents began, to live simply and frugally, to face the problems of life without flinching, to exercise their wits together over a limited menage, what is this but the discipline in which all best qualities of life are won?—Dr. Washington Gladden, in *Social Salvation*.

## FOR OVER SIXTY YEARS.

## An Old and Well-Tried Remedy.

**MRS. WINSLOW'S SOOTHING SYRUP** has been used for over SIXTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for

**MRS. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER KIND**  
Twenty-five Cents a Bottle.

MEETING KING'S DAUGHTERS AND SONS, ROANOKE, VA., OCTOBER 22-24, 1902.

Special rate of four cents per mile, one way distance for the round trip, from all points within the State. Tickets on sale October 20th, 21st, 22d, with final limit October 28, 1902.

## STORY OF THE STRINGTOWN SCHOOL TEACHER.

(From *Warwick of the Knobs*. Published by permission of Dodd, Mead & Co.)

"A penny for your thoughts, professor," said a bystander.

"I am thinking of a child. Who leads my mind from these scenes and your trivial stories to him? They have nothing in common. I am thinking of a dirty face, a dirty face," he repeated, and lapsed into silence.

"Tell us about the dirty face."

"You are acquainted with the little house, just above the mouth of the Mt. Carmel Pike, the house in which old black Ephraim lived, and which, since his disappearance, has been deserted; windowless it has stood the many days."

Professor Drake rested his voice a second and then continued, "It is empty again. Following this sentence came another interlude, when, as though by an effort, he added, 'Very dirty face.'"

What could be troubling our village teacher? Never before had we heard him speak in so desultory a manner. Then he proceeded:

"Shortly after the beginning of the last school session a gentle tap came on the school-room door. I opened and ushered in a boy about ten years of age, leading a younger boy by the hand. They stopped and looked about in a frightened manner and seemed inclined to retreat, when I said in a pleasant tone 'Don't be afraid, children. Do you wish to attend school?'"

"We do, do we, Jim and me," spoke the older one in a drawling monotone. He held out his hand, and in its palm rested a bright silver quarter.

"Mam sed fer us ter come ter schu 'til the wuth ov this war taken out larmin'."

"Dirty and ragged were these boys, dirtier and more ragged than ever children before were seen in the Stringtown school. I returned the money and seated them on the end of a bench away from the other children, with whom it was questionable whether they should come into personal contact. That night they were detained after school and I got their history. They came from Grassy Creek, and with the lot of a father (as I learned afterward) and a mother little, if any, better than he, lived now in the house deserted by old black Ephraim.

"Be sure and wash your faces before coming to school to-morrow morning," I said as they were dismissed. Next morning they came with clean faces, but in a few days were as dirty as before. This time I spoke more positively.

"You must wash your hands and faces before starting to school." Again the faces were clean, but within a week they were as dirty as when first I saw them. Gentlemen, I pleaded with, scolded, threatened those children. I exhausted every power of persuasion and vainly exerted every possible influence. Had they seemed at all provoked, or had they resented my attempts to reform their slovenly habits, I should have been delighted, but their disposition was amiable and their deportment exceptionally good.



"Yes, sir," they would answer, when I gave my customary order concerning clean faces. 'We'll be clean ter-morrer,' and for that once they would be clean, but not clean again until I gave the next positive order.

"Friends," and the professor now spoke to us directly, "men should weigh carefully their words. Who can tell when a hasty word will turn to plague one's self? 'Jimmy,' I said one day to the younger boy, 'you provoke me beyond endurance. Do you intend to go through life with a dirty face? Do you intend to be a dirty-faced man?' 'The child had been languid all that day. I can see now what I did not observe then, languid, spiritless, dirty. He looked up at me quickly; his black eyes peer at me yet. Ignoring my reference to the dirty-faced man, he asked:

"'Kin a dirty boy git inter heaven, teachah?"

"No, only clean children can go to heaven."

"I wants ter go ter heaven, fer I'm red ov livin'. Mam, she's in her cups 'g'in and pap's in jail. Guess these clean children in schule hain't got my mam and pap, else they wouldn't always be clean.' He looked at his little brown fingers.

"We hain't no soap in the house, teachah, an' we hain't no stove ter heat water on. We frys our bacon and hominy in a skillet, when we have any bacon, and bakes our corn pone in the ashes. Guess ef some ov these other children hadn't no soap and no hot water and had a drunk mother, their faces wouldn't be so clean frosty mornings. I breaks the ice in a pan when I washes. It's awful cold, teachah, and the dirt sticks mighty bad.

"Does God keep children out of heaven fer havin' dirty faces, ef—" the child hesitated, did not complete the sentence, but abruptly added, 'I'll have a clean face, teachah, when you see me again. I'm awful tired now, an' I didn't have no breakfast.'

"The two children turned to go, and so they did, without a word from me. My heart was in my throat, remorse was in my soul. 'I will apologize to-morrow in some way,' I said to myself; but no dirty children came on the morrow, nor yet the next day, nor the next. Never again did those little ones, dirty nor clean, come to school, hand in hand, as was their wont, never." A tear glistened in the teacher's eye.

"One morning a gentle knock sounded on the school-room door, just such a knock as ushered in the children that first day, and, strangely enough, I thought of Jimmy and his brother before opening the door. In stepped the brother alone. He stood before me with clean face, but his countenance was peaked and thin, very thin. 'Teachah,' he said, 'Jimmy wants yer ter come an' see him.'

"Why did he not come with you, Johnny?"

"He can't come. He's dead."

"Could any blow have crushed more directly on my heart? I stood stupefied. 'Tell me about it, child.'

"Jim took the fever the nex' day after you told him 'bout heaven. He died this mornin'. But he knowed he war goin' ter die, an' he said ter me,

"Brothah, I wants ter go ter heaven, whar thar ain't no dirt, ner fights, ner whiskey. Take the quartah the teachah giv us back, an' buy soap with it an' scrub the shanty floah an' my duds, an' wash me clean, fer I may die sudden." An' I did, teachah, an' the good doctor brought Jim some fruit and some goodies, but 'twant no use.

"He war awful hungry all his life, but when the goodies come, et war too late, and he couldn't eat. He jest laid still an' fingered the orange an' then handed et to me. 'Eat et, Johnny, an' let me see yer eat et.' I did, teachah. Thar warn't no one in the room but Jim'n me, an' he laid still an' smiled es pleasant like es ef he had eaten et himself. This mornin' Jim sed, sed he, 'Brothah, wash me clean an' put the sheet on the bed.' We nain't but one sheet, teachah. An' then he said, 'I wants a clean face, fer I'm goin' ter try an' git inter heaven, brothah, an' when I'm dead, tuck the clean sheet close 'bout me, an' comb my hair, an' then go fer the teachah. Tell him ter come an' see how clean I am in the new clean sheet, an' ax him ef he thinks I'll git inter heaven.'"

"The child stopped. I could not speak. He mistook my emotion for a denial of his request.

"Please, teachah. You told Jimmy how ter get ter heaven, an' he war clean when he died. Won't you come an' see him?"

Professor Drake covered his face with his hands. More than one rough face about that Stringtown grocery stove was tear-streaked.

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#### BURNING OUR PURSE STRING AT BOTH ENDS.

(This is true of the entire South.)

The little town of Pawtucket, in Rhode Island, has one hundred and thirty-one inventors—one hundred and thirty-one men and boys who have patented that number of useful articles and appliances, says the North Mississippi Herald.

Rhode Island has a compulsory school law. A man is compelled by that law to educate his children.

In raw material and natural resources Rhode Island is poor beyond compare with Mississippi. Yet with her manner of education her people have turned to manufacture and invention, and that section is now the richest spot on the continent. Mississippi spends quite as much of her comparative wealth on education as Rhode Island, yet I doubt whether there are one hundred and thirty-one inventors in the whole State.

Every town and city in the State, however, has an over-supply of brainy young fellows who have been crowded into the professions—law, dentistry, the ministry, etc. Only a very small per cent. of these have their heads above the level. Many of them will live and die failures. It is not their fault. They have the brains, the energy, the muscle and the determination to do, but there is little left when his brother lawyers or doctors get their share. So in the end he becomes listless and contented with a bare livelihood—a victim of misapplied education.

Our law-makers are largely to blame

for this state of affairs. They refused to see and are still blind to future possibilities. And parents are to blame, too, for not taking up arms against the system, when each year has but added to their further discontent. The same train that carried their boy to New York or Chicago for the completion of his education as a professional man, carried also an order for a wagon from Ohio, a buggy from Indiana, a dress from New York, or a watch from Connecticut, thus lighting both ends of the purse string at the same time.

Why not teach a boy to make the things that we buy elsewhere?

\*\*\*

#### "MAKE ME BRAVE."

This is said to be essentially a woman's prayer, after she has almost forgotten what it means to be carelessly, joyously happy. The time has passed when she felt that just a little farther on were the fields where the daisies and buttercups were hiding away awaiting the swift coming of her young feet to gather them into great shining masses that would feel the touch of the moist sweet lips on their gold-crowned heads. Life was for her a great expectancy. She believed—that no matter if others found the shadows and sat down in them sad-eyed and weary—she knew a way all sunshine; or if the light was ever hidden the clouds would pass so swiftly that the shadow would only intensify the returning brightness.

She prayed for happiness as confidently as she prayed for strength to go forward and enjoy. For why should it not be hers? Why was it so easy to be glad and why did she shrink from pain unless God meant that she should be happy? After a time there came surprises. Something hurt so keenly that she was startled at her capacity for suffering and there was no swift relief. It took days and months to forget the shock that came with the sorrow, and so, with a vague fear of what might be again, the heart slowly recovered until it almost ceased to feel the thrill of remembrance. But there was a little scar left that prevented the sensation of a new joy from being as keen as of old, and so, when time had brought to that heart other scars, she learned to pray—not for happiness—but—"Make me brave, brave to endure silently, patiently."

There are some things in life that appeal to us more strongly in middle life, or even in age, than they do in youth.

When the years have been few that lie behind us the outlook into the future is a long one, so long it seems that even youth can well afford to be patient until the coming of a cherished desire. Youth seems immortal, and it is only when the shadows begin to lengthen that we realize how short the time in which to gratify our human longings—to taste of the joys of a satisfied life. Hearts get hungry for heart food—so hungry that it seems cruel to think of being compelled to live without it until even that time when something greater than earthly love will satisfy completely. Something has been lost out of very many lives that only God will ever be able to repay the soul for. Is it strange, then, that the lips learn

to utter the prayer that the heart knows its need of long before it ceases to pray for happiness—"Make me brave?"

And the Father who has watched so tenderly and faithfully over that life struggle, who has been able, as no other can ever do—to look down into the depths of the soul and has recognized its hunger, its insatiable craving for what should be the portion of every happy life, and who has seen the splendid fight that has been carried on to enable it to keep sweet and true in spite of its condition of helplessness to satisfy its hunger—surely will give strength to bear and a power of endurance that will be its salvation.

We are cowards—all of us—under certain conditions. It is easy to be brave when it is not our enemy that must lead the fight. Camp life with the enemy miles away is not conducive to panic and disaster. It is when the bugle sounds and shot and shell fall like rain that the soldier need pray, "Make me brave." So it is in every life; it is seeing the dearest things cut down around us, it is losing one by one the objects we prized most and loved the best, it is realizing that the battle is almost over and we have been crippled for life by the losses we have sustained that calls for bravery. There is no time then to pray for a cessation of hostilities, just time to send on the quick wings of our faith the simple words, "Make me brave."—Burlington Hawkeye.

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(Continued from page 10.)

days when we are dying and be sufficient for us until we realize the bright and triumphant advent of a heavenly welcome.

**The Long, Long Journey.**

The simile of death as a long journey away from the family fireside is very striking. When a man takes a long earthly journey, he is very apt to gather his family about him and say, "If I should take this journey, in all probability I will return home at such and such a time," or if the father is going into a new country to establish another home he says to his children: "After I am settled there and find everything all right you can sell the goods and pack up and come to me. I will be in such and such a place at such and such a time." Or perhaps the man who is about to take a long journey will do as my father and myself did when we started on our journey around the world. We were to set sail from San Francisco and go by the way of the Sandwich Islands, Samoa, Australia and India. It was a long, hard journey, and mother was physically unable to undertake it. So father said: "Mother, you take the two girls and go to Europe and meet Frank and myself as we come around the world. Meet us either at Brindisi or in Paris or London." So mother set sail from New York and went east. Father and myself set sail from San Francisco, going west. We were all to meet by a preconcerted plan at the French capital.

My brother, as you must take this long journey through the valley of the shadow of death with the divine passport in your hands, how can you ever expect to rejoin your loved ones unless you make previous arrangements with them where to meet? Having a letter of credit at the Bank of Grace, you say you expect to journey to the Celestial City. Have you ever told your loved ones about that city? Have you ever told them how to get to that center of the universe? Have you ever told them there is only one way to reach your destination, and that is for them to obtain forgiveness of their sins by the blood of the Lamb, so that their heavenly advent shall be made possible? If it is important for you to make spiritual preparations for the journey of death by being washed in the Saviour's blood, is it not just as important for your loved ones to be cleansed by the same blood? You should tell your loved ones how they can be cleansed from sin as surely as the guide, many years ago, told the traveler how his body could be cleansed as he became covered over with a swarm of leeches when he was fording a shallow river in Burma. In horror the foreigner began to pull them off, for the vampires were draining away his life's strength. But the guide bade him cease or he would destroy himself. Then the guide prepared a bath in which he diluted some herbs, the juices of which were fatal to the life of the leech. Then he directed the traveler to lie down in the prepared waters, and immediately his body was freed from the vile aquatic worms. Have you ever told your loved ones that the only way they can meet you in heaven is by bathing themselves in the blood of the Lamb, so that the fatal worm of sin which is sucking at their hearts shall fall off and die?

I would plead with you, men and women, who are trying to set your house in order, to look after the spiritual welfare of your loved ones as well as your own, because I do not understand how heaven can ever be a truly and entirely happy place for any man who has neglected to look after the spiritual interests of those who on

earth were near and dear to him. I know that the Bible distinctly declares that heaven is to be a bright and a happy place; but, for one, I think that even celestial happiness would be marred if, when we are safely there, we were conscious that our loved ones had missed their opportunity of coming in through our own neglect to tell them the way to the great white throne. I well remember in our journey around the world how the heart ached when in faroff Australia father and I received a cablegram that mother was sick and had to return to America and could not meet us in Paris. I well remember how anxiously we two, 12,000 miles from home, looked at each other. Then we began to worry about the illness which some months later ended my mother's earthly life. And, oh, if we were disappointed by not meeting my mother in the French capital, how much more disappointed will some of us be, when we reach heaven, if we should feel that our brothers and sisters and husbands and wives, fathers and mothers and children, should have been in any way prevented joining us in heaven and especially if the obstacle has been one of our making! For my own part, I can sympathize a great deal with the prayer a weeping wife once made by the bedside of her husband, whom she supposed to be asleep. With the tears raining down her cheeks she said: "O God, save my husband! Save my dear, dear husband! And, if by any means my own sinful life has made him turn his back upon thee, then blot out my name from the book of life, if thou wilt! Only save him!" My brother and sister, preparing for the great and eternal journey beyond the grave, I beg of you at this critical time to look after the spiritual interests of your loved ones and those who are near to you.

But there is one overwhelming thought about my text upon which I love to dwell. If we go to the throne of grace in the right spirit of prayer, God will let every one of us live as long as is necessary to do the work he wants us to do in his name. When the prophet Isaiah entered the royal palace of Jerusalem and said to the sick Hezekiah, "Thus saith the Lord, set thine house in order, for thou shalt die," the king turned his face toward the wall and began to weep. Hezekiah was not weeping because he had to die. He was not afraid to die. But he wept because he could not accomplish for God and his people that which seemed necessary for him to do. Then, in answer to Hezekiah's prayer, God said to Isaiah the prophet, "Go and say to Hezekiah, Thus saith the Lord the God of David thy father, I have heard thy prayer; I have seen thy tears. Behold, I will add unto thy days fifteen years." So today, if, like Hezekiah, we will pray in the right spirit, God will let most of us live long enough to carry the gospel message to all of our dear ones as well as to spiritually prepare for our own eternal journey. But as our earthly time is short, in order to make this spiritual preparation ourselves and to help make the spiritual preparation of our loved ones by bringing them to the Saviour, we must consecrate ourselves to the Lord's service now. By the power of the Holy Spirit we must consecrate our lives to God's work as we have never consecrated them before. We must so eat and drink and breathe and talk and pray that we shall make Christ the supreme ruler of our lives so that in all things we may do nothing inconsistent with our allegiance to him. Are you and I like Hezekiah—ready to surrender our lives entirely to the Divine Master's will?

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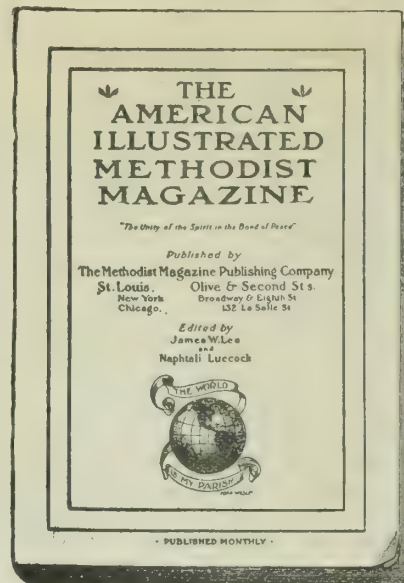
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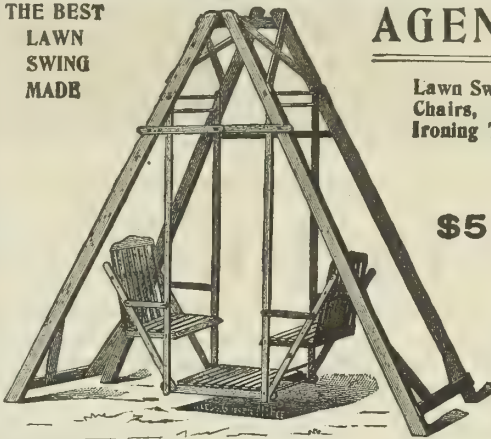
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## Editorial.

BRO. RICHARD S. PAULETT.

Nearly eleven years ago I was sent to be the pastor of the church at Farmville. When I arrived I received a most hearty greeting from the members, but I found the church as much concerned about another matter, as they were about receiving a new pastor. Nearly every member with whom I conversed was very anxious about the condition of one of the members, who had just undergone a most serious and painful operation at the hospital. I had never seen a people more universally solicitous for the welfare of one of their number. On every side it was said: "If he dies there is nobody to take his place." That man was Bro. R. S. Paulett. He recovered, and for more than a decade God spared his life to continue to be a leader of His people in that charge. I saw him last on Monday, September 1st. He was in good spirits and apparently in good health. He met me as I came into his office with that genuine, hearty welcome, which his old pastors so well remember, and although busy with a number of details, entered at once into conversation on his favorite topic, the condition of the church in Farmville and throughout the Conference. As I left him I thought of the many years that had passed since the time the church feared that his work on earth was done, and of how much he had done since that time, and how strong he still seemed to be. I heard nothing of his sickness until I picked up the paper, and was shocked by the notice of his death. Nothing but pressing engagements, coming at the hour set for the funeral, joined with sudden personal disability, would have prevented my attendance at his funeral to show my high appreciation of his character. I know just how our brethren in Farmville feel about his departure. One and all they are saying, "Who will take his place?" just as they said it years ago. No one will take his place. Some one will be chairman of the board of stewards, and the work will go on. God will provide leaders for His work. Moses died and Joshua led Israel into Canaan. But Joshua was not Moses, and he never could have done the work of Moses. Bro. Paulett has done his own work at Farmville, and it will abide as a part of the foundation upon which others will build. During his term as chairman of the board the

work has made great progress. The church and Sunday school room have both been enlarged and beautified, the pastor's salary and the offerings for missions and other causes have steadily increased. In every advance step Bro. Paulett was found in the lead. His pastors never found it necessary to convince him that the church should plan liberal things. He was always willing not only to give liberally, but



R. S. PAULETT.

after having given, he did not hesitate to exhort others personally. He was greatly interested in the building of a new parsonage (much needed) at an early date, and had told the board that he could not live long, but he wanted to know that a good modern house would be built for the use of the pastors of the church, and that he would pay one-seventh of the cost. His interest in church affairs, however, was not confined to the local work. He was a regular attendant upon the sessions of the Annual Conference, and his brethren showed their appreciation of him by electing him a delegate to the General Conferences of 1894 and 1898, and an alternate to that of 1902.

"He was a good man." He has gone on before to rejoice in eternal blessedness with Warren and Dunnington and Elam and others who have blessed Farmville with their labors in years gone by. We print below the resolutions passed by the Farmville Tobacco Board, which show the estimate of him by his business associates, and which also show that even among business men he was recognized as not only conspicuous for his business ability, but as conspicuous also for his piety. The true Christian is always more conspicuous for his piety than for any other thing in life. Bro. Paulett was a con-

spicuous Christian. May his life stimulate many in his family and in his Church to be as he was—conspicuous not only in the things of the world, but in the things of God. J. C., Jr.

### RESOLUTIONS OF RESPECT.

At a called meeting of the Farmville Tobacco Board, held October 8, 1902, a committee having been previously appointed to present suitable resolutions in regard to the death of Mr. R. S. Paulett, which occurred at his residence on High street, at about 4 o'clock P. M., on October 7, 1902, in the 83d year of his age, the said committee presented the following, which was read, unanimously approved and ordered to be spread on the minutes of the Tobacco Board:

Mr. R. S. Paulett, the subject of these resolutions, has been a citizen of the town of Farmville for a little over half a century, and in all that time has been actively engaged in business pursuits until about three weeks before his death. As a commission merchant, dealer in tobacco, president of Planters Bank, and for many years president of the Farmville Tobacco Board, and president of the board of stewards of the Methodist church, and in all of these positions he discharged his duty honestly and with wonderful business ability.

He possessed the happy faculty of conducting his business smoothly and at the same time with a humor and honesty that continually drew friends around him.

As president of the board of stewards of the Methodist church of Farmville, he was a leader that had the confidence and esteem of the whole congregation, and was always ready and willing to contribute his full share to any object that was for the good of the church and the glory of the God he delighted to serve. But his liberality in this direction was not confined to his own church, but as he was frequently a delegate to the Annual and General Conference, he was always ready with open hand and a generous heart to contribute to any cause that was for the good of the Church at large.

Our friend and brother, R. S. Paulett, has laid down the burdens of life and passed to his reward, but he has left our community in mourning, for it can be truly said of him that a noble and sweet spirited man has been taken from our midst; therefore,

Resolved, first, That while we bow with perfect resignation to the will of our Heavenly Father, who is too wise to err and too good to be un-

just, nevertheless we feel that we have lost a true friend, wise and sympathetic adviser; unselfish in his dealings with his fellow-men, he was always ready to extend a helping hand to those that were trying to help themselves; or others who, on account of affliction of any character, were unable to do so, and while we feel the great loss we have suffered as a tobacco board, and feel that we will sorely miss him, yet we trust that a kind providence will raise up another to take his place, for he was in deed and in truth an inspiration to the entire trade. When shall we see his like again?

Resolved, second, That we extend to his immediate family and numerous friends our hearty sympathies in this sad hour of their bereavement, hoping that his pure life may be an inspiration to them to live such a life as that they may be again united with him and the Saviour he followed in that beautiful land beyond, where we shall have no more pain or parting.

Resolved, third, That the secretary be instructed to furnish the family with a copy of these resolutions, The Farmville Herald, Southside Examiner, Methodist Recorder and the Richmond Christian Advocate, and that they also be spread upon the minutes of our Tobacco Board.

Resolved, fourth, That members of this Tobacco Board attend the funeral of our friend and brother as a body.

A. W. DRUMELLER,  
J. F. WALTON,  
H. E. BARROW,  
B. L. ANDERSON,  
Committee.

FRED. M. BUGG, Secretary.

The president of the Canadian Dominion Alliance for the Total Suppression of the Liquor Traffic considers the inauguration of a great pledge-signing campaign most important. It is believed that such a campaign throughout Canada, similar to that of Great Britain and Ireland, would add impetus to the movement for the collateral reform of prohibition.

It is said that the German Minister of Education has issued an instruction to the national school authorities throughout the fatherland, urging the necessity of the popular enlightenment of children as to the deleterious effects of the excessive consumption of alcoholic liquors. He insists that every school ought to take part in the struggle against the pernicious evil of drunkenness.



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"These chaps are easily stirred up," he would say, "and I am anxious that they should know exactly what they are doing. It is far too serious a business to trifle with."

Although Graeme did not go down stairs to the meetings, he could not but feel the throb of the emotion beating in the heart of the community. I used to detail for his benefit and sometimes for his amusement the incidents of each night, but I never felt quite easy in dwelling upon the humorous features in Mrs. Mavor's presence, although Craig did not appear to mind. His manner with Graeme was perfect. Openly anxious to win him to his side, he did not improve the occasion and vex him with exhortation. He would not take him at a disadvantage, though, as I afterward found, this was not his sole reason for his method. Mrs. Mavor, too, showed herself in a wise and tender light. She might have been his sister, so frank was she and so openly affectionate, laughing at his fretfulness and soothing his weariness.

Never were better comrades than we four, and the bright days speeding so swiftly on drew us nearer to one another. But the bright days came to an end, for Graeme, when once he was able to go about, became anxious to get back to the camp. And so the last day came, a day I remember well. It was a bright, crisp winter day.

The air was shimmering in the frosty light. The mountains, with their shining heads piercing through the light clouds into that wonderful blue of the western sky and their feet pushed into the pine masses, gazed down upon Black Rock with calm, kindly looks on their old gray faces. How one grows to love them, steadfast old friends! Far up among the pines we could see the smoke of the engine at the works, and so still and so clear was the mountain air that we could hear the puff of the steam and from far down the river the murmur of the rapids. The majestic silence, the tender beauty, the peace, the loneliness, too, came stealing in upon us as we three, leaving Mrs. Mavor behind us, marched arm in arm down the street. We had not gone far on our way when Graeme, turning round, stood a moment looking back, then waved his hand in farewell. Mrs. Mavor was at her window, smiling and waving in return. They had grown to be great friends, these two, and seemed to have arrived at some understanding. Certainly Graeme's manner to her was not that he bore to other women. His half quizzical, somewhat superior air of mocking devotion gave place to a simple, earnest, almost tender respect, very new to him, but very winning.

As he stood there waving his farewell I glanced at his face and saw for a moment what I had not seen for years, a faint flush on Graeme's cheek and a light of simple, earnest faith in his eyes. It reminded me of my first look of him when he had come up for his matriculation to the varsity. He

stood on the campus looking up at the noble old pile, and there was the same bright, trustful, earnest look on his boyish face.

I know not what spirit possessed me—it may have been the pain of the memory working in me—but I said coarsely enough:

"It's no use, Graeme, my boy. I would fall in love with her myself, but there would be no chance even for me."

The flush slowly darkened as he turned and said deliberately:

"It's not like you, Connor, to be an ass of that peculiar kind. Love! Not exactly! She won't fall in love unless"—And he stopped abruptly, with his eyes upon Craig.

But Craig met him with unshrinking gaze, quietly remarking, "Her heart is under the pines." And we moved on, each thinking his own thoughts and guessing at the thoughts of the others.

We were on our way to Craig's shack, and as we passed the saloon Slavin stepped from the door with a salutation. Graeme paused.

"Hello, Slavin! I got rather the worst of it, didn't I?"

Slavin came near and said earnestly: "It was a dirty trick altogether. You'll not think it was mine, Mr. Graeme."

"No, no, Slavin. You stood up like a man," said Graeme cheerfully.

"And you beat me fair, and, bedad, it was a neat one that laid me out, and there's no grudge in my heart till you."

"All right, Slavin. We'll perhaps understand each other better after this."

"And that's true for you, sir, and I'll see that your boys don't get any more than they ask for," replied Slavin, backing away.

"And I hope that won't be much," put in Mr. Craig, but Slavin only grinned.

When we came back to Craig's shack, Graeme was glad to rest in the big chair.

Craig made him a cup of tea, while I smoked, admiring much the deft neatness of the minister's housekeeping and the gentle, almost motherly, way he had with Graeme.

In our talk we drifted into the future, and Craig let us see what were his ambitions. The railway was soon to come. The resources were as yet unexplored, but enough was known to assure a great future for British Columbia. As he talked his enthusiasm grew and carried us away. With the eye of a general he surveyed the country, fixed the strategic points which the church must seize upon. Eight good men would hold the country from Fort Steele to the coast and from Kootenai to Caribou.

"The church must be in with the railway. She must have a hand in the shaping of the country. If society crystallizes without her influence, the country is lost, and British Columbia will be another trapdoor to the bottomless pit."

"What do you propose?" I asked.

"Organizing a little congregation here in Black Rock."

"How many will you get?"

"Don't know."

"Pretty hopeless business," I said.

"Hopeless! Hopeless!" he cried.

"There were only twelve of us at first to follow him, and rather a poor lot they were. But he braced them up, and they conquered the world."

"But surely things are different," said Graeme.

"Things? Yes, yes, but he is the same."

His face had an exalted look, and his eyes were gazing into faraway places.

"A dozen men in Black Rock, with some real grip of him, would make things go. We'll get them, too," he went on in growing excitement. "I believe in my soul we'll get them."

"Look here, Craig. If you organize, I'd like to join," said Graeme impulsively. "I don't believe much in your creed or your church, but I'll be blown if I don't believe in you."

Craig looked at him with wistful eyes and shook his head.

"It won't do, old chap, you know. I can't hold you. You've got to have a grip of some one better than I am, and then, besides, I hardly like asking you now." He hesitated. "Well, to be out and out, this step must be taken not for my sake or for any man's sake, and I fancy that perhaps you feel like pleasing me just now a little."

"That I do, old fellow," said Graeme, putting out his hand. "I'll be hanged if I won't do anything you say."

"That's why I won't say," replied Craig. Then reverently he added: "The organization is not mine. It is my Master's."

"When are you going to begin?" asked Graeme.

"We shall have our communion service in two weeks, and that will be our roll call."

"How many will answer?" I asked doubtfully.

"I know of three," he said quietly.

"Three! There are 200 miners and 150 lumbermen. Three!" And Graeme looked at him in amazement. "You think it worth while to organize three?"

"Well," replied Craig, smiling for the first time, "the organization won't be elaborate, but it will be effective, and, besides, loyalty demands obedience."

We sat long that afternoon talking, shrinking from the breaking up, for we knew that we were about to turn down a chapter in our lives which we should delight to linger over in after days, and in my life there is but one brighter. At last we said goodby and drove away, and, though many farewells have come in between that day and this, none is so vividly present to me as that between us three men. Craig's manner with me was solemn enough.

"He that loveth his life"—goodby. Don't fool with this," was what he said to me, but when he turned to Graeme his whole face lighted up. He took him by the shoulders and gave him a little shake, looking into his eyes and saying over and over in a low, sweet tone:

"You'll come, old chap, you'll come, you'll come. Tell me you'll come."

And Graeme could say nothing in reply, but only looked at him. Then they silently shook hands, and we drove off, but long after we had got over the mountain and into the winding forest road on the way to the lumber camp the voice kept vibrating in my heart, "You'll come, you'll come," and there was a hot pain in my throat.

We said little during the drive to the camp. Graeme was thinking hard and made no answer when I spoke to him two or three times till we came to the deep shadows of the pine forest, when, with a little shiver, he said:

"It is all a tangle, a hopeless tangle."

"Meaning what?" I asked.

"This business of religion. What quaint varieties—Nelson's, Geordie's, Billy Breen's—if he has any—then Mrs. Mavor's—she is a saint, of course—and that fellow Craig's! What a trump he is! And without his religion he'd be pretty much like the rest of us. It is too much for me."

His mystery was not mine. Black Rock varieties of religion were certainly startling, but there was undoubtedly the streak of reality through them all, and that discovery I felt to be a distinct gain.

## CHAPTER VII.

### THE FIRST BLACK ROCK COMMUNION.

**T**HE gleam of the great fire through the windows of the great camp gave a kindly welcome as we drove into the clearing in which the shanties stood. Graeme was greatly touched at his enthusiastic welcome by the men. At the supper table he made a little speech of thanks for their faithfulness during his absence, specially commending the care and efficiency of Mr. Nelson, who had had charge of the camp. The men cheered wildly. Baptiste's shrill voice leading all. Nelson, being called upon, expressed in a few words his pleasure at seeing the boss back and thanked the men for their support while he had been in charge.

The men were for making a night of it; but, fearing the effect upon Graeme, I spoke to Nelson, who passed the word, and in a short time the camp was quiet. As we sauntered from the grub camp to the office, where was our bed, we paused to take in the beauty of the night. The moon rode high over the peaks of the mountains, flooding the narrow valley with mellow light. Under her magic the rugged peaks softened their harsh lines and seemed to lean lovingly toward us. The dark pine masses stood silent, as in breathless adoration. The dazzling snow lay like a garment over all the open spaces in soft, waving folds and crowded every stump with a quaintly shaped nightcap. Above the camps the smoke curled up from the campfires, standing like pillars of cloud that kept watch while men slept, and high over all the deep blue night sky, with its star jewels, sprang like the roof of a great cathedral from range to range covering us in its kindly shelter. How homelike and safe seemed the valley, with its mountain sides, its sentinel trees and arching roof of jeweled sky! Even the night seemed kindly, and friendly the stars, and the lone cry of the wolf from the deep forest seemed like the voice of a comrade.

"How beautiful! Too beautiful!" said Graeme, stretching out his arms. "A night like this takes the heart out of me."

I stood silent, drinking in at every sense the night, with its wealth of loveliness.

"What is it I want?" he went on. "Why does the night make my heart ache? There are things to see and things to hear just beyond me. I cannot get to them."

The gay, careless look was gone from his face. His dark eyes were wistful with yearning.

"I often wonder if life has nothing better for me," he continued with his headache voice.

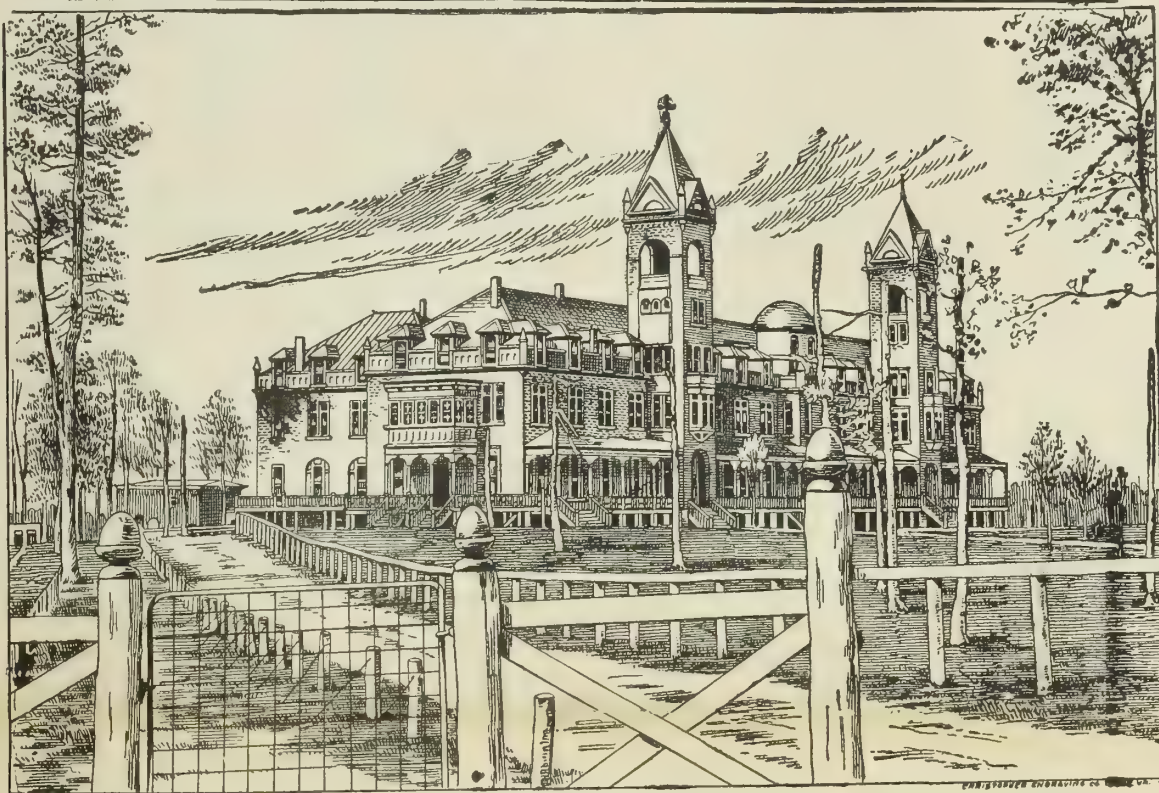
I said no word, but put my arm within his. A light appeared in the stable. Glad of a diversion, I said:

"What is the light? Let us go and see."

(TO BE CONTINUED.)



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## GENESIS OF PROTESTANTISM.

R. H. BENNETT.

(Continued from last week.)

Many even of the Popes, the infallible ones, the successors of St. Peter, the personification of holiness upon the earth, were crafty plotters, heartless and bloody tyrants or sensual voluptuaries, revelling in the delights of a typical life of the South and looking with little credence and no respect upon the mysteries of the system which they represented. "Among themselves," says Lord Macaulay, "they spoke of the Incarnation, the Eucharist and the Trinity in the same tone in which Cotta and Velleins talked of the oracle of Delphi or the voice of Faunus in the mountains. Their years glided by in a soft dream of sensual and intellectual voluptuousness. Choice cookery, delicious wines, lovely women, hounds, falcons, horses, newly discovered manuscripts of the classics, sonnets and burlesque romances in the sweet Tuscan—just as licentious as a fine sense of the graceful would permit—these things were the delight and even the serious business of their lives."

The condition of the people was pitiable indeed. Oppressed in turn by priest, bishop and papal legate, there sprang up in time a feeling of distrust, and finally of hatred toward the whole system. What with the penances, the fastings, the endless round of masses, tilth, images, saints, relics, etc., the primal principle—nay, even the very object of Christianity—seemed forgotten. All thought of the original purity of religion, save in a few hearts here and there in remote obscurity, seemed to have vanished, and the whole fabric was rotten to the core. The sale of indulgences was a fruitful source of revenue to the Church. No sin was too great, no crime too foul to be pardoned by the payment of a sufficient sum of money. A man desires to rid himself of his enemy, or to commit a blacker crime than murder against a defenceless woman. All that is necessary is a stipulated sum paid to Rome in exchange for a permit for the crime, and no law of God or man can harm him. The heart sickens and the mind well-nigh reels as one reads the records of such representatives of Him who "was manifested that He might destroy the works of the devil." Theft, murder, incest, adultery, covetousness, perjury, all the sins of the first chapter of Paul's letter to the Romans are none so heinous that money will not purchase their pardon in advance and a permit for their foul commission. What has become of the doctrines of the Bible, of the teachings of that lowly one who "went about doing good?" What a contrast between the Sermon on the Mount and the withering curses of the papal bulls, pronounced upon the slightest provocation! And as a climax of the abomination of desolation, we see two successors of St. Peter hurling their anathemas at one another, each claiming to be the divinely appointed vice gerent of God on earth, and each consigning the other to the lowest depths to perdition.

Notice other fearful elements of a far apostasy. The end justifies the means. Lying, murder, theft, perjury,

any sin becomes commendable and right if done for the sake of the Church, and "pious frauds" are commended by the highest authorities. Well nigh infinite had been the fall of the Church of God from its pristine purity. Not repentance and a change of heart marked the liberation of the soul from the greatest sins; but fastings and flagellations, pilgrimages and prayers to images indicate the essential character of the Christianity of the Middle Ages. No genuine faith was necessary, no knowledge even of the fundamental principles of salvation was required, but religion consisted merely in a round of observances and a succession of ceremonies. Mere outward deeds having no spiritual motive or character were sufficient to appease heaven. A present to the Pope or to a cardinal was held to be far more acceptable to God, and far more trustworthy for salvation than any broken or contrite heart or the most confiding faith in Christ. Man was justified by works alone, and these works often of the worst character.

The first streaks of coming dawn appeared in the fifteenth century, when the temporal power of the Pope began to wane at the same time that his spiritual sovereignty was being slowly undermined. This was due to two causes—first, the consolidation of each nation within itself, the segregation of its peoples into one government, the crystallization of its own peculiar language, customs, laws and institutions, and thus the rising of the national spirit which chafed under the domination of a foreign prince. The other reason was that the Popes had descended from that high ideal station of ecclesiastical supremacy over the world, and had become political intriguers, striving to secure fortunes and dukedoms for their family relations and their bastard sons. As soon as the Pope became a squabbler for earthly principalities, the charm of his power was broken, and especially in the north of Europe "the breach of feeling and sympathy went on widening, so that all Germany, England, Scotland and other countries started like giants out of their sleep at the first blast of Luther's trumpet."

The Reformation, although religious in its character, was not an isolated event, but was part of the great movement of society out of the darkness of the Middle Ages. It was at this time that the discovery of the magnetic needle enabled adventurers to sail to unknown lands, that the invention of gunpowder changed the whole aspect of warfare, equalizing in the field the peasant and the knight, and that the invention of the art of printing rendered learning vastly more widespread. The discovery of a new continent and the passage around the Cape of Good Hope opened new fields to commerce. Extending their efforts beyond the earth, men searched the heavens and the solar system was made known. Works of art and masters of learning had been brought from the East by the fall of Constantinople. It was the age of Raphael, of Michael Angelo, and of Albert Durer. Monarchy was triumphing over feudalism and nations were becoming more and more

consolidated. Scholasticism and the reign of the later Church fathers, whose writings had been held superior even to the Scriptures themselves, were about to pass away. It is true that the creed of the Church was reduced to a tangible form by scholasticism, and that by it enthusiasm and superstition had been curbed to an extent, but scholasticism had done its work, and must give way to the purer forms of thought. Another blow to the Papacy, and by no means a slight one was the multiplication of books by the revival of learning and the introduction of the Scriptures and early Church fathers, which were brought in by the Eastern scholars in the original tongues and compared with the misleading and perverted translations then in vogue in Europe.

Time would fail us to discuss the many specific omens which preceded the Reformation. We can do no more than mention a few of them. Such were the anti-sacerdotal sects as the Albigenses of Languedoc, who sprang up in the twelfth century, and the Waldenses, who claimed to have descended from apostolic times and never to have consented to the unholy union of Church and State under Constantine. Although most of these latter were of the poorer and ignorant classes, they showed the widespread disaffection with the existing order of things, and a craving for the restoration to true and pure Christianity.

The Conservative Reformers throughout different sections of Europe, in carrying on the battle against the rottenness of the Church, showed the errors, crimes and usurpation of authority by the Popes. Theirs, however, was a reform of morals, not of doctrine. Their object was to reform the Church, not to split from it. We find also many radical reformers, before Luther's time. Wicliffe, Huss, Wessel, Savonarola, although suppressed by the iron hands of the Inquisition, had left many behind them to perpetuate the doctrine they had sealed with their blood. Again, in the Mystics, do we see that disgust with the state of the Church, and that yearning for the pure religion of the Scriptures. They called men's minds from the outward observance of a dogmatic belief to that pure inward state of communion and peace with holy thoughts. Colet, More, and Erasmus, each by their great influence, combatted every form of superstition and ignorance. The latter by his shafts of wit and keen satire, did much to show the Church system in its true light, and to deprive the people of still more of their respect for their spiritual advisers. Erasmus was a true humanist. "He would," says Prof. Geo. P. Fisher, "have made the creed a very short one, limited to a 'few plain truths contained in Scripture,' and leaving all the rest to the individual judgment. He thought that many things should be referred not to the 'next general Council,' but to the time when we see God face to face." He would have the humblest person instructed in Church affairs and versed in the Scriptures.

Erasmus' writings, and the favor with which they were received and read, show that the European mind

could no longer be bound by the ecclesiastical shackles of a foreign pontiff and was now ready to break loose from that bondage. Rome had overreached herself. The Church, which seemed so powerful in a worldly sense, was tottering on its base, and out of the debris of its fall was soon to come a return to the pure Christianity of the apostolic ages.

(Continued next week.)

W. C. T. U. STATE CONVENTION.  
(Reported for the Recorder.)

The twentieth annual Convention of the State W. C. T. U. of Virginia met in the Seventh Street Christian church, Richmond, October 1 at 8 P. M. The evening session began by a "promissory meeting," conducted by Mrs. M. J. Welles, a national lecturer. At the close of the hour for prayer and song, the meeting resolved itself into an informal reception, and delegates greeted one another and paid their respects to the State officers and other dignitaries present.

Wednesday morning at 9 the Executive Committee met for business, and the young women met to pray and to receive instruction as to the rights and duties of delegates. At 10 the Convention opened. Mrs. Bettie Rue of Bellhaven, was appointed recording secretary, vice Mrs. Southall, resigned. The Convention committees were appointed by the chair, and a brief report was received from the Executive Committee. The president's annual address followed. It was an excellent paper, a brief history of her relations to the society during the past four years, and a statement of the work of the past year. She and Mr. Hoge have given ten weeks of time to the State work, visiting fifty-two unions, eighteen of which were "Y's," organizing three W's and one Y. The net gain in membership for 1902 is 384 active members, making a total of 2,756 members. Twenty unions have died, however. The president pointed out the following gains to the cause during the past year: The passing of a scientific temperance instruction law in the State of Georgia, the admission of women to the General Conference of the M. E. Church, the New Hebrides bill, which forbids the carrying of intoxicating drinks to the islands, of Mr. Paton; that the anti-canteen law was not repealed because of the many petitions for its life, and that tea and milk had been added to the list of drinks in the immigrant restaurants. She recommended that greater efforts be made to organize college "Y's."

The corresponding secretary reported much work done by Mrs. Welles. An effort has been made during the year to perfect as many county unions as possible. This is a most excellent plan and will no doubt result in far more efficient work at less cost of time and money. Just now, in the beginning, it is very confusing, and the secretary found great difficulty in collecting proper data for her report. Until now the associations of unions has been by districts, which had no definite bounds. The county plan distinctly outlines the territory of each group of local societies.

The report of the treasurer was not



ite complete because she had been lled to the deathbed of her son in a raway State before it was time to ose the books. They were in excel- nt order to the date of her departure, d indicated a wholesome balance in e treasury.

The editor of the State paper report- an encouraging increase in the sub- scription list. To one in active service e paper is a necessity. It contains he official notices and reports, as ll as many other items of news.

The afternoon of Wednesday was ven up to a "Y" conference. There re two-minute reports from "Y" esidents in attendance, and sugges- ns for better work next year. There s a paper about plans for making etings more interesting, and an- er about the graduation of "Y's" o W's. After the reading of the lat- Miss Smith called up the represen- tives of a "Y" which wished to grad- e into a "W," and Miss Gordon ad- ssed them. The wish of the present tional Y Secretary is that after five seven years of existence as such, the ecome a W, and seek to fill the place as vacated by organizing another Y. e State Secretary for Virginia, and President for Baltimore are in ac- l with this plan. There are obvious sons in its favor. The last hour of afternoon was made interesting by s Anna Gordon's answers to ques- s asked by those present. She e with the authority of Vice-Presi- t of the National, as well as with charming directness all know in a Gordon.

he evening session was devoted to ome addresses. Several people aged to say more than the hack- ed phrases, and the dangerous ex- ment of a whole evening of wel- es and responses proved a fair suc-

ursday morning after the usual ine, the Convention was organized business, the credentials committee rting 88 "W's" and 84 "Y's" pres- At once was offered a petition ly signed, asking that certain aging errors in the minutes of 1901 rrected, and that the constitu- l rights of the young women be anteemed them. After a short but r discussion, the petition was laid the table until the following day. ll lies "upon the table." Upon a ion of privilege, a delegate, the man of the committee which had them, pointed out the fact that wo days certain charges publicly against the general officers had without meeting with any at- at denial. She pointed out that charges rest upon sound evi- most of it the official records of oings of said officers, and chal- l them to refute the charges be- becoming candidates for reelec- In a very pretty speech the presi- made a sweeping denial of the s, but only offered evidence to that of unlawfully calling a meet- he other charges were reiterated, e additional one made that the was unlawfully appropriated at request of the president. No evi- in opposition to these charges e been brought. On another ques- privilege it was stated that an-

other State officer had been willing to send communications she was unwilling to sign, her admission of that fact being in the hands of the complainant. The "question of privilege" had been so many and of such a nature, that the body was in what would have been called an uproar if it had been a political meeting of men, and people were crowding in to see what was the matter. The delegate standing upon her privilege, the pastor at last made an effort to settle the matter by urging her to pocket the evidence. Upon a refusal, he declared it must be done or he must ask the Convention to seek another meeting place. The delegate yielded, out of courtesy to the pastor, and upon receiving the promise that the Executive Committee would take the matter up. If it was taken up, the committee settled the question without evidence, which is still in the possession of the accuser. The Convention proceeded to vote and the old officers were "vindicated" by a large majority. As there was no Recording Secretary to re-elect, Mrs. W. J. Maybee was elected. The balloting was not finished until the afternoon session. The Executive Committee brought in the list of nominations of its successors, and, with few exceptions, it was the "present incumbents" again.

The evening session was for entertainment, a programme of good music and recitations, and an address by Miss Gordon. Miss Smith, Y secretary, received a gift of pearls in a brooch.

Friday morning reports of officers were heard. The Y secretary reported for 26 unions, and noted dues from four others, against 46 reporting to her predecessor.

Mrs. R. H. Jones, of Norfolk, chosen as vice-president at large, was introduced.

Mrs. R. A. Brown discussed the matter of the literature provided to teach the doctrines of non-alcoholic medication.

Mrs. Bates presented what is really one of the best kinds of work done by the society, that among Sunday school children. It is good to teach a child in his youth the importance of total abstinence, and it is good to associate the work with his Sunday school and church.

The securing of homes for homeless children was ably discussed by Mrs. Maybee, the newly elected Recording Secretary.

The reports were continued during a brief afternoon session. The most memorable number on the afternoon programme was the tender of their loyalty by a representative of the young women who had brought in the despised petition, and whose spokeswoman had made in their behalf the charges of official violation of the laws of the society. This unexpected change of front came about at a private meeting of the young people, at which they were urged to be sweet and "be loyal to the white ribbon," and to the teachings of Frances Willard. All but two of the party agreed to the turn-around, to support the present administration and not to criticise the general officers, so it is probable there will not be much talk about the difficulties just past.

"Demonstration night," always en-

joyable, was, perhaps, more brilliant than usual. There were banners for the unions having made the greatest gains in membership, a diamond brooch for the president, and a case of silver and gold spoons for Mrs. Jobson, once Y secretary. With many felicitations the Convention of 1902 adjourned. There is peace in the Virginia W. C. T. U. Is it an honorable peace?

REPORTER.

### PERSONAL AND OTHERWISE.

R. N. PRICE.

I am at Wytheville, where Holston Conference is in session. The weather is superb. So far we have had harmony. Bishop Morrison is a business man, and he is conducting the business rapidly without rushing. He is not merely a Methodist; he is a Christian; he is not merely a Bishop, "he's a man for a' that."

In the College of Bishops he stood for inflexible honesty in the publishing house affair. He didn't desert. He didn't "knock under." He would have carried out the pledge of the Bishops if he could have done so.

The Holston Conference Historical Society was reorganized by electing Dr. D. Sullins, president; Rev. W. C. Carden secretary; Rev. James O. Straley, treasurer.

Some action will be taken at the present session looking to the prosecution of the work of getting up and out a history of Holston Methodism. Volume I. will probably be issued the coming year.

Rev. John Boring, who has been a member of Conference for fifty-one years, preached his semi-centennial sermon last Wednesday night to a crowded and anxiously expectant house. Boring is seventy-six years old. The sermon dwelt on the knowledge of sins forgiven and the filial relation to God. It was earnest, humorous, witty, pathetic, powerful. It is an epoch in one's life to hear such a sermon. It swept the deck. The tears—showers of them—the handshakings, and the shouts which followed, showed that the sermon had stirred the mighty depths of the soul. Boring is unique and original, and his faith is omnipotent.

Friday Bishop Walden, of the M. E. Church, was introduced and made some appropriate fraternal remarks, and the reply of Bishop Morrison was equally fraternal and appropriate. Bishop Walden is holding in the town the colored Holston Conference. So the M. E.'s draw the color line as we do. Theories have to bow to conditions.

While I am writing, the town is crowded with country people, here to attend the circus. Scarcely anything draws like a circus. The love of the wonderful and the love of amusement has brought hundreds of rusty dollars from their hiding places.

Many connectional officers are here to represent the interests of their respective departments of work.

A considerable number of middle aged men of families have been received into Conference—some of them from other denominations. It looks as if Methodism is about to absorb everything.

To-morrow the entire Conference

will be conveyed to Emory and Henry College to look at it—its farm, campus, buildings, libraries, literary halls, etc. They will doubtless be feasted at the expense of the college. The expense of the excursion will be borne by the college. The institution has opened better this year than for many years.

Wytheville, Va., October 10, 1902.

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### FORGIVING.

"We can forgive the one who injures us," said a wise student of human nature; "the one whom we find it almost impossible to forgive is the one whom we have injured."

We do not state the case in that way to ourself; nevertheless it is true. There is nothing that will more surely incline us to dislike another than the knowledge that we have in some way wronged him. His acts, whatever they may be, take on unworthy motives to us. It is easy to believe any evil report concerning him. The sight of him awakens our animosity. Why? Because deep in the spirit, too deep for our conscious recognition of it, perhaps, lies a desire to justify ourself and to prove that he deserved the treatment we had given him. For the one who has wronged us we may find excuses, but the one for whom we have even a secret suspicion of having wronged there is solace in finding condemnation. The sight of him makes us uncomfortable; his presence wounds our self-respect. We cannot forgive him for making it impossible to forgive ourself.

What has he ever done to you? is the question commonly asked when an unexplained enmity manifest itself. A question we might profitably ask ourself would be, What have we ever done to him?—Christian Uplook.

\*\*\*

### AWAY WITH THE SALOON.

This is the war cry of the Home Defence Army, a simple, business-like, non-partisan organization of temperance voters, which has grown out of the Anti-Saloon League movement.

The idea of the army is that the decisive battle in the war for the destruction of the saloon is to be fought, not *between* parties, but *within* the parties. Its plan is to enroll and organize *all* voters who wish to make their votes count in favor of *better temperance laws and officials who will enforce them*.

Temperance workers who will volunteer to act as recruiting officers wanted *everywhere, immediately*. Each worker will be supplied with a pocket enrolling book containing directions for the work, and explanation of principles. Though only voters can be enrolled, any trustworthy friend of temperance can act as a recruiting officer. Persons applying for enrolling books will please have their application endorsed by a pastor or other well-known temperance worker as a safeguard against books falling into unfriendly hands.

For books and information write to Rev. C. H. Crawford, 1112 E. Main street, Richmond, Va.

Other papers friendly to the cause of temperance please copy.



# THE SUNDAY SCHOOL.

LESSON IV, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 26.

**Text of the Lesson, Josh. xiv, 5-15.**  
**Memory Verses, 12-14—Golden Text,**  
**Josh. xiv, 14—Commentary Prepared**  
**by Rev. D. M. Stearns.**

[Copyright, 1902, by American Press Association.]

5. As the Lord commanded Moses so the children of Israel did, and they divided the land.

While at one time there remained yet very much land to be possessed, yet in due time the Lord gave unto Israel all the land which He swore to give unto their fathers, and they possessed it and dwelt therein. There failed not aught of any good thing which the Lord had spoken unto the house of Israel. All came to pass. The Lord gave them rest, the Lord delivered all their enemies into their hand. The Lord God of Israel fought for Israel. They had only to obediently go forward (xiii, 1; xxi, 43-45; x, 42).

6. Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Thus said Caleb, Joshua's old companion, when together they went with the other ten to spy out the land, as he now appears before Joshua on behalf of Judah, to which tribe he belonged (Num. xiii, 6). It is refreshing, whether in the Bible story or in the daily life of our own day, to meet people who believe God, who desire only to know what God has said and who rest on a "thus saith the Lord" as on the solid rock.

7, 8. I brought him word again as it was in my heart. I wholly followed the Lord my God.

He looks back with gratitude to the time when he was a young man, forty years of age, and praises the grace of God which enabled him to be sincere before God and to follow Him fully. This is the only thing on which one can look back with real comfort as we advance in years—that without any thought of man's frown or favor we have been able to stand humbly, but sincerely, with God.

9. The land whereon thy feet have trodden shall be thine inheritance and thy children's forever.

All through the wilderness wanderings, as the many thousands died who were men when Joshua and Caleb spied out the land, Caleb held fast the word of Jehovah by the mouth of Moses that whoever else might die His servant Caleb would enter the land and possess it, because he wholly followed the Lord. We think of Paul in the storm at sea when all hope was given up, saying to the souls on that ship as he gave them the Lord's message, "I believe God, that it shall be even as it was told me" (Acts xxvii, 25).

10. And now behold the Lord hath kept me alive, as He said, these forty and five years.

Caleb realized the truth of these words, though not written in his day: "He giveth to all life and breath and all things, for in Him we live and move and have our being" (Acts xvii, 25, 28). He is the God in whose hand our breath is and whose are all our ways (Dan. v, 23), but how few seem to think of this! It is well to remember that we continue from day to day only because the Lord sees fit to keep us alive. Happy are those who, like Caleb, keep themselves set apart for Himself, His own possession (Ps. iy, 3; Tit. ii, 14, R. V.).

11. As yet I am as strong this day as I was in the day that Moses sent me.

Although eighty-five years of age,

yet feeling as strong and well as at the age of forty! It is written of Moses that he was a hundred and twenty years old when he died. His eye was not dim nor his natural force abated (Deut. xxxiv, 7). There is a renewing of strength and youth oftentimes enjoyed by those who wait upon the Lord, but we can quietly leave it all with Him to give us all the days here in the mortal body that will be for His glory and our good.

12. If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

He asked for mountains where the giants were, for he learned as a young man that giants and walled cities were nothing to God. At the age of forty he had said: "The Lord is with us. Fear them not" (Num. xiv, 9), and in forty-five years he had found no reason to change his mind. He had no confidence in himself, but he had unbounded confidence in the Lord God.

13-15. Hebron therefore became the inheritance of Caleb . . . because that he wholly followed the Lord God of Israel.

It is unwillingness to follow fully that hinders the Lord from working in His people as He would like to, for His eyes run to and fro through the whole earth to show Himself strong on behalf of those whose hearts are whole toward Him (II Chron. xvi, 9). But where are the whole hearts? How few seem willing to stand with God against the wisdom of this world, against culture, society, popular opinion and against the false teachers who are found in theological seminaries and in many a pulpit perhaps as never before! Hebron suggests fellowship, and the other name, Kirjath-Arba, while it means city of Arba, may mean also "the city of four," as the word arba is the Hebrew for four. Any one who follows fully as Caleb did will realize something of true fellowship with the Father and the Son and the Holy Spirit and, however alone apparently, can always truthfully say, "There are four of us." This also is proved by John xiv, 17, 23. It is more than all that earth can give to be able to say, "Truly our fellowship is with the Father and with His Son Jesus Christ" (I John i, 3). Not conformed to this world, not pleasing men, but God, is the only way of peace and victory in this life.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Oct. 26, "Treating a Gracious Invitation Lightly"—Text, Matt. xxii, 1-10.**

"Many are called, but few chosen."

This parable of the marriage of the king's son is one which cannot lose interest so long as it is still in process of fulfillment. It has a bearing upon our times and an application to us individually which we do well to understand and heed.

The king has made a wedding for his son and has bidden many. Those first called refused to honor the invitation and were punished for their rebellion and high treason. Then a great mixed multitude of people is summoned and come. Some are good, some are bad.

This represents the actual history of the kingdom of God on the earth down to the present time. The kinsmen of Jesus rejected Him with insult and injury and were guilty of spiritual high treason. They were as a nation justly condemned and suffered the penalty which any individual or body of men must incur by the rejection of spiritual authority. The infliction is not the less authoritative because it is the inevita-

ble result of the working of fixed laws. Whoever commits the crime of spiritual high treason and refuses attendance at the marriage of the Crown Prince when his Sovereign commands his presence deserves to lose and will lose his estates and title as peer of the realm and receive the punishment due his disloyalty. He shall not overthrow the realm nor the succession, but shall surely be overthrown.

What a mixed multitude, to be sure, has been brought into the kingdom of God on earth during the last nineteen centuries! How true the characterization of them in the parable as both bad and good! How keen the kingly scrutiny and how inflexible His etiquette of courtly requirements!

This reminds vividly of recent scenes in Westminster abbey at the coronation of King Edward VII. How important all peers of the realm considered it that they should be present, and what care was given to securing hereditary rights and privileges! What folly it would have been for any one to have treated with contempt the king's summons! To have refused homage and the oath of fealty would have justly worked political ruin and loss of rights which belong only to loyal subjects.

The condemnation and exclusion of one who had been admitted and was not robed are equally to be expected. What excuse could be made for one who had secured entrance to the abbey and had so little regard for himself, the king and the company as to disregard and disobey the regulations regarding his robes! King Edward is said to be very observing and particular regarding the medals and decorations worn by any one present at court functions, and any carelessness or error is called to the attention of the offender. God requires no less care as to the robes of His loyal ones. Ignorance and inability cannot be pleaded in excuse. The rules can be known and all can comply. Whoever refuses should be cast out. Are you robed as the King requires?

### Melancholy Is Contagious.

Nothing is more subtly contagious than melancholy; therefore it is most unkind to inflict it on a neighbor or a friend. If one feels depressed, the first obligation is to fight against the infliction, seeking out its cause, which nine times out of ten is discovered to be in physical malaise. A man has worked day in and day out beyond his capital for daily effort and has finally drawn so lavishly on his reserves that some morning he wakes up a bankrupt in nervous energy, or he has dyspepsia, a fiend incarnate in the citadel of the body. A woman has been mending and sewing and cooking and doing church work till she has overtaxed her vitality, and she vainly tries to be cheerful. Let both try the virtue of rest, of outdoor life, of congenial company, but, most of all, let both live more continually with God.—Christian Intelligencer.

### Pain as a Friend.

Pain is a friend rather than a foe. It stands between extremes of life and death, calling us ever toward life. It ceases when its warning has stirred the soul to thought and remedy and brought back health, or it ceases when the battle is lost. Like a fire bell, it stops when the fire is put out or burned out. Let us not resent it. It has a kind heart, though its hands hurt. That we may know the truth and so be made free from ignorance and peril is part of the mission of pain.—Sunday School Times.

### Going to the Father.

The Christian life is a going to the

Father. Some travel swiftly, some long upon the road, some meet many pleasant adventures by the way, others pass through fire and peril; but though the path be short or windy and though the pace be quick or slow it is a going to the Father.—Professor Drummond.

### To Be With God.

How beautiful to be with God  
When earth is fading like a dream  
And from this mist encircled shore  
We launch upon the unknown stream

No doubt, no fear, no anxious care,  
But, comforted by staff and rod,  
In the faith brightened hour of death  
How beautiful to be with God!

How sweet to lay the burden by,  
The task inwrought with toil and pain,  
Assured that He who calls will send  
One better still the yoke to bear!

What peace when we have done our best  
To leave the pilgrim path, long trod,  
And in yon fields of asphodel,  
Snow white, be evermore with God!  
—Forward

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teaching of All Denominations.**

Our world is on the rocks; Christ in the lifeboat.—The Late Rev. Dr. De Witt Talmage.

### Selfish Existence Is Death.

In the divine sight unselfish existence is life, selfish existence is death.—Rev. J. K. Smythe, Swedenborgian, New York.

### The Place to Begin.

We are called to prepare the way of the Lord. Begin with your own heart.—Rev. John E. White, Baptist, Atlanta, Ga.

### The Work Nearest at Hand.

Our obligation and opportunity is to Christianize the little world of people among whom we live.—Rev. J. R. Dwyer, Reformed Church, New York.

### What the Church Must Stand For.

The church must stand not only for intellectual honesty, but for a Christian spirituality.—Rev. G. E. Cunningham, Universalist, Kansas City, Mo.

### The Law of Immortality.

The survival of the fittest may be the law of nature, but the survival of the faithful is the law of immortality.—Rev. Dr. John W. Day, Unitarian, Louis.

### Problems For Church to Solve.

The church of the future must solve the economic problems which now divide men into classes.—Rev. Frederick E. Hopkins, Congregationalist, Chicago.

### Reason and Revelation.

The religion of the Bible is as full of reason as it is of revelation. The religion of God's word is one that appeals to the intellect of man.—Rev. Dr. J. M. Johnston, Baptist, St. Louis.

### Faith's Satisfying Basis.

Only where the light of revelation shines and the teachings of that revelation are accepted does faith find a satisfying basis or hope rise into assurance.—Rev. Dr. Chivers, Baptist, Brooklyn.

### The Home and Mother.

Every mother is a queen, and home is her dominion, and no ruler safely govern any people long that regards the home and mother.—Rev. Frank Woolford Sneed, Presbyterian, Pittsburg.

### Value of Original Affection.

We talk and sing and pray and preach a good deal about love, but cubic inch of original affection is worth a cord of homiletical eulogy on a nation.—Rev. Dr. Charles H. Parkhurst, Presbyterian, New York.

### The Fight Against Unrighteousness.

We must fight selfishness with



selfishness, hatred with love, covetousness with generosity, falsehood with truth, darkness with light. We must build up life on the positive side.—Rev. Dr. Polemas H. Swift, Methodist, Chicago.

#### Parasite Upon the Social Body.

The man who looks upon life with a sole view to the discovery of ways and means by which to enrich himself, who seeks his own gain first, last and all the time, is nothing but a parasite upon the social body.—Rev. L. A. Crandall, Baptist, Chicago.

#### Beauty of the Church.

Not expansive domes nor gorgeous windows nor graceful arches constitute the beauty of a church, but God and only God. No temple is beautiful which does not express the loveliness of his face.—Rev. Dr. James Oliver Wilson, Methodist, New York.

#### Humanity and the Church.

Our church must be humanitarian. So long as money is hoarded or piled up in costly buildings called churches while hunger stalks about the streets will there be a chasm between the church and the masses.—Rev. Dr. Broughton, Baptist, Atlanta, Ga.

#### Paying a Reckless Price.

Men and women are too ready to pay a thoughtless, a reckless, price for the goods they covet. Fame is worth something, and so is reputation, if it is honestly earned, but if you compromise your honor you are practically selling your soul.—Rev. George H. Hepworth, Congregationalist, New York.

#### The Strength of His People.

Jesus Christ has been sneered at as a woman's God. Well, why not? The God of our mothers, the God of our sisters, the God of our wives—what derogation is there in that? But he was a man's God as well. He was the strength of his people.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

#### The Strongest Argument.

When Jesus asked his accusers, "Which of you convinceth me of sin?" he put forth the highest argument possible. A man who shows manhood has a tendency to bring men to him, just as a man who does wrong will contaminate those who associate with him.—Rev. Cassius M. Roberts, Episcopalian, Philadelphia.

#### Obligation to the Home.

While it is true that most persons do not go to church often enough, there are many who go to church too often. No man or woman has a right to take a class in the Sunday school when a Sunday school class is being neglected at home. Any social or philanthropic organization which makes one want to get away from home life or home duties is a detriment, no matter what else it may be doing.—Rev. Charles Stelzle, Methodist, St. Louis.

#### The Definition of Gambling.

All betting, all staking of valuables, in the outcome of games of chance or skill, all playing, for example, of cards or prizes, is gambling; all buying of chances in a drawing, whether of lottery, policy or raffle by mail, in an office, shop or church building is gambling; all speculating in margins and all investments in securities, based upon prospects only and promising immense returns when oil is struck or gold is found, is gambling.—Rev. Robert Westly Peach, Presbyterian, Camden, N. J.

Many Denver business men are rejoicing in the fact that the Anti-Saloon league (by the testimony of the saloon men themselves) is responsible for a decrease in the sale of liquors of over 12,000 each week.—Denver News.

The Superintendent of the Home for the Feeble Minded, at Fort Wayne, Ind., who has studied the subject of imbecility for many years, says that seventy-five per cent. of such cases are due to drink on the part of the parents.—Union Gospel News.



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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.

Ridgeway, August 23d, 24th.

Meadows of Dan, Creasys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.

Clarksville, St. James, September 9th, 11 A. M.

Boydton, September 10th, 8 P. M.

Sledd Memorial, September 14th, 11 A. M.

Cabell Street, September 14, 8 P. M.

South Pittsylvania, Brosville, September 16th, 11 A. M.

Danville Circuit, Wesley Chapel, September 18th, 11 A. M.

East Halifax, Mt. Laurel, September 20th, 21st.

South Boston, September 21st, 8 P. M.

Chatham, Concord, September 24th, 11 A. M.

Franklin, Gogginsville, September 27th, 28th.

Rocky Mount, September 28th, 8 P. M.

East Franklin, Mt. Zion, September 30th, 11 A. M.

Charlotte, Smithville, October 4th, 5th.

Prince Edward, Beulah, October 7th, 11 A. M.

Mt. Vernon, October 12th, 11 A. M.

Washington St., October 12th, 8 P. M.

Pittsylvania, October 15th, 11 A. M.

Ridgeway, October 18th, 19th.

West Franklin, Bethlehem, October 21st, 11 A. M.

Martinsville, October 22d, 8 P. M.

Henry, Granberry, October 23d, 11 A. M.

Patrick, Salem, October 25th, 26th.

Meadows of Dan, October 28th, 11 A. M.

Smith's River, October 30th, 11 A. M.

Hycos, November 1st, 2d.

South of Dan, November 3d, 11 A. M.

Main St., November 9th, 11 A. M.

Calvary, November 9th, 8 P. M.

J. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.

Wesley, August 24th, night.

Matocca, August 31st, morning.

West Street, August 31st, night.

Wakefield, Ivor, September 6th, 7th, morning.

Surry, Dendron, September 7th, night; 8th, morning.

Greensville, Emporia and Independence, September 13th, night; and 14th, morning.

Prince George, Trinity, September 20th, 21st, morning.

Blandford, September 21st, night.

Nottoway, Salem, September 27th, 28th, morning.

Blackstone Station, September 28th, night; 29th, morning.

Sussex, Sharon, October 1st, morning, Wednesday.

North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.

South Hill, Providence, October 5th, night; 6th, morning.

West Lunenburg, Olive Branch, October 11th, 12th, morning.

Lunenburg, Williams', October 12th, evening or night; 13th, morning.

East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.

Brunswick, Mt. Carmel, October 18th, 19th, morning.

West Brunswick, Lebanon, October 19th, evening; 20th, morning.

South Brunswick, Bethel, October 25th, 26th, morning.

Mecklenburg, Rehoboth, October 26th, night; 27th, morning.

West Dinwiddie, White Oak, November 1st, 2d, morning.

Dinwiddie, Lebanon, November 8th, 9th, morning.

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Woman's Foreign Missionary Society of Virginia, Richmond, Va., October 21-24, 1902.—Special rate four cents per mile one way distance for round trip; tickets on sale October 20th-21st, return limit October 26th.

Annual Meeting Womans' Missionary Union of Virginia and North Carolina, South Boston, Va., November 5th-8th, 1902.—Special rate as per Tariff 2 will apply; tickets on sale November 3d, 4th, and 5th, return limit November 10th.

Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar, Richmond, Va., November 11-13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 9th-13th, inclusive, with return limit 16th.

United Daughters of the Confederacy, New Orleans, La., November 12-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, and 10th, return limit ten days from date of sale.

American Bankers' Association, New Orleans, La., November 11-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, 10th, return limit ten days from date of sale.

Baptist General Association of Virginia, Norfolk, Va., November 13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 12th-14th, return limit November 19th.

For detail information as to the above, inquire of any Southern Railway ticket agent.

## Religious News.

The protracted meeting at Warwick church closed on Sunday, September 28th, with thirty-two additions to the church. Rev. Mr. Davis, the pastor, was assisted by Rev. J. T. Riddick, of Norfolk.—Suffolk Herald.

Protracted meetings were held last week at Rocky Run, conducted by the pastor, Rev. J. R. Sturgis, assisted by Rev. Bascom Dey, of the Lunenburg circuit, and Rev. Mr. Owen, of the Disciples' Church.—Courier.

Protracted meetings will begin at Wheaton Methodist church on next Sunday—services morning and night that day, and to continue nightly throughout the week.

Pastor James will begin revival services next Sunday afternoon at Asbury Methodist church, on the Island, to continue through the week at night. Rev. J. W. S. Robins will assist.—Citizen.

It is rumored in Methodist Church circles here that Rev. T. J. Wray, the pastor in charge, may not return to the Heathsville Circuit after the meeting of the Annual Conference in November. All the churches of the circuit are pleased with Mr. Wray, and it is thought that he is pleased with Heathsville and the people, but if he makes a change it will be because of his health. Mr. Wray is a successful pastor and a good preacher.

The protracted meeting which has been in progress for ten days at Memorial church here came to a close last night, when nine converts united themselves with the church. Rev. Henry W. Dunkley did the preaching—the pastor of the church. His reputation as a revivalist was fully sustained. His manner is so tender, his sermons so powerfully convincing and his delivery and illustrations so forceful his auditors are at once charmed with his preaching. Great good has been accomplished on the circuit this year, and Mr. Dunkley will go down to the Annual Conference, which meets in Richmond next month, with probably the best report the circuit has ever made. He is indeed a man of God.—Appomattox Times.

The Woman's Foreign Missionary Society of Nottoway Circuit gave an entertainment at Rocky Hill church on last Saturday, the 4th, the object of which was to raise money to help build a school in China, to be known as the Virginia School. Notwithstanding the inclemency of the weather quite a good crowd assembled to listen to a very interesting address by Mrs. Richard Bagby, of Petersburg, the vice-president of the Virginia Conference Society.

Mrs. Bagby first gave a brief statement of missionary work in general, and then of "Woman's work for woman from its beginning; how the women in Christian lands, stirred by the needs of their heathen sisters whom men could not reach, began to band themselves together to send them the Gospel, the only lever which could raise woman from her degradation."

Mrs. Bagby closed with an appeal to all to help in this noble work. After this address, lunch and refreshments were served.—Blackstone Courier.

### EVANGELIST BRANSFORD AT TRINITY.

The special services conducted by Mr. Bransford are increasing daily in numbers and in interest. He preaches from manuscript, but with great freedom and directness. Fearless in denouncing the sins and shortcomings of mere nominal church members, he maintains a high standard of Christian living. He rivets attention. If the evening congregations continue to increase, it will soon be difficult to see the people. Services daily at 11 A. M. and 7:30 P. M. Next Sunday evening he will preach a sermon on the Christian Home.—Salisbury, Md., News.

### OPENING OF NEW COURT-STREET CHURCH.

Lynchburg, Va., October 11th.—The date set for the dedicatory exercises of the new Court-Street Methodist church, corner of Seventh and Court streets, is Sunday, November 23d, immediately after the annual meeting of the Virginia Conference, and at the beginning of the Conference year. This time has been chosen in order that some of the former pastors of the church may be present and take part in the exercises, among them being Dr. L. B. Betty, pastor of Clay-Street church, Richmond; Dr. William J. Edwards, professor in Randolph-Macon College; Dr. W. E. Judkins, presiding elder Norfolk district.

Dr. W. J. Young, the present pastor, has charge of the programme, but has not yet completed it. It will include some kind of special exercises in the Sunday school department at the usual hours for Sunday school, to be followed by preaching and the regular dedicatory exercises. A communion service will be held in the afternoon at 4 o'clock, and at night Rev. George I. Stuart, the evangelist, will begin a series of services to last two weeks. During the day special service will be rendered by an augmented choir, under the direction of Professor W. S. Adams.

### BISHOP GRANBERY TO PREACH.

The original plan was to have Bishop Coke Smith to preach in the morning and Bishop John Cowper Granbery of Ashland, to fill the pulpit at night, but it was found that Bishop Smith's engagements would prevent him from coming to Lynchburg until the end of January, so it was arranged that Bishop Granbery should deliver the dedicatory sermon in the morning. Bishop Granbery is the only living preacher who took part in the dedication of the old church, fifty-one years ago last June. He was at that time pastor of Centenary Methodist church, and on dedication day preached the night in the Court-Street church. Later on he was war chaplain of the Eleventh Virginia Infantry, in which were many citizens of Lynchburg.

The new church is one of the handsomest in the South, and, including site, is valued at about \$90,000. It occupies the site of the former church.



of Kentucky greystone, and has a seating capacity of about 1,600.

#### SPLENDIDLY FITTED UP.

With the exception of the basement under the Sunday school room, which is being fitted up to be used as a reception room for sociables, with kitchen annexed, the building is completed. The interior of the auditorium the carpets, the pews, and the heating and lighting arrangements are all in place, and all that is now needed is the completion of the \$8,000 organ from Boston. The workmen to set this up have been here for several days; the first load of organ material has arrived, the second car is looked for to-day, and others will quickly follow, so that it is expected to be ready for use in a month or less, in plenty of time for dedication.

All the handsome stained glass windows in the church were placed there by Mr. and Mrs. George M. Jones as a memorial to their two daughters, and it is hoped that within the next two or three years some other equally liberal spirited member of the church will contribute a set of chimes. The tower has been specially constructed for this purpose, and it is believed that a set of bells to be operated by electrical power could be easily obtained for about \$3,500.—Dispatch.



#### SESSION OF HOLSTON CONFERENCE.

Wytheville, Va., October 13th.—Holston Conference closed its session to-night. Three business sessions were held to-day. The work of the twentieth century movement was discussed, and was decided to carry it on.

It was reported that there had been between six and seven thousand conversions during the Conference year.

Strong opposition developed to the return of the credentials of W. A. Thomas, who surrendered them several years ago, and who asked their return in order to unite with the Western North Carolina Conference. The opposition was successful, and the return of the papers was refused.

Governor Montague was introduced to the Conference and made a few most appropriate remarks on Christian citizenship, which were happily responded to by Bishop Morrison. The Governor received a warm reception.

A large part of the day was given to Emory and Henry College, and several addresses were delivered by professors and students.

It was reported that the Conference now has 56,358 members of churches.

It was decided to hold the next session of the Conference in Morristown, Tenn. Cleveland, Tenn., was also nominated, the vote being 67 to 55. The Bishop made appropriate remarks, and Conference adjourned after the reading of the appointments.

#### VIRGINIA APPOINTMENTS.

The Virginia appointments follow:  
Radford District—Presiding Elder, G. A. Maiden.

Radford, Grove Avenue—J. L. Prater; Auburn, J. R. Walker.

Floyd, H. S. Johnson; Hylton, R. P. Gooldy; New River Thomas Priddy; Newbern, J. B. Ward; Pulaski, A. B. Hunter; Allisonia, J. W. Repass; Staf-

fordsville, R. F. Jackson; Pearisburg, Eugene Blake; East River, E. H. Cole; Athens, S. W. Borune; Athens Circuit, C. W. Pressley; Princeton, R. A. Owen; Bluestone, G. A. Carner; Bluefield, Bland Street, J. T. Frazier; Bluefield, Grace church, J. L. Mullen; Princeton Academy, C. A. Brown; State Normal, A. S. Thorn; student at Emory, W. P. Carbaugh.

Tazewell District—Presiding Elder, T. R. Handy.

Tazewell, R. A. Kelly; Tazewell Circuit, R. K. Sutherland; Cedar Bluff, J. D. McAlister; Honaker, H. Gentry; Grundy, T. D. Strader; East Buchanan, W. H. Kelly; West Buchanan, H. M. Boyd; West Tazewell, W. A. Leonard; Panther, William Edmonds; Rocky Gap, J. T. Hash; East Tazewell, G. M. Moorman; Graham, M. P. Carico; Pocahontas, to be supplied; Tug River, W. R. Miller; Cooper and Coaldale, D. A. Doherty; Bramwell and Goodwill, W. C. Carden; Sagana, J. E. Wolfe; Maybeury, J. W. Rader; North Fork, J. R. Hunter; Eckman and Keystone, J. A. Early; Welch, T. A. Shugart; Davy and Roderfield, F. M. Burman; Burks Garden, J. A. Duval.

Wytheville District—Presiding Elder, E. F. Kahe.

Wytheville station, T. J. Eskridge; Wytheville Circuit, J. W. W. Shuller; East Wytheville Circuit, J. V. Hall; Marion, M. P. Mitchell; Marion Circuit, S. T. M. McPherson; Rural Retreat, W. E. Bailey; Cedar Springs, E. L. Addington; Grant, S. S. Weatherly; Independence, E. W. Moore; Elk Creek, M. J. Wysor; Spring Valley, J. M. Maiden; Old Town, T. S. Hamilton; Hillsville, W. L. Sarrell; Lead Mines, D. P. Hurley; Max Meadows, W. C. Crockett; Seddon, C. L. Stradley; Fries, T. C. Vaughan; Sharon, W. H. Troy.

Abingdon District—Presiding Elder, L. L. H. Carlock.

Abingdon, J. W. Berry; Abingdon Circuit, E. H. Carr; Bristol, State Street, W. S. Neighbors; Bristol, Mary Street, G. W. Summers; Bristol, Anderson Street, B. C. Wharton; Bristol Circuit, G. B. Draper; Virginia Avenue, J. S. Bilderbad; Rich Valley, E. W. Morton; Saltville, J. W. Browning; Emory, J. C. Atkins; Chilhowie, W. W. Hicks; Damascus, W. H. Price; Blountville, J. S. W. Neel; Bluff City, L. R. Cartright; Elizabethton, J. A. Bourne; Mountain City, R. A. Stuart; Mendota, J. W. Christian; Emory and Henry, R. G. Waterhouse; Sullins, S. M. Barker; Martha Washington, president, W. R. Dyer; Martha Washington, professor, W. P. Burnman; Kingsport, T. S. Johnson.

Big Stone Gap District—Presiding Elder, J. E. Naff.

Big Stone Gap, H. S. Hamilton; Big Stone Gap Circuit, J. M. Wolfe; Wise, J. E. Straley; Clintwood, T. J. House; Elk Garden, S. B. Vaught; Lebanon, D. S. Hearon; Dickensonville, C. T. Painter; Castlewood, F. Alexander; Clinch Valley, Warley Hillman; Clinchport, W. C. Hicks; Gate City, R. T. McDowell; Pennington Gap, M. J. Butcher; Jonesville, J. M. Carper; Powell's Valley, W. E. Ellett; Cumberland Gap, S. E. Houk; president Russell Institute, B. Thompson; Stonega, J. F. Jones.—Lynchburg News.

#### NORFOLK PREACHERS.

President W. R. Proctor presided at the Methodist ministers' meeting yesterday at Epworth church, and Rev. G. H. Lambeth acted as temporary secretary. Rev. Dr. J. H. Moss led in prayer.

Most of the pulpits were filled by the ministers of the Christian Convention, now in session in this city.

Rev. J. B. Merritt, of the Seamen's Bethel, reported large congregations and fine services.

Rev. D. T. Merritt has been in a week's protracted meeting at Newsums, Va., in which there were eight professions. He reported pleasant and profitable services Sunday in Port Norfolk. Rev. W. D. Mills, of Iowa, preached in the morning and Rev. L. A. Dykeman, of Pennsylvania, at night. A protracted meeting begins this week at the Port Norfolk church. Electric lights have recently been put in the building.

Rev. Ernest Stevens reported two very good sermons at Owens Memorial, by Revs. W. H. Chidley, of Canada, and N. M. Haikes, of Maine.

Rev. J. N. Latham reported very good Sunday school, for the weather. Dr. W. F. Foster addressed the Rosebuds in the afternoon.

Rev. M. W. Baker, Ph. D., of Springfield, O., preached a thoughtful and scholarly sermon at Park View.

Rev. D. J. Traynham had the usual services at Deep Creek, Indiana, and Olive Branch. The outlook is good to pay all claims in full this Conference year.

Rev. M. T. Morrill preached at Epworth in the morning to a large congregation, and the foreign missionary collection was taken. Rev. Dr. McWhinnie, chancellor of Palmer university, preached at night to a crowded house, chairs being brought in to accommodate the audience.

Rev. R. H. Bennett spoke in the afternoon at the Portsmouth Y. M. C. A. Huntersville church, Rev. E. K. Odell, pastor, had a large attendance. Rev. O. F. Furnass, of Ohio, preached. A male chorus from Cumberland Street Sunday school rendered good music.

Rev. Albert Godbey, of Muncie, Ind., preached morning and night at Oaklette, and Rev. N. R. Smith, pastor, preached at Bethel in the afternoon. A protracted meeting goes on this week at Bethel.

Rev. Horace Mann, of Ohio, preached at Centenary to a fair congregation. At night Rev. Mr. Brown, of Indiana, preached to the largest night congregation in months. Half of the debt of long standing on Centenary church was paid last week. Rev. E. T. Dammun reported that the balance will be paid by Conference, in November.

Rev. E. H. Rawlings reported two good congregations at Monumental, and two good sermons by Rev. Dr. A. L. Aldridge, of Indiana, and Rev. Dr. J. L. Everingham, of Ontario, Canada.

Dr. James H. Moss had usual services and a fine night congregation at Smithfield.

Rev. C. W. Cain heard Drs. Bishop and Powers, of the Christian Church.

Rev. W. H. Eder, of Georgia, preached at Wright Memorial in the morning. Rev. Dr. Kerr, of Dayton, O., address-

ed the afternoon missionary meeting, and Rev. G. H. McFaden preached at night to a large congregation.

Rev. John P. Woodward taught his Sunday school class at Epworth and attended the church services there as usual.

Large congregations at LeKies Memorial heard Rev. Drs. A. S. Youmans, of Albany, N. Y., and A. E. Nelson, of St. Louis.

Dr. S. S. Lambeth and Rev. W. C. Vaden preached at South Norfolk.

Rev. Charles H. McGhee conducted the funeral at Lambert's Point at 8 A. M. of a fine Christian woman, Mrs. Henrietta Crostic. His pulpit was filled at 11 A. M. by Rev. W. J. Young, of Conneaut, O. Rev. Mr. Hawks, of Michigan, made a talk after the sermon. Dr. Powers, president of the Christian Conference, closed the service. At night Dr. A. L. Aldridge, president of Union Christian College, Merom, O., preached at night. Large congregations enjoyed both sermons.

Rev. S. Q. Helfinstein, of New York, preached at McKendree at 11 A. M., and Rev. W. M. Bothwick, D. D., at night. Mrs. Wells, national secretary, addressed a W. C. T. U. meeting in the afternoon.

Rev. Drs. A. H. Morrill, of New York, and W. P. Fletcher, of Toronto, Canada, preached for Rev. C. L. Bane, at Cumberland Street.

Rally Day programme was admirably carried out at Memorial, Berkley. Rev. W. C. Vaden and Rev. Dr. Burnett filled the pulpit.

On motion, Revs. R. H. Bennett, J. N. Latham and Dr. S. S. Lambeth were appointed a committee to wait on the street railway employers and request that they so arrange their schedules as to allow their employees the opportunity to attend church services and to enjoy Sabbath rest.—virginian-Pilot.



A revival has been arranged for Trinity Methodist church, beginning Wednesday, October 22d, at night, at which the preaching will be done by the Rev. Dr. Henry Clay Morrison, of Louisville, Ky. Dr. Morrison is considered one of the best orators in the Methodist denomination, and while he is devoting himself to revival work, he is not given to sensationalism in any form. He is a preacher who believes that souls can be won for the Master by a presentation of the beauties of the Gospel in a loving, refined and simple manner. He opposes all that is not refined and wholesome in the pulpit, his language being clear, entertaining and noted for its elegance. As an orator he enjoys quite a reputation. The services will be conducted nightly and will be augmented by a large choir under the direction of Prof. Mitchell.

Dr. Morrison will be here for a week or ten days, and will likely hold two services each day.—Dispatch.



Large congregations were present at Laurel Street Methodist church at both services yesterday, the occasion being "Missionary Day." The Rev. Dr. Henry E. Johnson, the pastor, delivered a stirring address on the missionary work, in which he urged the congrega-

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago.

By a vivid, start-  
ling parallel Rev. Frank De Witt Tal-  
mage portrays the evil of sin and its  
remedy. His text is II Kings, v, 1,  
"But he was a leper."

The best blood in all Europe flows  
into the army. The keenest of brains  
are covered by the soldier's cap. The  
peasantry are overtaxed and brow-  
beaten and flung under the iron heel  
of oppression in order that the gift  
faced officer, who is the scion of an  
aristocratic family, may have a soft  
couch upon which to sleep and a clean  
limbed thoroughbred upon which to  
cavort while he salutes the reviewing  
officer during dress parade. Every  
civilian is at the beck and call of the  
military—from the innkeeper's daugh-  
ter, flirting with the sergeant or the  
young corporal, up to the princess  
smiling at the favorite staff officer of  
her father, the king. The German  
shopkeeper will turn his back upon  
you in an instant if the clank of the  
sword is heard and the glitter of the  
shoulder strap is seen in the doorway.  
On account of this foolish adoration by  
a cringing populace the foreign officer  
or private soldier has grown arrogant  
and conceited and snobbish and super-  
cilious and petulant and spoiled.

The Syrian nation was a military na-  
tion, with all that the word implies,  
and Captain Naaman was the com-  
mander in chief of all its armies, the  
headquarters of which were to be  
found in the Damascus capital. But  
Naaman wielded a higher influence  
than that which belongs even to the  
greatest soldier of a military kingdom.  
The phrase used by the inspired his-  
torian, "a great man with his master,  
and honorable," implies that he held  
a position more powerful in the king-  
dom than the head of the privy council,  
the prime minister or the secretary of  
state or secretary of the treasury, and  
he may have held, through the prestige  
of his military successes, some or all  
of these offices in his own person, as  
great pashas often do in oriental lands.  
He occupied practically the same posi-  
tion in the Damascus capital that the  
Duke of Wellington occupied after the  
battle of Waterloo. The Duke of Wel-  
lington, by the overthrow of the Na-  
poleonic dynasty, not only became the  
prime minister of England, but for  
awhile the most influential statesman  
in all Europe. Naaman had in Damas-  
cus an influence similar to that of Ju-  
lius Caesar when he returned to Rome  
from his foreign victories or which Na-  
poleon held in the French nation when  
he was first consul as well as the com-  
mander of the French legions. Naam-  
an was as mighty in influence as was  
the French cardinal who used to over-  
awe his king in the council chamber,  
when he would stamp up and down  
the room, crying: "It shall be done! I  
say it shall be done! I am Richelieu  
who says it, and it shall be done." And  
when the great French statesman  
would thus speak the frightened king  
dared not answer a word.

## The Symbol of Sin.

But after I have shown you Naaman's  
fame and power in the Syrian nation;  
after I have figuratively piled stone  
upon stone and height upon height and

mountain upon mountain in setting  
forth this pyramid of human greatness,  
the whole structure tumbles into ruins  
when I speak the words of my text. I  
bring the mightiest human influence of  
the east down to the lowest depths of  
earthly misery. I bring Naaman down  
from his high pedestal until even the  
poor beggar in the street might have  
cause to pity him. I bring him down  
until not one physically well man in  
all the world, no matter how low he  
might be in the social scale, would ex-  
change places with him. Naaman was  
a prince. Naaman was a mighty mil-  
itary potentate, a statesman, a ruler.  
He was practically greater than a king,  
"but he was a leper."

The disease of leprosy has often been  
Biblically used as the symbol of sin.

It is a most impressing and appalling  
symbol. We in America cannot realize  
all that is implied by comparing any  
man's spiritual condition to this horri-  
ble disease. In the far east I have seen  
with loathing some of the awful rav-  
ages of this disease. I would describe  
in symbol some of the horrors of sin by  
telling what my own eyes have seen  
and what my own ears have heard  
among those poor creatures physically  
doomed.

Leprosy, humanly speaking, is an in-  
curable disease. Scientists ever since  
history began have been studying the  
onward march of this fatal destroyer.  
Although most prevalent in the east  
it is confined to no climate and is pec-  
uliar to no age, race or condition.  
Nearly 2,000 years before Christ was  
born in Bethlehem we read that Mir-  
iam, who led the Hebrew maidens in  
the triumphant dance when Pharaoh's  
host was submerged in the Red sea,  
was afflicted with leprosy because she  
became sinfully jealous. Miriam was  
jealous because her brother Moses,  
eighty years of age, fell in love and  
wanted to take a wife. Clear back in  
1516 Holbein, the artist, painted a pic-  
ture of Elizabeth distributing bread to  
the unclean lepers of Augsburg. Lep-  
ers among the icebergs of the north,  
lepers basking in the torrid heats about  
the equator lepers in Europe, lepers in  
Asia, lepers in Africa, lepers in Amer-  
ica, lepers in the islands of the seas!  
But, though leprosy has been found by  
the scientists everywhere, yet one fact  
is universally recognized about the dis-  
ease—it is incurable. A man who has  
the leprosy poison in his system has  
no hope from medicine. He must  
grow worse and worse until he comes  
to the grave. It is as incurable as that  
disease which we call cancer and  
which is only a little less fatal in its  
hideous and repulsive results than lep-  
rosy. When General Grant was suf-  
fering from an affection of the throat,  
the family physicians feared a can-  
cer. But, to be upon the safe side in  
their diagnosis, they took to a special-  
ist a small part of the excrescence  
from the throat. "Now," the doctors  
said to that specialist, "this excres-  
cence is from a man of very great na-  
tional influence. We will not tell you  
his name, as it might bias your judg-  
ment." The specialist placed the ex-  
crescence under the microscope. After  
carefully examining it he said: "It is  
a fatal cancer. Who's throat did it  
come from?" "General U. S. Grant's,"  
was the answer. "Then," said the great  
bacteriologist, "General Grant is doom-  
ed. He must die."

## The Soul's Affliction.

How terrible are these diseases that  
physicians confess themselves unable  
to cure! How startling, then, is the  
divine statement that the soul may be  
afflicted with such a disease similarly  
beyond human medicament. Sin is a  
leprosy. Sin is the cancer of the soul  
gnawing at its vitals. Sin is the fore-  
runner of eternal death. There are  
men today within the sound of my

voice who in their own strength have  
been fighting sin for the last twenty  
or thirty years. But as you grow  
weaker the power of your sin is grow-  
ing stronger. God have pity upon you,  
for you are a doomed leper. You are  
doomed by leprosy sin.

But though from our standpoint lep-  
rosy is incurable, yet the leprosy scales  
were cleansed by a divine power.  
Therefore it is to Christ and to Christ  
alone that we must look for the cure  
of sin. The moral leper may go with  
confidence to Christ, who cured the  
physical lepers by a word. When the  
ten lepers came to the Saviour plead-  
ing for help, Christ turned and said:  
"Go show yourselves unto the priests.  
And it came to pass as they went they  
were cleansed." Naaman, the great  
captain, was helpless in the hands of  
his human physicians. On account of  
his wealth and fame Naaman—like  
General Grant, afflicted with cancer—  
must have had the best doctors the  
royal court of Damascus could sum-  
mon; but when Naaman, obedient to  
the divine command through Elisha,  
went and dipped seven times in the  
river Jordan his flesh became like the  
flesh of a little child. O my brother  
and sister, you who are cursed with  
leprosy sin, will you not come to the  
divine fountain? Will you not bathe  
in Christ's blood? Will you not today  
by the Calvary cross seek supernatural  
medicament?

Leprosy may take a very long time  
in which to fatally develop, although  
such is not always the way the dis-  
ease progresses. Sometimes the scourge  
in a few months may change a beauti-  
ful body into a hideous corpse, but the  
quick result is the exception and not  
the rule. At this first touch of lep-  
rosy usually there may only be a hard-  
ness, or rather a numbness, of the  
skin in a spot about the size of a ten  
cent piece. The skin at that one place  
merely turns as white as snow. If  
you know nothing about the disease,  
you may not worry about it. You  
may, for a long time, be indifferent to  
the numbness. Then, some day when  
you are in a physician's office seeking  
advice for some other cause, you may  
turn to the doctor and say: "By the  
way, doctor, I have a very peculiar  
something the matter with my hand.  
It does not hurt me, but it is numb in  
one place." Then the physician with  
a grave face will look at your hand.  
Then he will take a pin out of the  
lapel of his coat and prick that spot.  
Then he will turn and say: "You are  
a leper! You are already doomed, al-  
though death may be many years  
away."

## The Fatal White Mark.

When going through one of the leper  
hospitals of Calcutta, I saw standing  
in one of the wards a beautiful flaxen  
haired baby boy. He was only about  
six or seven years of age. He was  
one of the healthiest looking and pret-  
tiest children I ever saw. He was the  
son of an English soldier. He was  
such a lovely boy, and while his great  
big eyes were looking at me he was  
standing there with his thumb in his  
mouth sucking it as some of us per-  
haps have sucked our thumbs when  
we were children. I turned and said  
to the lovely boy, "Why are you here?"  
"Got the disease," he answered.  
"Where?" said I as the great tears be-  
gan to rain down my cheeks. The lad  
raised one of his pretty bare legs.  
Then, pointing to the ball of his foot,  
he said, "There it is." As I looked I  
could hardly keep back my sobs. I  
saw in the ball of his foot the fatal  
white mark. It was like a beautiful  
snowflake. The child was doomed.  
He was a leper!

But, though leprosy may come in a  
seemingly harmless way, the disease

for four, five, ten, even fifteen  
will keep on steadily spreading. It  
spread until the fingers fall off from  
hands and the toes from the feet. It  
keep on spreading until the skin b-  
and cracks and the hair falls out.  
leprosy sin, coming in a seemi-  
harmless way, will keep on spread-  
until it makes the face hideous,  
body deformed. It may keep on spr-  
ing for years until at last the  
leprosy sin will destroy the body  
well as the soul.

It is related that a young En-  
glish artist, desiring to paint the figure  
of "Innocence," used as a model the  
of a lovely little child. The eyes  
lips and the smile of his model  
the most beautiful he ever saw. All  
land came to admire the picture. M-  
years afterward, when the artist  
attained to great fame, he decided  
paint a companion picture to the one  
had painted in his youth. He was

to call the companion picture "Depr-  
avity." He wandered up and down  
London slums until at last he found  
hideous looking mortal, a man who  
seemed to be a monster without a so-  
After the artist had used this hide-  
model and finished his companion  
ture he found, to his astonishme-  
that the two models were the same  
The model of "Depravity" was  
once beautiful child, who had beco-  
depraved by the fatal disease of  
leprosy sin, which had wrought the  
horrible transformation in face and  
ure, in body and soul. So, my bro-  
er, though this disease of leprosy  
may take many years to develop,  
it will surely permeate the mind  
soul until both perish in horrible  
bathos corruption.

Leprosy is an infectious disease.  
is infectious as the scarlet fever ger-  
is infectious. It is spread throughout  
community only by the leprosy ger-  
of one physical body being brought  
to contact with another physical bo-  
when the latter is in a condition favo-  
rable for the development of that le-  
rous germ. Thus in the leprosy hos-  
established in New Brunswick, Can-  
ada, in 1865, it was found by inves-  
gation that every one of the nine  
patients confined within that lepro-  
hospital had contracted the disease  
leprosy within a radius of seven  
miles from the point where the first  
case of Canadian leprosy was disco-  
ered. Convinced of its infectious cha-  
acter, Dr. Emerson, who was for man-  
years in the employ of the Hawaiian  
government, gave as his testimony that  
it is utterly useless to fight the lepro-  
disease in any other way than by iso-  
lation.

## The Terrors of Leprosy.

To isolate the lepers of the Hawaia-  
Islands, Molokai, the leper reservatio-  
for the islands of the Pacific, was es-  
tablished. In the Holy Land the Jew-  
and gentiles alike drive their own lep-  
rous kith and kin from their sides into  
isolation. They exclude them from the  
cities and the towns. As you travel  
through the east those lepers, some  
with their arms and teeth gone, some  
on crutches, some sightless, some with  
cracked and bleeding lips, come down  
the mountain side and in hoarse, pip-  
ing voices beg for food and money. It  
seems to be a very heartless method  
thus to isolate the lepers, but the ori-  
entals say, "Better that a few men and  
women starve and die, better that a  
few infectious lepers be exiled from  
civilization, than that a whole commu-  
nity sicken and be destroyed."

The poet has well described the iso-  
lation of the infectious lepers in the  
east lest the rest of the community  
might be stricken:

"Room for the leper, room," and as he



# TESTIMONY OF A COMMON-WEALTH'S ATTORNEY.

Commonwealth's Attorney W. W. G. Mason, in his address at our Wise County A. S. L. Convention, made this statement: "I have been Commonwealth's attorney three years. In that time I have prosecuted about 200 cases of felony, nine-tenths of which were caused directly or indirectly by drink. The man who was recently hung was intoxicated when he killed his fellow-man. The man who will shortly be executed is a drinking man, and has been made a bad man by liquor." Virginians, heed the above, out of 200 cases 180 caused, directly or indirectly, drink. Think of the criminal expense, the broken hearts and the wrecked lives caused by the traffic in rum. Think of it—two men hung in the county within two months, and drink responsible.—J. W. W.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.  
TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

### TRAINS LEAVE RICHMOND, VA.:

1:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.  
1:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.  
1:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.  
6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

### TRAINS ARRIVE RICHMOND:

7:00 A. M.)  
5:43 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.  
8:40 A. M., from Keyville and local stations.  
3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.  
LOCAL FREIGHT.  
Nos. 61 and 62, between Manchester and Naples.

## York River Line, VIA WEST POINT.

### THE FAVORITE ROUTE NORTH.

#### LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.  
2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.  
5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

#### TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.  
10:45 A. M., No. 9, daily, except Sundays and Mondays.  
4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

### C. W. WESTBURY,

District Passenger Agent,  
920 east Main street,  
Richmond, Va.

S. H. HARDWICK,  
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## SEABOARD

AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APL. 16, 1902

### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Lv. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	6:45 A. M.—Ar. Tampa.
5:45 P. M.	10:08 A. M.—Ar. Charlotte.
10:32 P. M.	10:22 A. M.—Lv. Chester.
1:35 A. M.	10:22 A. M.—Lv. Greenwood.
3:43 A. M.	12:35 P. M.—Lv. Athens.
6:13 A. M.	2:50 P. M.—Lv. Atlanta.
7:50 A. M.	3:55 P. M.—Ar. Augusta.
	5:40 P. M.—Ar. Macon.
11:35 A. M.	7:20 P. M.—Ar. Montgomery.
6:25 P. M.	9:20 P. M.—Ar. Mobile.
	2:55 A. M.—Ar. New Orleans.
	7:25 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 4:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

### SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

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Z. P. SMITH, District Pass. Agent.  
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Richmond, Va.



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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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FARMVILLE, VA.

D. R. L. C. TUCKER,

SURGEON DENTIST.



## RELIGIOUS NEWS.

(Continued from page 9.)

tion to do all in their power to further the work of the missionaries of the Church in both home and foreign fields.

"We cannot all work in the different fields as missionaries," said the doctor, "but we can help forward the work by our prayers and means."

The sermons were listened to with the closest attention and made a deep impression.

Mrs. Palmer, of Norfolk, assisted in the services with several solos. She possesses a voice of exceptional beauty and tenderness, and completely captured the audiences.—Dispatch.

## FROM PETERSBURG.

Rev. J. A. Thomas, pastor of Wesley Methodist church, is delivering a series of interesting Sunday night sermons to women.

Some of the interesting topics of pulpit discussion in this city on Sunday were the following:

By Rev. Dr. Battle, of the First Baptist church: "Christ and Social Disorders," in the course of which the great coal strike and other troubles of the sort were referred to.

By Rev. H. W. Pratt, of the Old-Street Presbyterian church: "Is the Presbyterian Church Adapted to the Masses?"

By Rev. George E. Booker, of the High Street Methodist church, "A Woman's Happiness."

By Rev. E. P. Parham, of Blandford Methodist church: "A Strong Partnership."

By Rev. Dr. W. G. Starr, of Washington Street church: "What is God's Opinion of His Own Word?"

By Rev. S. C. Hatcher, of Market Street church: "Three Queenly Traits of a Woman's Character."—Dispatch.

## PORTSMOUTH METHODISTS.

Among the Methodists of Portsmouth increasing interest is felt in the session of the Virginia Conference of that denomination as the date for its assembly in the city of Richmond approaches. Scarcely four weeks remain before the body will be called to order by Bishop Duncan in Broad Street church, Richmond. But eleven months have passed since the Conference met in its last annual session at Newport News.

That occasion is remembered most pleasantly by those who were in attendance upon the sessions of the body in that city. As a result of the Newport News Conference Portsmouth was deprived, by mandate of the Bishop and his advisers, of two of her most popular pastors. The Rev. George E. Booker, the brilliant pastor and earnest Christian worker, who went from Wright Memorial to Petersburg. The Rev. Mr. Booker's labors during the period of his ministry here will ever live as a benediction upon the congregation committed to his charge and the community at large, in the opinion of many who knew of his earnest endeavors here.

The other pastor who was transferred to another charge at the last Conference was the Rev. Dr. J. C. C. Newton, who was assigned to Salis-

bury, Md. Dr. Newton, by his winning disposition and scholarly attainments, won many friends during his ministry here. He is very kindly remembered not only by his former parishioners, but also by the community at large, in whose progress and prosperity he took the most active interest.

One change will of necessity have to be made. Under the law of limitation of the Church, the Rev. W. C. Vaden, presiding elder of this district, must be transferred to another field of labor. He has served here for four years, the full term allowed any preacher in any one field.

The removal of the Rev. Mr. Vaden from his present charge is a source of deep regret to his many friends here and throughout the entire district. He has administered the affairs of his office fairly and impartially. By his unfailing courtesy and zeal he has won the confidence and esteem of those whose privilege it has been to be associated with him in his work.

Several rumors are afloat as to Mr. Vaden's successor, but the identity of the next presiding elder of the district will not be known until later, but it is hoped that the Bishop will make as wise a selection as when Mr. Vaden was assigned to the Portsmouth District four years ago.—Portsmouth Star.

## CONGRATULATING BISHOP SMITH

An engrossed copy of the following resolutions, adopted by the official board of Epworth M. E. church, have been sent Bishop A. Coke Smith:

Whereas our well-beloved pastor, A. Coke Smith, D. D., has been elected to the College of Bishops of the M. E. Church, South; and

Whereas this board has not yet given official expression of its deep regret and sorrow at the great loss we have sustained by the separation; and

Whereas we believe that official action is right and proper, that a record may be made in our minutes expressive of the high esteem in which we hold our brother and our regret at the separation; expressing to him also our congratulations upon his having received this well deserved recognition of his worth, ability and Christian character, and at the same time tendering our congratulations to the Church at large in having added to the College of Bishops one who will reflect credit upon it, and who will doubtless, through his ability as a preacher and his splendid Christian character, be instrumental in accomplishing great good for Methodism; therefore, be it

Resolved, first, That we deeply deplore the loss of our dearly beloved pastor, whose separation from us is made necessary by reason of his elevation to the office of Bishop.

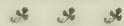
Resolved, second, That while we have sustained a great loss, we congratulate the Church and Methodism in the exaltation of Rev. A. Coke Smith, D. D., to the office of Bishop.

Resolved, third, That we extend to Bishop A. Coke Smith our sincere congratulations, and express the great satisfaction that his election to the College of Bishops gives us.

Resolved, fourth, That it having come to our knowledge that our brother, Bishop Smith, contemplates

making his home for the present in Charlotte, N. C., we desire to express our deep regret that this move is necessary, and earnestly express the hope that his absence may be only temporary, and that in the near future the Methodists of Norfolk and vicinity may, with his consent, have the pleasure of locating him pleasantly and permanently in our city.

Resolved, fifth, That a copy of these resolutions be spread upon the record book, and a copy, certified by the secretary, be sent to Bishop A. Coke Smith.



## THE SALOON EVIL.

In a sermon delivered yesterday at the Broad Street Methodist church the Rev. W. B. Beauchamp discussed the saloon evil, and made frequent reference and application to the local aspect of the situation. He commended the Crenshaw high license proposition, and made several other unusually interesting statements touching upon the whiskey traffic as represented in Richmond.

Incidentally Mr. Beauchamp said that in a recent conversation with a prominent city official he had been told that the city wouldn't abolish the saloon license; it could not afford to lose the revenue from this source. Since that time Mr. Beauchamp has learned that the saloons of Richmond, numbering three hundred or more, pay into the coffers of the city treasurer something like \$16,000, and yesterday from the pulpit he declared that the Christian people of Richmond would raise this amount of money each year and give it to the city if the saloons would be abolished. "And we will not ask for any consideration in the city government," added Mr. Beauchamp, significantly.

The subject of Mr. Beauchamp was "The Church and the Saloon," and was taken from the text, "Thou shalt love thy neighbor as thyself." He opened with a statement from one of the last sermons of the late T. De Witt Talmage that it seems to him that the Church must either eliminate the saloon or it will be itself eliminated.

Mr. Beauchamp took the ground that there is no good work the Church undertakes, which it is not the tendency of the saloon to undo. In the first place, the Church seeks to save the individual and to give to him a pure heart, a clear mind and a strong body; the saloon, on the other hand, degrades the individual, wrecks his mind and his body, and damns his soul. The purpose of the Church is to make happy and prosperous homes; the effect of the saloon is to curse and impoverish the home. The Church purifies society and makes it righteous; the saloon degrades society and tends to wickedness. The Church seeks to establish heaven in the earth and give heaven to men when they leave the earth; the saloon introduces disorder and hell in the earth and tends to send men to hell after death. The Church of God seeks to go out into the world among heathens and the cannibal alike to bring to them the higher ideals of Christianity; the saloon, as indicated in the case of the Philippine Islands, follows in its trail and seeks to degrade the self-same people that the

Church attempts to save. The ideal of the Church and its products is Jesus Christ; the ideal of the saloon and its product is Czolgoscz, slayer of McKinley.

In conclusion Mr. Beauchamp declared no one can have to do with the saloon and keep the second great Commandment of Christ: "Thou shalt love thy neighbor as thyself." The business of every man and woman who professes to love God and his fellow-men is to seek by every legitimate means to eliminate the saloon from society. He believed that the saloon evil would never be settled until the saloon is eliminated, yet he gave his cordial support to any movement or method to help cripple the power of the saloon. In this connection he trusted that the good people of Richmond would stand behind Mr. Crenshaw in his fight for a high license.—Leader.



## WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, October 8, 1902.

Washington this week is gay with color in honor of the thirty-sixth encampment of the Grand Army of the Republic, and thousands of veterans, their wives and families, throng the beautiful streets of the Capital. As became this great reunion of patriots, the opening exercises were of a religious character. Notwithstanding the fact a heavy rain was falling on Sunday afternoon, a great number of veterans gathered in the Grant tent, Camp Roosevelt, where the Engineer's Band played sacred music, and several prominent clergymen conducted an appropriate service.

Rev. Mr. Alexander made the opening prayer, which was followed by the singing of "Nearer, My God, to Thee," to the painissimo accompaniment of the band. A Scripture reading followed, and then Rev. Dr. Schick, the President's pastor, offered a prayer, which was followed in turn by an address by Rev. D. B. Shuey, of Emporia, Kan., who served throughout the war as chaplain. In the course of his remarks, Dr. Shuey stated that the men of his regiment had led religious lives throughout the war, and that the same was true to-day of the members of G. A. R. posts in Kansas. He asserted that the statement that prohibition in Kansas was a failure was untrue, and was merely made by enemies, who desired to discredit the prohibition movement.

In the evening another large meeting was held in Grant tent, under the auspices of the Y. M. C. A. Veterans of two wars were there, and the brilliant electric lights shone on heads whitened with the snows of many winters, and on beardless youth who had fought in Cuba and the far-off Philippines. One of the most enjoyable features of the evening was the song service rendered by the Polk Miller Plantation Quartette. The address of the evening was made by Dr. W. W. White, of New York, who took for his text the question, "Is it folly to pray?" He likened the prayers which availed nothing to the 6,000,000 letters which go astray every year—they are not properly addressed. He said that were it not for prayer, men would forget their



and gradually come to regard all things as happening automatically. Concluding, he said: "Prayer is a means. If the means is not used, the end will not be produced. The philosophy of prayer is that prayer is a means to an end, just as sowing is to reaping. Salvation is having a relationship established between ourselves and God."

"Hitch your wagon to a star," is the motto of the Y. M. C. A. this year. During the approaching winter the Association will celebrate its fiftieth anniversary, and its aim is to increase its membership in the District of Columbia to 2,200, that being the full capacity of its present building. At the present time there are 1,850 members on the rolls. With that end in view, an enthusiastic meeting was held last Sunday evening and one hundred of the most popular young men in the organization promised to enter a contest similar to that held a year ago, two sides being chosen and each striving to secure the largest number of new members. The two sides are known as the "minstrels" and the "acrobats," and the losers will be called upon to provide their antagonists with an evening's entertainment of the character their name indicates.

Although there were thousands of visitors in Washington last Sunday, the same rigid observance of the Christian Sunday prevailed which is usual in the Capital of the nation. Every room was shut up and barber shops and all other places of business which had attempted to secure permits to remain open during the G. A. R. encampment were tightly closed. The moral element in Washington determined that the Capital should set no bad example to the rest of the country during the present week, and they are already congratulating themselves on the success which has met their efforts in that direction.

The scarcity of hard coal and the almost prohibitory price of soft coal and other fuel is the occasion of serious anxiety to the charitable institutions of the city. There are a large number of people in Washington who require assistance every winter, and one of their most pressing needs is fuel. It has been the custom for the Associated Charities and similar organizations to distribute a considerable amount of fuel heretofore, but at present prices that appears to be impossible. At the same time, the need gives promise of being greater than ever. Women who have heretofore supported themselves and their families by taking in washing have been compelled to give up that work for the reason that they could not obtain prices which would leave them any margin after paying for the necessary fuel. The Associated Charities have called a special meeting for October 13th, to consider what steps to take in the embarrassing situation.

A visitor in Washington, who has just returned from Great Britain, tells our correspondent that both England and Scotland are awakening to the necessity of temperance education in the schools and elsewhere. He says that the statement that the consumption of alcoholic liquors in the United States

is but half that in Great Britain is being widely circulated, and the excellent work in the cause of temperance accomplished by the W. C. T. U. and other total abstinence organizations is attracting attention, and is likely to be extensively emulated. A crusade against the serving of liquor in the army and navy has already been inaugurated, and its promoters hope for success at no distant date. Throughout the agitation the United States has been held up in a most enviable and edifying light.



#### MY BIBLE CLASS.

For months past we have been following in our Sunday schools the wanderings of the chosen people. We have blamed and pitied, and sometimes we have scorned the cowardliness and unbelief of Israel's great multitude, while for some others we have felt a sincere admiration and even friendship. Who is it that has not learned to love Joshua and Caleb! Indeed, so great has been the interest in these two worthies that in my Bible class there has a partisan spirit developed, as some say "Caleb was the first speaker; he stilled the people; he wholly followed the Lord; while the hearts of the people were caused to melt by the discouraging report of the ten cowardly spies, Caleb's voice arose in strong and stirring rebuke of their unfaithfulness and their evil report of the good land." Others say, "Joshua was Moses' minister during his life. After his death he was his God-appointed successor to lead the people, and received from God the promise, 'As I was with Moses, so will I be with thee.'"

Such discussions may be profitable. The words of the holy men of God cannot be too often or too closely studied; while our Jewish brethren are speaking and writing with enthusiasm of their great worthies, of their history and literature, the followers of Christ love and study with delight the same subjects because we find in them Jesus of Nazareth, our Saviour and Redeemer. From Him we have received the new nature; are no longer carnally minded, but love the things of the Spirit; have had our hearts turned to the things of the Spirit, and love His testimonies, saying with delight: "Oh how I love thy law! It is my meditation all the day. H. T. B. Clarksville, Va.



The collapse of Chas. M. Schwab, head of the United States Steel Company, brings many good lessons to those who have watched his brilliant career. It is said that he has broken down with overwork, but it may be doubted whether hard work alone is altogether to blame for his present condition. There are probably hundreds of thousands of men in the world who work quite as hard as he. The fact is, however, that he is almost entirely absorbed with work and has not the mental resources within himself to secure rest and change which are so necessary to give tired nerves and muscles requisite resiliency for the next day's strain. It will be recalled that Mr. Schwab, when he was first brought into prominent notice on account of his

being elevated to a high position, gave as his opinion that a college education was not essential to a successful career such as he had achieved. We would not dispute his claim, but it is very apparent that a good education would have at least prepared him for the arduous duties of life which he is now compelled to confront. Lacking all mental resource he has been compelled for the last two years to resort to other means of entertainment, which are not praiseworthy. His passion for gambling and for extravagant sport affords a poor example to other youth. It is said by those who know him that in his personal manners he is vulgar and boorish. He is self-conceited and familiar. If he plays golf he is not satisfied unless he bets a large purse on every play of the game. If he sees a horse race or ball game he is not content unless he bets money on the outcome. In other words, the only means he has of entertaining himself is by the extravagant use of money and by using it in ways that are very objectionable to the moral sense. His career has been so often exposed for the admiration of young men that it is merely right that the partial wreck of that career should be also exposed and the reasons which have caused it explained.—Ram's Horn.



#### AN EVIL WITHOUT EXCUSE.

Viewed from any standpoint, there is no reasonable excuse for the existence of the saloon anywhere or under any circumstances. It has never brought an iota of permanent good to any man, woman, or child, heathen or Christian, white or colored. It has brought more woes upon the earth than war, pestilence and famine combined. It blasts the brightest hopes, dries up the fountain of the purest affection, and breathes its withering curse upon numberless happy homes. It selects its victims from the highest, as well as from the lowest in society, and strikes down with equal force the occupant of the pulpit and the poor house. Oh, the inexpressible agonies that have been wrung from human hearts by the use of strong drink!

The terrible stuff smirches every one who has anything to do with it, even those who may not habitually drink it.

The only consistent attitude of a Christian towards the liquor traffic is that of intense, uncompromising and constant hostility. He cannot afford to compromise in the slightest degree. The whole business is so utterly wicked, devilish and ruinous, that no man who loves his fellows and has any regard for his future peace, can afford to have anything to do with it. There will come a day when thunderbolts of God's wrath will strike it, and then woe to the man who is in any way connected with it. The man who holds in his hand the sacred right of the franchise, and who gives his vote to the legislator who favors the liquor traffic, whether run by the State or the individual, will be pronounced equally guilty with the man who sells and the one who gives him the license to sell.

The saloon must go. Its influence is too debasing and destructive to be permitted to exist in any civilized community. The motherhood of America

says it must go. The Church of the living Christ says it must go. The voice of countless ruined homes says it must go. The moan of ruined millions and of myriads more on the way to ruin says it must go.

The saloon must go.—Zion's Herald.



At the opening of the Supreme Court of New Foundland at Harbor Grace both the justice and the grand jury congratulated the people on the utter absence of crime in that large judicial district, which creditable state they attribute to the wise temperance legislation so well enforced.



In Pensacola, Fla., a man and his wife undertook to evade the law against Sunday liquor selling by forming themselves into a club and claiming its privileges. Four months each in jail and a heavy fine were the penalty which the mayor gave them, and we suppose that settles the club business in Pensacola for a while.—Presbyterian Standard.

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(Continued from page 10.)

The cry passed on. "Room for the leper, room for the leper." And he went forth alone, not one of all the many whom he loved nor she whose love was woven in the fibers of his heart to come and speak comfort unto him. Yea, he went forth his way. Sick, heartbroken, and alone to die. For God had cursed the leper.

As the disease of leprosy is fatally infectious so are the leprous germs of sin. The evil which is within us is very apt to become the evil which shall dwell within others. The wrongs we do against our own selves are truly apt to become the sins which others shall do unto themselves also, and as this infection implies that to scatter the germs of sin we must come in contact with others is it not a startling reflection that the people whom we are most liable to destroy by our sins are those who may be nearest and dearest to us? It will be the mother, herself stricken with the leprosy of sin, who will destroy her own daughter; the father his own son, the brother his own brother, the wife her sister. Kindred ties and companionship will only serve to facilitate the transmission of the deadly infection. Therefore should we not feel as did Robert E. Lee when he was one winter morning walking over the snows of Arlington? As he looked back he saw his ten-year-old boy trying to stretch his legs to step in his father's tracks. Then said the greatest man the south has produced for many a year, "If my boy is going to try to walk in the path I am walking in, I must be very careful that I always walk in the path of purity and truth and honor and right." If our dear ones, those closest to us in life, are those most in danger of infection from our spiritual leprosy, there is another reason why, for their sakes if not for our own, we should seek the divine germicide, to have the cleansing which Naaman, the leper, received when, at God's command, he dipped seven times in the river Jordan and his flesh became like unto that of a little child.

#### The Infection of Sin.

May none of us ever experience the remorse a broken hearted father felt many years ago. He was bending over the bleeding body of his only son, who had just been brought home in a dying condition from a drunken carousal. "Oh, my child!" he cried. "Why did you do this? Why have you broken your mother's and father's hearts?" The dying boy cruelly looked up into the face of his weeping parent and answered: "Why, father, what are you crying for? I am dying as the result of your sins as well as mine. You first taught me to drink at your own table. You are as much to blame as I." Yes, the infectious results of our own leprous sins are evidenced in the temporal and eternal destruction of those who ought to be nearest and dearest to our affectionate hearts.

Leprosy is to be found in the homes of the rich and the poor alike; in the palace and in the hovel; at the king's banquet table, as well as in the beggars' gutter. For many years the world supposed that leprosy was able to thrive only in the pestilential alleys and filthy dens of the east. That supposition was totally wrong. Leprosy may originally start among the low social outcasts, but the leprous germs can live and thrive under the dazzling lights of a brilliant ballroom as well as in the stifling air of the dark hovel of a criminals' retreat. By handling the coin which is publicly used in India a traveler may become infected with leprosy, some leper having handled the same coin. By simply touching a rock at the foot of which a leprous beggar had crouched a prince arrived in all

the brilliant robes of royalty, may become a leper.

A few years ago the most influential man of the king's court in the Sandwich Islands was supposed to be an eccentric individual because he always wore a glove upon his left hand, but one day that courtier was compelled to take off his left glove, and he was found to be a leper.

#### The Indifference of the Rich.

The last people on earth to believe that they can be destroyed by the leprous germs of sin are the rich, the affluent and the honored. It is easy enough to persuade the poor outcast, despised for her sins by the whole human race, that she needs Christ. It is easy enough to persuade the poor drunkard, writhing in the fatal clasp of delirium, that he needs supernatural aid; but, oh, it is hard to persuade the rich man, the honored, the respectable man, to feel that the leprous germs of sin may be imbedded in his own flesh.

Affluence and worldly honor sometimes seem to make men indifferent to all that is vital for time and eternity. They are blinded to their sins and scoff at the warning that their own fate may yet be that of the multitudes who, in the palaces of the rich and the great, have perished from the same indifference.

Reckless and indifferent was the attitude of the people of London during the great plague about two centuries ago. Ainsworth, the historian, tells us that during those harrowing and gruesome months the London stores were nearly all closed. The doors of the private homes were nearly all barred and bolted save when they were opened at the approach of the bell ringer who was seated upon a pile of stenchful corpses because he was out driving the dead cart and collecting the different bodies of the dead. Yet at that time in London there were men and women who whistled and laughed and danced and sang and blasphemed under the very shadow of these horrors.

But, though the leprosy of the soul, like the leprosy of the flesh, be a disease beyond the reach of the human soul, I would again draw your attention to the fact that it yields to the touch of the Divine Physician, as the affliction of Naaman yielded at the Jordan waters. And there are especially two or three incidents about the physical cure of Naaman with which I would drive this truth home and lead you to the fountain of life. The first was that he was induced to travel from Damascus to the home of the Prophet Elisha through the influence of a little captive Jewish maiden who was a slave of Naaman's wife. I can imagine the little Jewish slave lying awake upon her humble couch as night after night she hears the great Syrian general tramping up and down in his palace rooms. She hears him groan when he is awake. She hears him moan in his sleep because he is a hopeless leper. She hears him toss restlessly about upon his bed. She hears him the more readily because she is sleeping in a nearby room, at the foot of Naaman's wife's bed, or in an adjacent room to her mistress. Then she hears the general and his wife talking of the cause of Naaman's trouble. So one day she timidly pulls at her mistress' skirts and says: "Mistress, why do you not have master seek the prophet of Israel? He would cure him of his leprosy!" Then the horses were hitched to the chariots. Then the journey was taken to the faroff prophet's home.

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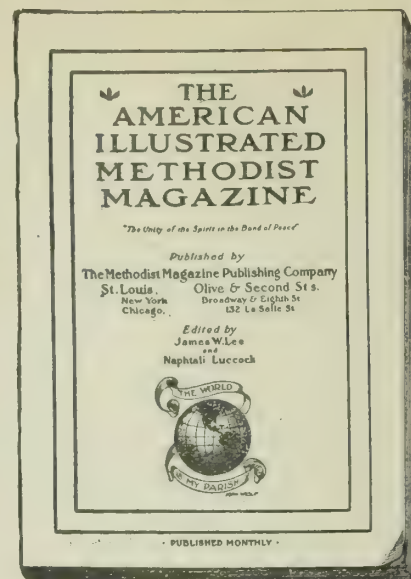
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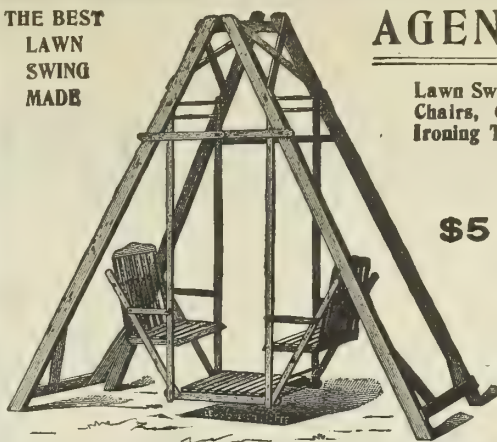
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VOL. 10. NO. 4142

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., OCTOBER 23, 1902.

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## Editorial.

### THE FARMVILLE DISTRICT.

The resolution below was unanimously adopted at the fourth Quarterly Conference of the Chase City charge:

Whereas the absorption of the Farmville District has resulted in serious complications—to-wit: The loss of the district parsonage, which has been well kept by the district, the embarrassment of the W. F. M. Society as it was operated in the Farmville District as a society of said district, the entailing of more work on some, if not all the presiding elders involved in the changes than can be satisfactorily done, in that it has failed signally in accomplishing the ostensible design of such change, which was to lessen the expense of presiding elders on each pastoral charge and other troubles which might be named; therefore be it

Resolved by the Fourth Quarterly Conference of the Chase City charge, That we earnestly desire and request the presiding officer of the ensuing Virginia Annual Conference, Bishop W. W. Duncan, to restore the Farmville District as it existed previous to the session of the Conference of 1900.

LUCIUS GREGORY,  
Secretary of Conference.

✻ ✻ ✻

### VERANDA VIEWS.

Mr. Editor,—I do not sit on the veranda all the time. I have been away from it, up in Kentucky, looking after the interests of my college for girls. While there I attended the Louisville Conference. I was a member of this Conference fourteen years ago, and served two years as pastor of Walnut Street church, in Louisville. But fourteen years make many changes in an Annual Conference. A great many noble men who were in the Conference then have passed into "the great unseen"; many new faces, entirely strange to me, fill the ranks. I suppose I am one of the seniors. But I am not one of "the fathers," as Dr. Tigert humorously insists on making me appear. By the way, the portly Book Editor is a member of this Conference, and is held in high esteem by the brethren. His genial smile is like sunshine, and his fellowship one of the good things in the Conference.

The Conference met this year at Columbia, the "shire town," as Dr. Laferty would call it, of Adair county, twenty miles away from the railroad. It was a sight to see the stages and

hacks that carried the preachers from Campbellsville, the railroad station, to Columbia. One big four-horse concern was "a double decker," and had a lot of "the clergy" on the top. I was more fortunate, and was carried over the twenty miles behind a spanking team of Kentucky bays by Mr. Charles Wright, of Campbellsville. I was fortunate, too, in having for my companions my little son, Brevard, who was making his first trip to Conference, and Mr. Henry Spence, representative of the Publishing House. Mr. Spence was leader of the choir during the four years I was at McKendree, in Nashville, and was one of the best choir leaders I ever had. He did not profess to be a star singer himself, but he knew how to get other people to sing, how to handle the different elements that constitute a choir, and had a proper sense of the relation the choir sustained to the pastor. What magnificent music we had in old McKendree! At our services of song, which were far from being "sacred concerts," but were real jubilees of praise, standing room could not be had in McKendree, and Mr. Spence led them with his baton.

Once in Columbia, the Conference was royally entertained. Railroad, electric lines, telegraphs, telephones, and all the myriad "conveniences" of up-to-date life have their advantages; but they are the death of hospitality. If you want to go where people are really glad to see you, where they feel that it is a privilege to entertain you, and have time to enjoy your society and let you enjoy theirs, you must go away back into the country. Columbia, like all the rest of the world, however, is not satisfied until she gets a railroad, and boasted of the fine prospect of an electric line to Campbellsville soon. Then good-bye to many good things.

I did not remain long at the Conference, being called elsewhere. Bishop Morrison kindly gave me the floor at 10 A. M. in behalf of Logan College, and I preached at 11 A. M. to an immense audience in the Presbyterian church. The Lord was present in power. It was a Pentecostal season, and was still in full tide when I made my way through a window, caught a perspiration, rode without dinner twenty miles, and preached again at night, when we had a most refreshing time. Glory to God for the honor of being a preacher of the Gospel. Others may have the offices, so they leave me my license to tell dying men about eternal life in Christ. I would will-

ingly spend and be spent in this transcendent work—

"Happy if with my latest breath,  
I may but gasp His name  
Preach Him to all, and cry in death,  
Behold, behold the Lamb!"

I hurried on to Memphis to be present at the celebration of the 76th anniversary of the First Methodist church. Great preparation was made to make this a memorable occasion, and the issue realized the most ardent hopes of those who planned it. Bishop Hoss, Mr. J. W. Powell, of Buffalo, N. Y., Rev. Dr. Smart, Rev. Dr. Mahon, and the undersigned, were the guests of the occasion, the last three former pastors. I had the honor, though an unpopular one at the time, of preaching the old church down, purchasing the lot, getting the plans, and starting the enterprise of the new church. Dr. Mahon followed me, and broke ground. The present church was built under the pastorate of Rev. Dr. Miller, now deceased. But since its erection the church has carried the burden of \$45,000 debt. The plans contemplated paying off that debt on the occasion of this anniversary. The services opened at 9 A. M. with a sort of religious sociable, or reception to Mr. and Mrs. Powell. At 10 A. M. Bishop Hoss preached on "The Church," at 11 A. M. Mr. Powell took subscriptions for the debt. After a sort interim for dinner, the great Sunday school, presided over by that past master of Sunday school work, Mr. John R. Pepper, held its jubilee. A pretty feature of this programme was "the march of the babies," or the review of the future Sunday school. Fifty fathers and mothers, with infants in their arms, answered to the call of the "Baby Roll," and marched through the church in the presence of twenty-five hundred people. The old pastors made brief talks, and Mr. Powell took subscriptions. At the evening service Bishop Hoss preached, and Mr. Powell took subscriptions. The sermon of Bishop Hoss, though delivered under conditions calculated to cramp any speaker, were masterly productions. I have not heard him for a long time. He is a great preacher. He sees deep into the heart of things, and his accurate scholarship and wide learning enable him to unfold meanings of the Holy Word hidden from other eyes. In the evening sermon there were passages of great rhetorical beauty, and both the morning and evening discourses were delivered with a grace and unction that made a profound impression.

What shall I say of Mr. Joseph W. Powell? Well, I have heard men beg,

but this man is the champion of the noble fraternity of beggars for good causes. He reasons, he ridicules, he exhorts, he entreats, until the most indifferent is aroused and most reluctant persuaded to relent. He kept us in the dark all day as to how the subscription was going, and when he announced at the close of the evening service that the whole amount obtained was \$50,500, it electrified the vast audience. And well it might. It was a glorious achievement. The First church has not much wealth in its membership. Only one subscription of \$5,000 and six of \$1,000 each was obtained. Nearly \$40,000 was contributed by people of moderate means. Dr. Morris, the retiring pastor, was supremely happy, as well he might be. The splendid liberality of the people has relieved one of our best churches of a heavy incubus on its work. Henceforth it can give its strength to saving men. It was personally a great pleasure to worship with my dear old flock, to receive such touching evidence of their love after years of separation, and to find that time only endears the hallowed associations of the past.

Dr. Smart, who was present on this occasion, informed me that he had been transferred to Virginia. It is my own surmise, that he is slated for Epworth. He is a fine preacher, an excellent pastor, and a good man. If he goes to Epworth, I hope he will send for Mr. Powell, pay off that debt, and have, as I do not doubt he will, a glorious pastorate. Though no longer a member of the fraternity of "giraffes," though through force of habit I feel a good deal of interest in their movements. By the way, Dr. Alexander, lately professor of New Testament Greek in Vanderbilt University, has returned to the pastoral work, and is presiding elder of the Louisville District. There are two aspects of this case which please me—first, an able preacher prefers the pulpit to the professor's chair; and second, a first-class man, a scholar, a man of high repute, goes into the presiding eldership. We have abused this office until an archangel would hesitate to risk his reputation by accepting it. The only way to restore it to its former effectiveness is to put into it men of superior parts. Dr. Alexander succeeds Dr. B. M. Messick on the Louisville District. Dr. Messick is also one of our strong men, whose ability is only equalled by his modesty.

When I read some of our Church papers, and note the lack of real religious literature in their columns, I wonder why such men as some I have named

(Concluded on page 8.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"Sandy, taking a last look at his team, like enough."

We walked slowly toward the stable, speaking no word. As we neared the door we heard the sound of a voice in the monotone of one reading. I stepped forward and looked through a chink between the logs. Graeme was about to open the door, but I held up my hand and beckoned him to me. In a vacant stall, where was a pile of straw, a number of men were grouped. Sandy, leaning against the tying post, upon which the stable lantern hung, was reading; Nelson was kneeling in front of him and gazing into the gloom beyond; Baptiste lay upon his stomach, his chin in his hands and his upturned eyes fastened upon Sandy's face; Lachlan Campbell sat with his hands clasped about his knees, and two other men sat near him. Sandy was reading the undying story of the prodigal, Nelson now and then stepping him to make a remark. It was a scene I have never been able to forget. Today I pause in my tale and see it as clearly as when I looked through the chink upon it years ago—the long, low stable, with log walls and upright hitching poles; the dim outlines of the horses in the gloom of the background and the little group of rough, almost savage looking, men, with faces wondering and reverent, lighted by the misty light of the stable lantern.

After the reading Sandy handed the book to Nelson, who put it in his pocket, saying:

"That's for us, boys, ain't it?"

"Aye," said Lachlan. "It is often that has been read in my hearing, but I am afraid it will not be for me whatever." And he swayed himself slightly as he spoke, and his voice was full of pain.

"The minister said I might come," said old Nelson earnestly and hopefully.

"Aye, but you are not Lachlan Campbell, and you have not had his privileges. My father was a godly elder in the Free Church of Scotland, and never a night or morning but we took the books."

"Yes, but he said 'any man,'" persisted Nelson, putting his hand on Lachlan's knee, but Lachlan shook his head.

"Dat young feller," said Baptiste—"wha's hees nem, heh?"

"He has no name. It is just a parable," explained Sandy.

"He's got no nem? He's just a parable? Das no young feller?" asked Baptiste anxiously. "Das mean notting?"

Then Nelson took him in hand and explained to him the meaning, while Baptiste listened even more eagerly, ejaculating softly: "Ah, voila! Bon! By ear!" When Nelson had finished, he broke out: "Dat young feller—his name Baptiste, heh? And de old Fadder—he's le bon Dieu? Bon! Das good sary for me. How you go back? You go to de pries?"

"The book doesn't say priest or any

one else," said Nelson. "You go back in yourself, you see?"

"Non; das so, sure nuff. Ah!" As if a light broke in upon him. "You go in your own self. You make one leetle prayer. You say, 'Le bon Fadder, oh, I want come back. I so tire, so hongree, so sorree!' He say, 'Come right 'long.' Ah, das fuss rate! Nelson, you make one leetle prayer for Sandy and me."

Nelson lifted up his face and said: "Father, we're all gone far away; we have spent all; we are poor; we are tired of it all; we want to feel different, to be different; we want to come back. Jesus came to save us from our sins, and he said if we came he wouldn't cast us out, no matter how bad we were, if we only came to him. O Jesus Christ," and his old iron face began to work, and two big tears slowly came from under his eyelids. "We are a poor lot, and I'm the worst of the lot, and we are trying to find the way. Show us how to get back. Amen."

"Bon!" said Baptiste. "Das fetch him sure!"

Graeme pulled me away, and without a word we went into the office and drew up to the little stove. Graeme was greatly annoyed.

"Did you ever see anything like that?" he asked—"old Nelson, the hardest, savagest, toughest old sinner in the camp, on his knees before a lot of men!"

"Before God," I could not help saying, for the thing seemed very real to me. The old man evidently felt himself talking to some one.

"Yes, I suppose you're right," said Graeme doubtfully, "but there's a lot of stuff I can't swallow."

"When you take medicine, you don't swallow the bottle," I replied, for his trouble was not mine.

"If I were sure of the medicine, I wouldn't mind the bottle, and yet it acts well enough," he went on. "I don't mind Lachlan. He's a highland mystic and has visions. And Sandy's almost as bad, and Baptiste is an impulsive little chap. Those don't count much. But old man Nelson is a cool blooded, level headed old fellow; has seen a lot of life too. And then there's Craig. He has a better head than I have and is as hot blooded, and yet he is living and slaving away in that hole and really enjoys it. There must be something in it."

"Oh, look here, Graeme!" I burst out impatiently. "What's the use of your talking like that? Of course there's something in it. There's everything in it. The trouble with me is I can't face the music. It calls for a life where a fellow must go in for straight, steady work, self denial and that sort of thing, and I'm too bohemian for that, and too lazy. But that fellow Craig makes one feel horribly uncomfortable."

Graeme put his head on one side and examined me curiously.

"I believe you're right about yourself. You always were a luxurious beggar. But that's not where it catches me."

We sat and smoked and talked

other things for an hour and then turned in. As I was dropping off I was roused by Graeme's voice:

"Are you going to the preparatory service on Friday night?"

"Don't know. I replied rather sleepily."

"I say, do you remember the preparatory service at home?" There was something in his voice that set me wide awake.

"Yes. Rather terrific, wasn't it? But I always felt better after it," I replied.

"To me"—he was sitting up in bed now—"to me it was like a call to arms, or, rather, like a call for a forlorn hope—none but volunteers wanted. Do you remember the thrill in the old governor's voice as he dared any but the right stuff to come on?"

"We'll go in on Friday night," I said.

And so we did. Sandy took a load of men with his team, and Graeme and I drove in the light sleigh.

The meeting was in the church, and over a hundred men were present. There was some singing of familiar hymns at first, and then Mr. Craig read the same story as we had heard in the stable, that most perfect of all parables, the prodigal son. Baptiste nudged Sandy in delight and whispered something, but Sandy held his face so absolutely expressionless that Graeme was moved to say:

"Look at Sandy! Did you ever see such a graven image? Something has hit him hard."

The men were held fast by the story. The voice of the reader, low, earnest and thrilling with the tender pathos of the tale, carried the words to our hearts, while a glance, a gesture, a movement of the body, gave us the vision of it all as he was seeing it.

Then, in simplest of words, he told us what the story meant, holding us the while with eyes and voice and gesture.

He compelled us to scorn the gay, heartless selfishness of the young fool setting forth so jauntily from the broken home; he moved our pity and our sympathy for the young profligate, who, broken and deserted, had still pluck enough to determine to work his way back, and who, in utter desperation, at last gave it up, and then he showed us the homecoming—the ragged, heartsick tramp, with hesitating steps, stumbling along the dusty road, and then the rush of the old father, his garments fluttering and his voice heard in broken cries. I see and hear it all now whenever the words are read.

He announced the hymn, "Just as I Am," read the first verse, and then went on: "There you are, men, every man of you, somewhere on the road. Some of you are too lazy"—here Graeme nudged me—"and some of you haven't got enough yet of the far country to come back. May there be a chance for you when you want to come! Men, you all want to go back home, and when you go you'll want to put on your soft clothes, and you won't go till you can go in good style. But where did the prodigal get his good clothes?"

Quick came the answer in Baptiste's shrill voice:

"From de old fadder!"

No one was surprised, and the minister went on:

"Yes, and that's where we must get the good, clean heart—the good, clean, brave heart—from our Father. Don't wait; but, just as you are, come. Sing."

They sang, not loud, as they would "Stand Up" or even "The Sweet By and By," but in voices subdued, holding down the power in them.

After the singing Craig stood a moment gazing down at the men and then said quietly:

"Any man want to come? You all

want to come. We all must come."

Then, sweeping his arm over the audience and turning half round as if to move off, he cried in a voice that thrilled to the heart's core:

"Oh, come on! Let's go back!"

The effect was overpowering. It seemed to me that the whole company half rose to their feet. Of the prayer that immediately followed I only caught the opening sentence, "Father, we are coming back," for my attention was suddenly absorbed by Abe, the stage driver, who was sitting next me. I could hear him swearing approval and admiration, saying to himself:

"Ain't he a clinker? I'll be gee whizzly gol' dusted if he ain't a malleable iron, double back action, self adjusting corn cracker."

And the prayer continued, to be punctuated with like admiring and even more sulphurous expletives. It was an incongruous medley. The earnest, reverent prayer and the earnest, admiring profanity rendered chaotic one's ideas of religious propriety. The feelings in both were akin, the method of expression somewhat widely diverse.

After prayer Craig's tone changed utterly. In a quiet, matter of fact, businesslike way he stated his plan of organization and called for all who wished to join to remain after the benediction. Some fifty men were left, among them Nelson, Sandy, Lachlan Campbell, Baptiste, Shaw, Nixon, Geordie and Billy Breen, who tried to get out, but was held fast by Geordie.

Graeme was passing out, but I signed him to remain, saying that I wished "to see the thing out." Abe sat still beside me, swearing disgustedly at the fellows "who were goin' back on the preacher." Craig appeared amazed at the number of men remaining and seemed to fear that something was afoot. He put before them the terms of discipleship, as the Maker put them to the eager scribe, and he did not make them easy. He pictured the kind of work to be done and the kind of men needed for the doing of it. Abe grew uneasy as the minister went on to describe the completeness of the surrender, the intensity of the loyalty demanded.

"That knocks me out, I reckon," he muttered in a disappointed tone. "I ain't up to that grade." And as Craig described the heroism called for, the magnificence of the fight, the worth of it and the outcome of it all Abe ground out, "I'll be blanked if I wouldn't like to take a hand, but I guess I'm not in it."

Craig finished by saying:

"I want to put this quite fairly. It is not any league of mine. You're not joining my company. It is no easy business, and it is for your whole life. What do you say? Do I put it fairly? What do you say, Nelson?"

Nelson rose slowly and with difficulty began:

"I may be all wrong, but you made it easier for me, Mr. Craig. You said he would see me through, or I should never have risked it. Perhaps I am wrong." And the old man looked troubled.

Craig sprang up.

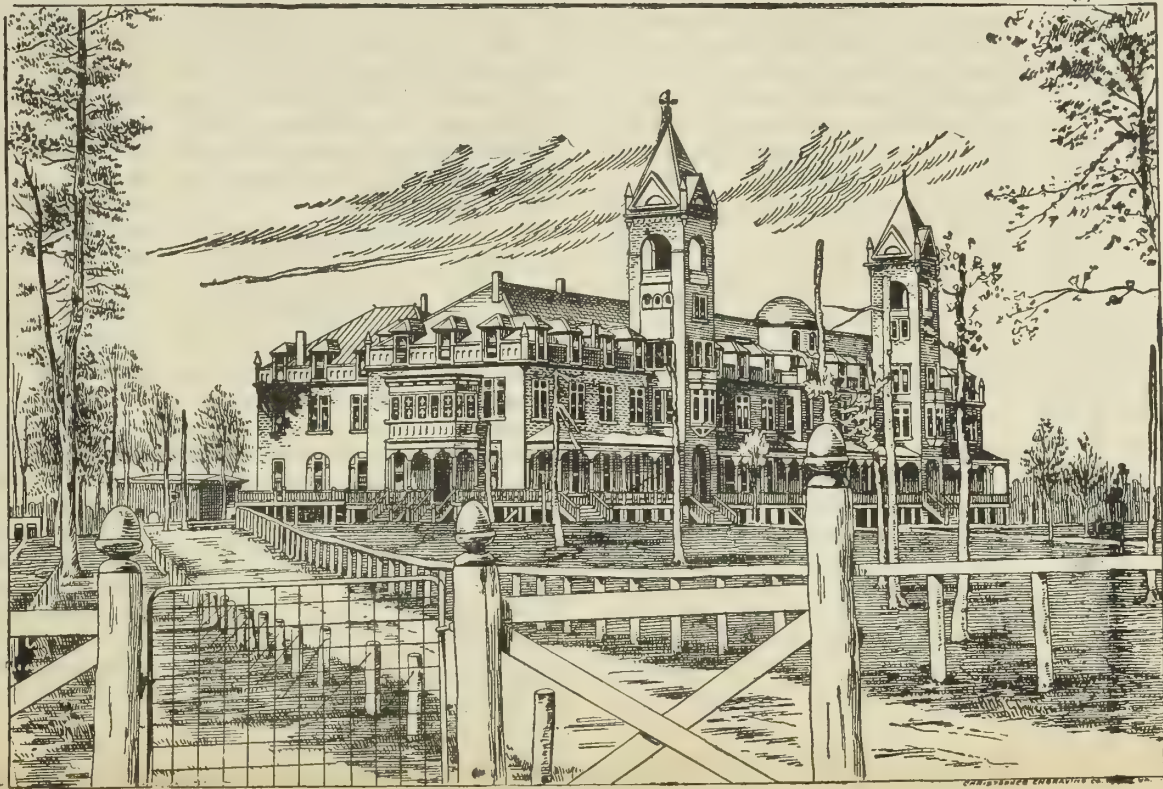
"No, no! Thank God, no! He will see every man through who will trust his life to him—every man, no matter how tough he is, no matter how broken."

(TO BE CONTINUED.)

The Catholic Total Abstinence Union of America numbers 980 societies, with a membership of 85,110. The increase of membership during the past year was more than 10,000.



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## GENESIS OF PROTESTANTISM.

R. H. BENNETT.

(Continued from last week.)

The analogy between the condition of the Church during the fifteenth century and that of France prior to the great Revolution has more than once been pointed out. In both cases all things were ripe for a complete overturning of old systems. There was a similar blindness to the condition of inferiors, and to the coming catastrophe. "There was," says Guizot, "the same desire for the progress of intelligence, and for the acquirement of new ideas; the same taste for an easy and agreeable life, the same luxury, the same licentiousness; there was the same want of political energy, and of moral principles, combined with singular activity of mind. The literati of the fifteenth century stood in the same relation to the prelates of the Church as the men of letters and the philosophers of the eighteenth did to the nobility. They lived agreeably together, and gave themselves no uneasiness about the storms that were gathering about them. The prelates of the fifteenth century no more foresaw Luther and Calvin than the courtiers of Louis XIV. foresaw the French Revolution."

The state of Europe was ripe for any change that would free the people from the exacting authority of the Church. The numerous attempts at reform had been put down with an iron hand, and their traces wiped out in blood. But it only needed that some movement against Rome should become powerful enough to maintain itself for all Europe to join in it. It is true that the revival of learning was, to some extent, the revival of paganism in Italy. But in Germany, on the contrary, the new learning was from the first cultivated in a religious spirit. Wittenburg University, the birthplace of the Reformation, was founded in 1502. In 1508, Martin Luther, a monk of great learning and deep piety, was called to its chair of philosophy; a man who held to the doctrines of the fathers, and who considered the Church the ordained instrument of God for the conversion of the world. He looked upon the Pope and the whole system with the greatest reverence. And although in a journey to the cloisters of Missina and Thuringia he gained his first insight into the corruptions of clergy and people, this did not shake his faith in the Church. He had himself fully experienced the truth of the writing, that "the just shall live by faith," and although he saw this doctrine daily violated, yet, in his innocence, he supposed that all these corruptions were in violation of the law of the Church.

Tetzel, a Dominican monk, first brought the sale of indulgences into the vicinity of Wittenburg in order to collect money for the building of the lordly cathedral of St. Peter's in Rome, and by his shameless and open prostitution of the doctrine of forgiveness, so scandalized the people that Luther applied to the Bishop of Mayence to suppress him, claiming that forgiveness and salvation are the result of internal repentance, and not merely the external evidence of contrition. Receiving unfavorable replies to his communications, he determined to make

his opposition public. In this warfare against the practices of Tetzel, Luther's design was not to assume a hostile attitude towards the Church, but to vindicate her sacred name from the stigma which he believed had been cast upon it. He thought that the Pope was entirely ignorant of the use made of his name, and needed only to be notified of it in order to correct it.

"On the 31st of October, 1517, at 12 o'clock, Luther posted his ninety-five theses on the door of the University. In them he declared that the power of forgiveness is with God alone; that the Pope can merely announce this forgiveness. That this power belongs no less to priests and bishops than to the Pope; that the Pope can only absolve from those punishments which he alone inflicts, and which extend no farther than this life. If the Pope can release souls from purgatory, why not free the world with a word? Luther had no ambition to gratify. He was actuated simply by his earnest conviction of duty, and believed that he was but expressing the will of the Pope and the true doctrines of his beloved religion. These writings, which, to us now seem so axiomatic, raised a hue and cry over all Christendom, and Luther was summoned to Rome for trial. By the intercession of Frederick, the Elector of Saxony and the patron of the Reformation, this was changed to an interview with Cardinal Catejan at Augsburg. This legate's arbitrary demands of retraction, without a discussion of the disputed points, was civilly but firmly refused. "I will not," writes Luther, "become a heretic by denying the truth by which I became a Christian; sooner will I die, be burnt, be banished, be anathemised."

When the papal bull arrived from Rome, condemning the attacks on indulgences, Luther was greatly grieved, and appealed from the Pope to a general council. Still did he expect a vindication from the Church authorities. Then followed the memorable Leipsic disputation, in which he left no point undefended, and no opponent unanswered. The breach with Rome was widened still farther at this time by Luther's declaration that many of the doctrines of Huss, which the Council of Constance had condemned, were perfectly right and orthodox. In the fall of 1520 the alienation became complete by the papal bull of Leo X. This condemned forty-one heresies in Luther's writings, ordered them burnt wherever found, and, under pain of excommunication, summoned him to retract in sixty days and sue for pardon at Rome. This was the manner in which the indolent and bigoted Leo X. settled the whole question. From this time the bridge was cut behind the great reformer. On December 20th, he burned this bull, with all the canon law of Rome, before the doors of the University, and in the presence of a vast multitude. The threatened excommunication soon followed, and Luther was summoned before the Emperor at the memorable Diet of Worms. To the entreaties of his friends to remain away, he uttered the historic words: "Though there were as many

devils in Worms as there are tiles on its roofs, still would I enter." Here he nobly and ably defended his conduct and doctrines by the evidence of Scripture, and when pressed with the question as to whether he would recant, we hear him say: "Unless I shall be convinced by the testimonies of the Scriptures, or by evident reason (for I believe neither Pope nor councils alone, since they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted, and my conscience is held captive by the Word of God; and as it is neither safe nor right to act against conscience, I cannot, and will not, retract anything." And he added: "Here I stand; I cannot otherwise; God help me. Amen." The ban of the empire was proclaimed in a month against the reformer, and Luther became an exile.

Then followed his withdrawal to Wortburg, until the irregularities of his successors at Wittenburg caused him to come forth to quell the disturbance. Communism had been proclaimed, the churches rifled, images destroyed, and the reform movement was about to become a revolution. Luther met this with argument for the leaders, and with sermons for the people.

The Diet of Nuremberg refused to enforce the decree of Worms, and held that the doctrines of the reformers were too much a matter of conscience, and that suppression by force would breed too grave political disorders. For the menacing superiority of Charles V. was creating alarm throughout Europe, and we find the Pope and Francis of France encouraging the reformers in the empire. By the Diet of Spire in 1526, it was agreed that each State should act in accordance with its own conscience, in regard to the Edict of Worms, until the summoning of a general council. Thus the war of the Pope and the Emperor necessitated the tolerating of the Lutherans. Meanwhile the movement of reform spread throughout Germany, and the labors of Zwingle in Switzerland were crowned with great success. At the triumph of the Emperor over the Pope, another Diet of Spire was held (1529) reversing the decision of the former one, and absolutely forbidding the propagation of the new doctrines. The protest, which was entered by the Lutheran princes against the proceedings of this council, gave the name of Protestants to the reforming party, and in 1530 the Emperor, flushed with success, met the different complainants at the memorable Diet of Augsburg. It was deemed unwise for Luther to attend this council, and the celebrated confession was drawn up by Melancthon. But upon no formulæ could the Catholic and Protestant representatives agree concerning the works of penance, submission to the priest, and the invocation of saints; so that the majority of the Diet ordered the restoration of the old observances and allowed the Protestants a year to reflect, after which time coercion would be employed. This menace of the Emperor and the Cardinals led to the formation by the Protestant princes of the Protestant Defensive

League of Smalcald, to which the cities of south Germany were soon admitted.

During this time, notwithstanding the efforts of the Emperor, the Reformation advanced with giant strides. Wurtemberg, Hesse, Bradenburg, and ducal Saxony had become Protestant. Catholic princes were beginning to give their subjects freedom of worship. The league became more and more powerful by the accession of more princes and cities, by alliance with the Dukes of Bavaria, and by treaties with France and Denmark. These facts, together with the wars of Charles with France, rendered the execution of the threats made at Augsburg impossible, and greatly advanced the progress of the Reformation. The waning popularity of the Emperor as he grew old, and the internal dissensions of his kingdom, finally destroyed all his long cherished plans for the extirpation of "heresy." And in 1555, by the great Religious Peace of Augsburg, Protestantism gained a legal recognition. Toleration and equal rights with the Catholics were granted its followers. Captive princes were released, and the full practice of their religious rights, without hindrance or loss of civil privileges, was granted the Reformers.

In a remarkably short time the Reformation spread through all Europe, even in Austria and Bavaria. Had it not been for the Ecclesiastical Reservation in the Southern countries, all Germany would soon have become Protestant.



## COLPORTAGE.

For the want of a practical, successful system of colportage, which would put our literature more largely in the hands of our people, the Methodist Church has for years been losing in membership and in influence. It will not do to say that those persons going from under Methodist influence and uniting with other churches were a small loss to us, and would not have made good Methodists. Such a statement is gratuitous, and, besides, we are losing good people, who were not grounded in our doctrines, and when they hear the doctrines of other Churches plausibly presented, and often reiterated, they fall victims easily to the wiles of proselytes. If our books, pamphlets and papers were circulated among our people as they ought to be, this state of things would be largely corrected. In the bounds of every charge at least one colporteur a year should find his way to sell Bibles, our doctrinal works, that our people may learn the doctrines that we hold and our own religious papers be put in Methodist homes.

We have doctrinal books and pamphlets strong in character and unanswerable in argument that lie on the shelves of our publishing house at Nashville. Colporters in the field, these books would be carried to the homes of our people and read by old and young. In our rural sections the opportunities for circulating our literature are fine. The people are able and willing to buy books not large in size nor high priced, which is not desirable, but publications that in small compass give the cream of



Methodist teaching in regard to Bible doctrines that we as a Church hold. In our efforts to be so very liberal in our views and practices as a Church, it is to be feared that we have become slack twisted and our machinery so loose and neglected that it bids fair to fall to pieces. The reading of our literature will wonderfully change for the better this state of things. The colporter must be in the field. Book stores here and there won't meet our demands in this matter.

We don't wish, of course, to be out of touch with the General Conference in this or in any other matter, but the failure to circulate our literature among our people is telling in a way that is not pleasant to think about. We know that already we are burdened as a Church with collections to be raised. It won't do to increase these burdens. Money is what we need to work successfully a colportage plan. Would it not pay far better to use for colportage the money we now raise for needy Sunday schools, which, we believe, is not always wisely used?

A PREACHER.

#### WASHINGTON LETTER.

(From Our Regular Correspondent.)

Washington, October 15, 1902.

The anthracite coal strike has necessitated active measures on the part of the various charitable organizations and church societies with a view to obviating the inevitable suffering to the poor which will be precipitated by the first cold wave. Even the immediate settlement of the strike, which is now looked for, will not entirely obviate this suffering, as, according to local coal dealers, the price of both anthracite and bituminous coal will remain high for some time, and the price of coal oil, to which the poorer classes naturally turned in the absence of their natural fuel, has been advanced. The Citizens' Relief Association has already appointed a committee to raise funds to procure the necessary fuel. It is the desire of the association first to secure contracts for coal at wholesale prices, and sell it to the poor at actual cost and in small quantities. The same policy will be pursued in regard to wood, and it is anticipated that wood yards will be established, where the most needy and unemployed will be given an opportunity to earn a modicum of fuel by sawing the wood and otherwise preparing it for consumption. It is also desired to accumulate some coal for free distribution in those cases where the committee finds that serious want is being occasioned by its lack, and where the sufferers are unable to purchase it. Several church societies are planning for entertainments, the proceeds from which will be devoted to the purchase of fuel for distribution to the needy.

Last Sunday marked the reopening of two Washington churches which have been thoroughly renovated and repaired during the vacation season. Dr. Wallace Radcliffe, who recently returned from his summer vacation, reopened the New York Avenue church. The interior of the main auditorium has been entirely redecorated and presents a most pleasing appearance. The decorations are in Colonial style to

harmonize with the exterior of the building. The ceiling is painted in white and cream, and the walls in tones of delicate green. The ante-room is done in light tones of old red and cream. An extensive instillation of electric lights has been made, and a new and satisfactory system of ventilation has been put in.

The Epworth church was also opened after a season of repairs on last Sunday. The walls have been painted in appropriate designs and symbolic frescoes have been placed at intervals. The pulpit has been handsomely decorated and now harmonizes with the general scheme of decoration. The sermon on last Sunday was preached by Rev. Jefferson W. Duffey, presiding elder of the Washington district. The evening service was conducted by Rev. J. O. Knott, of Baltimore.

Last evening the District of Columbia Epworth League held its first meeting of the league year, this being the first occasion the new cabinet has met to map out the year's work. New presidents have been elected to a number of local leagues, and the installation of new officers will be conducted by the District League officers.

A large number of Washingtonians have gone to Boston to attend the annual Convention of the Brotherhood of St. Andrew, which held its sessions from October 9th to 12th, inclusive. One of the pleasant events of the Convention was the meeting with the St. Paul's Society of Harvard University, when the audience was addressed by Bishop Henry Potter, Rev. W. S. Rainsford, and Mr. John R. Mott, general secretary of the World's Christian Federation. The Washington delegation to the Convention took occasion to remain over in Boston for several days to visit Harvard, etc.

Rev. L. B. Ridgely, of Wuchang, China, gave an interesting account of the Chinese mission situation at Trinity church recently. He said: "The heathen of China are calling on us to teach them. The Chinese are forming guilds for the study of the Bible and are asking for literature and for missionaries to teach them. This without having been even approached by Christian missionaries. Two motives lead the Chinese to profess Christianity. Many think of personal advantage in dealing with Christians. Many, however, are sincere in their desire to accept the religion of Christ. None is received for baptism until he has demonstrated his fitness for acceptance." The speaker said that, even though China should be divided among the nations, which he did not believe would ever be done, the people would remain unchanged and undivided, and would never be absorbed by other peoples.

Lady Henry Somerset recently arrived in this country. She made a statement for publication, in which she said she wished it distinctly understood that her work was not to be confounded with the methods pursued by Mrs. Carrie Nation. She further said that she rejoiced in the abolition of the army canteen as it used to exist, and quoted Lord Roberts, who has said that "temperance promotes the efficiency of any fighting force, and betters the service in every way."

#### THE FIRST STRIKE IN HISTORY.

There is surely some ground for saying that "History repeats itself" when we remember that the first strike which is recorded in the annals of the race sprung from the same causes, involved the same issues, was fomented by the same interests, and produced the same results as the last.

The story of that early emeute is recorded in the Chronicles of the Kings of Israel, and the strike occurred just as Rehoboam came to the throne, succeeding his father, Solomon. Great industrial operations were then carried on by the king, to whom the common people owed labor as well as military service. It was by the hands of the subject that cities were builded, palaces were reared, gardens were planted and caravans were laden for distant realms.

We are all familiar with the story of Solomon's magnificence; but that magnificence cost tens of thousands of the people's ceaseless toil. A great empire did not spring from the wilderness by any magical art. It required years of unremitting toil, paid only in the protection which a powerful sovereign can afford his subjects.

But upon Solomon's death, when Rehoboam came to Shechem to be acknowledged as succeeding to these royal rights, the people by their chosen exponents complained that the burdens laid upon them were too onerous for the advantages enjoyed. They would not refuse to work for the royal occupant of the throne; but they asked, with some pardonable show of spirit, that their hours of labor be shortened; that the toil exacted of them be lessened, and that their rights as well as their duties should be taken into consideration.

And then came the haughty, supercilious, exasperating reply of the overlord. "My father made your work long and heavy, did he? I'll make it heavier than he ever dreamed of." And the result? Why, naturally, "a strike." And ten-twelfths of all the laborers in the kingdom turned upon their heels with the taunt, "We are going home. Now you young striplings of the house of David see what you can do without us." And the outcome was a breach of amity, a weakening of the national forces, a loss of prestige, which, to this day, has never been recovered. From what did it all spring? The chronicler tells us that it was because Rehoboam "spake roughly" to these representatives of labor; and a harsh word from a man conscious of his power and vain of his authority wrought a more disastrous result than any war of his own age.

How significant it is that during this exchange of boasts and threats there was present one shrewd and cunning agitator, who was fomenting trouble for his own purposes. Jeroboam knew that if he could only get the royal heir to play the fool in refusing to arbitrate, he could egg on the embittered masses to play the game out for his own advantage. He was "the people's friend." He was the advocate of their claims. He would "stand by them to the bitter end. They must never give in. Now was the time to regain their ancient and natural liberties. They must

strike now or forever be slaves." So the ten tribes struck. And straightway they marched off to Samaria under the leadership of Jeroboam, and in the end built for Jeroboam the capital they had refused to erect for the surly fool descended from David and Solomon. All of which goes to show that it pays better to be a smooth demagogue than a bumptious prince. Which party gained the first strike? Neither. The only one that made anything out of it was Jeroboam, "the walking delegate." He established a second-class kingdom; built himself a cheap palace and subjected to his own aggrandizement the ten tribes who revolted from the king.

But neither kingdom ever attained the position that belonged to the Davidic reign. They never held among the nations the respect that they paid to the unified and univen estate of Solomon. And as for Rehoboam, he lived to rue bitterly as a tributary prince of Egypt's lord the folly of a "rough word" when a soft answer might have made the masses his friends. Two kingdoms were henceforth to exist side by side, each a thorn in the other's flesh, and each weak in the presence of their common foes. What good came of it? Rehoboam gratified his pride. The people gratified their revenge. Jeroboam waxed fat. But the strength of Israel was forever broken and her ancient splendor forever lost.

From that day to this, under every form of government and all changes of society, strikes have taken place. In nine cases out of ten they have arisen from a sense of injustice. They have been brought to a head by ill-mannered and violent speech upon the part of men conscious of power; and they have been fomented by other men whose sole hope of gain lay in the disturbing of present relations. But in the end neither of the original parties ever gains all it seeks. For years, for ages, for generations it may be, millions of wretched sufferers have cause to regret an outcome which might have been avoided by the soft answer, the gentle word, the patient consideration of perhaps exaggerated complaints; and a nation which ought to have led the progress of the world becomes a jest and a by-word among stronger neighbors who see God's people destroyed by their own folly.

Will nations ever learn the lesson? That is not so important for us to answer as the question, Will we ever learn the lesson? If the rich Rehoboam lacks self-control there is always near at hand some cunning Jeroboam to see that the ten tribes resent his ugly words. It is easier to inflame great passions than to subdue them. More strikes are caused by indignities than by injustice. And he who can rule his own spirit is, as the wise man says, greater than he that taketh a city. He holds a vaster power and retains it longer.—Interior.

Plans are being perfected for a World's Total Abstinence pledge-signing crusade, with a revival of the old-time temperance meetings, in churches, halls and school-houses, with opportunities for pledge-signing of men, women and children.—The National Advocate.



## THE SUNDAY SCHOOL.

LESSON V, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 2.

Text of the Lesson, Josh. xi, 1-9.  
Memory Verses, 1-4—Golden Text,  
Ps. xli, 1—Commentary Prepared  
by the Rev. D. M. Stearns.

Copyright, 1902, by American Press Association.  
1. The Lord also spake unto Joshua.

How important and how wonderful a statement, but how little heed one is apt to give to it! That the only living and true God should talk with a mortal man should be enough to make all mortals give heed and earnestly inquire as to what He said. Men waste time talking of trivial matters, but not so the Lord. He never says anything unimportant. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken" (Isa. i, 2; Deut. xxxii, 1). "God, who in sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "See that ye refuse not Him that speaketh" (Heb. i, 1, 2; xii, 25).

2. Speak to the children of Israel, saying, Appoint out for you cities of refuge, whosoever I spake unto you by the hand of Moses.

In Ex. xxi, 13; Num. xxxv, 6, 11; Deut. xix, 2, 9, we find that which God had said to Moses concerning these cities, three on each side of Jordan. Every purpose of the Lord shall be performed both for His people and against His enemies. This matter of these cities was in His purpose, as He had said to Moses, and now the time had come to perform His purpose. From all eternity everything that ever has come to pass or ever will come to pass was all foreseen or foreordained by God (Acts xv, 18; Eph. iii, 11).

3. And they shall be your refuge from the avenger of blood.

The avenger or revenger of blood takes us back to Gen. ix, 6, "Whoso sheddeth man's blood by man shall his blood be shed," and this word to Noah was repeated to Israel in Ex. xxi, 12, 13, with the saving clause that if a man killed another unintentionally God would provide a refuge for such. Justice required that a willful murderer should forfeit his own life, but the same justice said that one killing another accidentally was not guilty of murder, and the city of refuge was for him to flee to. God giveth to all life and breath and all things (Acts xvii, 25), and He will not have His gifts despised or ill treated. Yet He is not willing that any should perish, and He has no pleasure in the death even of the wicked (11 Pet. iii, 9; Ezek. xxxiii, 11). All mankind are guilty before God and sinners in His sight, and all deserve to die for their sins, but God has provided at infinite cost a refuge for every penitent sinner in His dear Son by virtue of His great sacrifice.

4. They shall take him into the city unto them and give him a place that he may dwell among them.

There was a way prepared to each city of refuge (Deut. xix, 3) and every facility to enable the unintentional murderer to reach the place of refuge, and this verse tells how the people of the city were to welcome and care for him; but these cities of refuge were only for those who were not really guilty, as described in Deut. xix, 4-6. Our refuge, the Lord Jesus Christ, is for the guilty, the lost, the unrighteous, the ungodly, for God commendeth His love toward us in that while we were yet sinners Christ died for us, and because of His sacrifice God can be just and yet the justifier of the ungodly who believe in Jesus (Rom. v, 8; iii, 26; iv, 5), assuring a welcome to every one

who truly comes to Him (John vi, 37).

5. And if the avenger of blood pursue after him, then shall they not deliver the slayer up into his hand.

The man to be feared was "the avenger" (verses 3, 5, 9), or as it is in Num. xxxv, 19, 21, 24, 25, 27, "the revenger." The same word is translated "redeemer" in Job xix, 25; Ps. xix, 14; Isa. xli, 14; xliii, 14, and a dozen other places; in Ruth ii, 20; iii, 9, etc., it is "a near kinsman" or in the margin "one that hath right to redeem," all of which is at least suggestive of the precious truth that the Avenger whom the sinner has a right to fear has taken upon Himself our nature, made Himself one of us, sin excepted, and, having no sin of His own, suffered our sins to be laid upon Him, and by dying in our stead the just for the unjust has become our Redeemer, our true City of Refuge. He also is Himself the prepared way (John xiv, 6; Heb. x, 20), and He Himself welcomes all who come to Him and assures them of their eternal safety (John x, 27, 28).

6. He shall dwell in that city until the death of the high priest.

If at any time he was found outside of the city before the death of the high priest, the avenger was free to kill him if he found him (Num. xxxv, 26-28), and here is a suggestion of the truth that by the death of our High Priest on the cross in our stead we are made free from all condemnation. It is His resurrection from the dead that really makes us free, for if He be not risen we are yet in our sins (1 Cor. xv, 17).

7-9. These were the cities appointed for all the children of Israel and for the stranger that sojourneth among them that whosoever killeth any person at unawares might flee thither.

Note God's appointed refuge for Israel or the stranger, and note also the blessed "whosoever" reminding us of John iii, 16; Rev. xxii, 17. According to Canon Fausset, the very name of each city is suggestive of the Lord Jesus Christ—Kedesh, holy (Heb. vii, 26); Shechem, shoulder (Isa. ix, 6); Hebron, fellowship (1 Cor. i, 9); Bezer, fortress (Ps. xviii, 2); Ramoth, high (Acts v, 31); Golan, joy (Rom. v, 11; Ps. xliii, 4). While it is not possible for those who are truly in Christ ever to be lost, according to John x, 27-29, yet a truly saved person may not live in the fellowship which is his privilege and thus experience much loss here and hereafter (1 Cor. iii, 14, 15).

## EPWORTH LEAGUE.

Topic For the Week Beginning Nov. 2, "The Best Gift"—Text, 1 Cor. xii, 28-31; xlii, 1-13.

Painters have for ages surrounded the heads of the apostles with a halo, distinguishing them from the common multitude of disciples. Writers have honored them with an elevation above all others in the church of Christ. The grades of dignity in service shown in this Scripture have been recognized in all ages since apostles followed their Master and founded His church. Prophets, teachers, miracle workers, healers of disease, rulers and exhorters have been honored in varying degrees according to their relative worth. The desire to be able to exercise any one of these offices has been considered a worthy ambition. The people have ever been quick to recognize in the young special abilities and gifts of mind and spirit which would indicate ability for any of these sacred offices.

Eloquence has ever commanded an audience whether the prophet was Stephen, Paul, Chrysostom, Luther, Wesley or some "boy preacher." Ability to bring things to pass has been quickly discerned, and the able one usually has been put where he could use his

gift. Prominence has not necessarily been given those whose offices and work kept them ever before the public eye and mind. Sometimes this prominence and the power associated with high position have been more regarded than the ability to worthily fill the place or than the duty and service which the place required. Desire for eminence, applause and fame has at times raised some who had no desire to be servants for their fellow men, but who have mistaken the purpose of office and gifts in God's church and considered the receiving of homage and deference to be the due of the favored one rather than serving others to be his duty and the sole reason why he should occupy position.

Paul soberly and accurately measures the comparative values of these things. Eloquence may be priceless or worthless, if not even worse. Its test is not the faultlessness of its logic, not in the brilliancy of its rhetoric, the attractive personality of the speaker, not even in the contagion of his zeal. All these may be present and the eloquence be that of an actor simulating the character he has no intention to emulate and awakening admiration in his hearers for his skill in delineation of passion, but never moving them to passionate purpose of good. Something more and deeper is needed to make eloquence of true worth. The burning heart must be under it all—the passion of love; then words will be fire and kindle fire.

Learning is but an encyclopedic mass of rubbish until it be marshaled and led by a great passion of affection into the work of Christ for the rescue of men. Then it becomes divine wisdom. Gifts may be but bribes for the praise of men and purchase of heaven or they may be fulcrums on a soul's sacrifice and make leverage to lift the gates of hell and lay the amethystine walls of paradise. Get the best.

## This Is a Beautiful World.

What is the secret of gladness? There are many things which help to make people glad. This is a beautiful world in which we live. When the work of creation was finished, God surveyed it and saw that it was very good. We do not think enough of what God has done for our pleasure in the way that He has adorned this world preparing it to be our home. He has spread loveliness everywhere. He has covered the fields with a luxuriance of vegetation. He has sown the earth with flowers. The wonderful variety in nature—mountain and vale, lake, river and stream—gives an added charm to the marvelous beauty. Then over all this splendor God has thrown a vast vaulted roof of blue, in which, when night comes, instead of black darkness, thousands of star lamps are hung to pour their soft, quiet radiance over God's children while they sleep.—J. R. Miller, D. D., in "Secret of Gladness."

## Delight In Worship.

As a rule, we believe that the souls that really want spiritual nourishment—want it enough to disregard the scoffing tone of gay society and to overcome the love of ease—find satisfaction in the worship of the churches. Even a young man's energy is limited, and if it all goes in other directions he ought hardly to expect that a minister in a single hour on Sunday should do for him what only the realization of the presence of God seven days in the week can accomplish. Worship is not merely an operation; it is a co-operation. Delight in worship grows, but it grows in active partnership with Christ. We have yet to hear of one man, young or old, who threw his energy into work with the church who

did not first help in the worship of the church in spite of the shortcomings of the preachers.—Congregationalist.

## Don't Grumble.

Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners and disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one finds the world quite as he would like it, but you are to take your part and bear with it bravely. You will be sure to have burdens laid upon you that belong to other people unless you are a shirk yourself. But don't grumble.—Artisan.

## The Cure of Loneliness.

The medicines for the cure of loneliness are portions of generosity, thoughtfulness for others and self sacrifice, taken in large doses.—Presbyterian Banner.

## RELIGIOUS THOUGHT.

Gems Gleaned From the Teachings of All Denominations.

Christ is the source of all inspiration in art, science and life.—Rev. M. P. Smith, Catholic, San Francisco.

## Coming Into God's Light.

All doubt and agnosticism with reference to God are instantly removed by coming into God's light.—Rev. W. S. Fulton, Presbyterian, Pittsburg.

## Safe With God's Pilotage.

All the Atlantic and Pacific oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—The Late Rev. Dr. T. De Witt Talmage.

## Truest Love and Highest Insight.

Truest love and highest insight into truth are always doing things beyond the understanding of selfish and sordid souls.—Rev. J. Standfield, Methodist, Indianapolis.

## Life's Golden Key.

Love is life's key of gold. If we are ever to be admitted to its inner temple, its holiest place, this must be the key.—Rev. Dr. J. O'B. Lowry, Baptist, Kansas City, Mo.

## Beginning of Reform.

Is the Christian bringing his responsibilities up to the measure of his privileges? Reform must begin with our own conduct.—Rev. D. Beaton, Congregationalist, Chicago.

## Personal Interviews With Christ.

Our Lord's personal interviews with individuals as recorded in the gospel make a most interesting study and will repay our most careful consideration.—Rev. Dr. J. C. Quinn, Episcopalian, St. Louis.

## An Age of Liberalism.

We have been passing through an age of liberalism when many seem to think that religion is largely a guess, that duties have been abrogated.—Rev. V. E. Tomlinson, Universalist, Worcester, Mass.

## A Continual Warfare.

The conflict of the world spirit and God is analogous to the continual warfare waged between the flesh and the spirit in the person of every member of the human race.—Rev. F. W. Norris, Episcopalian, Brooklyn.

## Reach For Higher Attainments.

Don't be satisfied with present attainments. Increase more and more; seek God, seek the good; reach up for the higher. Your strivings and aspirations will not be in vain.—Rev. Dr. Charles W. Byrd, Methodist, Atlanta, Ga.

## Claiming and Having.

To make the claim of possessing the spirit of Christ is not enough. If we have his spirit, we shall express his spirit. No man can be filled with the



the of his Lord and manifest the spirit of the devil.—Rev. L. A. Crandall, Baptist, Chicago.

#### The Rock of Salvation.

The vital principle of the Christian church is that the religion is founded upon Christ, the rock of our salvation. See how the religion of Christ spreads and increases, even as the tiny mustard seed, from Christ through Andrew to Simon, and so to the world.—Rev. E. C. Moore, Congregationalist, Providence, R. I.

#### Need of God's Grace.

This is an age of prosperity beyond the dreams of the past. It is an age, too, that needs the grace of God and the sobering restraints of religion more than any other. All talk that religion is diffused and no longer needs the church and organized propagandism is sheer nonsense.—Rev. Mr. Philputt, Indianapolis.

#### Our Most Fearful Endowment.

A church without love is a churchyard; a soul without love is a corpse. This ability of love is the most fearful endowment we have. A home without love is a ghastly hypocrisy; society without love is a bleeding battleground; a loveless world would be a hell.—Rev. Dr. Reuben Thomas, Congregationalist, Boston.

#### Proving Love For Christ.

If we would give proof of our love for Christ, our hearts must throb with a love for our fellow men. Unless we be personal workers for souls we shall fail to fulfill our Lord's highest desire, we shall disprove our own faith, and we shall miss our largest opportunity of personal growth and gain.—Rev. Dr. John Balcom Shaw, Presbyterian, New York.

#### Evils Wrought by Alcohol.

Evils of drink are not of recent discovery. They are spoken of in Isaiah, but not so much was known about them then as now. Yet the mischief caused by the use of alcohol was wrought then as it is today. Some people advance the argument that no hurt arises from a little drink, but it is a false argument.—Rev. J. W. Moore, Methodist, Akron, O.

#### Christian's Use of Money.

Giving money is a part of man's religious life and a test of character. Money is not only the standard of value—a man also is valued by it. The world values a man by his money, and so does Christ. The world asks, How much does a man own? Christ asks, How does a man use his money? The world thinks most about money that a man gets, Christ most about money a man gives. And when a man gives the world asks, How much has he given? Christ asks, What was his motive?—Rev. Dr. John H. Prugh, Reformed Church, Pittsburg.

#### The Noblest Aristocracy.

To belong to the church of the carpenter of Nazareth is to be of the noblest aristocracy the earth can have. Life is of far higher meaning than just making a living. We common men need not be just earning and eating. We may be living in the truth and walking amid the inspirations that came into that life of common labor there in Nazareth. That is one thing the fellowship of the church of Christ should mean—that we partake together here in the greatest things God has.—Rev. Pearse Pinch, Congregationalist, Chicago.

"Prohibition is a failure, and saloons are essential to business prosperity," is the cry that does not cease, even in the face of cold facts. There are forty-five counties in Kansas where there is not a single pauper in the poor house,

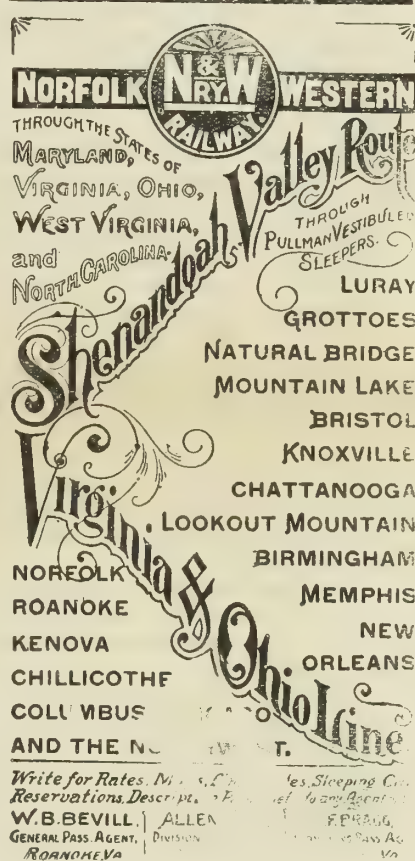
and in forty-seven counties there is not a criminal for trial. This is hard on lawyers, but it speaks volumes in favor of the extermination of this pauperizing, and crime-producing "legitimate" business.—*The Michigan State Issue.*



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## QUARTERLY CONFERENCES.

### THIRD ROUND OF DANVILLE DISTRICT.

Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.  
Boynton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hycos, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.  
Weesley, August 24th, night.  
Maloca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lunenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams, October 12th, evening or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th, 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 3d, morning.  
Dinwiddie, Lebanon, November 6th, 8th, morning.  
T. WILSON, P. E.

## BOTH FOR

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## The Richmond Weekly Times.

Both of these papers will be furnished for one year for the small sum of ONE DOLLAR.

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## REDUCED RATES VIA SOUTHERN RAILWAY FOR SPECIAL OC- CASIONS.

Woman's Foreign Missionary Society of Virginia, Richmond, Va., October 21-24, 1902.—Special rate four cents per mile one way distance for round trip; tickets on sale October 20th-21st, return limit October 26th.

Annual Meeting Womans' Missionary Union of Virginia and North Carolina, South Boston, Va., November 5th-8th, 1902.—Special rate as per Tariff 2 will apply; tickets on sale November 3d, 4th, and 5th, return limit November 10th.

Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar, Richmond, Va., November 11-13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 9th-13th, inclusive, with return limit 16th.

United Daughters of the Confederacy, New Orleans, La., November 12-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, and 10th, return limit ten days from date of sale.

American Bankers' Association, New Orleans, La., November 11-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, 10th, return limit ten days from date of sale.

Baptist General Association of Virginia, Norfolk, Va., November 13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 12th-14th, return limit November 19th.

For detail information as to the above, inquire of any Southern Railway ticket agent.

## VERANDA VIEWS.

(Continued from 1st page.)

In this article do not write for them. I suppose such men cannot afford to write without pay, and the papers are unable to pay. So the editors of these papers have to depend on the voluntary service of such scribblers as this writer on the veranda. But it is a pity that the Church press cannot get hold of the latent wealth of consecrated pens. I do not censure the toiling editors, for I know the embarrassment of trying to make a paper without money to pay first-class writers; but I deplore the leanness of our religious press. Chaff, chaff, chaff—whole columns of trash or twaddle. We have talent enough in Southern Methodism to make magnificent papers if we could once get hold of it. Some day we will.

S. A. STEEL.

Lumberton, Miss.

[The editor is glad to hear that the First church of Memphis has subscribed the money to pay off its debt, and has no doubt that Mr. Powell is a great master in this kind of work, but should Dr. Smart be sent to Epworth, as Dr. Steel seems to think likely, he will not have to send for Mr. Powell to raise the debt, as Epworth church subscribed \$45,000 to pay its debt last Easter, and the work was planned and carried out by Rev. R. H. Bennett, then the associate pastor, now the pastor of the church.—Editor Recorder.]



## PERSONAL AND OTHERWISE.

R. N. PRICE.

It is well enough that some men have other men to take care of them. At Conference I was placed on none of the committees or boards, and was an interested spectator. It was well enough, for I was unwell—the only experience of the kind, except bad colds, for three years.

I was much pleased with Bishop Morrison. He is neither all official nor all divine; he is both human and humane. He is neither lord nor father; he is simply a loving and beloved brother, in Adam and in Christ. He stood like Gibraltar for an honest settlement of the Publishing House matter. He did not cringe or desert to the enemy. As he did not get what he wanted, he accepted the situation as a loyal and devoted servant of the M. E. Church, South. Like Lee, he was great in defeat. He is a fine presiding officer; quick and judicious. His humor is irrepressible, and his wit sharp as a razor. His sermon on Sunday was up to the demand.

The Rev. James Moore, son of one of our preachers, and of the Louisville Conference, preached us a sweet sermon—such as city congregations enjoy. Dr. Wadworth gave us in the Lutheran church a great sermon on Faith, Hope and Charity. Dr. Hopkins preached a sermon in the Methodist church that deserved senators, supreme judges and college professors as an audience. The half-educated and mixed audiences of most of our cities can't get up to the level of such preaching. Hopkins goes to Alabama. Surely the way of the "giraffe" is hard. But this one is a grand and good man—I mean no sarcasm by the epithet.

I am continued in the work of writ-

ing history, but they didn't get up to salary as easily this time as the first. I am under contract to squeeze in two volumes between Adam and 1844. This requires a little more time before publication. But I am at work.

I did not hear the speech of Dr. Watkins, agent of the superannuated endowment fund. He has undertaken a grand task, a noble work, a work of love. My room-mate, Dr. Kennedy was fascinated with the speech, and could not find too high terms in which to characterize it. The Church has devised liberal things, and the raising of this endowment will astound the world. Yet it can, and, I believe will, be done. Nothing is impossible with God. Nothing is impossible to faith.

On my way home I stopped a night with Dr. Waterhouse, president of E. & H. College. The college has opened better than usual. Mrs. Waterhouse did me the honor of having the professors sup with me, and sit till bedtime. They are young and progressive alumni of universities—abreast of the age. The Church ought to put down a million there; and if I could call back twenty years, I would offer my services to raise that amount. If we could get some billionaire interested, he could endow the college with the crumbs that fall from his table.

The Church must either endow or relegate the higher education to the State, and that means the spread of either skepticism or indifference.

Morristown, Tenn., October 18, 1902.

## AFTER ALL.

We take our share of fretting,  
Of grieving and forgetting,  
The paths are often rough and steep  
and heedless feet may fall;  
But yet the days are cheery,  
And night brings rest when weary  
And somehow this old planet is a good  
world, after all.

Though sharp may be our trouble  
The joys are more than double,  
The brave surpass the cowards, and the  
leal are like a wall  
To guard their dearest ever,  
To fail the feeblest never,  
And somehow this old earth remains a  
bright world, after all.

There's always love that's caring  
And shielding and forbearing,  
Dear woman's love to hold us close and  
keep our hearts in thrall;  
There's home to share together  
In calm or stormy weather,  
And while the heart-flame burns it is  
good world, after all.

The lisp of children's voices,  
The chance of happy choices,  
The bugle-sounds of hope and faith  
through fogs and mists that call  
The heaven that stretches o'er us  
The better days before us,  
They all combine to make this earth  
good world, after all.

—Margaret E. Sangster.

"The saloon is wrong. Sunday and week-day it is wrong. If it exists at all, it must exist against our protesting assaults."—Christian Endeavor World.



## Religious News.

Evangelistic meetings are still in progress at Trinity M. E. church, South. The powerful preaching of Evangelist Bransford is stirring the people, and there have been several conversions. The congregations are large. Deep interest continues to be manifested.—News.

Invitations have reached this city announcing the fact that Rev. Samuel Jackson Batten better known as Jack Batten, to his old friends here, will on Wednesday, October 29th, take unto himself a wife. The lady is Miss Sallie Reed, daughter of Rev. J. C. Reed, a Methodist minister in Danville, Va.

The many friends of Jack in this city, his old home, wish him well, and that he may have a long and prosperous life of usefulness.—Pilot.

The revival meeting at Drummond-town M. E. church, South, which began about ten days ago, has been attended with great success, twenty-four persons having been converted up to time of going to press. Rev. R. T. Waterfield having been called home Wednesday by the sickness of one of his children the preaching is now being done by the pastor, Rev. N. R. Hartness. If the interest in the meeting continues services may be expected every night next week.

Rev. John G. Paton, missionary to the New Hebrides Islands, has written to Dr. Crafts, of the reform bureau at Washington, a letter overflowing with joy and thanksgiving for the passage by Congress of the bill prohibiting the sale of liquor to the natives in the South Seas. He says: "When put in force it will prevent many murders and much sin and misery among our 40,000 to 60,000 cannibals yet in the New Hebrides."

Last year General von Hoessler, commanding at Metz, forbade the sale of alcoholic liquors to soldiers in any military canteen, or in any inn or tavern frequented by soldiers throughout the entire extent of his command. As a result the men became stronger and capable of enduring greater strain. So marked was the good effect that General Hervarth von Bittenfeld, commanding at Saverne, has issued similar orders to all inn-keepers and liquor dealers within the limits of his command. The restriction applies to brandy and all spirituous liquors.

The Rev. Dr. Thomas E. Carson died this morning, aged 70 years, at the home of his son, Dr. Chaplin H. Carson, in this city. Dr. Carson was able to be about the city yesterday, and his sudden death was a great shock to the community.

He was one of the best known ministers in the Baltimore Conference of the Methodist Episcopal Church, South, having been a minister for forty-nine years, taking his first charge in Baltimore.

He was for four years pastor of Greene Memorial, this city, afterwards going to Vinton. He was superannuated by the last session of the Baltimore Conference. He leaves a widow

and six children—Mrs. E. C. Wilcox, Baltimore; Mrs. Hugh C. Penn, Roanoke; Mrs. F. W. Thomas, Topeka, Kan.; Miss Julia Carson, Roanoke; Dr. Chaplin H. and Thomas E. Carson, Roanoke.

Rev. A. C. Jordan commenced a protracted meeting in the Methodist church here on Monday. Rev. A. W. Dunkley, of Richmond, is assisting him. There will be two sermons daily, morning and night.—Amelia.

Revival services will begin at Kenwood Methodist church the first Sunday in next month, and will be conducted by Rev. Mr. Hunter, of Ashland. These services will be conducted only at night, and if the weather is favorable they will be largely attended.

There was preaching at the Methodist church here Sunday by Rev. Mr. Lipscomb, who delivered an able discourse before a large congregation.—Dispatch Correspondence, Elmont.

The Woman's Foreign Missionary Society, auxiliary to the Virginia Methodist Conference, will meet to-night in Broad Street Methodist church.

The meeting will be conducted by Mrs. H. C. Cheatham.

A hundred and twenty-five delegates are expected, and a large number of visitors, who will be entertained while here in various Methodist homes. Mrs. Ivey, of Lynchburg, is president. The opening sermon will be preached Wednesday evening by the Rev. W. B. Beauchamp, and the body will remain in session three days, holding meetings morning and night.—Times.

The following communication from Bishop A. Coke Smith, in response to resolutions that were lately issued by the preachers' meeting, regretting his removal to another city and expressing the wish that he might finally have the opportunity to make his permanent home here, was read by the secretary and received:

Willoughby Beach, Va.

October 4, 1902.

Rev. J. K. Joliff:

My Dear Brother,—I am in receipt of your favor of September 29th ult., conveying to me resolutions passed by the Norfolk Preachers' meeting. Please express to my brethren my appreciation of their thoughtfulness and their great kindness. I shall ever cherish among my sweetest memories the recollections of my delightful intercourse with them; and wherever I may be it will be a pleasure to have any one of them under my roof tree. Praying God's blessing on you and on each member of the Preachers' Meeting. I am,

Yours affectionately,

A. COKE SMITH.

The Methodist Ministerial Association of Williamsport, Pa., has posted cards bearing Scripture texts on the liquor question in the street cars of that city. In one of the cars, fitted in between two hotel advertisements, is a card bearing the words, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." In the same car are the advertisements of three hotels and three kinds of beer and whiskey, with an-

other kind of beer advertised outside. In another car are the words, "Wine—at last it biteth like a serpent and stingeth like an adder." In this car were the advertisements of five hotels and brands of whiskey and beer. In still another was the warning, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunk also." In this car were five advertisements of the drink referred to.

### METHODIST BRIEFS.

Rev. C. D. Crawley, of Mathews, Va., a former pastor of Union Station Methodist church, is slowly recovering from a severe illness of typhoid malaria.

Rev. L. W. Guyer, an old Richmond boy, is closing up his fourth years' pastorate at West Street Methodist church, in Petersburg, with eminent success. Every department of the church has been built up, and, according to the law of the Church, Mr. Guyer will be transferred to another field.—News.

Rev. G. T. D. Collins, of the Baltimore Conference, who is assisting the Rev. Dr. Hannon at Union Station Methodist church in a series of meetings, has met with much success. There has been thirty conversions, and the church greatly strengthened.

The members of the Woman's Foreign Missionary Society of the Virginia Conference in this city are making extensive preparations for the reception of the delegates to the twenty-fourth annual meeting, which will convene in Centenary Methodist church on next Tuesday evening, October 21st, to last three days. Dinner will be served by the respective churches in the city at Centenary each day during the meeting. Laurel Street church will furnish lunch on the first day.—News.

### PROF. ARNOLD'S ADDRESS.

On Sunday afternoon at 3:30 o'clock Professor Arnold, of the Woman's College, gave a very fine address on the subject, "The Life that is Hid with God." Seldom has a speaker with more earnestness and interest spoken to this meeting. Dr. Arnold's address was full of food for thought, aptly illustrated, and teeming with beautiful and appropriate Scripture quotations. A series of talks are being arranged on the "Sins of Lynchburg, or the Traps Set for Young Men," which it is hoped will begin next Sunday at 3:30 o'clock.—News.

### DR. MORRISON COMING.

Rev. Henry Clay Morrison, the noted Western preacher, is expected here tomorrow. There will be a preliminary service of the choirs and workers at Trinity church to-morrow night. Professor Mitchell will be present. A large platform to seat fifty singers has been erected in the church. The first sermon will be preached by Dr. Morrison on Wednesday night. It will be in the interest of the submerged portion of a city's people. Rev. George Wiley is at the head of this work here for a wide locality and the committee of business men in charge of the Mission Institute has issued several hundred invitation to the laymen of the city inviting them to be present.

It is not going too far to say that Dr.

Morrison is one of the most attractive speakers in this country. Like so many of this day he does not hesitate to make people laugh; he is just as sure to make them cry as to laugh. Dr. Spooner and the church of which he is pastor cordially invite all denominations to join with them in the work. Preaching service each day at 11 o'clock and 8 P. M.—Leader.

### LARGE CONGREGATIONS HEARS SERMON ON "A WOMAN'S RIGHTS."

About 900 people heard Rev. George E. Booker's sermon on "A Woman's Rights" at High Street M. E. church last night. Some time before the hour of service the large and spacious edifice was comfortably filled, and by 8 o'clock it was necessary to bring in all the chairs from the Sunday school room. The congregation was a representative one, being composed of different sects and communities. The subject discussed was no doubt treated in a different manner from which many had expected.

In the beginning of his sermon Mr. Booker assured the audience that it was not his intention to discuss "Woman's Rights" in the ordinary acceptation of the phrase, but to mention some of the real rights of women. The sermon was listened to with the closest attention, and many striking and helpful truths were impressively taught. The sermon next Sunday night on "A Woman's Choice of a Companion in Life," will conclude the attractive and popular series.—Progress.

### EVANGELIST STUART'S MEETINGS

Immense congregations attended the meetings of the Methodist evangelist, Rev. George R. Stuart, Sunday morning and night, at Epworth church, and the greatest interest was manifested at all these services.

Mr. Stuart is an interesting and forcible speaker, clear in his illustrations, and never fails to score a point. He denounces sin in all its forms in unmeasured terms, and holds up to his hearers the beauties of a pure, Christian life in a manner that reaches his audiences and leaves an indelible impression upon them for good.

Mr. Stuart will hold two meetings a day throughout the week, one at noon and the other at 8 o'clock P. M. The night sermon will be preceded by a thirty minute song service.—Pilot.

### INTERESTING LETTER FROM BISHOP A. COKE SMITH.

Among a number of other letters with regard to a new building for the Lynchburg Association, written Mr. T. M. Terry, the following from Bishop Smith is very gratifying to those interested in this much needed improvement in this city:

Willoughby Beach, Va.,

July 25, 1902.

Mr. T. M. Terry, Lynchburg, Va.:

My Dear Sir,—I learn that the directors are desirous of having a new building for the Y. M. C. A. in Lynchburg. I wish you God-speed in such an undertaking. No better association is to be found among all those with whose work I am acquainted than that

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. Friendly counsel to both parties in the unhappy labor war, to be in the mining regions is of this sermon on the text Luke x, 27, "Thou shalt love thy neighbor as thyself."

A startling telegram was lying upon my desk as I sat down to write this sermon. It was direct information, sent to one of the Chicago newspapers, and it read: "Fifty thousand employees of Pittsburgh's mills and factories face loss of work through a famine in fuel as a result of the prolonged miners' strike. Coal and coke stacks are nearly exhausted. It is asserted that some of the largest plants will be forced to close in a few days."

Terrible is the suffering which is being caused in the little towns and villages where the Pennsylvania miners live. A lady who just left the village of Shickshinny, which is situated in the heart of the coal region, told me that there the men and the women and the children were practically starving. Even the dogs, gaunt and haggard, were running through the streets like famished wolves. More serious to the national welfare is it to think that hundreds of thousands and even millions of men, women and children all over the east are being indirectly affected on account of this miners' strike in addition to those who directly earn their daily wages in the mines.

But the social disturbances attending the Pennsylvania strike of 1902 are no worse than the Pullman strike of 1894, when the troops had to be ordered out and the fire bells ceased ringing lest they should summon together a crowd of starving men and women. Then President Cleveland sent the United States troops to clear the tracks for the mails, and the Gatling guns were unlimbered and made ready to "shoot to kill." The present disturbance is no worse than the famous Homestead strike of 1892, when the Pinkerton men guarded the works night and day and when H. C. Frick, the superintendent, was nearly murdered, and the strike of this year and those of 1894 and 1892 are as mere bagatelles compared to the awful railroad strike of 1878, when every great city—north, east and west—was terrorized and when human blood was being daily shed.

## Capital and Labor.

The troubles between capital and labor on account of the strike are no worse here than in foreign lands. John Burns, the labor leader and a member of the present British parliament, told me that during the famous London dock strikes of a few years ago the men under his leadership were so pressed by hunger that at times they became almost uncontrollable. It was only by the most level headed leadership that anarchy and riot were averted. One day he saw a large crowd of strikers assembled together. There were murmurings and curses uttered upon every side. He heard an anarchist in a nearby wagon pleading with the strikers to end their hunger by the force and the murderer's weapon. Then John Burns, the labor leader, cried out in a loud voice: "Stand back, men! and let me pass." The

next second three John Burns passed through the opened lines until he came to the wagon and climbed up. Then he turned and said: "Men, you know I am your friend. You know my wife and children and myself are suffering hardship, just as you are. But, men, if you will hold out a little longer in this strike you will surely win—not, however, in the way my anarchistic friend wants you to hold out. He says for you to use the anarchist's torch and the murderer's dagger; he says to use that means which will surely tie the hangman's noose about your neck and turn the artilleryman's guns upon your homes. Is he willing to do what he wants us to do?" With that John Burns took a daily newspaper out of his pocket, twisted it up as a torch, struck a match and lighted it. Then he turned to the anarchist and said, "Now, friend, take that torch and burn yonder building if you dare." The man's face became as white as death. "Then," said John Burns, "I lifted my fist and knocked him down as a butcher might fell an ox. With my foot I thrust him out of that wagon as though he were a mad dog, frothing at the mouth, trying to bite my heel."

Strikes among the bricklayers, strikes among the freight men, strikes among the builders, strikes among the sewing girls, strikes up and down this land in every direction. Strikes in times of financial prosperity. Strikes in times of panic. What are the causes of all these strikes? The object of this sermon is to try to adduce some reasons for the labor agitations, present and past, and to show capital and labor that each has selfishly erred and sinned. My object is also to show that if the employers, as well as the employees, would equally live by the Golden Rule and love their neighbors as themselves an era of national as well as individual prosperity, both financial and spiritual, would result such as the world has never seen.

## Changed Social Conditions.

Capital has sinned and helped to cause the present social agitation because it has ceased to make the laborers' interest its own interest. The present social conditions prevailing between capital and labor could not have existed fifty or a hundred years ago. In olden times the employer associated with his employees. The small factory

towns of England nearly always had the manufacturer's homestead within a stone's throw of the men and women who worked in his factory. The result was that if a workman had sickness in his family he could go to his employer and get financial help. If he was in trouble and did not know what to do, he could go to his employer and get advice. If he was an honest, energetic employee, he could always feel that his employer's eye was upon him and that he would be deservedly rewarded. And if he did wrong the workman also knew that his employer's eye was upon him and that he would suffer accordingly. The result was that the manufacturer's mansion and the mechanic's cottage were in such close touch that the owners looked upon each other as brothers and members of a large family, in which the employer was the elder brother, or head of the house.

Employer and employee in olden times used to live together in a community in the same confidential relationship that Andrew Jackson held toward the people of his plantation. One night at evening prayers the wife of his overseer happened to enter the room. Mrs. Jackson beckoned to her to come and sit by her side. An important national official, visiting there at the time, turned to one of the friends and asked, "You Mrs. Jackson treat

all her employees as confidentially as that?" "Yes," answered the friend, "and if Mrs. Jackson had not done as she did the general would have arisen and given to the woman his own chair."

But though the relations in olden times between the employer and the employee may have been very friendly and fraternal, I do not believe that the heart of the capitalist today is naturally any less kind and loving and helpful than that of his predecessor. I believe that most of the trouble between the employer and the employee is directly attributable not, as many suppose, to the capitalist's hardness of heart, but to the infinite misfortune that now the employer rarely if ever comes in direct touch with his employee.

By the time the capitalist's money, which he gives for labor, reaches the employee the money as well as all the sweets that ought naturally to come as a result of that labor is scattered right and left. The superintendent who can run the mill or foundry at the lowest cost gets the biggest salary. The big officers of the trusts get their millions. The little men, who do the hard work, receive pittance which are hardly enough to allow them to eke out a bare physical existence. The capitalist ought to see that the money he pays for labor reaches the men who work and that it is not lost on the way to their pockets.

## Prosperity Must Be Shared.

Men and women of the capitalistic class, these labor agitations and troubles will never be settled until you are willing to share your prosperity with those who are working for you so faithfully to make a living. The labor troubles will never be settled until a man willing to work can earn enough money not only to care for his children while he is alive, but to fit them for becoming self supporting after he is dead.

Hunger is demoralizing; it is maddening when it is witnessed driving its fangs into those a man loves. Howsoever honest a man may be, his principles are in danger of failing if his wife and children through no fault of his are starving. I heard of one case that must be typical of the impulses of many who are controlling them with difficulty. It occurred a few years ago, when the silver mines of the west were closed down. A man walked into the village store and drew a pistol. Then he flung a bag of flour across his shoulder as he pointed his revolver at the men, saying: "When I could find work, I was always willing to work, and then I paid my bills. But now I cannot find work, and my babies are starving. I am going to get them something to eat. I am going to take this flour home. If any man tries to stop me, I will put a hole through his heart." That may be anarchy, but that will be the anarchy this country will have to face if the time ever comes when the laboring classes cannot earn enough to buy their daily bread. The world does not owe a lazy, good for nothing loafer any lodgings better than the poorhouse or the county jail when he is alive or any burial place better than a grave in the potter's field when he is dead, but the world does owe every honest, faithful man who is willing to work the opportunity to work, and, furthermore, capital does owe this to its employees—when the good times come and capital prospers then wages should be increased and labor should prosper also.

"Now," answers some capitalist, "you are advocating a lot of high sounding nonsense. You are practically saying that every capitalist should become a philanthropist. He should

turn his business into a co-operative concern and let his employees share as much as possible in his wealth. It does not go in business. Religion, business, like oil and water, do not mix. Business is not run upon the principle of the Golden Rule, but upon the law of supply and demand. Hire where we can hire the cheap, so we can manufacture the cheap. We sell where we can sell the dear. We make all the money we can. If we want to be philanthropists, if we want to be business men, we give away as much as we please."

## Mix Gospel With Business.

My capitalistic friend, your statements are wrong. The gospel and business do financially mix well. The capitalist who practices the Golden Rule in business and lets his employees share in his prosperity will "win out" every time. What was the history of George W. Childs? There never was a man who received happier financial results from practicing the Golden Rule than did he. When Mr. Childs, a young man, took hold of the Philadelphia Ledger, it was a financial failure. All employees of that concern were placed upon the lowest possible wages. The trusted men were deserting at every possible chance and finding other places. What did George W. Childs do? He gathered his new employees about him and practically said: "Men, I cannot pay you much in the beginning, but I promise you one thing—I prosper you shall prosper. Furthermore, when any of you become disabled by advancing years from work, I will pension you for life, so that you can live in ease and support your children. If you will be true to me, I will be true to you. We shall go up together or go down together. I will consider the Ledger staff a big family and as far as possible I shall find new future head men from those who are now working in the ranks."

Did the Golden Rule mean a failure in George W. Childs' life? As soon as the new employees heard the ringing words of their chief they went to work with a will. The subscription list in the Philadelphia Ledger doubled and trebled and quadrupled. Why? Because when George W. Childs prospered the employees knew that they would prosper also. Because of their own prosperity as well as of his they worked as they never worked before. Those employees made thousands of dollars for themselves. They made millions upon millions of dollars for Mr. Childs. The magnificent result from practicing the Golden Rule in the Philadelphia Ledger can be duplicated in every other big business corporation in any part of the world.

But the trouble with most capitalists of the present day is that they refuse to do as Mr. Childs did. They shirk their individual responsibility. As your moneys are collected into a great trust or corporation and you only hold a few shares you say you are not responsible for what the whole concern may do. You are like the members of an execution squad who have been detailed to shoot a spy caught within the military lines. You say no one individual is responsible for the execution, because twenty-five bullets instead of one strike the doomed man's heart, but every capitalist who has his money invested in a corporation where starvation salaries are being paid to its employees is responsible for the damage that his money helps to do. He is responsible if child labor be engaged in his factory. He is responsible if men and women, on account of his indifference, go to their mental and physical and perhaps spiritual doom. He is his brother's keeper in so far as that he

(Continued on page 14.)



We have received the first numbers of "The Issue," an eight page weekly journal devoted to the interest of law enforcement and civic reform, edited by Rev. E. E. Barclay, Ph. D., until recently Superintendent of the Missouri Anti-Saloon League, now Superintendent of the St. Louis Law Enforcement League. The paper is well calculated to be a power in the interest of civic righteousness in St. Louis and Missouri. Dr. Barclay is so proud of his paper that we note he has placed his picture on the front cover page of the third number. Long live The Issue.

The headquarters of the National Wholesale Liquor Dealers' Association has been transferred from Baltimore to Washington, and the liquor papers are pleading for the removal here of the headquarters of the National Association of Retail Liquor Dealers.—The Protest.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.

### TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

#### TRAINS LEAVE RICHMOND, VA.:

0:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.

2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

#### TRAINS ARRIVE RICHMOND:

7:00 A. M. (M.)

6:43 P. M. From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

6:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

#### LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

### York River Line, VIA WEST POINT.

#### THE FAVORITE ROUTE NORTH.

#### LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

#### TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,

District Passenger Agent,

920 east Main street,

Richmond, Va.

S. H. HARDWICK,

General Passenger Agent,

C. H. ACKERT,

General Manager,

Washington, D. C.

## When Your Joints Are Stiff

and muscles sore from cold or rheumatism, when you slip and sprain a joint, strain your side or bruise yourself, Perry Davis' Painkiller will take out the soreness and fix you right in a jiffy. Always have it with you, and use it freely. **USE**

# Painkiller

## SEABOARD

### AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

### SCHEDULE IN EFFECT APL. 16, 1902

#### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

(Eastern Time.)

(Central Time.)

1:05 A. M. 9:40 A. M.—Lv. Columbia.

4:55 A. M. 2:10 P. M.—Ar. Savannah.

9:15 A. M. 7:00 P. M.—Ar. Jacksonville.

10:50 A. M. —Ar. St. Augustine.

5:45 P. M. 6:45 A. M.—Ar. Tampa.

10:32 P. M. 10:08 A. M.—Ar. Charlotte.

1:35 A. M. 10:22 A. M.—Lv. Chester.

3:43 A. M. 12:25 P. M.—Lv. Greenwood.

6:13 A. M. 2:50 P. M.—Lv. Athens.

7:50 A. M. 3:55 P. M.—Ar. Atlanta.

11:35 A. M. 5:40 P. M.—Ar. Augusta.

6:25 P. M. 7:20 P. M.—Ar. Macon.

9:20 P. M.—Ar. Montgomery.

2:55 A. M.—Ar. Mobile.

7:25 A. M.—Ar. New Orleans.

1:40 A. M.—Ar. Nashville.

8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10

A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving

Henderson 2:10 P. M. and Raleigh 3:50

P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No.

34 at 4:45 A. M., and No. 66 at 5:05

P. M.

Connection at Jacksonville and Tampa

for all Florida East coast points

and Cuba and Porto Rico; at New Orleans

for all points in Texas, Mexico

and California.

#### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points

South and Southwest.

4:55 P. M., No. 66, from all points

South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

#### SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches

between New York and Richmond, and between Richmond and Jacksonville.

Pullman sleeping cars (daily) between Jacksonville and Tampa; also through

drawing-room and Sleeping cars between New York and Atlanta, and Cafe

cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.

Z. P. SMITH, District Pass. Agent.

1004 E. Main Street,

Richmond, Va.



THIS COLLEGE IS NOW LOCATED IN ITS

OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We teach—  
Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English, etc.

For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address G. M. SMITHDEAL, President.

## Sterling Silver!

Diamonds, Watches, Jewelry.

Fine Repairing. Mail Orders Have Careful Attention.

Manufacturing Lumsden & Son,

Jewellers and Opticians 781 Main Street, Richmond, Va.

## WANTED INVENTORS

to write for our confidential letter before applying for patent; it may be worth money. We promptly obtain U. S. and Foreign

## PATENTS

and TRADE MARKS or return ENTIRE attorney's fee. Send model, sketch or photo and we send an IMMEDIATE FREE report on patentability. We give the best legal service and advice, and our charges are moderate. Try us.

SWIFT & CO., Patent Lawyers,

Opp. U.S. Patent Office, Washington, D. C.

## SAW, PLANING MILLS and UMBERYARD.

SASH, DOORS, BLINDS.  
—  
PLOW HANDLES.  
—  
TOBACCO HOGSHEADS.  
—  
CORN MEAL,  
—  
SLAT & WIRE FENCES.

Farmville M'f'g Co., FARMVILLE, VA.

R. L. C. TUCKER,

SURGEON



## RELIGIOUS NEWS.

(Continued from page 9.)

in Lynchburg. The citizens of your thrifty and noble city are able, and I am persuaded will be willing to give the association what it needs.

My own boys were greatly benefited by the Y. M. C. A. work while we lived in Lynchburg. None but God knows how much good it has done, and with better facilities, larger and better rooms, baths, library, etc. its influence will be greatly increased.

With highest regards for you personally, and best wishes for the Christian work I am, Very truly yours,

A. COKE SMITH.

A few days ago one of the wealthiest and a very prominent business man voluntarily stopped the general secretary and told him he wanted to contribute toward the fund when the directors were ready. There is every prospect for a generous response from many of our people next fall, a year from now, when the money will be raised.—News.

\*

## TALK TO EIGHT HUNDRED MEN.

About 800 men, representing the various walks in life, attended the tenth anniversary of the Union Mission at the Academy of Music Sunday afternoon. The special feature of the meeting was the announcement that the Rev. George R. Stuart, who is conducting a series of ten days' meetings at Epworth Methodist church, would deliver the address.

Rev. J. Hall, of the Park Avenue Baptist church, presided, and Mr. Geo. R. Proctor conducted the singing, and the opening prayer was made by Rev. W. A. Barr, St. Luke's Episcopal church. Mr. W. G. Ashley, superintendent of the mission, read his report of the year's work of the institution, which was a most gratifying exhibit.

Dr. Hall introduced Mr. Stuart in highly eulogistic remarks, who spoke for one hour, taking as the central thought in his address the purpose of Daniel in moulding a character that has made his name an honor to the Christian world in all ages. The address was characteristic of the speaker, replete with sound and wholesome advice. His illustrations were very practical, many points being adduced that were received with the greatest applause by his audience. His appeal to the young men never to do anything to wound the hearts and crush the lives of their mothers was pathetic in the extreme, and brought tears to the eyes of many of his hearers.

A collection was taken up, after which the hymn, "God Be With You Till We Meet Again," was sung, and the audience dismissed with the benediction by Rev. E. T. Dadmun.—Pilot.

\*

## NORFOLK PREACHERS.

The Methodist preachers held their regular weekly meeting at 10:30 A. M. yesterday morning and was called to order by the president, Rev. W. R. Proctor.

Prayer was made by the Rev. W. H. Riddick, preacher in charge of the Princess Anne Circuit.

Among the visitors present were the

Rev. George R. Stuart, the noted Methodist evangelist, and Rev. J. B. Wellons, of the Christian Church. They were received with the usual ministerial courtesies.

Mr. Stuart, in response to an invitation, made a brief talk, taking as the basis of his remarks "Love," the central thought being that out of true love, which is the essence of all true Christianity, emanates all those virtues that adorn the ideal Christian character. He said his special mission in Norfolk is in the interest of the Methodist Church that she may be clothed with spiritual power from on high, and he desired that the ministers attend the meetings and aid in making them means of bringing about a Pentecostal season among all the churches. In doing this they will be strengthened and nerved for a greater work in the Master's toil.

Rev. Mr. Wellons said he esteemed it a pleasure to be with his Methodist brethren, and said that he was not in the regular pastorate now, having given up after an active service of 48 years.

## REPORT OF THE CHURCHES.

Rev. J. B. Merritt reported a good day at the Seamen's Bethel and profitable services.

At Owen's Memorial, Rev. Ernest Stevens had good congregations and interesting services. In the afternoon he attended the installation of Rev. Dr. A. E. Owens at the South Street Baptist church, Portsmouth.

At Cumberland Street church there was a grand rally of the Sunday school, which was largely attended, and the exercises very interesting. The pastor, Rev. C. L. Bane, preached at 11 A. M. and 7:30 P. M. to large congregations, and received one new member by certificate.

Rev. C. W. Cain attended services at Pythian Castle Hall, Portsmouth, Sunday morning and heard a fine sermon by Bishop Fitzgerald, of the M. E. Church. In the afternoon he attended the meeting at the Academy and heard Rev. George R. Stuart speak to men only. At night he attended the service at Epworth church, and again heard Mr. Stuart.

Rev. D. B. Austin had a full day Sunday. He preached at Haygood Memorial at 11 A. M., at Little Neck church at 3 P. M. and at Lynnhaven station at night.

Rev. E. K. Odell conducted children's day services at Huntersville church at 11 A. M. Sunday and baptized three infants. He preached at night to a large congregation and received two members on profession of faith.

Rev. Daniel T. Merritt taught a class in the Sunday school at Port Norfolk and preached at 11 A. M. and 7:30 P. M., and received five on profession of faith. A revival is now in progress, with good results, there having been ten conversions already.

Rev. W. P. Jordan reported a good Sunday school at Park Place.

Rev. Graham H. Lambeth held his usual services at LeKies' Memorial with increased congregations.

Rev. George Wesley Jones received one member on profession of faith and had large congregations to hear him at Trinity church.

Rev. W. R. Crowder had a good day at Denby's church, Norfolk county. He had three accessions to the Sunday school, and received one member on profession of faith.

Rev. Dr. John Howard, of the Methodist Church, preached at Wright Memorial Sunday morning, and the pastor, Rev. George H. McFaden, preached at night. There were large congregations at both services.

Rev. W. H. Riddick had a pleasant day on the Princess Anne circuit.

Rev. R. N. Smith preached at Oaklette Sunday morning and at Bethel at night. He is conducting revival meetings at the latter church, with prospects of good success.

Rev. D. W. Moore, a member of the American Christian Convention, preached at the Christian Memorial Sunday morning and night. An interesting missionary meeting was held at the church in the afternoon. Dr. Barrett preached at Providence church at 3 P. M.

Rev. D. J. Traynham preached at Beach Grove Sunday morning and at Joliffs in the afternoon.

Rev. J. K. Joliff preached at Queen Street church morning and night Sunday, and had profitable services. Mr. Joliff assisted the Rev. T. J. Taylor in a revival meeting at Crewe, Va., last week. He reported an interesting meeting and several conversions.

At Lambert's Point Rev. C. H. McGhee had a good Sunday school and preached to good congregations morning and night. He received four members by certificate and organized a Junior Epworth League in the afternoon.

Rev. R. H. Bennett reported three excellent sermons at Epworth church last week by local Methodist preachers. He heard Rev. George R. Stuart at the Academy and also morning and night at Epworth, where he held forth to overflowing congregations.

Rev. W. R. Proctor had large congregations to hear him at McKendree church Sunday. He received one member on profession of faith and eleven by certificate.

Rev. E. H. Rawlings had the usual congregation to hear him Sunday at Monumental church. In the afternoon he attended the installation of Rev. Dr. Owen at South Street Baptist church.

At Park View Rev. J. N. Latham reported a large increase in the Sunday school. He preached to fine congregations at the regular services and received three members by certificate.

Rev. E. T. Dadmun reported the usual services at Centenary church and fair congregations.

A letter was read by the secretary from Bishop A. Coke Smith, expressing his appreciation of the thoughtfulness and kindness of the brethren for him, saying that he should cherish among his sweetest memories the record of his delightful Christian and social intercourse with them, and that he will be pleased at any time to have them under his roof tree.

The meeting closed with special prayer by Rev. E. T. Dadmun for the success of Mr. Stuart's meetings.—Virginia-Pilot.

## HOW TO DO GOOD.

(By the Editor of Charlotte Gazette.) There are people so good they have nothing to do

But to growl that the world is no better;

For all but themselves, in their sanctified view,

Are bound by some soul-smirching fetter.

They see people who drink, and people who dance,

And people who slander each other

But how many there are who do worse on the sly,

These "unco guid" folk can't discover.

But of one thing be sure; where a fellow you find

Who has nothing to do but to grumble:

To his own little faults he's completely blind,

But is quick to observe when you stumble.

The chances are good, nine times out of ten,

That his skill in his vaunted profession,

Detective like, comes from his knowledge of men,

And the faults he has in possession

Didst e'er know a farmer to harvest but weeds,

Who follows the plow of his neighbor?

Don't you find, as a rule, he most surely succeeds

Who gives his own farm all his labor?

If you wish to do good, let each action declare

To yourself your faithful duty;

Let the path that you tread shed a brightness so fair

It shall win by the force of its beauty.

If you wish to do good, beware all pretence,

Don't brag of immaculate goodness;

Worse vices than those you may think an offence,

May prove all your virtue but rudeness.

Nay, would you do good, you'll find plenty to do

In seeing the ills of your own;

Your own needy heart has some claims upon you,

Your neighbor's you'd best let alone.

How much better this world, in all senses, would be

Should each act on this excellent plan;

From pride, greed and envy each bosom made free,

While each does as well as he can.

\* \* \*

Satanism dies hard. What will not men do for money? They work for it, suffer for it, starve for it, lose sleep for it, scheme for it, cheat for it, lie for it, prevaricate for it, steal for it, rob for it, fight for it, kill for it, die for it, go to hell for it.—Southern Methodist Recorder.



## HOW TO BE A CHRISTIAN.

(By the Editor of Charlotte Gazette.)  
The following lines were addressed to  
one who asked, "How can I become a  
Christian?"

thou would'st be a Christian, thou  
must strive  
to tread the narrow path the Master  
bids thee;  
to be a Christian is to follow Him;  
take up thy daily cross and bear it on.  
any thyself of every lust and pride.  
an's strongest foes are those which  
lurk within,  
and spring, unlooked for, from an err-  
ing heart.  
no outward forms can change the cur-  
rent  
of a sinful mind. God's inward grace  
alone,  
teaching principles of truth, and love  
and charity,  
can mould the nature and reform the  
soul  
after a pattern such as God approves.  
no make us Christ-like, we must follow  
Him.  
no guile was in His mouth. He never  
sought  
any trick, imposture, or by cunning  
craft,  
no circumvent His fellows; selfish ends  
he never followed; to get gain and  
trade,  
and make His own advantage upper-  
most  
was not His plan. A gentle charity  
controlled His life. Unselfish still,  
he lived and labored for His fellow's  
good,  
this is the law He gave; that thou  
should'st love  
thy God with all thy heart, and as  
thyself  
thy neighbor; in His steps to tread, or  
seek  
to scatter blessing all along thy path,  
to make  
the world the brighter for thy pres-  
ence, and  
to find thy daily happiness in doing  
good.  
With loving words and acts to soothe  
the grief  
of sorrowing hearts; to win earth's  
wandering ones  
from devious paths of wretchedness  
and sin,  
to find sweet resting in the Father's  
house.  
Thou need'st not go on lengthened mis-  
sion  
to some foreign land to find occasion  
for thy Christly work, the field is at  
thy doors;  
Thou can'st begin at home. Thine own  
poor heart  
may need the culture of more grace di-  
vine.  
Thou can'st enlarge the limits of thy  
soul  
in gentler feeling for thine own—for  
those  
who need thy sympathy and cares;  
with strong  
and ready purpose to discharge more  
faithfully  
thy daily task. By so much shall the  
world  
be better made, as thou thyself shalt  
gain  
in likeness to the Master. Then, as  
grace  
may shine reflected in thy loving life,

Its light may fall upon another's path,  
And point the way to happiness and  
peace.  
With thine own heart enriched with  
inward grace,  
Thou'll find enough to do, around thee  
spread;  
The field invites thee to thy Christian  
work.  
The labors of some other thou may'st  
share,  
Without fault-finding that he does no  
more,  
Or not as thou would'st have him.  
Every heart  
Its own peculiar betterness may know,  
And not in harshness, but in gentle  
love  
Just like the Master, thou may'st make  
thy life  
So Christian that the world shall better  
be  
Because thou livest in it!  
What 'tis to be a Christian? would'st  
thou know?  
Follow Him,  
Who is the only pattern, measure not  
Yourself with erring mortals; seek His  
aid  
Who knows our human weakness, or  
whose grace  
Alone can make us strong to do the  
work  
He gives us, and can crown it all with  
life  
Unending in immortal skies.

The record of crime which is trace-  
able to the open saloon marks a crim-  
son swath throughout the world. But  
we are so accustomed to the reading in  
each morning's paper of the shocking  
headlines of tragedy after tragedy  
where human lives have paid the for-  
feit to appetite, that we are apt to be  
indifferent toward the institution itself  
which is responsible for this awful  
slaughter. It is only when the total  
figure in this record looms up mas-  
sively before our eyes that we pause  
and ponder. It startles us when so  
conservative paper as the Chicago Tri-  
bune, and one which has so little in  
sympathy with anti-saloon efforts,  
charges that the saloons of the United  
States are responsible for over 53,000  
murders which have been committed  
in this country during the last ten  
years. These figures are based upon  
the record carefully kept by the statis-  
tical editor and carry the authority al-  
most of a government report, and we  
do not doubt they are far more ac-  
curate. If true, they mean that the  
American saloon claims more victims  
every decade than were laid on the  
altar of liberty during the last and  
bloodiest year of the civil war. And  
this record takes account only of mur-  
ders. It says nothing of assault and  
arson and adultery and theft and the  
thousand and one crimes which flow  
direct and indirect from the charnal  
house of Rum.

Is there no relief?—Ram's Horn.

Our esteemed contemporary, the *No  
License Advocate*, of Danville, has put  
in its appearance again, as brisk as  
ever, after a two months' summer vaca-  
tion. We do not know what effect a  
summer vacation would have on *The  
Christian Federation*, not having seen  
any opportunity to try it.

## A TEMPERANCE TOWN.

"Now that we've signed the pledge,"  
said Dimple to Dot,  
"Not to use alcohol and tobacco, why  
not  
Ask our dollies that live in Dollikin-  
ville  
To sign the pledge, too? I am sure  
that they will."

"They have not touched tobacco nor  
tasted strong drink,  
It is true," answered Dot; "yet I cer-  
tainly think  
That in signing the pledge is the only  
safe way,  
For one never can tell what may hap-  
pen some day."

So they sat in a row, just as straight  
as could be—  
Isabella, Samantha and pretty Marie,  
Black Erastus, young Caesar Augustus,  
the prig,  
And old Uncle Jediah, with glasses and  
wig.

Then the maidens explained to each  
doll with much care  
That 'twas harmful to drink or to  
smoke or to swear,  
And they told how important it was  
that folks should  
Take the pledge and then keep it if  
they would be good.

When the pledges were brought, every  
doll wrote its name,  
While the girls held their hands  
(which, of course, was the  
same);  
For the dollies could not without help  
write a word,  
But most willingly signed; no objec-  
tion was heard.

Then said Dimple, "I hope that this  
promise you make  
You will ne'er be so foolish, so false,  
as to break."  
And they've all kept their word and  
I'm sure always will,  
And a temperance town is this Dolli-  
kinville.

—Agnes E. Valentine, in *Union Signal*.

## A STUMP PULLING.

Rev. George Stuart, the evangelist,  
has been holding a series of meetings  
in Broad Street M. E. church, this city.  
He has drawn great crowds to hear  
him, not only at the night meetings,  
but at the noon hour. There can be  
no doubt that great and lasting good  
has been done by his plain, practical,  
uncompromising preaching.

Sunday, September 28th, at 3:30 P.  
M., he delivered a temperance address  
to men in the Academy of Music. Long  
before the hour of service the great au-  
ditorium was filled to its capacity, hun-  
dreds of men were besieging the closed  
doors, and hundreds more were return-  
ing to their homes.

Mr. Stuart had announced the  
meeting as a "stump pulling." If any  
antiquated notions that the saloon is a  
useful, necessary and respectable insti-  
tution were lingering in the minds of  
any that heard him, said notions ought  
to have been thoroughly eradicated by  
his conclusive and forceful logic. As a  
sample of this take his demonstration  
of the truth of his statement that "A

saloon keeper is worse than a robber."  
Turning to a pastor sitting near him  
on the stage, he asked: "Have you a  
son?"

"Yes, sir."

"Which had you rather find in his  
pocket, nothing or a bottle of  
whiskey?"

"Nothing," was the emphatic an-  
swer.

"Well the robber takes his money  
and leaves him with nothing in his  
pocket. The saloon keeper takes his  
money and leaves him with a bottle of  
whiskey in his pocket. Which is  
worse?"

The discourse throughout was a  
powerful setting forth of Anti-Saloon  
League doctrine, and made an impres-  
sion which will doubtless greatly  
strengthen our work in this city,  
though the speaker was not in the em-  
ploy of the League. We propose to  
follow up the advantage gained with  
earnest work, and trust that all our  
members and friends in Richmond will  
most heartily co-operate. Let us strike  
while the iron is hot.

\*\*\*

At the Giles County Anti-Saloon  
League Convention, held the 15th of  
August, it was decided that the next  
Convention should be held at Eggleston  
Springs, Thursday, August 22, 1903.  
Some people in the county misunder-  
stood the date, and were making prep-  
arations to attend the next Convention  
at Eggleston Springs August 22, 1902,  
and actually would have gone had not  
Field Secretary West learned of their  
mistake in time to send them more cor-  
rect information. These Giles county  
people must certainly be interested in  
the Anti-Saloon League work to want  
to attend two Conventions just a week  
apart.

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(Continued from page 10.)

bound to see that the man whose toll adds to his wealth has fair wages.

#### Cause of Social Upheaval.

But the laboring classes as well as the capitalists have sinned and helped to cause the present social upheaval. The employee is not any more a saint than his employer. They both at times seem to be tarred with the same black stick. Yet the average laboring man pretends to think that all the cause for the present social upheaval is to be laid at the rich man's door and not at his own. In his own blind egotism he seems to be almost as contented with himself and his actions as was the old Quaker, grumbling against the peculiarities of the human race, when he said to his wife, "All the world is queer except me and thee, Mary, and thou art a little queer."

Do the laboring classes always make their employer's interest their own interest? Oh, no. There are thousands and hundreds of thousands of them who show little, if any, sense of moral responsibility. When engaging their services to a man, they do not for one instant stop to consider the money which that employer has invested in his plant. They do not stop to think of the financial risk he is running, of the seven years of financial depression which may come to him when he may have to run his works at a practical dead loss, as when the seven years of famine came to Joseph in the land of Egypt. They do not seem to realize that when they shirk their work they are stealing their employer's money, for time means money.

The different labor associations, like the Bricklayers' union, the Stone Cutters', the Carpenters and Builders', the Steam Fitters', Gas Fitters' and Plumbers' unions, the Brotherhood of Locomotive Engineers, of Firemen, Brakemen and Conductors, all have their beneficent mission. They ought to benefit capital as well as labor. They ought to be the means of putting through the different state legislatures laws to prevent the employment of children, to limit the hours of labor and to prevent flagrant injustices against their members. But the work of the modern labor union does not stop there. It often goes to the capitalist and tries to dictate what men he shall or shall not employ. It goes to the capitalists and says: "You must look upon every one of our members as an equal and pay all alike. You must pay just as much daily wages to the ordinary worker as to the skilled worker." Or the labor union goes to the capitalist who is paying satisfactory wages and whose employees are all contented and says: "Mr. So-and-so, we have got to call your men off on a sympathetic strike. We cannot make your neighbors pay the union rate. Therefore we shall stop work until the pressure compels your neighbors to yield."

"Well," answers some walking delegate, "that is an exaggerated illustration, but uniform wages to all union workers and, when necessary, sympathetic strikes are absolutely indispensable in their way, and we are only following the example of capitalists and employers in making such combinations. We must look after the interests of the laboring man and keep our labor unions intact. It is only by the co-operation of one union, fighting for the interests of other labor unions, that the pressure is applied and our reasonable demands are granted. The laboring man cannot practice the Golden Rule of looking after the interests of his employer or else he will starve to death. The first thought the laboring man must have is for himself, and himself alone."

#### MUTUAL TRUST.

My laboring friend, if you cannot reach the high Christian standard of loving your employer as you would love yourself, you are simply heading toward the social economic wilderness. The greatest inspiration for future national prosperity is not to be found in the gold bricks which are stored away in the vaults of our national banks; it is in the mutual trust which the capitalist and laboring classes ought to have in each other. If the average business firm could not trust its customers or was in such condition that the wholesale business houses could not trust it, that average business house would be wrecked within thirty days. The amount of money which is in circulation today is as nothing when compared to the billions upon billions of dollars' worth of business done in America every year. I was once told by a keen, shrewd business man that at least 98 per cent of all business is done upon trust—upon the promise to pay or to do.

Now, if the capitalist cannot trust the laborer; if he feels that at any time a walking delegate might come into his establishment and command his men to cease work on account of some unreasonable demand, what does he do? Why, he naturally and wisely soliloquizes: "I cannot trust the labor market. If I should invest my money in a plant, my men may go out on a strike. Then I will be left high and dry with my property upon my hands, like a horse kept in the stable eating his head off." I will not risk my \$150,000. I will buy government bonds or real estate first mortgages and take life easy." What is the result? Why, this rich man builds no factory, as he would have done, and masons, carpenters, gas fitters and the plumbers lose the contracts they would have had upon that building, and a great number of men and women who might have worked there go without steady employment. Then the commercial travelers and the merchants who would have been able to sell goods of that factory cannot sell them because the goods are not made, and the people who might have worked in those factories have earned no money with which to buy. Such evils are often a direct result of that capitalist refusing to build that one factory because of his distrust of labor. It is a wrong distrust and arises from blunders and lack of sympathy on both sides. All these evils accrue from the fact that neither the capitalist nor the laboring man will practice the Golden Rule and love his neighbor as himself.

#### The Dove of Peace.

As a student of social economics I have carefully studied the prevailing conditions in Chicago during the years in which I have lived in the Queen City of the West. During the last five years scores of manufacturers have left our city and have transplanted their factories into the little towns far away from the labor centers because they could not trust the laboring classes.

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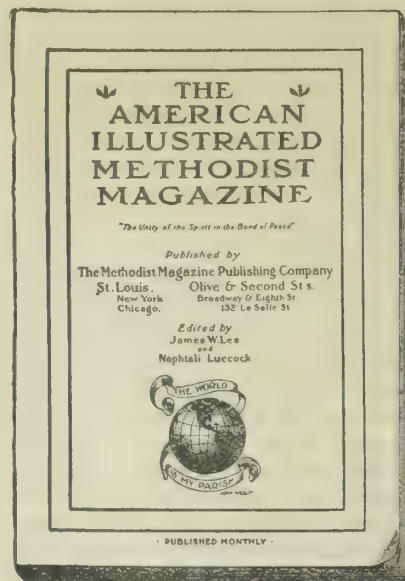
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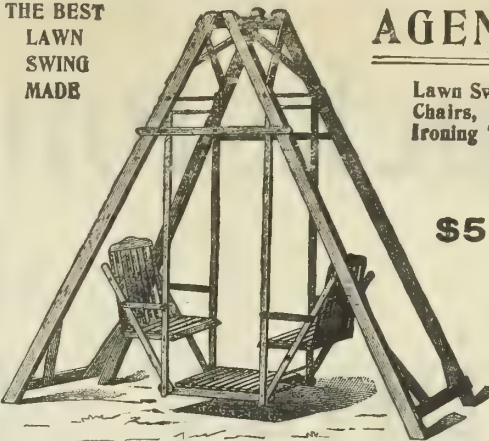
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If materialism is true, death means annihilation.

No man is perfect intellectually who is not perfect morally.

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The three great branches of religion are theory, experience and practice, and among these there is a close interdependence.

Ideation necessarily goes before action. The idea of action tends to produce action; the idea of rest, to produce rest; the idea of sleep, to produce sleep; the idea of strength to create strength; and the idea of powerlessness, to produce powerlessness. "As a man thinketh in his heart, so is he."

Our character tinges our thoughts, and our thoughts tinge our character.

Conquering the world is not going out of the world.

Self-government is the foundation of all government. Families, schools, churches, States are only well governed when their rulers are self-governed.

The great object of all governments is to teach men to govern themselves.

He that turneth the rudder turneth the ship; so he that ruleth his tongue controlleth the whole man.

A theology is false that makes God worse than man; a theology is infamous that makes Him worse than the devil.

Every infliction that is not intended to reform the offender is cruel and vindictive.

Holiness is necessarily voluntary, and eternally so. Sin is necessarily voluntary and eternally so. No man can be holy unless he could sin. No man can sin unless he could do otherwise. Sin and holiness necessarily imply moral freedom.

Acceptable service to God even in heaven must be free. Reprehensible conduct even in hell must be free. Whether the stone grinds your wheat or falls upon you and crushes you, it is equally undeserving of praise or blame.

Settle the question of immortality affirmatively, and I am willing to risk everything else; for God reigns, and under His infinitely wise and beneficent administration all shall eventually be well.

The head learns from observation,

hearing and reading; the hand learns from experience and practice; but the heart learns directly from God. "The Spirit itself bearing witness."

In the school we learn how to think; in the shop, how to work; in the closet, how to live.

One hour of prayer is worth more than two hours of reading.

"Reading makes a full man; writing a correct man; conversation a ready man"; thinking a strong man; prayer a holy man; and it is better to be holy than to be full, correct, ready or strong, or all of them together.

Conscience is nothing but the moral instinct.

Faith is an instructive reliance on God.

Depravity is the paralysis of the religious instinct. Regeneration is the revival of this instinct.

Sin is abnormal; holiness is normal. Every sinner is at variance with himself; and he does not become a saint till harmony within him has been restored.

The baptism of the Holy Ghost means purification by the Holy Ghost; and this purification extends to the three natures—the intellectual, the moral, and the physical.

The filth of to-day is the food of tomorrow.

Pain is telegraphic notice served on the brain by sensation that something is going on wrong in some part of the physical system.

It is usual to change the effect by changing the cause; but it is possible in some cases to change the cause by changing the effect. By relieving pain we sometimes cure the disease. Opiates are sometimes curative as well as palliative.

Zero and infinity lie on the line between mathematical and moral reasoning.

The calculus is based on the ratio between two zeros.

The Rev. S. M. Johnson has resigned the pastorate of the Austin Presbyterian church, Chicago, in order to devote himself to the Christian Conquest Movement, and has opened headquarters at Room 212, Tacoma Building, Chicago. The Christian Conquest Movement was begun by Dr. Johnson one year ago, consequent upon the President's assassination. He designed a flag to be used by all Christian churches and organizations as a symbol of their essential unity and to rouse them with the spirit of aggression. Upon it he placed the cross and the words, "By this sign conquer," so that the flag, lifted up, would summon all

to unite in instant and world-wide conquest. This flag he associated with the national flag of each country as an emblem of Christian patriotism. And the flag and the emblem were to arrest attention and give emphasis to the spirit and teaching.

Dr. Johnson's purpose is to preach a new crusade, the rallying of all Christian forces sympathetically under one flag for world-wide evangelism; and especially for the definite and practical teaching of citizenship on a Christian basis and the building up of Christian nations everywhere. He is receiving invitations to address the greatest Christian Conventions now being held. He spoke at the International Sunday School Convention in Denver last June, and secured the passage of a resolution encouraging the teaching of patriotism in connection with temperance each year on the fourth Sunday of November among 25,000,000 youth of North America. The flag and emblem were adopted by the Missouri State Sunday School Association in August, and are rapidly being adopted and used by the Sunday schools, young people's societies and churches of North America, and have spread to several foreign lands.



## RELIGIOUSLY ROMANTIC.

REV. HERBERT T. BACON.

"I am religiously romantic. I am always expecting something out of the common course and planning what God is going to do." Thus wrote Dr. Edward Payson, than whom there is no man who has lived in our century of whom it might be more truly said as of Enoch, "He walked with God." I do not think that the good Doctor could have more plainly shown the strength of his faith and the liveliness of his hope than when he wrote these words; if we were in straits and an earthly friend had promised to help us, we could not show our confidence in him more plainly than by conjecturing and planning how he would do so, and securely trusting in his word, had a loving curiosity how it would be done, every hour waiting and watching for him. Payson uses the word "romantic" as meaning "out of the common order," and God's dealings with His people are full of such doings.

Abraham climbs the mountain, on whose top he is to offer up Isaac, the child of promise. Isaac, innocent and unsuspecting, is by his side. He is sure of Isaac's death by sacrifice, but thinks that God is able to raise him from the dead. (Hebrews 12: 19). It never occurs to him that he will find on the mountain a ram caught in the

thicket by his horns, and he is to offer the ram in sacrifice in the place of Isaac.

He finds the ram and offers it in sacrifice; Isaac is saved; Abraham is honored for his strong faith, and God is glorified.

Unexpectedly, "romantically," God delivers him. Thank God for deliverances that are "romantic" out of the common course, and that we may expect such. Man's extremity is God's opportunity.

Surely a Scott or a Bulwer, whose pens revel in things "romantic" "out of the common course," are excelled by the accounts in God's Book of things severely simple and true.

Joseph has been falsely accused and thrown into prison. There God was with him and blessed him, for he had seen his faithfulness, who, when tempted to sin, answered, "How, then, can I do this great wickedness and sin against God?" There he is put in irons, his feet hurt with fetters; there he interprets the dreams of the servants of the king, who were in the prison with him. There he waited expecting that his message to the chief butler would not be forgotten, but it was not time yet; the word of the Lord (Psalm 105: 19) had not finished its work of "trying" him. But one night the king dreams a double dream, and no one can interpret it. The chief butler recollects his own dream in the prison interpreted by a young Hebrew then in the prison, and the king hears of it. Joseph is hastily sent for, and he interprets the king's dream. Joseph is saved, unexpectedly; "romantically," he is saved; raised from a dungeon to a throne. Saved by the wisdom and power of Joseph's God.

Peter is in prison sleeping between two soldiers, bound with chains, and keepers before the door are keeping the prison. In the morning he will be delivered to his enemies. What chance is there of a rescue? Perhaps he thinks in his extremity that even grim Herod may relent. He has no thought of any other deliverance.

Suddenly a light shines in the prison, his chains fall off, the keepers know it not. Peter himself does not realize his rescue till he gets into the street. He is unexpectedly "romantically" saved.

Deliverances at times and in ways unexpectedly!

Oh, that like Payson, our faith was such that we were "religiously romantic," and expected God to do things "out of the common course," or, like Frederick Robertson, we "dealt with God at first hand."

Clarksville, Va.



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

Then Nelson straightened himself up and said:

"Well, sir, I believe a lot of the men would go in for this if they were dead sure they would get through."

"Get through!" said Craig. "Never a fear of it! It is a hard fight, a long fight, a glorious fight," throwing up his head, "but every man who squarely trusts him and takes him as Lord and Master comes out victor!"

"Bon!" said Baptiste. "Das me. You tink he's take me in dat fight, M'sieu Craig, heh?"

His eyes were blazing.

"You mean it?" asked Craig almost sternly.

"Yes, by gar!" said the little Frenchman eagerly.

"Hear what he says, then." And Craig, turning over the leaves of his Testament, read solemnly the words, "Swear not at all."

"Non! For sure! Den I stop him," replied Baptiste earnestly, and Craig wrote his name down.

Poor Abe looked amazed and distressed, rose slowly and, saying, "That jars my whisky jug," passed out.

There was a slight movement near the organ, and, glancing up, I saw Mrs. Mavor put her face hastily in her hands. The men's faces were anxious and troubled, and Nelson said in a voice that broke:

"Tell them what you told me, sir."

But Craig was troubled, too, and replied, "You tell them, Nelson!" And Nelson told the men the story of how he began just five weeks ago. The old man's voice steadied as he went on, and he grew eager as he told how he had been helped and how the world was all different and his heart seemed new. He spoke of his Friend as if he were some one that could be seen out at camp, that he knew well and met every day.

But as he tried to say how deeply he regretted that he had not known all this years before, the old, hard face began to quiver, and the steady voice wavered. Then he pulled himself together and said:

"I begin to feel sure he'll pull me through—me, the hardest man in the mountains! So don't you fear, boys. He's all right."

Then the men gave in their names one by one. When it came to Geordie's turn, he gave his name:

"George Crawford, frae the parish o' Kils, h. Scotland, an' ye'll juist pit doon the lad's name, Maister Craig. He's a wee bit fashed wi' the dis-ease, but he has the root o' the maitter in him, I doot."

And so Billy Breen's name went down.

When the meeting was over, thirty-eight names stood upon the communion roll of the Black Rock Presbyterian church, and it will ever be one of the regrets of my life that neither Graeme's name nor my own appeared on that roll. And two days after, when the cup went round on that first communion Sabbath, from Nelson to Sandy

and from Sandy to Baptiste, and so on down the line to Billy Breen and Mrs. Mavor, and then to Abe, the driver,

whom she had by her own mystic power lifted into hope and faith, I felt all the shame and pain of a traitor, and I believe in my heart that the fire of that pain and shame burned something of the selfish cowardice out of me and that it is burning still.

The last words of the minister, in the short address after the table had been served, were low and sweet and tender, but they were words of high courage, and before he had spoken them all the men were listening with shining eyes, and when they rose to sing the closing hymn they stood straight and stiff like soldiers on parade.

And I wished more than ever I was one of them.

## CHAPTER VIII.

### THE BREAKING OF THE LEAGUE.

**T**HERE is no doubt in my mind that nature designed me for a great painter. A railway director interfered with that design of nature, as he has with many another of hers, and by the transmission of an order for mountain pieces by the dozen, together with a check so large that I feared there was some mistake, he determined me to be an illustrator and designer for railway and like publications. I do not like these people ordering "by the dozen." Why should they not consider an artist's finer feelings? Perhaps they cannot understand them, but they understand my pictures, and I understand their checks, and there we are quits. But so it came that I remained in Black Rock long enough to witness the breaking of the league.

Looking back upon the events of that night from the midst of gentle and decent surroundings, they now seem strangely unreal, but to me then they appeared only natural.

It was the Good Friday ball that wrecked the league, for the fact that the promoters of the ball determined that it should be a ball rather than a dance was taken by the league men as a concession to the new public opinion in favor of respectability created by the league. And when the manager's patronage had been secured—they failed to get Mrs. Mavor's—and it was further announced that, though held in the Black Rock hotel ballroom—indeed there was no other place—refreshments suited to the peculiar tastes of league men would be provided, it was felt to be almost a necessity that the league should approve, should indeed welcome, this concession to the public opinion in favor of respectability created by the league.

There were extreme men on both sides, of course. "Idaho Jack," professional gambler, for instance, frankly considered that the whole town was going to unmentionable depths of propriety. The organization of the league was regarded by him and by many oth-

ers as a sad retrograde toward the bondage of the ancient and dying east, and that he could not get drunk when and where he pleased "Idaho," as he was called, regarded as a personal grievance.

But Idaho was never enamored of the social ways of Black Rock. He was shocked and disgusted when he discovered that a "gun" was decreed by British law to be an unnecessary adornment of a card table. The manner of his discovery must have been interesting to behold.

It is said that Idaho was industriously pursuing his avocation in Slavin's, with his gun lying upon the card table convenient to his hand, when in walked Policeman Jackson, her majesty's sole representative in the Black Rock district. Jackson—"Stonewall Jackson," or "Stonewall," as he was called for obvious reasons—after watching the game for a few moments gently tapped the pistol and asked what he used this for.

"I'll show you in two holy minutes if you don't light out," said Idaho, hardly looking up, but very angrily, for the luck was against him. But Jackson tapped upon the table and said sweetly:

"You're a stranger here. You ought to get a guidebook and post yourself. Now, the boys know I don't interfere with an innocent little game, but there is a regulation against playing it with guns; so," he added, even more sweetly, but fastening Idaho with a look from his steel gray eyes, "I'll just take charge of this," picking up the revolver. "It might go off."

Idaho's rage, great as it was, was quite swallowed up in his amazed disgust at the state of society that would permit such an outrage upon personal liberty. He was quite unable to play any more that evening, and it took several drinks all round to restore him to articulate speech. The rest of the night was spent in retailing for his instruction stories of the ways of Stonewall Jackson.

Idaho bought a new gun, but he wore it "in his clothes" and used it chiefly in the pastime of shooting out the lights or in picking off the heels from the boys' boots while a stag dance was in progress in Slavin's. But in Stonewall's presence Idaho was a most correct citizen. Stonewall he could understand and appreciate. He was 6 feet 3 and had an eye of unpleasant penetration. But this new feeling in the community for respectability he could neither understand nor endure. The league became the object of his indignant aversion and the league men of his contempt. He had many sympathizers, and frequent were the assaults upon the newly born sobriety of Billy Breen and others of the league, but Geordie's watchful care and Mrs. Mavor's steady influence, together with the loyal co-operation of the league men, kept Billy safe so far. Nixon, too, was a marked man. It may be that he carried himself with unnecessary jauntiness toward Slavin and Idaho, saluting the former with, "Awful dry weather, eh, Slavin?" and the latter with, "Hello, old sport! How's times?" causing them to swear deeply and, as it turned out, to do more than swear.

But, on the whole, the antileague men were in favor of a respectable ball, and most of the league men determined to show their appreciation of the concession of the committee to the principles of the league in the important matter of refreshments by attending in force.

Nixon would not go. However jauntily he might talk, he could not trust himself, as he said, where whisky was flowing, for it got into his nose "like a

fishhook into a salmon." He was from Nova Scotia. For like reason Vernon Winton, the young Oxford fellow, would not go. When they chaffed, his lips grew a little thinner and the color deepened in his handsome face, but he went on his way. Geordie despised the "hale hypothick" as a "daft ploy," and the spending of \$5 upon a ticket he considered a "sinfu" waste o' guld siller," and he warned Billy against "coontenancin' ony sic redeeklus nonsense."

But no one expected Billy to go, although in the last two months he had done wonders for his personal appearance and for his position in the social scale as well. They all knew what a fight he was making and esteemed him accordingly. How well I remember the pleased pride in his face when he told me in the afternoon of the committee's urgent request that he should join the orchestra with his cello! It was not simply that his cello was his joy and pride, but he felt it to be a recognition of his return to respectability.

I have often wondered how things combine at times to a man's destruction.

Had Mr. Craig not been away at the Landing that week, had Geordie not been on the night shift, had Mrs. Mavor not been so occupied with the care of her sick child, it may be Billy might have been saved his fall.

The anticipation of the ball stirred Black Rock and the camps with a thrill of expectant delight. Nowadays when I find myself forced to leave my quiet smoke in my studio after dinner at the call of some social engagement which I have failed to elude I groan at my hard lot, and I wonder as I look back and remember the pleasurable anticipation with which I viewed the approaching ball. But I do not wonder now any more than I did then at the eager delight of the men who for seven days in the week swung their picks up in the dark breasts of the mines or who chopped and sawed among the solitary silences of the great forests. Any break in the long and weary monotony was welcome. What mattered the cost or consequence? To the rudest and least cultured of them the sameness of the life must have been hard to bear, but what it was to men who had seen life in its most cultured and attractive forms I fail to imagine. From the mine, black and foul, to the shack, bare, cheerless and sometimes hideously repulsive, life swung in heart grinding monotony till the longing for a "big drink" or some other "big break" became too great to bear.

It was well on toward evening when Sandy's four horse team, with a load of men from the woods, came swinging round the curves of the mountain road and down the street. A gay crowd they were with their bright, brown faces and hearty voices, and in ten minutes the whole street seemed alive with lumbermen—they had a faculty of spreading themselves so. After night fell the miners came down "done up slick," for this was a great occasion, and they must be up to it. The manager appeared in evening dress, but this was voted "too giddy" by the majority.

As Graeme and I passed up to the Black Rock hotel, in the large store-room of which the ball was to be held, we met old man Nelson, looking very grave.

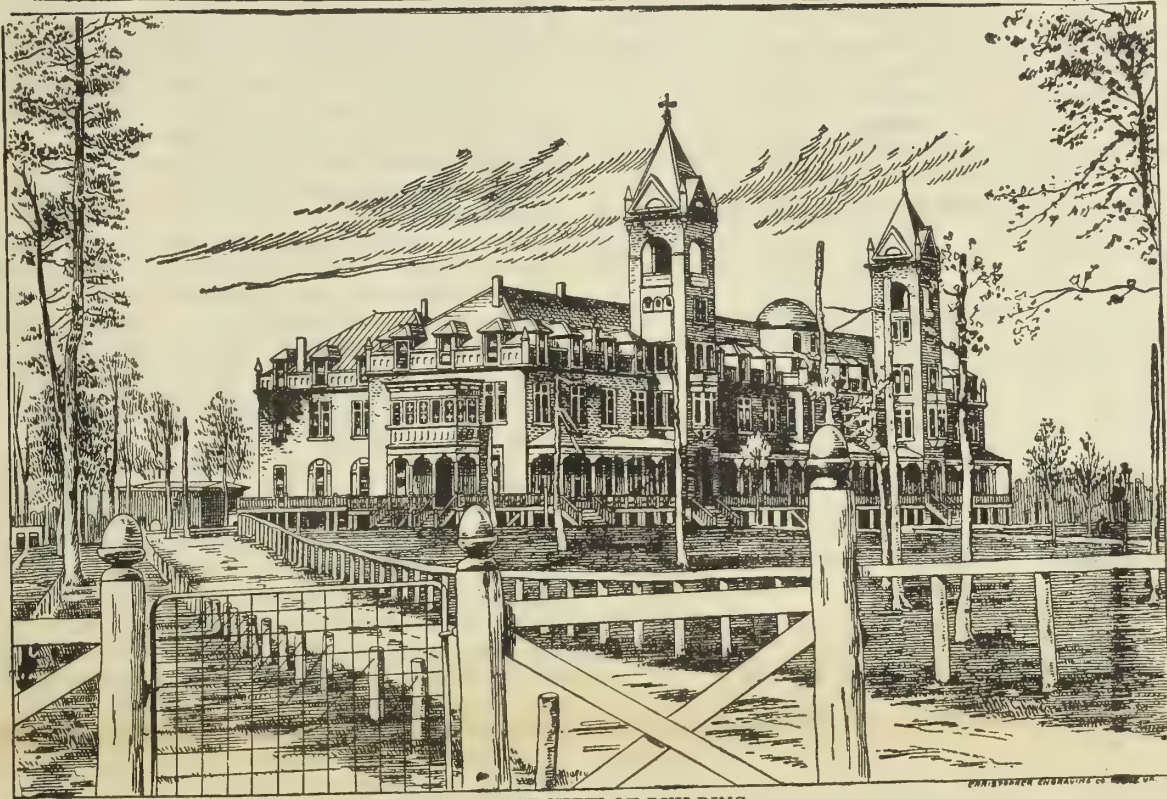
"Going, Nelson, aren't you?" I said. "Yes," he answered slowly. "I'll drop in, though I don't like the looks of things much."

"What's the matter, Nelson?" asked Graeme cheerily. "There's no funeral on."

(TO BE CONTINUED.)



# Blackstone Female Institute.



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**REGULAR COURSE** leads to Diploma of Graduation at the Institute.

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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## THE NARROW WAY.

(By the Editor of Charlotte Gazette.)

Time was when passage to the gate  
celestial  
Was by a narrow way. When stripped  
of self,  
Of pride, of malice, and the world's  
ambition,  
The earnest seeker of eternal life must  
tread  
A path of thorns; and, like the Master,  
bear  
The world's derision of His straight-  
laced ways.  
To be a Christian then required a  
courage  
Such as martyrs made; a faith as  
strong  
As fired the prophet when he met the  
priests  
Of Baal, or the stern old man who  
offered up  
His son at God's command; a love as  
deep  
As led a Mary once to bathe with tears  
Her Saviour's feet, and held her weep-  
ing  
At the cruel cross, when all had fled,  
Or brought her first to seek His new-  
made tomb.  
A penitence that turned the soul from  
sin,  
And bade the doer of a grievous wrong  
Repair his error; while a loving heart,  
Renewed and sanctified by love divine,  
Declared its love for God by serving  
man.  
It was a narrow way; in which no  
pride,  
Nor envy, lust nor greed, nor haughty  
power,  
Which worldlings covet, nor the gaudy  
show  
Which triflers love, could gain a foot-  
hold.  
No eager strife was here save that  
which showed  
Who best could serve his fellow and his  
God,  
No velvet carpet for the tender feet,  
No cushioned pews to lull to sweet re-  
pose,  
No silvery tones to soften God's stern  
truth,  
No operatic strains, or cornet's notes,  
Or organ's symphonies to please the  
sense,  
To draw the crowd, to bring in world-  
lings  
To the house of God. 'Twas a house of  
prayer.  
For all the way was narrow, straight  
the gate;  
The honest seeker for the way of life,  
In self-negation, taking up his cross,  
Would bear it, as his Master did be-  
fore;  
To find he giveth most who loveth  
most,  
That truest service is to serve his race,  
That truth in duty is the soul's best  
prayer,  
Not what we do for God, but what He  
does  
For us is highest glory; and the grace  
of Christ,  
Producing meekness, gentleness and  
love  
The best adornment, while the sound-  
est creed  
Is shown in soothing sorrow, wiping  
tears  
From orphan's eyes, and righting  
widow's wrongs—

God calls such acts religion undefiled.  
We say the way was narrow; so 'tis  
still;  
Modern skill has sought to smooth its  
roughness;  
To make it wider, so the world may  
walk  
Within the favored path. As palace  
sleepers,  
On some railroad train, will bear you  
onward  
To your destined goal, in sweet con-  
tentment,  
So the modern church would make the  
passage  
To the shining gate so wide, so easy  
You have naught to do but pay your  
money,  
Buy your ticket through, and all your  
baggage,  
Envy, lust and pride, your hatred,  
scorn and  
Jealousies, the wrongs you practice, or  
the sins  
You hide, are ticketed at sight! Be-  
ware!  
There is no railroad in the Narrow  
Way;  
Who pass the portal of the heavenly  
gate  
Are pilgrims still. Who sell you tickets  
Are deceivers all. The train with  
sleepers  
Goes the other way! Its ease and com-  
fort  
Lures to certain doom; and sooner or  
later  
It will jump the track! Your pleasant  
trip  
Will end in hopeless wreck.

## THE LIGHT IS BREAKING.

The Religious Herald, the able organ  
of the Baptists in Virginia, of late has  
been considering the subject of "alien  
immersion," as it is denominated; con-  
cerning which that paper has interro-  
gated a number of prominent Baptist  
preachers in certain sections as to the  
practice of pastors in the matter. Alien  
immersion is that sort performed by  
other than Baptist preachers. It seems  
that a number of Baptist preachers  
recognize as valid baptism by immer-  
sion performed by pedo-baptist  
preachers.

Dr. Broughton, the well-known evan-  
gelist of Atlanta, Ga., is a conspicuous  
advocate of this progressive movement.  
There are a number of Baptist preach-  
ers who do not tolerate alien immer-  
sion. From the standpoint of these  
ultra immersionists water baptism, to  
be valid, must be administered by one  
who himself has been put down under  
the water, and that by an immersed  
preacher. The encouragement that the  
Herald seems to give to alien immer-  
sion has stirred greatly the feelings of  
Rev. Cranfill, of the big State of Texas.  
This Texas divine is making quite a  
splutteration in the waters about his  
premises in consequence of the leaning  
towards alien immersion of so influen-  
tial a paper as the Herald. The  
Herald's desire to put oil on the  
troubled waters in the case of this  
Texas divine is in spirit to be com-  
mended, but we opine that as a prac-  
tical measure it will fail. The most  
demolishing thing the Herald said in  
reply to Rev. Cranfill was its reference  
to the doubt of the validity of Rev.  
Cranfill's own baptism held by a Bap-

tist preacher named by the Herald, in-  
asmuch as Rev. Cranfill had been im-  
mersed by a Hardshell Baptist preach-  
er. The Herald regards the Hardshells  
as heretics, who don't practice that  
part of our Lord's command: "Go ye  
into all the world and preach the Gos-  
pel to every creature," the logic of  
which position is that the Hardshell  
immersionist is incapable of adminis-  
tering valid baptism, and such logic leaves  
Rev. Cranfill in a bad fix indeed. This  
was the Herald's unkindest cut of all.

We verily believe that alien immer-  
sion will do our Baptist brethren good  
to practice. If pedo-baptists can give  
valid immersion baptism, it is perhaps  
not improbable that our Baptist breth-  
ren some of these days will acknowl-  
edge the scholarship of Presbyterians,  
Episcopalians and Methodists in their  
views of scriptural teachings on water  
baptism, etc.

Is it not possible, too, that they will  
with us partake together of our Lord's  
Supper before the millennial? The  
apostles of our Lord, except Judas, ate  
together the Lord's Supper. In God's  
Word it is nowhere said that they had  
been baptized in or with water pre-  
vious to their eating together.

E. P. PARHAM.

Petersburg, Va.

## TO THE MEMORY OF REV. R. J. MOORMAN.

At a regular meeting of the Rocky  
Mount Ministers' Association, a mo-  
tion was passed requesting the chair-  
man to appoint a committee to draft  
resolutions with reference to the late  
Rev. R. J. Moorman, who was for some  
time a member of our Association.

Bro. Moorman was born at Callands,  
Pittsylvania county, Va. He joined the  
Virginia Conference of the Methodist  
Episcopal Church, South, in 1872, and  
was transferred to the North Carolina  
Conference, of the same Church, in  
1888, serving faithfully his various  
fields of labor in these two Confer-  
ences. As a man, he was highly cul-  
tured and refined, and as a preacher, he  
possessed powers of eloquence. His  
last field of labor was in Rocky Mount,  
N. C., and extended over a period of  
four years, from 1896-1900. For some  
time prior to his death he struggled  
manfully to discharge his duties as a  
minister, and at the same time fought  
against a disease that was fast under-  
mining his physical nature. It will  
surely seem clear now, even to his most  
severe critics, that he was but dis-  
charging duty under medical direc-  
tion; for we rejoice to know that his  
own testimony bore witness to the fact  
that he died in full assurance of ever-  
lasting life. He died in Bristol, Tenn.,  
August 19, 1902. Wherefore be it

Resolved, That since God in His all-  
wise providence has seen best to take  
from us our brother and co-worker, we  
bow reverently and submissively to the  
will of our Father, who has called him  
from his labors on earth to his reward  
beyond the limits of this life.

Resolved, That we return thanks to  
God for his many years of service and  
usefulness in his various fields of labor  
here, feeling that there are many yet,  
in the Church Militant, who can rise  
up and call him blessed, and that there  
are those beyond who have ere this

given him a glad welcome. And we  
pray that his influence for good may  
still live in the hearts of those who  
knew him.

Resolved, That we extend our sin-  
cere sympathy to the bereaved widow  
and children and friends of the de-  
ceased, and that in their time of sor-  
row we commend them to God, who  
alone can give comfort and cheer and  
help in such times of sore affliction.  
And we pray God's richest blessings  
upon each one whom this dispensation  
of His providence has touched.

Resolved, That a copy of these reso-  
lutions be sent to the family of the de-  
ceased, and also a copy to each of our  
town papers, and to the Raleigh Chris-  
tian Advocate for publication.

W. D. MORTON,

A. G. DIXON,

Committee.

## RESOLUTIONS.

At the regular hours meeting of the  
Farmville Methodist Sunday school  
October 12, 1902, the following resolu-  
tions in regard to the death of our  
friend and brother, Mr. R. S. Paulett  
were presented by committee, read and  
approved:

R. S. Paulett, the subject of these  
resolutions, died at his residence on  
High street at half past 3 o'clock, Oc-  
tober 7, 1902, in the 83d years of his  
age, and we realize that in his death  
our Sunday school has suffered the loss  
of one of its oldest members, who, for  
a number of years, has been a faithful  
and conscientious teacher in the Sun-  
day school, who was always ready with  
open hand and generous heart to aid in  
any cause that was for the best interest  
of the school and the glory of God, and  
with his wise council and diligent dis-  
charge of duty inspired others to great  
diligence in the good work; therefore

Resolved, 1st, That in the death of  
our Bro. R. S. Paulett this Sunday  
school has sustained the loss of one  
whose cheerful life and faithful dis-  
charge of duty we hope and believe  
will prove a benediction to us all; as  
the sun goeth down and reflects back  
its light painting the western skies in  
beauty, so has our dear brother laid  
down the burdens of life and passed  
over the river to meet and be with the  
Saviour, whom in life he loved so well  
to follow, but his pure and beautiful  
life filled with good deeds will reflect  
back and prove an inspiration to each  
member of our Sunday school to be  
more diligent in the discharge of every  
duty, to promote the interest of the  
school, and to glorify our brother as an  
example.

2d. That we extend to his family  
church and community our hearty  
sympathies in this severe loss which  
we have all sustained, hoping that by  
the grace of God we may all be able to  
live such a life here that we may again  
meet him in that beautiful home that  
our Saviour has gone to prepare for all  
the final faithful.

3d. That a committee now be ap-  
pointed to place in our lecture room a  
suitable life size portrait of our de-  
ceased brother to commemorate his  
diligent, faithful and inspiring life.

4th. That these resolutions be pub-  
lished in the local papers, a copy sent  
to the Methodist Recorder, and to the



Richmond Christian Advocate for publication.

A. W. DRUMHELLER,  
H. E. BARROW,  
FANNIE S. WALKER,  
MRS. T. J. DAVIS,  
MRS. J. R. MARTIN,  
Committee.

H. H. HUNT, Secretary.

### PURE HEART, CLEAR VISION.

When some one asked Cecil Rhodes as to his religious belief and its foundation, he is said to have replied that "it was a fifty per cent. chance that there was a God." That was very like Mr. Darwin's reply, who answered an anxious correspondent that he regarded the arguments for and against the being of God as equal. The question, he added, must be determined upon other than rational or scientific grounds. And, curious as some may think it, that was what Jesus Christ said. God is not to be discovered by logical processes, but by spiritual intuition. It is not the most profound in intellect that will discover God, but "the pure in heart." As a mere matter of reasoning and induction, neither theism nor atheism can demand the verdict. But "the pure in heart shall see God."

The most forlorn object in this universe is a tramp soul; a soul without love, without father and brother and sisters. One of the greatest of modern scientists has described to us the horror of spirit that came over him when he realized that his faith had been lost. He expressed with strong groans the hope that his children, who were still Christians, might never lose that apprehension of God which had perished for him.

It is not strange that spiritual things should be dependent upon spiritual perceptions. So are esthetic realities. When, listening to some great work of some wonderful master of tones, one is most deeply moved, the neighbor in the next chair is very likely asleep. It is told of Turner that when busily engaged in painting a dull friend dropped in to see him; and after looking over the artist's shoulder for a time he blurted out: "Turner, I never saw anything like that in nature." "I don't believe you ever did," was the artist's reply, without raising his eyes from his work. "But don't you wish you could?"

Is this an age of doubt? Yes. But it is also an age of faith. It was an age of doubt to Ingersoll and an age of faith to Moody.—Interior.

If the world has no need of Christ, we have no need of Him.—R. E. Speer.

No less than eight illustrated articles are to be found in the November magazine issue of The Outlook, which has also several full-page portraits of men of the day. The issue contains, in addition to what may be called its magazine articles, the usual full and carefully prepared history of the world for a week, editorials on current topics of great importance, reviews of books just published, and much other matter. It is to be remembered that The Outlook appears fifty-two times a year, and that the twelve large illustrated magazine numbers are included in the general subscription.

### SHOWER OF CASH FOR MISSIONS.

Cleveland, Oct. 23.—A number of interesting addresses were delivered at to-day's session of the General Methodist Missionary Convention. Rev. Dr. W. T. Perrin spoke on "What a Presiding Elder Can Do."

President J. W. Bashford, of the Ohio Wesleyan University, delivered an eloquent address on the subject: "It Tendeth to Poverty." W. W. Cooper, of Kenosha, Wis., spoke on "What the Sunday School Superintendent Can Do."

"What the Pastor Can Do" was discussed by Rev. Dr. James Oliver Wilson, of New York, while Prof. J. W. McGruder, of Portland, Ore., took for his topic, "What a Local Church Has Done."

Rev. Dr. W. F. Oldham, of Chicago, one of the district missionaries, told what the officers could do toward carrying forward the missionary movement.

The sum of \$250,000 had been raised up to 11 o'clock to-night for Methodist mission work. The contributions were made in the auditorium of the Convention hall, the Grays Armory. The scenes during the raising of the money were of the greatest enthusiasm. The subscriptions were called for at the end of two addresses by S. Earl Taylor, field secretary of the Epworth League, New York city, and John R. Mott, leader of the student movement throughout the world. Both speakers made earnest pleas for funds to further mission work.

Dr. Goucher, of the Executive Committee, then sent subscription cards throughout the large audience. Immediately afterward Bishop Thoburn arose and, speaking from a chair, said that he was authorized to state that if the Conference would subscribe \$1,000,000 that he had \$100,000 pledged by a gentleman whose name he would not disclose. Thereupon the collection began to receive the returns from the cards, and it was a fusillade of contributions that was heard from the recording secretary's desk. Sums ranging from \$5,000 (the gift of an unnamed woman in Boston) down to small sums of money were heard for the greater part of two hours. Many of the contributions were in \$1,000 and \$500 groups, and were from the various Conferences and districts of the Church. Personal contributions of \$1,000 were frequently sent to the desk.

When the sum of \$140,000 (exclusive of the voluntary anonymous offering of \$100,000) had been subscribed, Bishop Thoburn announced that he was authorized to state that if the Conference collected \$300,000 there was an additional \$25,000 to be placed in the fund. Immediately there was a renewal of the contributions, and at 11:30 o'clock the fund was well on its way toward the \$300,000 mark.

The other work of the Convention in the afternoon and evening was devoted mostly to addresses and talks by the several leaders present in the various churches and church halls throughout the city. Bishop McCabe presided at the night meeting in Epworth Memorial church, and that church subscribed \$13,500 to the missionary fund.

Bishop Thoburn was asked as to the

identity of the anonymous contributor of \$100,000, and said that he was not at liberty to give the name, but would admit that the person was not a Cleveland.

Cleveland, October 24th.—The closing session of the first General Methodist Episcopal Church was held to-night in the Grays' Armory. Three thousand persons were present. There was much devotional feeling shown, and the expressions were characteristic of that great body of Church people.

After a prayer and a hymn by a quartet, Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, spoke. His subject was "Christ Our Living Leader." He told of the need for leaders in the work of evangelizing the world. "Christians," he said, "should not quarrel over who shall lead; but if a competent leader arises all should follow him, glorying in the work that is being done for Christ's sake."

The closing address was made by Bishop Thoburn, of India. It was a hopeful statement of the outlook for mission work among the far-off peoples. He referred to the raising of the sum of over \$300,000 last night for mission work, and said that nineteen days are left in which to raise the wished for sum of \$500,000.

The Bishop said he thought the Methodist Episcopal Church was about to enter upon a revival of missionary work that would exceed any similar work in its history. The Bishop will soon return to India to his field of labor.

A special feature of the Convention was the singing of the association quartet, composed of Messrs. C. M. Keeler, Des Moines, baritone; E. W. Peck, Minneapolis, bass; Paul Gilbert, Duluth, Minn., first tenor; P. H. Metcalf, Grand Rapids, Mich., second tenor.

Twelve thousand dollars additional was added to the missionary fund by to-day's subscriptions, making the total \$313,200. Bishop Thoburn announced that a resident of Cleveland stated that he would support 50 teachers in the Indian field for five years, a task involving the expenditure of \$7,500. The announcement was received with applause.

A resolution was introduced by Bishop Warren and adopted by the Convention rising asking the Church throughout the country to swell the fund begun here to at least \$500,000 before the Convention in Albany, November 12th. A resolution by Rev. Dr. A. B. Leonard asked the general committee to increase the Church apportionment for missions to \$1 for next year.

Bishop Andrews announced the following committee to carry the message of missionary need and opportunity to the churches: Bishops Warren and Thoburn, J. R. Mott, Drs. Leonard, Carroll and John F. Goucher, of Baltimore.

Rev. Dr. W. F. McDowell, secretary of the board of education of the society, spoke on "Beloved, If God So Loved Us."

Rev. Dr. George B. Smith, of San Francisco, addressed the Convention on "The Need of Missionary Education in the Home Church."

"Education and Training of Young People in Scriptural Habits of Giving" was the subject of an address by Rev. Dr. Charles Edward Locke, of Buffalo, N. Y.

Rev. Dr. F. D. Gamewell, of New York, spoke on "What Money Means for Educational Work in the Foreign Field."

Dr. Gamewell at the conclusion of his address introduced Cen Wei Ching, a Christianized Chinaman and an English teacher in the University of Pekin. Ching's father and mother were killed in the recent Boxer uprising. He spoke interestingly of the work being done in his native land.

John R. Mott, leader of the student volunteer movement, spoke on "The Responsibility of the Church in the Present Crisis in Missions."—Baltimore Sun.

### DEVOTION TO CHRIST.

(Isaiah 6: 8; Acts 4: 20.)

A shepherd one night when the storm was fierce, counting his sheep that had gathered into the fold, found that two were missing. Going to the kennel where his shepherd dog was lying with her young, he pointed to the wilderness which was growing darker, and said: "Two sheep are missing, go." She looked a moment at her little ones, then up into her master's face, and hurried away into the night, and came back with one of the sheep that were lost. The storm had grown fiercer, and the night darker, and the shepherd came again to his dog, and pointing out, said once more, "One sheep is missing, go." Looking down once more at her crying little ones and up into her master's face with mute despair, she arose and hurried away. Hours passed by, and the shepherd heard a scratching at his hut door. Going forth he found the dog, and she had the sheep that was lost. Leaving the same at her master's feet she staggered back to her little ones, and fell dead at the kennel door.

And when I read this story, I said, oh, the shame of it; here is a dumb brute, with never a thought of God, and never a hope of heaven, obedient to her master's command when he speaks but a word, and we have permitted our Master with nail pierced hands, spear thrust side, and thorn-crowned brow to plead and plead again, and we have refused to do His bidding. Let us catch one glimpse of His face anew, and go where He would send us.—Current Anecdote.

The Fiji Islands only a few years ago were inhabited by a man-eating people, whose most delicious meal was a human being. The Wesleyans brought the islands to Christ, and to-day those people so recently cannibals are self-supporting Christians and contributing to the evangelization of other countries.—Missionary Link.

### JOEL CHANDLER HARRIS DEFINES GOOD HUMOR.

"Good humor is a form of tenderness. Those who are easy to laugh are likewise ready to be sorry. And they have a fund of sympathy to draw on whenever the necessity arises."—Gabriel Toller.



# THE SUNDAY SCHOOL.

LESSON VI, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 9.

**Text of the Lesson, Josh. xiv, 14-25.**  
**Memory Verses, 14, 15—Golden Text,**  
**Josh. xiv, 15—Commentary Prepared by the Rev. D. M. Stearns.**

[Copyright, 1902, by American Press Association.]  
 14-15 As for me and my house, we will serve the Lord.

Joshua, having lived a hundred and ten years and being conscious that the time had come for him to go the way of all the earth, gathered the tribes of Israel and reminded them that not one thing had failed of all the good things which the Lord had spoken concerning them (chapter xxiv, 29; xxiii, 14). He called for the elders, the heads of tribes, the judges and officers to present themselves before God at Shechem, and there he rehearsed unto them the story of God's dealings with them and entreated them to fear the Lord and serve Him in sincerity and truth, telling them that whatever they might decide he was determined that he and his house would serve the Lord. It was in order that they and all that they had might serve Him that He had brought them forth from the land of Egypt, the house of bondage (Ex. iii, 12; x, 26). If we have been redeemed by the precious blood of Christ, it is in order that we may with humility and gladness serve the living and true God while we wait for His Son from heaven (1 Thess. i, 9, 10; Acts xx, 19; Ps. c, 2). Our Lord taught His disciples that as He was among them as one that serveth the way of service is the way of true greatness (Luke xxii, 24-27), and that by love we are to serve one another (Gal. v, 13).

16-18. God forbid that we should forsake the Lord to serve other gods. We also will serve the Lord, for He is our God.

They certainly had every reason to serve Him only and truly, for, as they said, He had brought their fathers out of the bondage of Egypt and preserved them and brought them to that land, and Joshua had just reminded them that the Lord had given them a land for which they did not labor, cities which they had not built and vineyards and olive yards which they had not planted (verse 13). Yet they had already had occasion to say many times in their brief history, "O Lord our God, other lords beside Thee have had dominion over us" (Isa. xxvi, 13). That which Daniel had to say to Belshazzar, "The God in whose hand thy breath is and whose are all thy ways hast thou not glorified" (Dan. v, 23), might be truthfully said to many other gentiles as well as Jews, and how many seem to forget that it is God alone who giveth us life and breath and all things and in whom we live and move and have our being (Acts xvii, 25, 28). This should be enough to lead any one to wish to serve such a benefactor; but we cannot serve Him till we are redeemed, for, although He has created us, sin has separated us from Him, and the carnal mind, being at enmity with God, cannot please God (Rom. viii, 7, 8). As freely as God by His own power redeemed Israel from Egypt that they might serve Him, so freely He redeems every one who will let Him that all such may serve Him and walk in newness of life for their own highest happiness as well as for His glory (Rom. iii, 24; vi, 4, 6, 11, 13, 14).

19-21. And the people said unto Joshua, Nay; but we will serve the Lord.

Joshua in reply to their assurance that they would serve the Lord re-

minds them that they must be sincere, for the Lord is both holy and jealous. Holy is the only word that is used of God three times in one verse, and that only in two places (Isa. vi, 3; Rev. iv, 8). He, being holy, requires a holy people (Lev. xix, 2; 1 Pet. i, 15, 16), a people willing to be wholly His, separated unto Himself alone, that He may do His utmost for them and be magnified in them. God is called jealous in just seven different places (Ex. xx, 5; xxxiv, 14; Deut. iv, 24; v, 9; vi, 15; Josh. xxiv, 19; Nah. i, 2), though His jealousy is spoken of in other passages. The thought implied is simply that He desires to possess fully that which is His for the highest good of the possession. He delights to give and to bless, but He is hindered by our half heartedness and lack of confidence in Him.

22-24. The Lord our God will we serve, and His voice will we obey.

Hearing their firm protestation of a great determination to serve the Lord, Joshua further tells them that in taking this stand they must understand that they are taking a stand against themselves, and they must turn with their whole heart to God by putting away all strange gods from among them. We all need this teaching so much, for we are inclined to take sides with ourselves against God. We are apt to say as Simon Peter said to our Lord when He first spoke of His sufferings and of His death on the cross, "Be it far from thee (pity thyself) Lord; this shall not be unto Thee." But our Lord immediately taught Simon and the other disciples that all who would follow Him must deny self and bear the cross (Matt. xvi, 22, 24).

25. So Joshua made a covenant with the people that day.

This verse and also verse 1 says that it was done at Shechem, and as Shechem was a city of refuge (xx, 7) and signifies "shoulder" it is all suggestive of this—that we must find in the Lord our constant refuge from self and sin and in our conscious weakness dwell between His shoulders and let the government of all our affairs and of ourselves also be upon His shoulder (Ps. xlii, 7, 11; Deut. xxxiii, 12; Isa. lx, 6, 7). The stone that witnessed and heard it all (verse 27) is also suggestive of the stone of Isa. xxviii, 16; Ps. cxviii, 22.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Nov. 9, "God's Covenant and Ours."**

**Text, Ex. xiv, 3-8.**

Three months had passed since the great horde of Hebrews had revolted from the tyranny of Egypt, forsaken their ancient homes, broken through the barriers on the frontier and poured resistlessly through the wild lands to the east until, in the very heart of the mountain crowned peninsula of Sinai, they camped in the great plain at the foot of Horeb, the holy mountain, revered for ages past by all the native tribes.

For generations past their fathers had lived in the midst of the idol worship of the Egyptian delta, with its vile rites deifying the powers of physical nature and debasing the human spirit to the dominion of bodily lusts. They bring traditions of a purer worship and higher ideas of the divine powers which have been derived from their Hebrew ancestry. These are to receive fresh working and new emphasis. God is to become different to them from what He has ever seemed to any people to be.

Moses has for years known this whole region, as he has led his sheep

among these valleys. He goes up the mountain to think and receive direction from God. He gets it and gives the people a new form of religious worship based on former customs, enlarged and elaborated to higher meaning and deeper purpose. Around the new teaching he will build the nation, based on the fact of a divine covenant. They revere the memory of their progenitors Abraham, Isaac and Israel as worshipers of the one, only and true God, the Covenant Maker with men. He now appears in new relation as Covenant Maker with them as a nation, which is a far step beyond that of one who comes into agreement with individuals merely.

To catch the spirit of the times and feel the thrill of the new inspiration one needs to read carefully over and over again this section of Exodus, which recounts the incidents of that camping before the mountain. The study should begin with Exodus, nineteenth chapter, and carefully follow the narrative to the twenty-fifth chapter, dropping out the various laws recorded from the twentieth chapter, twenty-second verse, to the twenty-fourth chapter and arranging the different mountain ascents and down comings with the accounts of worship and revelation in such a way as to have a clear notion of the progress of events as they may have taken place. The fragmentary character of the section becomes more apparent the more it is studied.

The thought of supreme value in it all is the clear announcement of the purpose of God, "If ye will obey My voice, indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is mine."

Most notable is the repeated response of the people, "All that the Lord hath said will we do, and be obedient."

God's covenant with us is this same fulfilled by Jesus fully and by us to be kept with increasing devotion and understanding.

## Heartsease and Rue.

Much of our joy in life is marred by the lurking consciousness of the other side of things, the wrong side of the tapestry, where threads of the weaving dangle and the pattern is lost in inextricable confusion. The sense of unreality and sham, of a great conspiracy of silence by which society exists, a tacit agreement to cover up dark and discouraging facts and keep them out of sight through polite illusions and pretense, embitters and hardens the mind. This state of feeling is unfortunately almost chronic in our day. Too many of our young people have tasted rue before winning heartsease. The dreadful disease of disillusion and unfaith in the great verities, the need of something to tie to, anchor upon, where there will be no dragging by contrary winds and tides, has eaten out the heart of genuine joy in life.—Christian Register.

## The Religion of a Good Life.

The real test of the average man's Christianity is found not in what he does in church, but in what he does out of church. The best evidence of the worth of the Christian religion does not lie in the eloquent sermons preached by her ministers nor in the rapt attention of large audiences nor in the large enterprises pastor and people may together carry on, but in the way individual men and women live at home and in the way in which they deal with their fellow men in the shop, the store, the school and the court.—Reformer Church Messenger.

**Do Not Be Discouraged.**  
 Never be discouraged because you

things get on so slowly here, and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait. Why cannot we, since we have Him to fall back upon? Let patience have her perfect work and bring forth her celestial fruits. Trust God to weave in your little thread into the great web, though the pattern shows it not yet.—George Macdonald.

## The Happiest People.

Even in ordinary life the unselfish people are the happiest, those who work to make others happy and who forget themselves. The dissatisfied people are those who are seeking happiness for themselves.—Mrs. Besant.

## Immortality.

Nature supplies the corpse and man the tomb,  
 But God the light of hope that quells the gloom.

—Lippincott's.

## MURDERS OF DRINK

**SOME STATISTICS REGARDING CRIME IN THE UNITED STATES.**

**Matter of Common Knowledge, Says the Father Mathew Herald, That Few Quarrels End in Murder When the Principals Are Sober.**

For several years past the Chicago Tribune has annually published a statement regarding crimes of violence in the United States. The method used in gathering those statistics is not unquestionably accurate, since, as we understand it, the report given is merely a summary of what the news dispatches bring to the office of the Tribune in the course of the year. However, says the Father Mathew Herald, the figures are valuable and probably approach nearer to authentic statistics than any others in existence.

According to the Tribune's figures there were in the United States during the year 1901 820 murders caused by intoxicating drinks. The incompleteness of this statement is manifest in a moment, when it is noticed that the list includes 4,646 murders that are recorded as the "outcome of quarrels." It is a matter of common knowledge that comparatively few quarrels end in murder where the principals of the quarrel are sober. For some reason or other of late years there has been an extreme disinclination upon the part of the newspapers to report drink's part in a murder case. Yet the intelligent reader readily recognizes it in numerous instances.

Take as an illustration a murder occurring in Chicago one Saturday night. Two men quarreled over a matter of \$7. One of them went out and was gone a few minutes, returned and renewed his demand, was refused and shot the other man, instantly killing him and, turning, ran from the office, entered a saloon and took a drink. That that was not the first drink in the tragedy needs little confirmation, but the published reports will record this as a crime due to a quarrel rather than due to drink.

But suppose that the figures of the Tribune were accurate and that only 820 people were murdered in the United States during the last year on account of intoxicating liquors—even with that the showing would be that as a people we are allowing a well known, preventable cause to deprive a large number of our fellow citizens of life and to carry grief and suffering to a much greater number. Even 820 murders are a charge of appalling blackness against



a people who will not take the necessary steps for the removal of the cause. We say "will not," for, so far as the great multitude of the American people is concerned, that is the case. It is true there are propositions for regulation, propositions for changing the methods by which drink is sold, propositions to increase the revenue received, but each and all of such propositions offer not the slightest deviation from the one constant fact that the sale of intoxicating drink, under any regulation, by any method, produces crime, makes murder.

The surprising fact about it is that the Anglo-Saxon race has known this for centuries. Two hundred and fifty years ago Sir Matthew Hale, then an eminent jurist of England, said:

"The places of judicature which I have held in this kingdom have given me opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years, and by close observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults and other enormities that have happened in that time were divided into five parts, four of them have been the issue and product of excessive drinking at taverns or alehouse meetings."

Murder touches us quickly enough sometimes. But how long can the saloon spatter the blood of its crimes in the faces of Christian people with impunity?

Certainly there is great reason why prohibitionists should increase their insistency and double the diligence of their propaganda.

#### Alcoholism and Suicide.

In thirty years the increase of alcoholism in Great Britain is estimated at more than 100 per cent. During the same period there has been a steady increase in the suicide rate. As regards attempts to commit suicide there has been a similar and even more decided increase. Voluminous and convincing statistical evidence proves these two points. It is likewise shown by Dr. Tatham's tables of occupational groups with a high rate of alcoholism that these groups furnish a relatively high rate of suicide.

#### The Drink Habit Means Failure.

You are more likely to fail in your career from acquiring the habit of drinking than from any or all the other temptations likely to assail you, says Andrew Carnegie in his recent book. You may yield to almost any other temptation and reform, but from the insane thirst for liquor escape is almost impossible.

#### After a Million Pledges.

Superintendent E. W. Chapin of the Washingtonian home, who has announced his determination to secure a million temperance pledges in Chicago by means of a syndicate of lecturers, has spent his life in temperance work. He joined the Good Templar order at fourteen and began lecturing before he was twenty.

#### Abstinence Rewarded.

President Schwab of the United States Steel corporation has given Alfred Hobson, a laborer in his employ, \$200 as a reward for abstaining from liquor for the past year.

The reformers are making it hot in Norfolk for gamblers and proprietors of saloons who violate the Sunday closing law. Police Court Justice Taylor has announced a regular schedule of fines running from \$25 and costs for

first offence to \$100 costs and \$1,000 bond for third offence. A number of law violators have already been compelled to pay fines.



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Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.  
Brydton, September 10th, 8 P. M.  
Sledd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hyco, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
J. C. REED, P. E.

### PETERSBURG DISTRICT. Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lucenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams', October 12th, evening or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th, 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 2d, morning.  
Dinwiddie, Lebanon, November 8th, 9th, morning.  
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Woman's Foreign Missionary Society of Virginia, Richmond, Va., October 21-24, 1902.—Special rate four cents per mile one way distance for round trip; tickets on sale October 20th-21st, return limit October 26th.

Annual Meeting Womans' Missionary Union of Virginia and North Carolina, South Boston, Va., November 5th-8th, 1902.—Special rate as per Tariff 2 will apply; tickets on sale November 3d, 4th, and 5th, return limit November 10th.

Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar, Richmond, Va., November 11-13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 9th-13th, inclusive, with return limit 16th.

United Daughters of the Confederacy, New Orleans, La., November 12-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, and 10th, return limit ten days from date of sale.

American Bankers' Association, New Orleans, La., November 11-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, 10th, return limit ten days from date of sale.

Baptist General Association of Virginia, Norfolk, Va., November 13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 12th-14th, return limit November 19th.

For detail information as to the above, inquire of any Southern Railway ticket agent.

## Religious News.

The revival meeting at Drummond-town Methodist church closed Monday night with 27 conversions and 16 accessions to that church.—Enterprise.

Rev. Mr. Crowder, who has been assisting our pastor in revival services of late, has returned home. Protracted meeting closed here on Tuesday. Fourteen persons were converted while it was in progress.—Enterprise.

The last Quarterly Conference of the High Street Methodist church was held last night. The reports showed the church to be in first-class condition, with all of its obligations discharged. The presiding elder of the district was asked to use his influence in having Rev. George E. Booker returned to the church.

Revival services closed at Trinity church Sunday evening, with an overcrowded audience. People were turned away after the aisles had been filled with chairs and the vestibules crowded with those standing. Great interest was manifested, several asking for the prayers of Christian people. The two weeks' meetings resulted in several conversions. Sunday night seven new converts were received into church fellowship. Rev. Mr. Bransford, the evangelist, left Monday for Bloxom, Va., to conduct services for two weeks.—Salisbury, Md., News.

Rev. S. C. Hatcher, pastor of Market Street M. E. church, in his sermon Sunday night paid a high compliment to Petersburg. It is, he said, the best city in which he had ever lived. There is less drunkenness and immorality here than he had noticed elsewhere. Since the recent developments in other cities, he is glad that he is a resident of Petersburg. However, on the other hand, he declared that there is more profanity in Petersburg than in any other city of its size in the State.

It is understood that the Rev. J. W. Moore, of Louisville, Ky., a distinguished Methodist minister, who was expected to come to the Virginia Conference this year, will not, after all, be transferred to this section. He has just changed to the West Texas Conference, where he will probably remain.

The Rev. J. E. Oyler, pastor of the Fulton church, will, it is said, be transferred to another field at the coming meeting of the Virginia Conference here. He will probably be succeeded in the Richmond pastorate by the Rev. A. B. Sharpe, of the West End church, at Hampton, Va.—Times.

A great audience greeted Evangelist Stuart at Epworth church last night. The preacher took for his text, "If thy right hand offend thee, cut it off; If thy right eye offend thee, pluck it out," etc., and preached one of the most pathetic and effective sermons of the meeting thus far. Most of the large audience remained to the after meeting and there were ten or twelve conversions. The whole audience was deeply stirred. The meeting grows in

interest and power daily.—Virginian-Pilot.

Rev. J. L. Pribble, pastor in charge of the King George Methodist churches, closed a revival meeting at Trinity church several nights ago. About half a dozen persons were added to the membership of the church.—Dispatch.

Rev. C. D. Crawley, of the Methodist Conference, has lately purchased a farm in this neighborhood, and will soon begin building. His health, it is said, obliges him to give up his duties as a clergyman.—Brunswick Correspondence Dispatch.

An interesting protracted meeting is in progress at the Cabell Street Tabernacle. Rev. A. L. Franklin, one of the leading ministers of the Virginia Conference, is doing the preaching, and is pleasing large congregations nightly. Similar meetings have been held at Mount Vernon and Calvary Methodist churches, in the past few weeks.

Rev. Dr. Henry E. Johnson occupied his pulpit at Laurel Street Methodist church at both services yesterday. In the morning he spoke on the "Home," and at night he discoursed from the words, "O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

There were appreciative congregations present, and the sermons were pronounced by all to be the best ever delivered by Dr. Johnson since he has been pastor of Laurel Street church.

Two persons were received on profession of faith in the morning, and at night there was one conversion and several requests for prayer.—News.

The Clay Street Methodist church will be opened to-morrow for the first time in months, having been closed for repairs. The new pews have arrived and have been placed, and the church, with its new dress of paint and carpets, presents an attractive appearance.

Bishop A. Coke Smith will preach at the morning service and several former pastors will be present and make short addresses, among them Rev. Mr. Atwell, of Danville; Rev. R. T. Wilson, presiding elder of Petersburg; Rev. R. T. Rawlings, of Portsmouth, and Rev. Herbert M. Hope, associate editor of the Christian Advocate.

A fine musical programme will be rendered and a large congregation is expected.—News.

The Baptist Ministers' Conference of Richmond has declined to recommend the ordination of the Rev. J. R. Tillery, late of the Methodist Church, who sought admission into the Baptist ministry, and who has been awaiting the decision of the Conference for some weeks.

The trouble between Mr. Tillery and the Baltimore Conference, with which he was formerly connected, is well known. Upon leaving the Methodist Church he came to Richmond and applied for admission to the Baptist min-



try. He made the change, he said, from conscientious scruples. Meanwhile he engaged in active pastoral work.

The application of Mr. Tillery was referred to a special committee, which reported unfavorably to the Rev. Mr. Tillery. On Monday last the Conference adopted the report of this committee.—News.

It is understood that there is a prospect for an early addition of something like \$50,000 or more to the endowment of Randolph-Macon College.

Since the offer of Mr. John P. Branch, of this city, to give \$100,000 provided a like amount is raised by the college authorities, every effort has been strained to meet the conditions. President Blackwell was in the city a few days ago, but went on to New York, where he went partly in the interests of the college.

According to a local Methodist minister, who saw President Blackwell and talked with him while here, there is an unusually bright prospect for a successful issue in the movement. There is a distinct probability that a certain wealthy Methodist layman will give \$20,000. Another has been asked for \$30,000, and is now considering the proposition. It is believed he will finally come over.—News.

Another great audience was at Trinity Methodist church last night at the revival meeting, at which the Rev. Dr. Henry Clay Morrison, the celebrated evangelist from Louisville, Ky., is doing the preaching.

The large chorus choir of trained voices, under the skilful direction of Prof. J. L. Mitchell, led the singing, and there was a great volume of spiritual melody.

After the preliminary song service and a fervent prayer by Dr. Morrison, Rev. E. H. Spooner, the pastor of the church, made the announcement and earnestly besought the people to earnest and consecrated work in behalf of the meeting mission.

The sweet faced, gentle voiced, soul-loving evangelist prefaced his eloquent and tender sermon with an earnest plea for prayerfulness and heart consecration in behalf of the meeting. He never wanted to be in a cold, listless revival service. He besought every man and woman present to prayerfully read the 12th chapter of Romans before retiring for the night.

The text was the 5th verse of the 2d chapter of Matthew: "And he (Judas) cast down the pieces of silver and went out and hanged himself."

The intense earnestness, pathos and tender solicitude that characterizes this evangelist's efforts are very effective. There is absolutely nothing of the sensational order—no reference to local social conditions, no fiery denunciation of sinners, but a sweet and winsome presentation of the Gospel plan of soul redemption and salvation from the power of sin that holds his audience spell-bound.

The eloquent preacher's peroration, in which he related his own experience and pleaded for supreme love to Jesus, was a masterpiece that elevated the great audience. For an hour he had

held the people spell-bound, and their hearts were tender and their eyes were moist. Hearty and feeling amens from the audience punctuated the eloquent peroration, and it seemed as if the people wanted him to go on and on.—Times.

#### GIFTS TO THE DEPARTMENT OF HISTORY OF RANDOLPH-MACON.

Mrs. I. N. Vaughan, of Ashland, who has already given \$35,000 to Randolph-Macon College, has presented to the department of history \$50 worth of books to be the nucleus of a library of history. The library will be known as the I. N. Vaughan history library, and will be under the supervision of the professor of history. It will be added to year by year, and will be composed largely of the best books on Virginia and Southern history.

In addition to this L. E. W. Meyberg, a popular and prosperous merchant of Ashland, has recently given \$25 to the same department, which gift he proposes to repeat yearly in the form of books on economic subjects. This collection will also bear the name of the giver.

It may not be without interest to Virginians to know that the history department of Randolph-Macon College publishes, through the liberality of John P. Branch, of Richmond, the Branch Historical Papers, devoted exclusively to Virginia history. Two numbers of this annual publication have appeared.

The next number, consisting of about one hundred and fifty pages, will contain a study of the life of Thomas, Richmond's great editor; a sketch of Abel P. Upshur, and the third and last installment of the unpublished correspondence of Colonel Leoen Powell, of Loudoun, a correspondence bearing largely on the election of Thomas Jefferson in 1800-'01. All of these papers, with one or two others not mentioned, are the work of advanced students, who endeavor to throw new light on the subjects dealt with.

The Ritchie paper, comprising some twenty-five pages, was awarded the Bennett historical medal last commencement.

Dr. Dodd is an enthusiastic and successful instructor. In the class-room he seeks to make not only students of history, but investigators of the subjects.—News.

#### NORFOLK PREACHERS.

The Methodist preachers' meeting was called to order by the president, Rev. W. R. Proctor, at 10:45 A. M. yesterday. Prayer was offered by Rev. J. N. Latham, of Park View church, Portsmouth.

The chair called for reports from the churches, and the following reported through their pastors:

Rev. George H. McFaden reported a good day at Wright Memorial Sunday. Rev. Frank T. McFaden, of the Presbyterian Synod of Virginia, preached an able sermon to a fine congregation at the 11 o'clock A. M. service, and made a most excellent impression. The pastor, Rev. George H. McFaden, preached at night. There was one conversion after the service.

Rev. G. W. Finley, of the Presby-

terian Church, preached at Monumental church Sunday morning, to the edification of a large congregation. The pastor, Rev. E. H. Rawlings, preached at night.

Rev. C. L. Bane reported a large and interesting Sunday school at Cumberland Street church. His pulpit was filled at the morning service by the Rev. A. C. Hopkins, D. D., and Rev. Dr. H. H. Hawes at night, both of the Presbyterian Church. The sermons were able and practical, and were heard by large congregations.

At Centenary church, the pastor, Rev. E. T. Dadmun, preached morning and evening to the usual good congregations. At the night service he preached a short sermon and went from his own church to Epworth, where he assisted at the altar in instructing penitents in the way of salvation.

Rev. Daniel T. Merritt, of Port Norfolk, stated that he had attended on an average three services a day during the past week. Rev. Carr Moore preached for him Sunday morning. He reported fifteen professions at the revival meetings in progress at his church, six of whom professed faith Sunday. He received five in the church Sunday on profession. He had a meeting in the afternoon for the special benefit of the ladies, which was one of spiritual power. These meetings will continue until Wednesday.

Rev. C. W. Cain heard Dr. Finley at Monumental church Sunday morning, and Rev. E. E. Dudley at the Court Street Baptist church at night.

Rev. J. N. Latham reported 276 scholars present at the Sunday school at Park View Sunday morning out of a roll of 300, which was the largest attendance for some time. He had a fine congregation to hear him at the 11 A. M. service, and received two new members by certificate. At night he exchanged pulpits with Rev. W. P. Hines, of the Baptist church.

Rev. E. K. Odell preached morning and night at Huntersville church to large and deeply interested congregations. He received two members by certificate, two on profession of faith, and had one conversion.

Rev. Ernest Stevens reported some improvement in the Sunday school at Owens Memorial church. Rev. Dr. Dudley, of the Presbyterian Synod, preached at 11 A. M. and Rev. G. B. Hanrahan at night, also of the Presbyterian Synod.

Rev. J. W. Crider has just returned from a two months' visit to Baltimore, where he has been under medical treatment. His condition is much improved.

Rev. W. P. Jordan reported an excellent Sunday school at Park Place. He worshipped morning and evening at the Park Place Presbyterian church.

Rev. D. B. Austin preached at Haygood Memorial church morning and evening, and at Lynnhaven in the afternoon.

Rev. W. R. Crowder had a good Sunday school and good congregation at Denbys church, Norfolk county, Sunday. He had no service at night.

Rev. George Wesley Jones reported that the pulpit of Trinity Methodist church was filled Sunday morning and night by ministers from the Presby-

terian Synod. Rev. J. R. Rennie preached at 11 A. M. and Rev. B. F. Bedinger at 7:30 P. M. Both sermons were able and edifying.

Rev. D. J. Traynham, of Norfolk circuit, preached at Olive Branch Sunday morning and at Indiana in the afternoon to good congregations, and had pleasant services.

Rev. C. H. McGhee had six accessions to the Sunday school at Lambert's Point church. Rev. R. W. Jopling preached a most excellent sermon at the 11 A. M. service. Mr. McGhee preached at night. He received four new members by certificate and organized a Junior and Senior Epworth League, with a bright future for both.

Rev. W. Asbury Christian preached to large congregations at Memorial church, Berkley. Both meetings were full of spiritual power. He took up his collection for the Bible cause and raised over \$27.

Rev. W. C. White, of the Presbyterian Church, preached at Queen Street Sunday morning, and the pastor, Rev. J. K. Joliff, preached at night.

Fine congregations attended both services at McKendree church Sunday. Rev. A. S. Venable, of the Presbyterian Synod of Virginia, preached able and instructive sermons morning and evening.

On motion, and by invitation of Rev. C. L. Bane, it was decided that when the meeting of to-day adjourn it adjourn to meet at Cumberland Street Methodist church next Monday morning at 10:30 o'clock.

The benediction was pronounced and the meeting adjourned in accordance with the above motion.—Pilot.

#### DR. MORRISON AT TRINITY.

The revival services at Trinity Methodist church, conducted by the Rev. H. C. Morrison, are growing in interest and are being attended with many conversions. Dr. Morrison preached three times yesterday, each occasion being marked with an audience that filled the building to its capacity. Fifty or sixty people professed conversion yesterday, and the number who have already expressed a determination to unite with the church is placed at 100. The morning service was listened to by an audience largely composed of women, and was enjoyed greatly.

At 3:30 o'clock Dr. Morrison preached to men, the service being under the direction of Secretary Thomas, of the Railroad Branch of the Y. M. C. A. The orchestra of the Railroad Y. M. C. A. took part in the musical programme, the singing being led by Professor Mitchell. The audience was composed largely of railroad men, and to these the speaker devoted his remarks. He said he did not propose to abuse any one; that he had no quarrel with any one, but that he came with a message from the Master, and would endeavor to point the way to salvation. Dr. Morrison related a number of incidents which had come under his personal observation as a travelling man, in which railroad men had figured.

"The men who follow the railroads are the bravest, the tenderest and the most intelligent class of men in the world," said Dr. Morrison. "I would

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. Reversing the usual course, Rev. F. De Witt Talmage in this sermon, on the approaching national anniversary, takes a look forward. The text is Matthew xiii, 38. "The field is the world."

Every republic has a Fourth of July. It has an annual holiday, set apart for living over again the scenes of its struggle for independence. It has a birthday celebration for banquets, fire works, oratorical pyrotechnics and for the arousal of patriotic enthusiasms.

The French republic's Fourth of July is celebrated on the 14th day of July. This is the anniversary of the grim fortress of a prison for state criminals was razed to the ground. The Bastille was to the French what the Tower of London was to the British. It represented to all the common people the tyrannies of a despotic throne. It represented to them the place where men and women, to please a royal whim, might be lodged for a little while on their way to quench with their life's blood the insatiable thirst of the headman's ax. So on the 14th day of July every car and wagon is stopped in the Parisian capital. Then the young men and maidens, decked in holiday attire, turn the broad boulevard of the Champs Elysees into a ballroom. Then in the French cities can be heard the songs of the merry-makers and the music from the different bands playing up and down almost every street. The Brazilian republic's Fourth of July is celebrated on the 15th day of November, the anniversary of the time when Dom Pedro's empire was overthrown and the exiled imperial family had to sail away from the waters of the Amazon. One of the first acts of the Cuban congress which assembled after the American soldiers had been withdrawn was to appoint a national holiday to commemorate the day on which the Cuban republic had gained her independence. So the people of the United States government should hold sacred the day on which Jefferson and Adams and Franklin and Sherman and John Hancock and Samuel Adams signed the memorable document which made the Goddess of Liberty a full grown queen.

But there is an unwise as well as a wise way of celebrating the modern Fourth of July. The first way is to glorify the past, as though our forefathers had won all the American victories that can ever be won. The other way is to take a national retrospect for the purpose of rousing our ambitions to go ahead and win the further victories that must be won in order to fulfill America's mission, and if any minister tries the latter way he cannot take in the full sweep of America's future influence and work unless he discusses them from a worldwide standpoint. He must assume his Fourth of July sermon to a world's theme, as Phillips Brooks, the most beloved man of New England in his day, keyed his ministry to an international tone when from a European city he sent to a friend at home a letter which read something like this: "Dear Harry—I

wish you might do as I do every year. I wish you would annually spend two months abroad in travel. Such a vacation teaches you the immensity of God's providences and how small are the circumscriptions of our own individual lives and how small even the Episcopalian church appears to be when it is focused from across the seas." So the purpose of this Fourth of July sermon is to try to discuss the worldwide influence of America's future mission rather than to spend our time eulogizing what has been done at Bunker Hill, Saratoga, Brandywine, Valley Forge and Yorktown. The field of America's future usefulness is not to be limited by the Atlantic on the one side and the Golden Gate of the Pacific on the other side. It is to be as wide as the five continents, as ample as the two hemispheres. It is to take in all the mainlands as well as the isles of the seas.

## America's Greatest Mission.

Emphatically the most important of all America's future missions is the spreading of the gospel until it shall "be preached in all the world for a witness unto all nations." The Bible does not state that the millennial day shall come gradually, as the sunrise first tips the eastern hills with light, making it appear as though the underbrush upon the tops of the mountains had been set afire by some careless campers. It does not state that the millennial day shall come as when the dawn in the beginning shoots its long, slender bars of yellow gold across the heavens. It does not state that the glory of the Lord shall cover the earth as the waters cover the sea, as the flood tide gradually creeps up the beach. But the Bible does teach that when the gospel of Jesus Christ shall be proclaimed in every town, village and city of every nation; when it shall be proclaimed in the mountain log hut and in the ship's cabin; when it shall be proclaimed under the shadow of every legislative hall and by the campfire of every heathen tribe; when it shall "be proclaimed in all the world for a witness unto all nations, then shall the end come." Then the millennial day shall be flooded with light, even as a darkened hall is instantly illuminated when the many different electric lights flash out at the touch of a single button. Then the millennial day shall be full of brilliancy, as the blackness of midnight was changed into the brightness of noon when God spake at the morning of creation the four simple words, "Let there be light," and there was light. The millennial day shall come as suddenly as the tongues of fire leaped out of the heavens when the Holy Spirit hovered over the heads of the praying, pleading, exultant Pentecostal worshippers.

If the millennial day is to come when the gospel shall be proclaimed unto all the nations of the earth, I ask you this pertinent question: What nation is better fitted to convey that gospel to all unevangelized nations than the American nation? Was not this nation, in the first place, founded in the name of God? Did not old John Robinson stand upon the shore just before the Mayflower sailed and dedicate to God the little band of pilgrim fathers? Was not that pilgrim band bound together by sacred covenant to walk in all his ways made known, or to be made known unto them, according to their best endeavors, whatever it should cost? Was not Maryland settled in the name of God, and Georgia in the name of God, and Pennsylvania in the name of God? On account of this past dedication of our forefathers dare America refuse to carry the gospel unto all nations of the earth?

This nation is especially fitted to carry the gospel unto all people because here we have no established church. Every religious denomination can free-handedly do its full stint of work.

## A Story of Whitefield.

How the different religious denominations are able to work side by side in America for the scattering of the gospel seed may be illustrated by an incident in the life of George Whitefield. One day the great evangelist stopped dramatically in his sermon and, looking up as though addressing the throne of the Almighty, cried out in interrogation, "O Lord, are there any Presbyterians in heaven?" "No," came back the answer. "O Lord, are there any Episcopalians in heaven?" "No," again came the answer. "O Lord, are there any Methodists in heaven?" "No." "Who, then, are the denizens of the skies?" "Christians one, Christians all." So in the scattering of the gospel seed by the American nation there are no religious sects. In the sight of the government there are only Christians. The Calvinists and the Armenians, the close communicants and the Congregationalists, the Protestants and the Catholics, can work side by side because these different religious denominations believe in the atonement. They can and should scatter the gospel seed unto all nations because the American nation was settled and consecrated by our forefathers to the service of the Lord Jesus Christ.

America's second mission is emphatically the establishment of an international court of arbitration so that bloody wars in the future shall be an impossibility. That a great international court of arbitration can be established by the united action of the ten or twelve principal nations of the world is undeniable, and that such a court will be ultimately established is also unquestioned. When such a court is established, the United States, England, France, Spain, Austria, Germany, Italy, Russia, Japan and China will each have representatives upon that tribunal. Then when international difficulties arise these difficulties will be peacefully settled, as the Alabama claims were amicably settled before the Geneva tribunal which assembled in 1871, composed of the five representatives which were furnished by the United States, Great Britain, Italy, Switzerland and Brazil; as the Venezuela claims were settled before a tribunal which met in Paris in 1900; as the Alaska boundary line was amicably settled and as the war claims against the Chinese government by the different allied forces are now being amicably settled.

## For Universal Peace.

Now, my friends, what civilized nation on the face of the globe is better fitted to lead in the establishment of this supreme court of international arbitration than the American nation? The different nations of Europe, I care not how strong some of them may be, are unable to successfully lead in this movement for universal peace because those nations are jealous of each other. Those different European nations cannot do as they would, no matter how noble and Christian their motives might be. If they could do as they wished, they long ago would have wiped off the face of the earth that most cruel and corrupt of all governments, the government of Turkey. When the sultan gave orders to his soldiers to massacre in cold blood the Armenians, a great wave of horror rolled over all civilized lands. Though William E. Gladstone was then a dying old man, he took up his pen and wrote a godlike protest. Indignation

voicing the sentiment of every civilized government was heard alike in London, Paris, Berlin, Rome, Vienna, St. Petersburg and New York; but, though men and women were slaughtered by the hundreds and the thousands, though in midwinter young girls and boys were stripped of their garments and driven forth naked into the mountains to freeze and to starve and to die, though whole families were destroyed and whole regions desolated, yet not one nation of Europe was able to prevent or avenge the massacres because the European nations were jealous of each other. The nation that would attempt to obliterate the Turkish government would have the sword of other European nations plunging at its heart. But the American nation, being removed 3,000 miles from the European nations, is hand free, foot free and heart free. It can lead in this movement to establish a supreme court of arbitration because all foreign nations will realize that it is not making

such a move to upset the "balance of European power" or to absorb new territory, and a Christian nation like the American which does not try to turn the sword into the plowshare and the spear into the pruning hook deserves to lose its influence, to fall from its proud position as a great and free nation and to perish from the earth.

Recognizing the fact that many people are looking forward to the time when war shall forever be abolished, an imaginative writer once described how that blessed condition was to be accomplished. He declared that the time would come when all European nations would be convulsed by a great international struggle. He pictured that event in the dim future. He arrayed every European nation upon one or the other side of the combat. But the night before the great battle was to open an angel in human shape would be seen going through the camps of the two armies. This visitor would stop long enough to pin upon every soldier's breast a sign. And when the two vast armies should next day prepare for battle and the command should be given to the troops to fire, not a rifle would flash, not a sword would be unsheathed, not a cannon would speak, because the sign pinned upon every soldier's heart would be the sign of the cross. The picture drawn by that imaginative writer may be accepted as a truthful one except in two or three facts. He describes that day as in the dim future. I believe the day is now almost at hand. Again that writer describes the peacemaker who will attach the emblem of the cross to the breast of the common soldiers as a man. I believe that peacemaker will not be a man, but a nation, and that peacemaking nation the American nation. America shall pin the sign of universal peace upon every European nation by the means of a supreme court of international arbitration. This sign shall decree that war, bloody, fiendish, demoniacal war shall be no longer; that war shall forever be as dead as the multitudes of dead soldiers whose bodies are now decomposing in the grave trenches around the world.

## Defenders of the Weak.

America's future worldwide mission will also be found in her emphatic protest that might is not always right. Until the supreme court of international arbitration shall be established there will be many international injustices. From time immemorial the strong nations have been trampling upon and browbeating the weak nations. Heretofore the American nation has been unable to do much more than look on

(Continued on page 14.)



At the Montgomery County Anti-Saloon Convention, held recently at East Radford, the mayor of the city made an address, in which he said that there had been sixty-four criminal cases in that city within sixty days, five-sixths of them caused by drink. He closed by saying with reference to the drink traffic, "I will do everything I can to put it down." Why not have such a mayor as this in every city and town in Virginia?

Down in a Southside Virginia city a story is going the rounds about a citizen caught leaning against a lamp post, apparently for support. When accused of being drunk he denied the soft impeachment. When asked what was the matter, he declared that he had the *hog cholera*. In cases where drunkenness seems to require an assumed name, we take it that this is as appropriate as any.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT JULY 20, 1902.  
TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

**TRAINS LEAVE RICHMOND, VA.:**  
10:15 A. M., No. 9, daily, for Durham, N. C., Danville, and all local stations south; connecting at Burkeville with N. and W. railway for Farmville, Lynchburg, and all local stations west; at Jeffreys for local stations on Norfolk Division to Danville; at Oxford for Henderson.  
2:30 P. M., No. 29, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Charlotte with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.  
11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.  
6:40 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.  
**TRAINS ARRIVE RICHMOND:**  
7:00 A. M.  
5:45 P. M. From Atlanta, Augusta, Jacksonville, Asheville, and all points South.  
8:40 A. M., from Keysville and local stations.  
8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.  
**LOCAL FREIGHT.**  
Nos. 61 and 62, between Manchester and Naples.

## York River Line, VIA WEST POINT.

**THE FAVORITE ROUTE NORTH.**  
**LEAVE RICHMOND:**  
4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.  
2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.  
5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.  
**TRAINS ARRIVE RICHMOND.**  
9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.  
10:45 A. M., No. 9, daily, except Sundays and Mondays.  
4:50 P. M., daily, except Sundays, from West Point and intermediate stations.  
Nos. 15 and 16 will make no stops between Richmond and Quinton.  
Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.  
**C. W. WESTBURY,**  
District Passenger Agent,  
920 east Main street,  
Richmond, Va.  
**S. H. HARDVICK,**  
General Passenger Agent,  
**C. H. ACKERT,**  
General Manager,  
Washington, D. C.

HEAD  
BACK  
LEGS

# ACHE

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

## Painkiller

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller, "PERRY DAVIS"

## SEABOARD

### AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APL. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	8:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
11:35 A. M.	9:20 P. M.—Ar. Montgomery.
6:25 P. M.	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.  
Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 4:45 A. M., and No. 66 at 5:05 P. M.  
Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

**TRAINS ARRIVE AT RICHMOND—DAILY:**  
6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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DR. L. C. TUCKER,

SURGEON DENTIST



## RELIGIOUS NEWS.

(Continued from page 9.)

have you be as true to yourselves as you are to your calling. I know that away from your homes you are subjected to all sorts of temptations, and that all sorts of snares are set for you. Watch, men, and do not fall. You have precious lives in your care. It calls for a steady hand, a clear head and a keen eye. You know that whiskey is the cause of more crime, and misery, and unhappiness than any other one agency in the world. Now, there is a way to stop that, and for you to be the perfect men which the Lord God has intended and fashioned you. Don't take the first drink, and you will always be sober."

Continuing, Dr. Morrison urged his hearers to lead virtuous lives. He said that a woman had as much right to expect chastity and virtue and purity in a man as a man expected from a woman? Why should there be any difference? One was as great a sin in the sight of God as the other, though the world might take another view. He appealed to the congregation not to yield to their appetites and passions, but to stand up for the right and truth, to be men in the sight of the Lord.

At the conclusion of the service a great many men came forward to shake hands with the preacher, while about twenty professed conversion, with as many more asking prayers.

## SERVICE AT NIGHT.

The service at night was one of the best which has been held since Dr. Morrison came to the city. The church was packed to the doors. The service was opened with a song service under the direction of Professor Mitchell. Dr. Morrison took his text from the 18th verse of the 18th chapter of Luke and the 43d verse of the 23d chapter of Luke.

Dr. Morrison favored early repentance and consecration to God. In old St. John's church he had stood and heard the speech of Patrick Henry repeated by the sexton. He, too, was a lover of freedom. But freedom from sin was more to be sought than personal freedom. He also favored freedom from avarice and greed, for in these days it seemed that men had become imbued with the idea that the Scriptures taught that it was impossible for a poor man to enter the kingdom of heaven.

The mad race for wealth had caused many a man to neglect his soul's salvation. He was not opposed to riches or to the honest man who made his fortune. Money was all right. But he was opposed to people letting money and wealth take possession of them and to detract attention from all that was good and pure and right and just in the world. He rejoiced to see a man who had money use it to the glory of God.

"All that thou hast must be sold and given to the poor and you must follow the Lord in humility of heart. Do not get so wrapped up in the mad race for a dollar that you cannot see your soul is in danger," he exclaimed. "The accumulation of riches should apply to the Christian. The more religion a man has the more he wants—a con-

Christ."

The service lasted until nearly 11 o'clock, many persons whose life had not been what they desired asking prayers, while a score professed conversion.

Dr. Morrison will remain for a few days longer, preaching twice each day—mornings at 10:30 and evenings at 8. He is an eloquent man.

## STUART ON TEMPERANCE.

"The Stump Digger" was the subject of an able address at the Academy of Music Sunday afternoon by Evangelist George R. Stuart.

When the speaker opened his address the big playhouse was crowded with an enthusiastic audience composed exclusively of men. During his discourse Mr. Stuart discussed the evils of saloons and gambling in all their phases, and created considerable enthusiasm when he asked all in favor of having the white flag of temperance float over this country to stand up. Every man in the audience jumped to his feet, waving a handkerchief.

The scene was indescribable. At times during his address the speaker created much enthusiasm by his reference to the late William McKinley and W. J. Bryan.

## AT EPWORTH.

Evangelist Stuart continues to draw large and appreciative audiences at Epworth church, where he discourses every day at noon and 7:30 o'clock in the evening. "Home Life the Pivot of the American Nation" was the subject discussed by Evangelist Stuart Sunday morning, when he preached an able sermon at Epworth.

At night Mr. Stuart preached again at Epworth, taking as his subject, "The Snares of the Fowler," and the sermon was one of the best heard in this city in many days.

The meetings will continue at Epworth until Wednesday evening, when the farewell service will probably be held.—Landmark.

## MEETING OF THE WOMAN'S MISSIONARY SOCIETY.

The annual session of the Woman's Foreign Missionary Society of the Virginia Conference of the M. E. Church, South, began in this city yesterday morning, and will conclude to-morrow night. The attendance is exceptionally good.

The majority of the 77 delegates entitled to the Society are present, and several visitors are along. The session yesterday was opened with devotional exercises, after which an address of welcome on behalf of the Christian women of Richmond was delivered by Mrs. Minetree Folkes. Mrs. Hortense Kellum, of the Eastern Shore, responded. Reports were received from the Norfolk, the Portsmouth and the Lynchburg district, each of which was highly encouraging. Mrs. Ivey, president of the Society, made an interesting statement to the effect that Catalina Lopez, the Mexican girl who is supported by Mrs. Smith's legacy, and who has been dangerously sick, is now greatly improved in health.

## COMMITTEES NAMED.

The following committees were appointed by the society:

Resolutions—Mrs. E. H. Martin, Mrs. Georgina Maynard, Mrs. E. L. Anderson, Mrs. R. W. Petross, Mrs. D. T. Elam, Mrs. Reynolds, Mrs. R. T. Beville.

Finance—Mrs. A. W. Nowlin, Mrs. N. E. Richardson, Miss Hortense Kellum, Mrs. Lucy Treakle, Miss Nannie L. Royall.

Auditing—Mrs. P. T. Barrow, Mrs. R. A. Compton, Mrs. Fayette Williams, Mrs. C. H. Hasker, Miss Martha Anthony.

Publication—Mrs. F. W. Martin, Mrs. J. W. Hamner, Mrs. Shelton Chieves, Mrs. W. D. Southall, Miss Rosa Southall, Miss Sallie D. Smith.

Platform Courtesies—Mrs. W. B. Beauchamp, Mrs. C. H. Hasker.

Missionary Candidates—Mrs. H. O. Cheatham, Mrs. W. C. Ivey, Mrs. A. L. West, Mrs. Shelton Chieves, Mrs. Lee Britt, Mrs. Richard Bagby.

Pages—Miss Pearl Valentine, Miss Mollie Johnson, Miss Bessie Hechler and Campbell Taylor.

## WANT REPRESENTATION SMALLER.

Apart from the announcement that during the past year the organization has raised about \$10,000 for missionary work, the most interesting feature of the session was presentation of a petition from the Monumental society, of Portsmouth, asking that the representation in the State body, already small, be further reduced so as to get the expenses of the annual meetings within the contingent fund—something like \$500.

The petition will probably be laid on the table. The expenses last year were only a little more than \$700, and considering all things, this is felt to be doing good. It is possible the Society will regulate that each auxiliary shall pay the expenses of the delegates it sends. The petition was as follows:

"We, the ladies of the Monumental Woman's Foreign Missionary Society, do hereby petition the body of the Woman's Foreign Missionary Society of the Virginia Conference to reduce the amount of money now used for delegates' expenses, noting first, the use of the contingent fee for the same, the Easter offering and Christmas offering and again amounts given to be used where most needed. The amount expended in 1900 was \$720.53. That the representation be reduced to come within the contingent fee."

Luncheon was served to the ladies at the church, after which an interesting afternoon session was held.

Last night the annual sermon before the society was preached by Rev. W. B. Beauchamp, pastor of Broad Street church. His subject was "Love of Christ the Motive of Missionary Work"—Times.

## BOXER HORRORS.

Woman Missionary Gives Interesting Account of Terrors She Endured.

The second morning session of the Woman's Missionary Society opened in the Broad Street Methodist church with the hymn, "Thou Everlasting Portion," followed by prayer led by Mrs. Southall. Miss Minnie Jarman, of Charlottesville, gave a short talk on "The Children of God," closing with a beautiful poem, then a prayer and the

hymn, "Sweeter, Lord, have we heard the calling."

After the reading of the minutes by the secretary, reports were heard from West Richmond district, read by Mrs. Albert L. West, the district secretary.

The Revs. Dr. Lafferty and Herbert Hope were introduced to the Conference, and each made a few interesting remarks, the Rev. Mr. Hope paying a tribute to the president, Mrs. W. C. Ivey, after which reports from West Richmond district was resumed.

At the afternoon session of the Woman's Foreign Missionary Society besides the usual routine business, containing many interesting reports, Mrs. H. C. Cheatham recited most beautifully the poem, "Faultless."

Revs. Lewis Betty, A. C. Berryman and W. J. Langhorn were introduced to the Conference.

## MISS COFFEY INTRODUCED.

In introducing Miss Ella Rue Coffey, the missionary sent out by this society seven and a half years ago, Mrs. Bagby said:

"More than a hundred years ago Sir Walter Raleigh gave a hundred pounds sterling to Christianize Virginia; we thought when we sent our own Ella Coffey as a missionary to heathen lands we had more than repaid that hundred pounds, but now that she returns, telling of so much good work accomplished, we feel we have more than repaid it with interest."

Miss Coffey is of medium height, with dark hair, and deep, dark expressive eyes, a quiet impressive manner, and pleasant voice. Owing to a recent severe illness she was not able to tell half she wished to tell of her great work in China.

During the Boxer uprising Miss Coffey was in great danger. She and those with whom she was associated were notified that on a certain day they would be killed. They went on with their teaching and business was not suspended by any of the Christians, either native or American, though many of the heathen were panic stricken in this great time of danger and excitement. One day, while seated in her school room, a man entered who was known as the greatest rogue, and one of the very worst men in any country.

Passing around the table where she was seated, with his hand held behind him, he finally came around in front of her and dropped \$15 on the table, telling her to buy a pistol. Said he: "I overheard you tell Miss Rankin in English you had no money. You must have a pistol with which to protect yourself."

"I have talked with the pastor, and he agrees with me that you must not remain here without a weapon for protection."

Though deeply touched, Miss Coffey declined to take the money, telling him she was not quite penniless, and he must buy himself a pistol, but he would not take the money back until she positively assured him she would buy herself a weapon.

In that time of trouble many of the rich and noble Chinese sent their sons to protect these noble women, who are trying to save their own sex in that



heathen land, as the women can only be reached by women.

Miss Coffey gave an amusing and interesting account of the social customs and the attentions showered upon her.

As the Virginia school in Huchow is supported by Virginia Methodists, she gave a detailed description of the building. It is a walled enclosure, more like a jail than a school, having a wall twenty feet high, with no light except the door at one end and window at the other. There are numerous courts in this enclosure, in which the rains fall, but they are never reached by the sun's rays to dry up these rains, so it is a very damp place. All the rooms are dark, cold and damp. The residence of the teachers, just in rear of the school, is very beautiful, the interior being most beautifully carved, with lovely doors made of oyster shells, but very uncomfortable.

The teachers had as many partitions removed as possible, skylights put in at the risk of being sunstruck, and yet it was a dark, damp habitation; but the boys' school, conducted by Miss Rankin, was also quite as interesting as that of the girls, and there were numbers of young men studying to be teachers and preachers, who on Sunday afternoon would mount boxes or barrels on the street corners and preach to the rabble in spite of jeers and vile epithets of all sorts. Indeed, all of Miss Coffey's talk showed a nobleness in heroism in the Chinese never dreamed of by Americans.

In the Boxer uprising never but two native Christians were known to recant, while thousands were tortured and killed, many of whom would have been spared had they even uttered one word of recantation.

#### EVENING SERVICE.

At the evening service devotional exercises were conducted by Mrs. Dr. Kabler, of Campbell, after Mrs. Colyer, formerly Miss Smithey, of Virginia, addressed the meeting. She first went out as a missionary to China; but, after her marriage to Mr. Colyer, they went to Korea, which was entirely without Christians, the people being devil-worshippers, believing that the air was full of spirits, either good or evil, and all kinds of sacrifices were made to exorcise these evil spirits and draw to them the good spirits.

Mrs. Colyer is very earnest, very impressive and with it all a most attractive speaker. She spoke especially of the many difficulties under which women work and worship in foreign lands, it being a deep disgrace for a woman to appear on the streets unattended, and they are the objects of jeers and jibes, and have every vile epithet heaped upon them, and yet those native Christian women go through those streets under all these difficulties to teach their heathen sisters the beauties of the Gospel, and it is noticeable that the Gospel is so gladly received by those who have it explained to them and to what heights these heathens rise in their Christian experience.

At the close of Mrs. Colyer's talk, Mrs. W. B. Beauchamp was made a life member of the missionary society, the necessary amount, \$20, being contributed by the delegates.

Mr. Beauchamp announced that Fri-

day afternoon at 4 o'clock, vehicles will be at the church to convey all who wished to, to take a ride to the Methodist Orphanage, which is of such great interest to all Methodists of Virginia. It is expected that a large crowd will visit the place.

#### ZEAL OF SECRETARIES.

Perhaps the great success of this great body of Christian women is more largely due to the zeal and earnestness of the district secretaries who organize auxiliaries and visit and write them to keep the interest from flagging.

Mrs. C. H. Hasker, of Richmond District, has long been identified with missionary work, and is untiring in all good work. Mrs. A. L. West, of West Richmond District, is also well and favorably known as a great worker. Mrs. E. L. Martin, of Charlottesville; Miss Fannie Robinson, of Rappahannock; Miss Mayme Porter, of Danville; Mrs. F. W. Martin, of Lynchburg; Mrs. H. T. Bacon, Farmville District; Mrs. Shilton Chieves, Mrs. Smith N. Brickhouse, of Norfolk; Mrs. Lee Britt, Portsmouth, and Mrs. Bettie A. Rue, of Eastern Shore districts, all have worked with untiring zeal to make this missionary work a success, and the fine reports from all these districts show their efforts have been successful.

There are a number of young women in the Convention, who are growing up in the work to take the place of those who will soon go to their great reward. The great number of those clad in the sable emblems of grief is especially noticeable. The Conference will probably adjourn to-day.

#### TREASURER'S REPORT.

The treasurer's report for the year is as follows:

Dues .....	\$3,917 98
Life membership .....	194 08
Thanksgiving .....	172 83
Mite-boxes .....	144 17
Lecture .....	4 09
Bible women .....	660 48
Scholarships .....	712 90
Richmond District schools ...	88 94
Day schools and teachers....	220 40
Work in Cuba .....	21 00
Laura Haygood Home and School .....	20 00
Needy little Chinese with Miss Bomar .....	2 05
For Miss Bomar, a souvenir..	3 00
Miss Coffey's salary .....	737 85
Scarritt Training School ....	10 00
Used when most needed .....	6 00
Contingent .....	254 72
Easter offering .....	299 25
Virginia school .....	2,473 81
<b>Total .....</b>	<b>\$9,943 45</b>
Balance from last year .....	117 97

**Grand total .....** \$10,061 42

#### THE AFTERNOON MEETING.

In the afternoon most of the time was taken up with the conclusion of the routine business and the reception of reports, all of which were of an excellent character. The society voted down the petition from the Monumental Auxiliary of Portsmouth, asking that the representation at the annual meetings be reduced so that the expenses of these meetings may be gotten within the contingent fund. The representation is already very small, and it was not deemed advisable to cut

it down further. The election of officers resulted as follows: President, Mrs. W. C. Ivey, of Lynchburg; Vice-President, Mrs. Bagby, of Petersburg; Secretary, Mrs. Britt, of Suffolk, and Treasurer, Mrs. A. W. Nowlan, of Lynchburg. The society decided to meet next year in Norfolk.

At 4 o'clock in the afternoon about seventy of the ladies present were taken on a trip to the orphanage, where they spent a most pleasant hour. They went on the street cars to the Home for Incurables, where they were met by omnibuses. The ladies expressed great interest in the work of the orphanage.—Times and News.

#### BRIBE GIVING AND TAKING.

In printing a fine full-page portrait of Mr. W. J. Folk, the St. Louis Circuit attorney who has brought about the exposure of bribery in St. Louis and the conviction of bribe-givers and bribe takers, The Outlook remarks: "For nearly a year he has been the central figure in the most remarkable prosecution of political knavery since that of the Tweed Ring in the early seventies. This prosecution has resulted in the conviction, not only of bribe-takers, but of bribe-givers, and has brought home to the rich and influential classes of St. Louis the extent to which the responsibility for civic corruption rests upon them. Mr. Folk was nominated for his present office against his protest, but, having been elected, has discharged its duties against still stronger protests from party leaders who put him in nomination. Democratic corruptionists, as well as Republican, have been prosecuted without fear or favor."

The following table, compiled from the eighth annual "Abstract of Labor Statistics of the United Kingdom," recently issued by the British Board of Trade, shows the standard rates of wages per week for various trades recognized in London at the beginning of 1902:

Trades.	Wages per Week.
Upholsterers .....	\$12 96
Shipyard platers .....	11 67
Cabinetmakers .....	11 34
Boiler shop platers .....	10 94
Plasterers .....	11 00
Bricklayers .....	10 50
Masons .....	10 50
Carpenters and joiners .....	10 50
Patternmakers .....	10 45
Plumbers .....	10 34
Riveters .....	10 21
Shipwrights .....	10 21
French polishers .....	9 72
Lithographic printers .....	9 72
Iron founders .....	9 72
Compositors (hand) .....	9 48
Engineers .....	9 48
Painters .....	9 00
Brass moulders and finishers...	8 64
Bricklayers' and plasterers' laborers .....	7 00

"Your religion is good if it is vital and active; if it nourishes in you confidence, hope, love, and a sentiment of the infinite value of existence; if it is allied with what is best in you against what is worst, and holds forever before you the necessity of becoming a new man; if it makes you understand that pain is a deliverer; if it increases your

respect for the conscience of others; if it renders forgiveness more easy, fortune less arrogant, duty more dear, the beyond less visionary. If it does these things it is good, little matter its name. However rudimentary it may be, when it fills this office it comes from the true source, it binds you to man and to God.

"But does it perchance serve to make you think yourself better than others, quibble over texts, wear sour looks, domineer over other's conscience or give your own over to bondage, stifle your scruples, follow religious forms for fashion or gain, do good in the hope of escaping future punishment—oh, then, if you proclaim yourself the follower of Buddha, Moses, Mahomet, or even Christ, your religion is worthless—it separates you from God and man."—"The Simple Life" (McClure, Phillips & Co.)

#### FUNNY SCHOOLBOY "FACTS."

According to the St. James Gazette, London, the historical and other "facts" given here are taken from schoolboys' examination papers:

Of whom was it said, "He never smiled again?" William Rufus did this after he was shot by the arrow.

My favorite character in English history is Henry VIII., because he had eight wives and killed them all.

Alexander the Great was born in the absence of his parents.

What followed the murder of Becket? Henry II. received whacks with a birch.

The principal products of Kent are Archbishops of Canterbury.

The chief clause in Magna Charta was that no free man should be put to death or imprisoned without his own consent.

Where were the Kings of England crowned? On their heads.

What were the three most important feudal dues? Friendship, courtship, marriage.

What do you know of Dryden and Buckingham? Dryden and Buckingham were at first friends, but soon became contemporaries.

What is Milton's chief work? Milton wrote a sensible poem called the "Canterbury Tails."

An optimist is a man who looks after your eyes, and a pessimist is a man who looks after your feet.

#### KINSHIP IN THE SOUTH.

There's some kind of kinnery betwixt 'em. His mammy's cat ketched a rat in her gran'mammy's smoke-house, I reckon.—Billy Sanders, in "Gabriel Tolliver."

#### FOR OVER SIXTY YEARS.

**An Old and Well-Tried Remedy.**  
MRS. WINSLOW'S SOOTHING SYRUP has been used for over SIXTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for  
**MRS. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER KIND.**  
Twenty-five Cents a Bottle.



(Continued from page 10.)

er its own personal interests. But now that time is past. The American nation—and when I speak about the American nation I naturally mean the United States government—has grown to be so strong that by the power of its great navy and its great multitude of inhabitants it can successfully and in a Christian spirit take up the causes of the weaker and the more helpless nations when those nations are being downtrodden and unjustly used by the greater governmental powers. The American nation can do for the helpless and weaker nations what it did for suffering and helpless Cuba. When the Spanish governor general of Cuba, General Weyler, began to murder and to imprison and to exterminate and to rob the Cubans, he did not for one instant suppose that in order to protect and save a neighboring people the congress of the United States would declare war against Spain and at one sitting vote \$50,000,000 to the president of the United States to carry on that war. But the United States government did throw its protecting arm about that suffering people. The United States government did offer that protection in an unselfish manner. As soon as the Cuban islands were rescued from Spanish tyranny the United States raised Cuba to the dignity of a sister republic. When the United States government declared war against Spain, the Spanish government did not for one instant suppose that the Philippine Islands would be snatched from Spanish control, but they were. No sooner did the guns of Admiral Dewey echo round the world than the people of America realized that there were other islands suffering from the tyranny of Spain as well as the Cuban islands. So the stars and stripes were hoisted over the Philippine Islands as well as in Havana harbor. And when those stars and stripes were raised in the east as well as in the west the United States government declared that its protecting arm should care for the downtrodden races of the Pacific as well as those of the Atlantic. And so one of the mightiest and the purest and the holiest motives of America's future mission will be to care for helpless and unjustly treated nations wherever they may be found until a supreme court of international arbitration can be established. Then those weaker and downtrodden nations shall be able to care for themselves.

#### The Lesson Taught by Penn.

And I would especially plead for the American nation to start forth and succor the helpless and weaker nations because God always blesses the individual as well as the mighty nation that is true to those who are weak. Do you know why the colony of Pennsylvania never had any difficulties with the American Indians? When Massachusetts and Virginia were being decimated by Indian wars, Pennsylvania colonies were living in peace and happiness with the redskins because William Penn was always true and honorable with the original settlers of the American soil. When the great Christian Quaker was about to sail for America, King Charles of England asked William Penn if he should not send over a regiment of soldiers to protect the young colony. "No," answered William Penn; "I do not want a regiment of English soldiers.

I shall have no trouble with the Indians because I intend to buy the land from them." "Buy the land from the Indians!" exclaimed King Charles. "What do you mean? Why, I have deeded you that tract of land. It is mine, and I gave it to you. For what

then, William Penn, did you pay me \$16,000?" "I paid you the \$16,000," replied the brave Quaker, "to purchase your good will, not the land. That land, your majesty, does not belong to you any more than it does to me. The land of Pennsylvania does not belong to you any more than the city of London would belong to a party of American Indians who in a canoe might be blown across the Atlantic and land upon our shores and who then might go up the Strand waving their tomahawks and shouting, 'The city of London is ours because we discovered it!'" So William Penn, believing that all weak and helpless people should be justly protected, crossed the Atlantic and made his famous agreement with the Indian chiefs under the "Charter oak." And as a result of that agreement the Pennsylvania colonies lived in peace and happiness because they were true to the helpless. So God will prosper America's future if the American nation is true and faithful in its protection and care of the weaker and helpless nations.

But perhaps the greatest mission of America next to scattering the gospel of Jesus Christ is to prove that its people can be true to God in its days of prosperity as well as in its days of adversity. When a people are poor, weak and helpless, when a troubled and bleeding and suffering people are struggling for liberty and for their very existence, when a collection of ex-slaves are following their leader through the weary journey of a forty year tramp through the wilderness, it is not so difficult for them to pray and to worship God, but it is difficult for a people to be true to God unless when riches come and prosperity comes and unlimited influence comes they have an especial grace given to them. It is difficult to be true to God when the mighty fortresses have been builded at the mouth of every harbor to keep out the foreign foe and when the rattle of the factory and the whistle of the steam engine and the blow of the hammer and the rasp of the saw are all playing an accompaniment to the tune of a national financial success.

#### Reconsecrate the Nation.

As the American nation is a government for the people and by the people, I would have every one of us this Fourth of July season reconsecrate our nation to God by reconsecrating our own personal lives to his divine service. When the ambassador from Germany appears at the White House and presents his official documents, he does not come as the representative of the German nation, but as the personal representative of Emperor William. The ambassador of England represents King Edward. The representative of Italy represents King Victor Emmanuel. But when America's ambassador goes abroad he does not represent the president or the secretary of state, but he represents the people—the common people of America.

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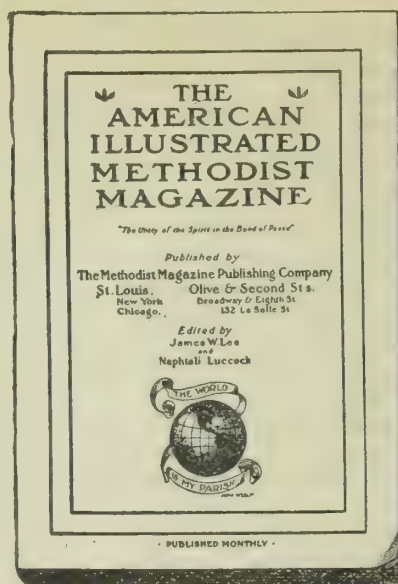
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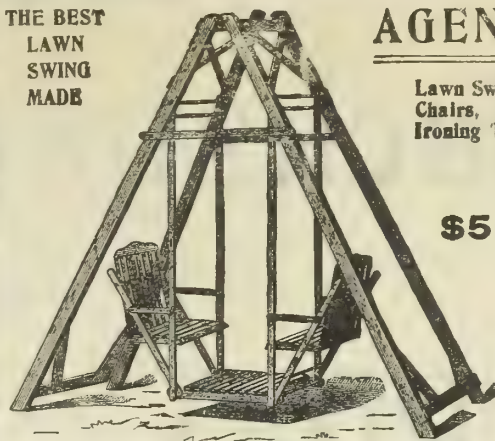
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 43.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., NOVEMBER 6, 1902.

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## Editorial.

### JEWS MORE IMPORTANT THAN METHODISTS (?)

One would think that there were more Jews in Richmond and in the State at large than there are Methodists, if he saw only the Richmond dailies. Week after the week the discourses of a Jewish Rabbi are served up to the readers of these papers, while rare indeed are the times when a Methodist sermon is reported in full. Bishop A. Coke Smith preached twice at the reopening of Clay Street church last Sunday. There is a short notice of the service, but not only is there no report of the sermon, but not even the text is given. If it had been the reopening of the Jewish synagogue, it is likely that a whole page would have been given up to it, and special cuts would have been made of the building as it was, and as it is now, of the Rabbi who founded it, and of the present eloquent and extraordinary person in charge of it. Why is this? Are all the editors and reporters of these daily papers Jews? Or are all of their readers Jews? One would naturally think so. Perhaps, however, some of the leading advertisers are Jews. Can that be the reason that the Richmond dailies so persistently publish the utterances of the Jew and are so indifferent to the Methodists? There must be some reason.

### PERSONAL AND OTHERWISE.

A newspaper and a letter from a friend in Kentucky inform me of some trouble in the Kentucky Conference. Some three years ago a preacher of that Conference was expelled from the Church on charges of immorality. He appealed to the General Conference, and the Committee on Appeals reversed the decision of the lower court, as the letter which I have received states, on legal grounds—that is to say, because the defendant was not permitted to testify in his own case. The late Kentucky Conference found the man restored and among them. A motion was made to locate him, but the Bishop said: "Wait till his case comes up regularly," or words to that effect. When his name was called, the motion was renewed, whereupon the Bishop informed the Conference that the man was not in their hands; he had transferred him to another Conference. He had opened a skylight, and the bird had flown. The case has been published in a paper, and a document informing the

public of the facts has been sent to all the preachers of the Conference to which the transfer was made. My reflections are as follows:

1. Legal grounds are not sufficient to reverse a case; it should have been remanded for a new hearing. A case should be reversed on its merits.

2. When a case is reversed, and an expelled minister is restored, he returns to his Conference in good standing, and should not suffer in any way for what he was tried for.

3. No man should be transferred during the session of the Conference to which he belongs till his character has been passed. To do otherwise is to render nugatory the rule requiring an annual examination of character.

4. The law is defective, and should be amended. The dismissal and reception of ministers from one Conference to another should be made a matter of Conference action. A man should be dismissed by vote and carry a certificate of honorable dismissal from the secretary of the Conference. His reception should also be made a matter of vote, and no man should be placed in a Conference against the will of that Conference. This would be a step in the direction of democracy; but democracy is right.

It seems that the man involved in the case above was prominent in the steps by which H. C. Morrison was expelled from the Church for preaching at a union camp-meeting in Texas some years since. The trial and expulsion of Morrison was an infamy; but by a ruling of a long-headed Bishop, Morrison was restored to the Church and ministry. Whether the feeling engendered by the Morrison case had any influence in the above case I know not. Our Bishops have tremendous power; but fortunately they are usually men of God, and only use their power for the glory of God and the good of humanity. Where a Bishop is selfish he can and may do much harm. If he is deeply pious, he is a wonderful power for good. I have usually loved the Bishops where I have come in contact with them. What a noble soul was Bishop Paine, and how I loved him! Bishop McTyeire was a favorite of mine; he was slow, but sure; his judgments were seldom wrong, and a more unselfish man never lived. Bishop Pierce was as plain as an old shoe, and as eloquent as Cicero. Wightman and Doggett were classics on fire. Doggett could not joke, but once upon a time he became witty. At my table he called for the sauce; I handed it to him, remarking that my wife prepared a sauce sometimes that I did not like as

well as this. "Ah!" said the Bishop, "what kind of sauce was that?" "Domestic sauce," said I. "And," said he, "what are its ingredients?" "The principal ingredients?" "The principal ingredient," said I, "is slack jaw." "That," said the Bishop, "is not very palatable, but it is often very wholesome."

R. N. PRICE.

Morristown, Tenn., Nov. 1, 1902.

### PLIABLE—NO BURDEN ON HIS BACK.

BY REV. HERBERT T. BACON.

To one who has read Bunyan's book—and who has not?—Pliable is one of the most interesting and striking of all his characters, and the fact that the world is so full of Pliables and so many of us when reading of him can say, "I am that Pliable," adds to its interest. In company with "Obstinate," who is like himself an inhabitant of the "City of Destruction," he goes in pursuit of Christian, one of their fellow-citizens, who has started to go on a pilgrimage to the "Celestial City," but when he overtakes him, he is so charmed with Christian's description of the place to which he is going that he decides to go along with him—rest, crowns, rewards, glories, all float before his almost enraptured vision, and he is minded to go with the pilgrim. One thing he lacks to give him earnestness and perseverance and a determination to relinquish everything that he may reach the Celestial City. It is the burden on his back which is wanting. He has no sense of sin.

This sense of sin has been a torture to Christian, his companion, by night and by day. For days and weeks he has been praying and weeping under a consciousness of sin, crying: "Oh, wretched man that I am, who shall deliver me from this body of death?"

Both fall into the Slough of Despond. Pliable, with a few sharp words of reproach to Christian as having deceived him, pulls himself out of the mire and returns home, and we hear no more of his going on pilgrimages.

We are afraid that our own time is prolific of its "Pliables," who hear with delighted ears of the love of God, the delightfulness of the way in following Christ, the ending in glory and honor and immortality, but where, oh where, is the consciousness of sin, that disease of the heart from which David prayed so earnestly to be delivered, that fearful malady from which the shed blood of Christ only saves, that to be rid of the inhabitants of heaven rejoice with louder and more joyful strains than over any other foe?

Brethren, in our preaching, in our

newspaper articles, let us put the great burden of sin on the back of Pliable and his descendants. There is where the Holy Spirit has placed it (John 16: 8-11). There let it so gall and distress him, that, triumphing over every difficulty, he will go with Christian to the cross to be eased of his burden.

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### COMPLAINT MADE AGAINST OUT- SIDE MINISTERS.

There is some dissatisfaction among laymen over the fact that many of the most prominent pulpits in the Virginia Methodist Conference are occupied by men who have been transferred from other States. It is contended by some of the Methodists that in the Virginia Conference there are men of conspicuous talent who have never been given a fair showing, but have always held small town or country churches, and this, it is further said, is unjust in view of the fact that many of the best positions are given men from other Conferences.

"There is a disposition among some official members," said a Methodist to a News representative to-day, "to have the Bishop presiding transfer and appoint some prominent minister of another Conference to the best charges in this State. We have in the Virginia Conference men who for eloquence and learning and other requisites that can hardly be equaled in the South.

"Then, too," said this gentleman, "these are the men who have accomplished great good in the places where they have been sent, and it does seem to me to be unjust to forever keep them in obscure places when they are fully capable of serving other churches with satisfaction."

Should this question come up for official discussion the proper body to take action would be the Bishops' Council, composed of the Bishops and the presiding elders.—Richmond News.

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### IT SOUNDED WELL.

"Our pastor said a good thing in his last sermon."

"What was it?"

"He said the wings of the dove of peace are lined with the tender sheen of effulgent good will to men, while in his beak he bears the olive branch of perennially blossoming love."

"What did he mean?"

"Blest if I grapple it myself exactly, but it sounded good while he said it."—Cleveland Plain Dealer.

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He who cares not for the heathen cares not for his own soul.—Bishop Galloway.



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"Perhaps not," replied Nelson, "but I wish Mr. Craig were at home." And then he added, "There's Idaho and Slavin together, and you may bet the devil isn't far off."

But Graeme laughed at his suspicion, and we passed on. The orchestra was tuning up. There were two violins, a concertina and the cello. Billy Breen was lovingly fingering his instrument, now and then indulging himself in a little snatch of some air that came to him out of his happier past. He looked perfectly delighted, and as I paused to listen he gave me a proud glance out of his deep, little, blue eyes and went on playing softly to himself. Presently Shaw came along.

"That's good, Billy," he called out. "You've got the trick yet, I see."

But Billy only nodded and went on playing.

"Where's Nixon?" I asked.

"Gone to bed," said Shaw, "and I am glad of it. He finds that the safest place on pay day afternoon. The boys don't bother him there."

The dancing room was lined on two sides with beer barrels and whisky kegs. At one end the orchestra sat; at the other was a table with refreshments, where the soft drinks might be had. Those who wanted anything else might pass through a short passage into the bar just behind.

This was evidently a superior kind of ball, for the men kept on their coats and went through the various figures with faces of unnatural solemnity, but the strain upon their feelings was quite apparent, and it became a question how long it could be maintained. As the trips through the passageway became more frequent the dancing grew in vigor and hilarity until by the time supper was announced the stiffness had sufficiently vanished to give no further anxiety to the committee.

But the committee had other cause for concern, inasmuch as after supper certain of the miners appeared with their coats off and proceeded to "knock the knots out of the floor" in break-down dances of extraordinary energy. These, however, were beguiled into the barroom and "filled up" for safety, for the committee were determined that the respectability of the ball should be preserved to the end. Their reputation was at stake not in Black Rock only, but at the Landing as well, from which most of the ladies had come, and to be shamed in the presence of the Landing people could not be borne. Their difficulties seemed to be increasing, for at this point something seemed to go wrong with the orchestra. The cello appeared to be wandering aimlessly up and down the scale, occasionally picking up with the tune with animation and then dropping it. As Billy saw me approaching he drew himself up with great solemnity, gravely winked at me and said:

"Shlipped a cog, Misther Connor! Mosh hunfortunate! Beauchiful instrument, but shlips a cog. Mosh hunfortunate!"

And he wagged his little head sagely, playing all the while for dear life, now second and now lead.

Poor Billy! I pitied him, but I thought chiefly of the beautiful, eager face that leaned toward him the night the league was made and of the bright voice that said, "You'll sign with me, Billy?" and it seemed to me a cruel deed to make him lose his grip of life and hope, for this is what the pledge meant to him.

While I was trying to get Billy away to some safe place I heard a great shouting in the direction of the bar, followed by trampling and scuffling of feet in the passageway. Suddenly a man burst through, crying:

"Let me go! Stand back! I know what I'm about!"

It was Nixon, dressed in his best—black clothes, blue shirt, red tie, looking handsome enough, but half drunk and wildly excited. The "Highland Fling" competition was on at the moment, and Angus Campbell, Lachlan's brother, was representing the lumber camps in the contest. Nixon looked on approvingly for a few moments. Then, with a quick movement, he seized the little highlander, swung him in his powerful arms clean off the floor and deposited him gently upon a beer barrel. Then he stepped into the center of the room, bowed to the judges and began a sailor's hornpipe.

The committee were perplexed, but after deliberation they decided to humor the new competitor, especially as they knew that Nixon with whisky in him was unpleasant to cross.

Lightly and gracefully he went through his steps, the men crowding in from the bar to admire, for Nixon was famed for his hornpipe. But when after the hornpipe he proceeded to execute a clog dance, garnished with acrobatic feats, the committee interfered. There were cries of "Put him out!" and "Let him alone! Go on, Nixon!" And Nixon hurred back into the crowd two of the committee who had laid remonstrating hands upon him, and, standing in the open center, cried out scornfully:

"Put me out! Put me out! Certainly! Help yourselves! Don't mind me!" Then, grinding his teeth so that I heard them across the room, he added, with savage deliberation, "If any man lays a finger on me, I'll—I'll eat his liver cold."

He stood for a few moments glaring round upon the company and then strode toward the bar, followed by the crowd, wildly yelling. The ball was forthwith broken up. I looked around for Billy, but he was nowhere to be seen. Graeme touched my arm.

"There's going to be something of a time, so just keep your eyes skinned," he said.

"What are you going to do?" I asked.

"Do? Keep myself beautifully out of trouble," he replied.

In a few moments the crowd came surging back, headed by Nixon, who was waving a whisky bottle over his head and yelling as one possessed.

"Heno!" exclaimed Graeme softly. "I begin to see. Look there!"

"What's up?" I asked.

"You see Idaho and Slavin and their pets," he replied. "They've got poor Nixon in tow. Idaho is rather nasty," he added, "but I think I'll take a hand in this game. I've seen some of Idaho's work before."

The scene was one quite strange to me and was wild beyond description. A hundred men filled the room. Bottles were passed from hand to hand, and men drank their fill. Behind the refreshment tables stood the hotel man and his barkeeper, with their coats off and sleeves rolled up to the shoulder, passing out bottles and drawing beer and whisky from two kegs hoisted up for that purpose. Nixon was in his glory. It was his night. Every man was to get drunk at his expense, he proclaimed, flinging down bills upon the table. Near him were some league men he was treating liberally, and never far away were Idaho and Slavin passing bottles, but evidently drinking little.

I followed Graeme, not feeling too comfortable, for this sort of thing was new to me, but admiring the cool assurance with which he made his way through the crowd that swayed and yelled and swore and laughed in a most disconcerting manner.

"Hello!" shouted Nixon as he caught sight of Graeme. "Here you are!" passing him a bottle. "You're a knocker, a double handed front door knocker. You polished off old whisky soak here, old demijohn," pointing to Slavin, "and I'll lay five to one we can lick any blankety blank thieves in the crowd." And he held up a roll of bills.

But Graeme proposed that he should give the hornpipe again, and the floor was cleared at once, for Nixon's hornpipe was very popular and tonight, of course, was in high favor. In the midst of his dance Nixon stopped short; his arms dropped to his sides; his face had a look of fear, of horror.

There, before him, in his riding cloak and boots, with his whip in his hand as he had come from his ride, stood Mr. Craig. His face was pallid, and his dark eyes were blazing with fierce light. As Nixon stopped, Craig stepped forward to him, and, sweeping his eyes round upon the circle, he said in tones intense with scorn:

"You cowards! You get a man where he's weak! Cowards! You'd damn his soul for his money!"

There was a dead silence, and Craig, lifting his hat, said solemnly:

"May God forgive you this night's work!"

Then, turning to Nixon and throwing his arm over his shoulder, he said in a voice broken and husky:

"Come on, Nixon! We'll go!"

Idaho made a motion as if to stop him, but Graeme stepped quickly forward and said sharply, "Make way there, can't you?" and the crowd fell back, and we four passed through, Nixon walking as in a dream, with Craig's arm about him. Down the street we went in silence and on to Craig's shack, where we found old man Nelson, with the fire blazing and strong coffee steaming on the stove. It was he that had told Craig, on his arrival from the Landing, of Nixon's fall.

There was nothing of reproach, but only gentlest pity, in tone and touch as Craig placed the half drunk, dazed man in his easy chair, took off his boots, brought him his own slippers and gave him coffee. Then, as his stupor began to overcome him, Craig put him in his own bed and came forth with a face written over with grief.

"Don't mind, old chap," said Graeme kindly.

But Craig looked at him without a word and, throwing himself into a chair, put his face in his hands. As we sat there in silence the door was suddenly pushed open, and in walked Abe Baker, with the words, "Where is Nixon?" and we told him where he was. We were still talking when again a tap came to the door, and Shaw came in looking much disturbed.

"Did you hear about Nixon?" he asked. We told him what we knew.

"But did you hear how they got him?" he asked excitedly.

As he told us the tale the men stood listening, with faces growing hard.

It appeared that after the making of the league the Black Rock hotel man had bet Idaho a hundred to fifty that Nixon could not be got to drink before Easter. All Idaho's schemes had failed, and now he had only three days in which to win his money, and the ball was his last chance. Here, again, he was balked, for Nixon, resisting all entreaties, barred his shack door and went to bed before nightfall, according to his invariable custom on pay days. At midnight some of Idaho's men came battering at the door for admission, which Nixon reluctantly granted. For half an hour they used every art of persuasion to induce him to go down to the ball, the glorious success of which was glowingly depicted, but Nixon remained immovable, and they took their departure, baffled and cursing. In two hours they returned drunk enough to be dangerous, kicked at the door in vain, finally gained entrance through the window, hauled Nixon out of bed and, holding a glass of whisky to his lips, bid him drink, but he knocked the glass away, spilling the liquor over himself and the bed.

It was drink or fight, and Nixon was ready to fight, but after a parley they had a drink all round and fell to persuading again. The night was cold, and poor Nixon sat shivering on the edge of his bed. If he would take one drink, they would leave him alone. He need not show himself so stiff. The whisky fumes filled his nostrils. If one drink would get them off, surely that was better than fighting and killing some one or getting killed. He hesitated, yielded, drank his glass. They sat about him amiably drinking and lauding him as a fine fellow after all. One more glass before they left; then Nixon rose, dressed himself, drank all that was left of the bottle, put his money in his pocket and came down to the dance wild with his old time madness, reckless of faith and pledge, forgetful of home, wife, babies, his whole being absorbed in one great passion—to drink and drink and drink till he could drink no more.

Before Shaw had finished his tale Craig's eyes were streaming with tears, and groans of rage and pity broke alternately from him.

Abe remained speechless for a time, not trusting himself, but as he heard Craig groan, "Oh, the beasts, the fiends!" he seemed encouraged to let himself loose, and he began swearing with the coolest and most bloodcurdling deliberation.

Craig listened with evident approval, apparently finding complete satisfaction in Abe's performance, when suddenly he seemed to waken up, caught Abe by the arm and said in a horror stricken voice:

"Stop! Stop! God forgive us! We must not swear like this."

Abe stopped at once and in a surprised and slightly grieved voice said:

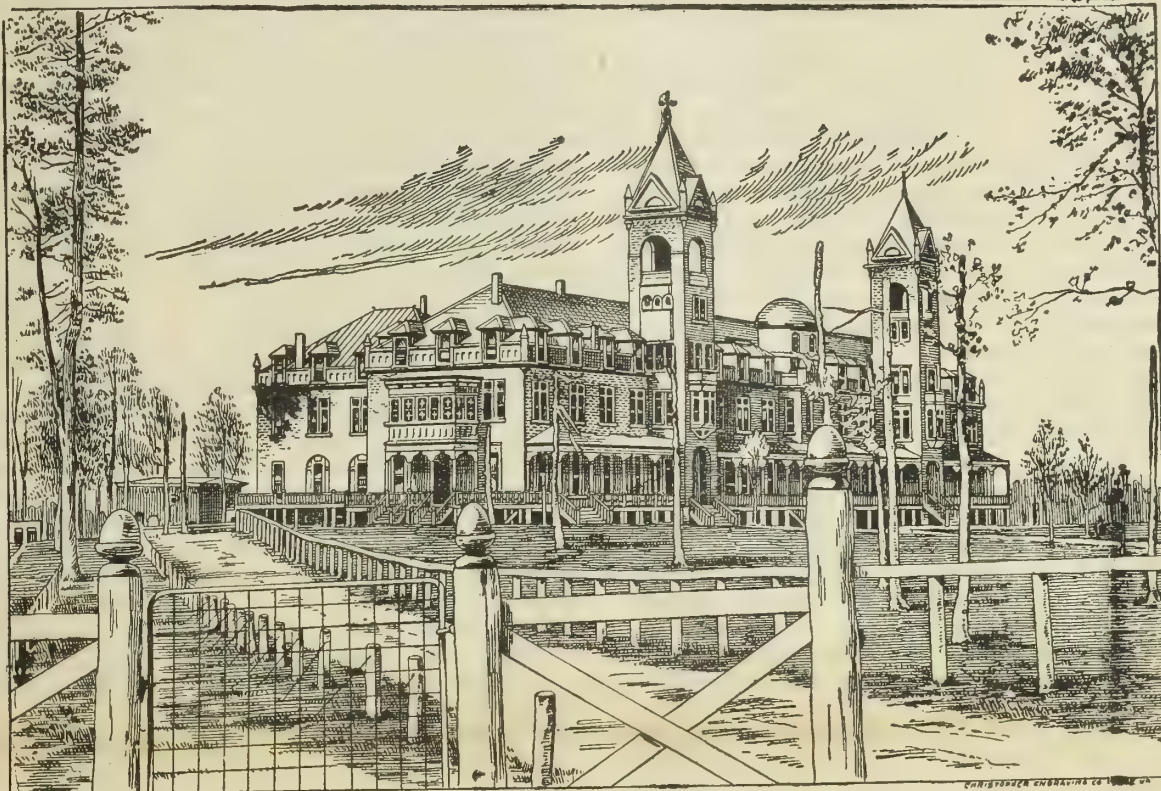
"Why, what's the matter with that? Ain't that what you wanted?"

"Yes, yes. God forgive me! I am afraid it was," he answered hurriedly, "but I must not."

(TO BE CONTINUED.)



# Blackstone Female Institute.



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BLACKSTONE, VA.



## REV. GEO. R. STUART.

Mr. Editor.—Rev. Geo. R. Stuart, of Cleveland, Tenn., has just closed a great meeting at Epworth church, Norfolk. He has made us laugh, cry, think and pray. He is witty, wise, devout. I do not know a more lovable man or one more devoted to the Master's work. I have worked with a number of evangelists, but Bro. Stuart is the only one with whom I have gone through a meeting in which there was not some little word I would have wished not said or said otherwise. He has a playful, chaste, delightful humor, but there is nothing sensational about him. His coming to any church will be a benediction. I endorse him unqualifiedly. A great number, maybe one hundred and seventy-five or two hundred, came forward to the altar during our meeting. The "shake hand" conversion was not in evidence. The penitents knelt at the altar until satisfied of their acceptance with God. Epworth has seen scenes she never witnessed before. Our Norfolk brethren of the ministry united in joyful and faithful assistance. Our hearts are with Bro. Stuart, and our prayers follow him wherever he goes. God is using him to do a great work.

Yours truly,

R. H. BENNETT.

Norfolk, Va., November 1, 1902.



## A WONDERFUL MEETING AND A PHENOMENAL SPEECH.

Mr. Editor.—The recent meeting at the Academy of Music in our city was so remarkable that I think it worthy of wide publication, and hence I send you the following excellent account of the meeting, written by Mr. W. F. Gregory, reporter for the Norfolk Virginian-Pilot. Mr. Stuart's speech was one of the greatest oratorical triumphs I ever heard, and likewise a thunder blast against the saloon.

Yours truly, R. H. BENNETT.

Norfolk, Va., November 1, 1902.

A vast concourse filled the Academy of Music Sunday afternoon to hear Rev. George R. Stuart, of Cleveland, Tenn., who has been holding a series of meetings each day for more than a week at Epworth M. E. church, South.

At 3 o'clock, a half-hour before the appointed time of service, every seat on the main floor and first gallery was occupied, the private boxes filled and men crowding in at the doors of entrance.

At 3:30 o'clock the entire interior of the building was beset, hundreds standing in the aisles, while others crowded the stand of the orchestra, immediately in front of the stage, while a great throng crowded the rear of the stage, thus filling the building from pit to dome.

On the stage with Mr. Stuart were Rev. E. T. Dadmun, Rev. J. E. Cooke, of the Presbyterian church, Richmond, Rev. E. H. Rawlings, Rev. E. K. Odell, Rev. C. L. Bane, Dr. J. J. Hall and Rev. R. H. Bennett.

The following ministers and prominent citizens occupied the boxes: Rev. C. H. McGhee, Rev. J. K. Joliff, Rev. George H. McFaden, Rev. George Wesley Jones, Rev. G. H. Lambeth, ex-Mayor C. W. Pettit, Dr. L. Lankford, Messrs. B. T. Bockover, Russell Daw-

son, W. P. Dodson, Capt. George Phillips, Capt. George Hudson, S. N. Brickhouse, S. Q. Collins, L. W. White, Capt. J. T. Balton, W. B. Roper, and others.

No such gathering of men has assembled at a religious service since the days of Sam Small. It was an inspiring sight—2,500 men assembled to hear a discussion of the principles of the Gospel as applied to local affairs.

Many in the audience declared that if this body of men would stand as a unit for purity in politics and morality in every-day life they could control the city of Norfolk for righteousness and law and purity.

On the previous Sunday Mr. Stuart announced that he would deliver what he termed his "Stump Digger," but what thousands who have heard it say in reality is one of the most powerful and dramatic pleas for a practical application of the principles of Christianity that ever fell from the lips of man.

The singing was conducted by Rev. E. T. Dadmun, and after the rendition of several familiar Gospel hymns, in which the great audience united with a will, the music of which thrilled the vast crowd and prepared it for a reception of the great effort of Mr. Stuart which was to follow. After the singing prayer was offered by Rev. J. E. Cook, pastor of Hoge Memorial Presbyterian church, Richmond.

Mr. Stuart said in advance of his sermon: I have not come here to pick a quarrel with you. If you are a drinking man, I have no fight with you. If you are a gambler, I have no fight with you.

I am here this afternoon to talk with you on a line that if you will listen to my lecture patiently and hear me through I shall be satisfied that you will go away from this place fully convinced of the truth of what I have told you.

Mr. Stuart then said that this meeting was not without expense. The building had to be paid for because you well know that the managers cannot let us have it for nothing, and then the committee of arrangements have undergone an expense of about \$50 and I am going to take up a collection, not one dollar of which goes to me, but to defray the cost of this meeting. I want every man to give according to his size; if his size is a nickel, then just put in the nickel.

Mr. Stuart announced as his text, Habakkuk 2: 12, 15, 16—"Woe to him that buildeth a town with blood and establisheth a city by iniquity."

He said the text was a pronoun, but he would change it to a noun for the present occasion and let it read thus:

"Woe unto Norfolk city, that buildeth a town with blood and establisheth a city by iniquity. Woe unto him that giveth his neighbor drink and putteth the bottle to him and maketh him drunk also, that thou mayest look on their nakedness."

"Thou art filled with shame for glory; drink thou also and let thy forehead be uncovered; the cup of the Lord's right hand shall be turned unto thee and shameful spewing shall be on thy glory."

The speaker discussed our national dangers in a most striking and dramatic manner, rising at times to a

height in eloquence that carried the vast audience with him with a storm of applause.

Mr. Stuart said if you are a saloon-keeper, a drinker of liquor, or if you rent a house to a saloon-keeper, God have mercy upon you, for there is nothing in this book (taking the Bible in hand) for you but woe, sorrow and calamity in the end.

I understand that you have a mayor who is trying to do what is right. I hope he is in the audience. May God bless him. (Great applause.) You have a police commissioner, a judge of the corporation court whom I am told is a nice man, but what is he if the jury turns these rascals loose? I shall lecture on politics and other matters, and leave this audience to judge. It's a fool of a philosopher who can give only a half judgment. How many of you are going to say amen? and there were several amens in the audience, and Mr. Stuart said: This is the smallest amen crowd I ever met.

The speaker made his subject the arraignment of the liquor business, his general head being "Our National Dangers," and discussed it under the following divisions: Anarchy, Strike Mobs, Political Corruption and Fraud, Poverty, Widows and Orphans.

He said the politician gives as a remedy for national dangers the free silver and gold questions, the national banks and the tariff, but he said these were all failures; none of them had ever placed the country upon a happy basis. What we want is a practical remedy—a Bible in one hand and baskets of bread in the other.

All over this country they are building cities with blood. Big, black clouds are hanging over this nation, and if you don't crush them they will crush you, and you can trace all these black clouds back to the beer keg and the whiskey barrel.

## ANARCHY.

The first cloud I call your attention to is anarchy. In Chicago some years ago 100 policemen marched on the anarchists to put them down in that city, and many of you who hear me this afternoon know how it aroused the people in that great Western city.

## SOME RESULTS OF ANARCHY.

I will give you some of the results of anarchy: In the past few years the heads of five nations have gone off by the hands of anarchists. President McKinley, one of the purest men and best Presidents of this country (tumultuous applause) was slain by the hand of an anarchist. (Continued applause for several minutes.)

The saloonist is the promoter of anarchy, and the saloon its mother. The leader of the New York anarchists is a saloon-keeper, and every anarchist in this country is a friend of the saloon.

If you vote for the saloons to be abolished they will be put down. The American ballot settles every question except the saloon. Every other business, whether it be the grocer, the shoe dealer, the dry goods merchant, the woolen and cotton manufacturers, all obey the law; but the saloon, which is fired with the spirit of the anarchist, rides rough shod over the country. All other branches of trade and industry close on the Sabbath day, but the sa-

loonist defies law and says he will have his own way, and thus fired with the spirit of anarchy in his heart carries on his nefarious business on God's holy day, defying both the laws of God and man. And when you do close the saloon, then a lot of low down fellows who regard neither God's or man's rights, get together and form clubs and say we will beat you anyhow. "The judge who stands for rotten bums is these needs backbone. If I were judge I would set down heavy on them."

## THE SPIRIT OF MOB LAW.

My next black cloud is the mob spirit. The records show that in one year there were 107 legal executions and 336 executions by mob law, showing that the mob spirit overleaps everything. The mob takes the law into its own hands and executes it. It makes home, society and the safety of our institutions.

## ELECTION FRAUDS.

My next cloud is the election fraud. Throughout the country the saloon men influence elections. In this very city I am told, the saloonists control the elections, and to a very large extent compel men to vote for men for office who will wink at their violations of the laws. If these monsters are not downed they will destroy our freedom and God-given rights. They control politics and the politicians because the latter will in many instances for the sake of being retained in a fat office lean on their side.

Take President McKinley: He was a local Methodist preacher, and at all of his Conferences he would advocate prohibition and vote for prohibitive resolutions. Bryan, who is a good man, stumped his State for prohibition. Did either of them mention the saloons? No! Why not? I ask you why not? You know!

## THEY WANTED VOTES.

A voice from the gallery: "They wanted votes."

As I have already stated, you have a mayor who wants to do his duty (applause). Give him backbone, give him backbone, shouted Mr. Stuart, who was followed by deafening applause.

Mr. Stuart said you have two mill one is the police mill. This pulls the violators in and the penalty is a fine what do they do, they appeal (great laughter), your judge and Commonwealth's attorney can settle the matter for these fellows if they desire to. They are tried by jury you need honorable and upright men on the jury will back up the judge and attorney and give the rascals the full benefit of the law. These saloons of hell must be down with the bloated politicians who follow in their wake and smell like sewerers.

## DIVORCE LAW ATTACKED.

The speaker said the next black cloud is the divorce business. The New York journals are publishing opinions of distinguished men on the divorce question. I take this Bible with this book of books (holding up the Bible in his hand), for my opinion. The divorce laws are from hell, and the offspring of the devil, and are sending lots of people to perdition.

The divorce question can be traced to the saloon business. It tears down the



ome and Christianity that takes care of the little ones. It is flooding the country with orphans, and it is the agger that is being plunged into the hearts of the American people and desolating their homes. Dash this knife down to earth, to hell, from whence it came. I want to help stamp this diabolical business out this afternoon. If there were ever folks who would run to hell for a dollar it is some of you Norfolk people.

The saloons strike at prosperity, and knock the common people out. What we need to do is to knock the saloon out. There are fourteen hundred millions of dollars in America. A large amount of this money is wasted in saloons. Liquor is eating up the blood raw. There is more money spent in the United States for intoxicating liquors than she derives from her exports and imports. More money is expended for liquor than have all the national banks. How much does it cost to make liquor by the gallon? 20 cents—the tax is \$1.10; it sells at retail for 10 cents a drink, which is at the smallest figure \$4 per gallon; 20 cents of the \$4 goes to the farmer; the government, police, brewer, liquor dealer, almshouse and gamblers get the rest. For every dollar that the government gets out of the liquor traffic she has to pay out in return \$26, a nice way to get revenue. The most diabolical institution in this country is the Liquor Dealers' Association. Why, at one of their meetings held not long ago one of its members had the audacity to say we must get the boys into the saloons and teach them the art of drinking. The old men are dying and we need new material on which to perpetuate our business. Yes, they would blight and blast the future homes of young America by decoying them into their hellish abodes and leading them to destruction, as they have been the means of leading thousands of others.

#### ANOTHER SALOON EVIL.

The saloon is the mother of the gambling spirit; you get full of booze in the saloon and bruised up in the gambling hell, and you go home to your wives in this condition. I have no respect for the gambler or the drunkard. It makes no difference with me what you play, poker, or anything else; if you get something for nothing you are a thief at heart (great applause). I have about as much respect for a thief as I have for a gambler. If you are a gambler, and don't like that, why you will have to take it. I'd as soon be a highwayman as a gambler. I understand that there is a Methodist in this city who rents the upper part of his place of business to a gambler. Is it so? I hope not; but if so, God pity him. Turning to a gentleman on the stage, Mr. Stuart said, have you a son, and he answered, I have. He is sixteen years old.

Would you rather he would have a bottle of liquor in his pocket or nothing?

He replied: "I would rather see him in rags than to see him with a bottle of liquor in his pocket."

The highway robber leaves you with nothing, the saloon-keeper leaves you with a bottle of liquor. The highway robber beats the saloon-keeper. I bow

to the highway robber sooner than to the infamous saloon-keeper. Of what value is a stomach full of liquor?

Some one in the audience said: "A dollar in the police court," which created laughter.

Take a dollar and see what John can do with it drunk and sober. If drunk he goes home, and his wife Sally asks what he has. "A gallon," says John. "A gallon of what?" asks Sally, "molasses or vinegar?" "Naw," says John, in his drunken condition, "whiskey; and I am an American citizen. If you fool with me I will punch your head off." Take John sober. He buys a pair of shoes for little John. "What have you, John?" asks Sally, and he says, "I have a pair of shoes for little John." "Come here, John," says his mother, "for we all need them." John comes limping along for his shoes, for he has not had a pair on his feet the Lord only knows when, and the seat of his pants looks like the map of the United States. "What size do you wear?" the father asks, and John says, "I don't know, it has been so long since I had a pair." Sober John helps the storekeeper and the shoemaker that made the shoes.

You have more than a hundred of saloons in Norfolk, and thousands of drinkers. Take your dollar and buy the necessities of life. Here's the fees—down the American saloon, brighten your homes, buy food and clothing for the mothers and children.

Down with the American saloon—and rear upon its ruins the little American cottage or home. I tell you with sorrow, my audience, the saloon power in this city is the vote of the Methodists, Baptists and Presbyterians of Norfolk. The saloon man says when the church people stop voting for me I will have to go out of my business forever. The raw material of the saloons are the boys of the mothers and fathers of Norfolk. The old soakers are dying off, and two hundred thousand boys are taking their places each year. The mills grind, and we pay the toll to the officers.

#### SAVE OUR WOMEN.

The United States sent men to San Juan to save the lives of Cuban women. More women in America have died as the result of liquor than there are women since God made the island of Cuba.

What is a boy good for unless he runs for office in Virginia? God save American citizenship. The saloon makes the drunkard, the law makes the saloon, the legislator makes the law, and the voter makes the legislator. If one goes to hell, all go there, or there is no justice in God Almighty.

If I should leave here and a saloon man says: "George Stuart, I don't like what you said," and plunges a knife into my body, I fall and a good brother comes to me and says: "Your blood is too good to waste, let my handkerchief catch it, and rest your head on my arm, the cobblestones are too cold," it does no good. Why wasn't he there to grab that arm? That knife is the whiskey demon—crush the arm before it falls. I prophesy that the citizens of this great America will grab the whiskey bottle and dash it under their feet.

The saloons must go, and as long as my breath lasts I will fight them down.

#### DRAMATIC INCIDENT.

At this stage of Mr. Stuart's sermon an incident occurred which has never before been witnessed in Norfolk. Mr. Stuart asked all in the audience who desired the overthrow of the saloon to take out their handkerchief and rise to their feet, and the whole assembly, numbering about 2,500 men, arose upon their feet spontaneously. Mr. Stuart said: "Now, if you want this country redeemed from the thralldom of the liquor curse, wave your handkerchiefs—the white banner of temperance, peace and prosperity"—and there was a sea of white, a scene of inspiration that can never be forgotten.

After singing "My Country, 'Tis of Thee," Dr. Lankford suggested three cheers for Rev. George R. Stuart, and they were given with a will.

Mr. Stuart, cool as the bravest soldier on a field of battle, raised his hand and said: "Don't cheer me; crush the infernal saloons in Norfolk and then cheer for the homes made desolate by them."

At the close of the meeting Mr. Stuart was surrounded by many in the audience and showered with congratulations.

It was one of the greatest meetings ever held in Norfolk.



#### WEST BRUNSWICK CIRCUIT.

This pleasant charge is closing the year prosperously. The collections will be paid in full. This marks quite an advance over the past two years, as the deficit was much larger last year than it was the year before. I think the circuit will pay out on ministerial support. The great hail storm of last summer damaged and destroyed growing crops on the farms of our members to the extent of many thousand dollars. This fact makes the financial exhibit more gratifying to me. The entire tobacco crop was almost totally destroyed in some cases, but I know of no loser in that class who will make the storm an excuse for repudiating the Lord's claim.

I think the first public subscriptions taken for the Orphanage was from this circuit at our District Conference two years ago. Our people have this good work on their hearts, and will respond to it liberally.

Our protracted meetings were seasons of refreshing from the presence of the Lord. The number of conversions were not large. Something over forty conversions and reclamations. Twenty united with us on profession of faith. I did all the preaching at three of my churches, with the exception of a sermon at Macedonia by Bro. Seay, of the Baptist church, and a sermon at Lebanon by Bro. Havens, our efficient local preacher. At Rocky Run church, Bro. Bascom Dey and Bro. Owen, of the Disciples' church, did the preaching. All these brethren named preached and wrought well.

Bishops, itinerants, editors, laymen many, are all discussing the question: "Why do not we have more conversions and report more accessions on profession of faith." Most of the answers that I have seen assume that there is a decline of spiritual power in the pulpit

and in the pew. One fact seems to be ignored that ought to have place and great prominence in every answer to that question. It is this: In many places we have scarcely any sinners to convert. God has already converted them. They are already in the churches. In some communities almost the whole mass is leavened. It is notably so in this community. Excepting a few hardened "moral" cases—such as you will find in all our communities—nearly all the people excepting the very youngest children, are housed in the various church homes. For years this circuit has been and is garnering its sheaves mainly from the glorious field of childhood.

The old dining-room and kitchen at the parsonage have been torn down, and two spacious, new rooms replace them. There are new porches and pantries. The old far-away well has been abandoned, and a new one stands within a few feet of the kitchen door. The main building is newly roofed, and an upper room added. The chamber, or living room, has been made over new, and is "a thing of beauty," as well as a place of comfort. The improvements anticipate an outlay of \$500. A feature of this circuit is its parsonage society, organized by Bro. and Sister DeBerry. It did and is doing excellent work. We have secured and have on hand enough money to put new furniture in the new rooms. The members of our Building Committee are Bros. Samuel Barrow, Herbert Barrow, Geo. Barrow, and A. T. Abernathy. Former pastors of this charge know that these brethren enterprise to success everything they undertake. We have now one of the most commodious and well appointed parsonages in our Conference. And this is one of the most desirable charges in the Conference for any pastor whose financial circumstances enable him to live, without continuous tension and pressure, upon the salary paid here. There is no missionary appropriation to supplement the salary, as is the case in some country charges of about the same grade and pay. The truth is, these dear people could easily have raised this to a first grade circuit financially, had they so willed, some years ago. Perhaps they could now. But not so easily as in the past. More and more of our young people are seeking the cities. Industrial centres are taking whole families away. Blackstone will absorb one-eighth of the assessed financial strength of Macedonia next year. But this circuit is first grade in every sense except the financial. It has a very intelligent membership. And no charge has a larger proportion of good noble people than this charge of West Brunswick.

J. R. STURGIS.

October 28, 1902.



Sunday being the dedication of the new Central church Portsmouth, there was a great turnout of the people at both morning and evening services. The dedicatory discourse was delivered by Bishop John C. Granbery at 11 A. M., who also preached at night. A collection was taken up to defray the balance of the indebtedness on the new edifice, and \$3,200 was raised.



# THE SUNDAY SCHOOL.

LESSON VII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 16.

**Text of the Lesson.** Judg. II, 7-19.  
**Memory Verses.** 18, 19—Golden Text,  
Ps. cxli, 19—Commentary Prepared  
by the Rev. D. M. Stearns.

[Copyright, 1900, by American Press Association.]  
7 And the people served the Lord all the days of Joshua and all the days of the elders that survived Joshua.

So it is also written in Josh. xxiv, 31, and it seems to be given as a reason for this that they had seen all the great works of the Lord that He did for Israel. But now we come to a different story. The book of Joshua tells of victory in the land. This book tells of sin, judgment, repentance and deliverance. Their sin was disobedience in making a league with the heathen rather than manifesting the true God, the God of Israel to them. The great sin of those who bear the name of Christ today is that instead of being separated unto Him and honoring Him they are in league with the world lying in the wicked one (1 John v, 19; Rom. xii, 1, 2).

8-10. There arose another generation after them which knew not the Lord nor yet the works which He had done for Israel.

Joshua and all that generation having passed away from this present scene, their successors must have known of the Lord, who brought their fathers into the promised land, but they had no heart for Him. They did not like His ways, His righteousness, His dominion over them. Like their descendants long afterward, they acted as if their hearts said, "Speak unto us smooth things; prophesy deceits; cause the Holy One of Israel to cease from before us" (Isa. xxx, 10, 11). They are represented today by a vast multitude of churchgoers, many of them church members, who will not endure sound doctrine (1 Tim. iv, 3), yet profess loyalty to Christ. They profess that they know God, yet in works they deny Him.

11-13. They forsook the Lord and served Baal and Ashtaroah.

The Lord God who brought them out of the land of Egypt, who led them through the Red sea on dry land, who overthrew the host of the Egyptians, their enemies, who fed them with manna all through the wilderness journey, who divided Jordan before them and gave them the good land with vineyards and olive yards and homes for which they labored not—God, who did all this for them and gave them life and breath and all things, Him they forsook and fell into the idolatry of the people round about them, who knew not God. Thus they worship demons and not God (1 Cor. x, 20; Deut. xxxii, 17), for it is the devil who turned Adam and Eve from God and even asked the Son of God to worship him, who is back of all this turning away from God and His truth and His worship and who is working so hard in our day in many theological seminaries and pulpits to turn people away from God.

14, 15. Whithersoever they went out the hand of the Lord was against them for evil, as the Lord had said, "... and they were greatly distressed.

The testimony of one of their rulers about a thousand years after this was, "The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him" (Ez. viii, 22). In Lev. xxvi and Deut. xxviii God gave an abundant warning as to what He would do if they forsook Him, but for all this they sinned still and believed not for His wondrous works. They believed not in God and trusted not in

His salvation (Is. lxxviii, 32, 33). The whole Bible teaches that since sin entered the carnal mind is enmity against God; the heart is deceitful and desperately wicked; every imagination of his heart is only evil continually (Rom. viii, 7; Jer. xvii, 9; Gen. vi, 5).

16. Nevertheless the Lord raised up judges which delivered them out of the hand of those that spoiled them.

We have just referred to the wonderful sinfulness of man and his rebellion against God, but the Bible is full of the more wonderful love of God, who loved us even when we were dead in sins, who commendeth His love toward us in that while we were yet sinners Christ died for us (Eph. ii, 4, 5; Rom. v, 8). That "God is Love" is the great foundation truth of Scripture, and, being such, He is not willing that any should perish (1 John iv, 8, 16; 1 Pet. iii, 9). Many a time He turned His anger away from this people, and, being full of compassion, He forgave their iniquity and destroyed them not (Ps. lxxviii, 38). He sought and found Adam and Eve when in their sin they turned away from Him, and He has ever since been seeking and saving the lost.

17-19. They ceased not from their own doings nor from their stubborn way.

With many sinnings and repentings they went from bad to worse. "They mocked the messengers of God and despised His words and misused His prophets until the wrath of the Lord arose against His people till there was no remedy" (11 Chron. xxxvi, 16). Very long He bore with them, but finally He sent them into captivity for seventy years. After He restored them from Babylon and they again became a people, though not as before, He sent to them His own Son, but they rejected Him and crucified Him, and now they are scattered among all nations until He shall come again in His glory, and then they will receive Him and be a righteous nation from that time forth. They will blossom and bud and fill the face of the earth with fruit (Matt. xxiii, 38, 39; Isa. xxv, 8; xxvii, 6; lx, 21). How wonderful is the purpose of God and how sure of fulfillment (Isa. xiv, 24; Ps. xxxiii, 11). How much of heaven upon earth every child of God might have if only willing to walk humbly with Him! (Deut. xi, 21; Ps. lxxxi, 13-16.) We enter into rest when we cease from our own works.

## EPWORTH LEAGUE.

**Topic for the Week Beginning Nov. 16, "Present Opportunities For Methodist Missions"—Text, Matt. xxviii, 19; Phil. iii, 7, 12, 16.**

Opportunities are sometimes best measured by obstacles removed. Our present condition, with its doors wide open, may well be contrasted with the situation a few years since. Our people of middle age clearly recall how matters stood in 1857, the great revival year.

William Butler was in India. He was a lone pioneer in the far north-west provinces, hostile, bigoted, heathen millions surrounding him, armed and thirsting for blood, in a few weeks to sweep with billows of fire and blood the whole vast peninsula from snow capped Himalayas to the tropic ocean in the effort to exterminate Christianity and British dominion.

In the great empire of China we had work on a small scale in a few places only, while the land as a whole was fast closed against us and almost unknown. Japan had not yet awakened from her feudalism, and foreigners were permitted to land in but two or

three ports. Korea was as little known as the south pole is today. Africa was unexplored except a narrow fringe around the coast. We had some work in Buenos Ayres, in South America, but Mexico was not to be entered until after our civil war. We had some work in Europe, but it was small and carried forward under hampering restrictions.

Now India is everywhere feeling the impulse of Christian thought and work. Years since one of our bishops returning from there declared that if Christianity was blotted out from every other land on earth there was vitality enough in India Methodism to restore it and evangelize the world. Japan is passing through a revival of religion which has swept the whole empire as the revival of 1857 swept the United States. Korea and China, the Philippines, the far strait of Malacca, Burma and even Borneo are in the full light of the gospel. Africa is open from circumference to center and feels the new life. Our Spanish speaking work is most notable and encouraging. So much for the fields. In 1857 the church prayed God to open the closed doors. He has marvelously answered that prayer. The bars are down.

In 1859 our missionary secretaries advertised for several months in our church papers for two men for the foreign work, and no one offered. In 1869 Dr. Edward Parker of India appealed to some of our conferences for young men to go back with him, and none went. Now there are several hundred of the choicest spirited and best equipped of our young people of both sexes ready to go anywhere they may be needed.

We have in all our past been hindered in our progress by lack of funds. Our people have been among the poor. This is also largely changed. Lands in city and country have increased in value and made many rich; mines, oil wells, farming, trading, manufacturing, commerce, stocks and thrift in a hundred directions have brought wealth until we have a superabundance. Much has been consecrated. More will be. Our young people will be richer than their fathers. We believe they will not be less devoted. Opportunities become necessities. We believe they will be seen and the Lord's work grandly advanced.

### Divided Confidences.

The poverty of the individual life and the abortive efforts of the church are largely due to divided confidence. A full faith is essential to a well rounded character. Division here means a halting feebleness and a hesitating performance of clearly defined duties. This way lies safety. Ships in time of storm need sea room, and their masters commit themselves with confidence to the vast deep. The inexperienced might long for a sight of land, but the captain knows the treachery of the shore. The soul for its development and safety must commit itself with a true heart in full assurance of faith to Christ. He is strong enough and lasting enough to be worthy of a whole heart for all time.—Episcopal Recorder.

### Thoughts.

Even the lion must lower himself before victoriously attacking.

With men we can afford to be children sometimes; with God we must be children always.

Man is satisfied if he has done good. God is not satisfied until he has done well.

Who wishes to avoid pain must take pains.

The heart should always be open, the ears often, the mouth seldom.—Christian Endeavor World.

### Can Never Grow Old.

We have a gospel which can never grow old. Its adaptation to the deepest needs of men's souls remains constant with these needs. People tell us the gospel has done its work; that the world has outgrown it. We are confident, with a confidence born of our knowledge, that as long as men live by bread so long will this word, which proceedeth out of the mouth of God, be the food of our souls.—A. Maclure

### So Does He Look Upon Us.

As one who sees and knows us altogether, as one who understands the nature of sin and its unhappy results, as one who remembereth that we are dust, as one who loves purity and hates sin, as one who made us and loved us and gave Himself for us, so does the Lord look upon us. It is out of His very strong character that His pity and love and mercy and our salvation come.—Independent.

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

Procrastination is the thief of souls.—Rev. N. H. Lee, Methodist, Denver.

### A Reasonable Service.

Religion is a reasonable service.—Rev. G. R. Stair, Baptist, Brooklyn.

### Results of Intoxication.

More than one-half of crime is due to intoxication.—Rev. J. H. Zinn, Lutheran, Akron, O.

### God's Discipline Merciful.

God's severest discipline is always merciful.—Rev. Dr. Carson, Presbyterian, Brooklyn.

### Thunderbolts of Omnipotence.

You cannot expect to weigh the thunderbolts of omnipotence in an apothecary's balances.—The Late Rev. T. De Witt Talmage.

### Fundamental Law of Being.

Vicarious sacrifice is not only a great truth of theology, but it is a fundamental law of being.—Rev. A. B. Kingsolving, Episcopal, Brooklyn.

### The Need of Action.

What we need is action. The glory of the Lord depends upon those who will take hold and move forward.—Rev. A. C. Ward, Baptist, Atlanta.

### Trusting Fellow Men.

No man can find the true God anywhere among the principles that actuate men who distress their fellows.—Rev. W. D. Downey, Methodist, Philadelphia.

### Not Merely Blind Assent.

To believe is not a blind assent of the mind to an unintelligible truth, but a most rational and manly intellectual function.—Rev. Father Michael, Catholic, Pittsburg.

### The Mission of Sorrow.

Unless one has known sorrow one can never know joy, and unless one has seen the shadow one will never know the light.—Rev. Dr. Eaton, Baptist, Cleveland, O.

### Secret of Greatness.

To give oneself to a cause, to be ready to sacrifice to that cause self and everything connected with self, is the secret of greatness.—Rev. Dr. Alsop, Episcopalian, Brooklyn.

### The Function of Religion.

The function of religion is to enrich and deepen life, to make it more mellow and more beautiful, more full of satisfaction and inspiration.—Rev. F. H. Hinckley, Unitarian, Philadelphia.

### Founded In Reason.

Every truth at the foundation of Christian faith is reasonable. Not all can be discovered by reason, but when once discovered they are compatible.—Rev. S. C. Leavell, Methodist, Chicago.



**A Dishonor to the Church.**

Some in the church, by their unholy and inconsistent lives, are a dishonor to the church and unfit for use. God cannot use them. The Christian is one who is made clean and set apart for the use of the Master.—Rev. Dr. Holderby, Presbyterian, Atlanta, Ga.

**Aim of Christian Efforts.**

No man can win a worthy prize without a tremendous effort. The prize is the reward of victory. Moral likeness to Christ ought to be the aim of all Christian efforts. To dream of the glory and felicity of heaven is our privilege.—Rev. G. B. Vosburgh, Baptist, Denver.

**Spiritualizing the Mind.**

When the mind is spiritualized, the kingdom of God will stand revealed, and we shall all become partakers of the divine nature, discovering that in the kingdom of God all are gods. By the incarnation of the Christ elements and purposes is man made perfect.—Rev. F. E. Mason, Spiritualist, Brooklyn.

**Operation of Divine Grace.**

The operation of divine grace is exceptional. There are penalties affixed to the violation of all laws. This is true of the laws of nature, of health and of God. But by the mystery of the cross even the condemned is forgiven and the guilty goes free.—Rev. Dr. Wilson, Methodist, Danbury, Conn.

**The Mission of Suffering.**

Suffering comes to unveil character, to disclose the real motives and purpose of one's inner self. It brings about a demonstration of the powers of God under conditions most adverse and distressing as seen in the indestructible integrity of those who trust him.—Rev. Dr. Landrum, Baptist, Atlanta, Ga.

**The Wider Goal.**

He alone lives wisely, with ever widening hope and courage and strength, who sees beyond the moment to the wider goal toward which he moves and in the light of which every step he takes wins a wider and nobler meaning. That nation alone is great whose policy is born of wide and noble dreams.—Rev. W. H. Pulsford, Episcopalian, Chicago.

**Breaking a Friendly Stone.**

An old custom was for friends to write their names on stones and break them, each taking a part that would match the other and always vouch the identity of him who presented it. Who now offers to break a friendly stone with us? It is the Christ himself. That will be the happiest day in heaven when we can match the white stone Jesus gives us and be called his personal friend.—Rev. Dr. Alonzo Monk, Methodist, Atlanta.

**Clearing Away Misconception.**

Our intellectual tread will be the firmer for clearing away one misconception. The reason craves for certainty and all convincing proofs of immortality. It is not enough that we guess and hope. We want to prove immortality from the viewpoint of science. It seems not unreasonable that if God makes his earthly child to live in this physical realm he may desire to have him continue to live in another life. Many things strengthen the hope. God dwells in eternity, not in that brief moment of time named seventy years.—Rev. Dr. Hillis, Congregationalist, Brooklyn.

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### QUARTERLY CONFERENCES.

THIRD ROUND OF DANVILLE DISTRICT.  
Ridgeway, August 23d, 24th.  
Meadows of Dan, Creasys, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.  
Clarksville, St. James, September 9th, 11 A. M.  
Roydon, September 10th, 8 P. M.  
Shedd Memorial, September 14th, 11 A. M.  
Cabell Street, September 14, 8 P. M.  
South Pittsylvania, Brosville, September 16th, 11 A. M.  
Danville Circuit, Wesley Chapel, September 18th, 11 A. M.  
East Halifax, Mt. Laurel, September 20th, 21st.  
South Boston, September 21st, 8 P. M.  
Chatham, Concord, September 24th, 11 A. M.  
Franklin, Gogginsville, September 27th, 28th.  
Rocky Mount, September 28th, 8 P. M.  
East Franklin, Mt. Zion, September 30th, 11 A. M.  
Charlotte, Smithville, October 4th, 5th.  
Prince Edward, Beulah, October 7th, 11 A. M.  
Mt. Vernon, October 12th, 11 A. M.  
Washington St., October 12th, 8 P. M.  
Pittsylvania, October 15th, 11 A. M.  
Ridgeway, October 18th, 19th.  
West Franklin, Bethlehem, October 21st, 11 A. M.  
Martinsville, October 22d, 8 P. M.  
Henry, Granbery, October 23d, 11 A. M.  
Patrick, Salem, October 25th, 26th.  
Meadows of Dan, October 28th, 11 A. M.  
Smith's River, October 30th, 11 A. M.  
Hycos, November 1st, 2d.  
South of Dan, November 3d, 11 A. M.  
Main St., November 9th, 11 A. M.  
Calvary, November 9th, 8 P. M.  
E. C. REED, P. E.

### PETERSBURG DISTRICT.

#### Fourth Round.

High Street, August 24th, morning.  
Wesley, August 24th, night.  
Matoaca, August 31st, morning.  
West Street, August 31st, night.  
Wakefield, Ivor, September 6th, 7th, morning.  
Surry, Dendron, September 7th, night; 8th, morning.  
Greensville, Emporia and Independence, September 13th, night; and 14th, morning.  
Prince George, Trinity, September 20th, 21st, morning.  
Blandford, September 21st, night.  
Nottoway, Salem, September 27th, 28th, morning.  
Blackstone Station, September 28th, night; 29th, morning.  
Sussex, Sharon, October 1st, morning, Wednesday.  
North Mecklenburg, Salem (Mecklenburg), October 4th, 5th, morning.  
South Hill, Providence, October 5th, night; 6th, morning.  
West Lunenburg, Olive Branch, October 11th, 12th, morning.  
Lunenburg, Williams', October 12th, evening or night; 13th, morning.  
East Dinwiddie, Oak Grove, October 15th, morning, Wednesday.  
Brunswick, Mt. Carmel, October 18th 19th, morning.  
West Brunswick, Lebanon, October 19th, evening; 20th, morning.  
South Brunswick, Bethel, October 25th, 26th, morning.  
Mecklenburg, Rehoboth, October 26th, night; 27th, morning.  
West Dinwiddie, White Oak, November 1st, 2d, morning.  
Dinwiddie, Lebanon, November 4th, 5th, morning.  
A. T. WILSON, P. E.

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Woman's Foreign Missionary Society of Virginia, Richmond, Va., October 21-24, 1902.—Special rate four cents per mile one way distance for round trip; tickets on sale October 20th-21st, return limit October 26th.

Annual Meeting Womans' Missionary Union of Virginia and North Carolina, South Boston, Va., November 5th-8th, 1902.—Special rate as per Tariff 2 will apply; tickets on sale November 3d, 4th, and 5th, return limit November 10th.

Grand Chapter Royal Arch Masons and Grand Commandery Knights Templar, Richmond, Va., November 11-13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 9th-13th, inclusive, with return limit 16th.

United Daughters of the Confederacy, New Orleans, La., November 12-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, and 10th, return limit ten days from date of sale.

American Bankers' Association, New Orleans, La., November 11-13, 1902.—One first-class fare for the round trip from all points; tickets on sale November 8th, 9th, 10th, return limit ten days from date of sale.

Baptist General Association of Virginia, Norfolk, Va., November 13, 1902.—Four cents per mile one way distance for round trip; tickets on sale November 12th-14th, return limit November 19th.

For detail information as to the above, inquire of any Southern Railway ticket agent.

RESOLUTIONS OF RESPECT PASSED BY THE EXECUTIVE COMMITTEE OF THE YOUNG WOMAN'S CHRISTIAN ASSOCIATION OF VIRGINIA AND WEST VIRGINIA.

Whereas in the all-wise providence of our Heavenly Father there has been removed from our midst Miss Eloise Richardson, the strength and grace of whose character was an inspiration to all with whom she came in contact; therefore be it

Resolved, That while our hearts are bowed with grief at our loss, they are also filled with gratitude for the beautiful life she lived among us, and that we will strive to emulate her example of unselfishness and untiring devotion to duty.

That she will be sorely missed in the ranks of the Young Woman's Christian Association work, where she labored so efficiently.

That we extend to the family our sympathy in the great loss we so deeply share.

That a copy of these resolutions be sent to the home of our deceased friend, to Raidolph-Macon Institute, to the Methodist Recorder for publication, also that they be spread upon the minutes of the Executive Committee of the State Association.

A. MAUD BROADDUS,  
NELLIE V. POWELL,  
EVA B. WILLIAMS.



### CHESTNUT AVENUE CHURCH.

At an important meeting of the Official Board of Chestnut Avenue Methodist church last Tuesday evening encouraging reports were made on the state of the church, showing very decided improvement under the ministrations of the present preacher, Rev. J. T. Routten. Over one hundred have been added to church membership during the year. The spiritual trend is upward and onward. The financial shape is said to be better than in the history of the church. The latent forces are being well organized, and the outlook is very hopeful. The present pastor is held in high esteem, and the people desire the continuance of his labors among them, as is indicated by this quotation from a personal letter addressed to their presiding elder, Rev. Dr. J. Powell Garland, and signed by the entire Official Board—viz.: "In view of the facts, conditions, and needs of the work here, and having investigated the sentiment and wish of the church at large, we urgently request you to use your best endeavors to secure the reappointment of Rev. J. T. Routten to this charge, believing that the best success and prosperity of our Zion here depends upon compliance with this request."

LAYMAN.

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## Religious News.

Rev. Joseph Langley, pastor of St. James' M. E. church, will, at the November Conference give up his charge. He and Mrs. Langley will go to Nashville, her old home, where they will remain for a part of the year of rest Mr. Langley will take.—Leader.

An interesting protracted service was carried on all last week at Olive Branch, Rev. Mr. Cooper, of Clarksville, very ably assisted by Revs. H. H. Robertson and Tinsley Thrift. There were 25 conversions and 15 added to their membership.—Prospect Examiner.

Rev. Mr. Page filled the pulpit for Rev. T. J. Wray, at the M. E. church on Sunday night. Mr. Wray has made many and life-long friends during the two years he has been in charge of this circuit, and all regret that his health has been such that he shall request, at the coming Conference, to be given churches in the mountains. We all trust that wherever he be located he shall soon regain health and strength once so characteristically his.—Virginia Citizen.

Bishop Morrison's presidency of our Conference won for him golden opinions on every hand. He was firm, but kind; quick, but painstaking; witty, but courteous. He pushed business without being in a hurry. Calls of "Vote, vote," had no effect upon him as he took care to let every man speak who wanted to speak. In the pulpit he was practical, strong and tender. In the cabinet he was careful and considerate, seeming to have but a purpose to do the best for the Church first, for the men second. In the social circle he makes it easy for everybody. "Holston will be glad to have him come again."—Midland Methodist.

The Fourth Quarterly Conference of Appomattox circuit for this year was pleasantly held at Trinity church on October 22d, preceded by the Lord's Supper and an excellent sermon by Rev. Paul Whitehead, D. D. The reports were good, except some arrearage on ministerial support. This will doubtless be collected by the adjourned meeting to be held at Memorial church on November 10th at 11 o'clock. The circuit will perhaps make, in some respects, the best report at Annual Conference this year it has made in its history. By Annual Conference on the 12th of November this circuit will have raised in cash over \$2,000 during the past twelve months. There has also been a net increase of 41 members during the year.—Appomattox Times.

### HOME MISSION SOCIETY.

Mrs. W. J. Young returned yesterday afternoon from West Appomattox where she attended the annual meeting of the Woman's Home Mission Society of the Lynchburg district. It was the first district meeting of the society ever held. Among the delegates present were Mrs. Martin and Mrs. Wall, of Farmville, and Mrs. Young and Mrs. J. W. Stiff, of Lynchburg. The session of the society,



which was held in the Memorial Methodist church at West Appomattox, began yesterday morning at 10 o'clock, and came to a close yesterday afternoon at 1 o'clock.

Reports from seven auxiliaries were received and adopted, and a most instructive and helpful paper was read by Mrs. Wall. It was altogether a most profitable meeting, and was greatly enjoyed by both the delegates and the large number of residents of Appomattox who were present.—News.

#### COURT STREET DEDICATION.

The arrangement of the programme for the formal dedication of the new Court Street Methodist church is progressing rapidly, and in all probability will be completed in the early future. In addition to the ministers already secured for the ceremony, it is now announced that Bishop H. C. Morrison, who has frequently visited and preached in Lynchburg, will be present and deliver one of the sermons. Bishop Morrison is an able and eloquent preacher, and the opportunity to hear him will afford the people of Lynchburg a rare treat. As has already been stated, Bishop Granbery, of Ashland, who was at the dedication of the old church fifty-one years ago, will also be in attendance, and will preach probably at the morning service. All the surviving former pastors of Court Street church are expected to be present, and each one of them, it is expected, will take some part in the ceremony.—News.

#### LOTS PAID FOR.

Messrs. Deal, Holt and Huston, the buying committee of the Park Place new Methodist church, made the final payment on the four lots purchased on the corner of Granby and Thirty-first streets yesterday, and secured the deed for the same from the original owner. The deed will be recorded in the clerk's office to-day.

The way being clear, the building committee will proceed at once to erect the Sunday school and lecture room, which will be completed, if possible, by the first of the new year.

The Virginian-Pilot several weeks ago gave a full description of the new structure, the main auditorium of which will be commenced early next spring, so as to have it finished before the meeting of the Virginia Conference in November, 1903.

The congregation will be organized at once, and Bishop Duncan will be requested to send them a pastor at the Conference, which meets in Richmond on the 12th of November, 1902.—Virginian-Pilot.

#### FINE MEN'S MEETING.

Rev. Dr. H. C. Morrison delivered three memorable discourses at Trinity Methodist church yesterday to congregations that packed the sacred edifice to the doors. The afternoon service was for men only, and the great throng of men, from the youth to the gray-haired, bent form of those now nearing life's sunset, were thrilled by the soul-stirring discourse on "A Head End Collision," the service being under the auspices of the Railroad Y. M. C. A. Perhaps a score and a half of manly

men sought the altar of prayer and professed conversion.

At night Dr. Morrison delivered what was unanimously conceded to be one of the most forceful sermons to the unsaved that has been heard in Richmond. For an hour and twenty-five minutes he pictured the awfulness of sin and the judgment, and in conclusion besought the people with pathos and in tears to seek salvation, many accepting the invitation and bowing at the altar.

To-night the eloquent preacher will discuss the second coming of Christ and to-morrow night will deliver his final discourse on the subject, "Christ's Power to Save From All Sin."—Leader.

#### SILVER WEDDING AT RANDOLPH-MACON.

The spacious home of President R. E. Blackwell was the centre of a large gathering of the citizens of Ashland and the student body of Randolph-Macon College last night to celebrate the twenty-fifth anniversary of the wedding of President and Mrs. Blackwell. From 5 to 8 o'clock a reception was tendered to the married folks of the town, and thereafter the younger people and the students had the right of way.

President and Mrs. Blackwell were the recipients of a large number of beautiful presents, including many handsome pieces of silver from the faculty and the many friends of the couple. The home was decorated with the choicest cut flowers and a profusion of autumn foliage. Mrs. Blackwell, who was Miss Epia Duncan, the daughter of Dr. James A. Duncan, one of Randolph-Macon's most noted presidents, was attired in her wedding gown. She was assisted in receiving by a number of the matrons of Ashland, and a Levy of beautiful young girls from the town and vicinity. Shortly after 9 o'clock the students of the college paid their respects to their president and his wife. Many of the Richmond alumni of the college were present during the evening, and the occasion was one of the most delightful in the social annals of the town. In the dining-room, which was decorated in chrysanthemum effect, a collation of light refreshments was served throughout the evening.

#### AT HIGH STREET CHURCH.

The services at High Street M. E. church yesterday were of an intensely interesting character. A large number were present in the Sunday school and the enthusiasm and interest created by the banner contest was indeed remarkable.

For many years it has been the custom of the school to devote the collection for the month of October to missions. The class that raised the largest amount of money for that purpose is awarded a beautiful banner, which it holds for a period of twelve months. In this way a pleasant rivalry is excited among the classes, and a considerable sum of money is raised for missions. On yesterday the offering for missions for the past month was \$118.87, the largest amount ever raised by the school for this purpose. The class that received the banner was that

of Mr. J. J. Westmoreland, it having raised \$41.

The services in the church at 11 o'clock were very effective and profitable. At the close of the morning service the pastor extended the invitation for penitents, and four grown people presented themselves at the altar and professed conversion. The communion service, which followed, was pervaded by a deep religious feeling. Almost everyone was manifestly affected, and all seemed conscious of the overshadowing presence of the Most High.

At night the pastor, Rev. Geo. E. Booker, preached to a large and attentive congregation on the Transfiguration of Christ.—Petersburg Progress.

#### REOPENING OF CLAY STREET.

The reopening of the Clay Street Methodist church yesterday was an event of no little interest and importance to the Methodists of the community.

At services held in the morning and at night the pulpit was occupied by Bishop A. Coke Smith, so well known and greatly beloved here. His two sermons were models of excellence and were heard by great congregations. Bishop Smith is one of the most attractive speakers in the entire Methodist Church, and he is always a great favorite in this city. His presence at the Clay Street church yesterday added no little to an already auspicious event.

In the afternoon at 3:30 o'clock a rally was held. Many of the Methodist ministers of the city were present and participated in the exercises. Several addresses were delivered. Among the speakers were Dr. H. E. Johnson, of Laurel Street; Dr. John Hannon, of Union Station; the Rev. W. B. Beauchamp, of Broad Street; and Dr. W. W. Lear, of Centenary. Other ministers were present on the pulpit.

The music was an attractive feature of the exercises. Under the direction of the chorister, Mr. R. E. Jones, the following programme was rendered: "Thee Will We Worship" (Porter) off. Sing Alleluia Forth (Buck) Postlude (Organ).

The Clay Street church is now one of the most attractive in the city. The entire auditorium has been remodeled, and a new organ has been erected.

The auditorium is a thing of beauty. The entire room has been remodelled. In the rear of the church, a new furnace room has been built, which contains new appliances for heating. Immediately above this room is the choir, which occupies the beautiful archway in the rear of the pulpit. The ceiling is of the latest pattern in steel and the harmonizing of this, with all else, is exceedingly noticeable. A new pipe organ takes the place of the small one, which has been in use for years. The gallery, which heretofore extended nearly to the centre of the room, has been dispensed with to a large degree, which improves the aptle. In place of the old straight benches, new hardwood circular pews are introduced, and the pulpit and chancel are entirely new. The painting and decorating are exquisite. A new carpet covers the floor, and the pulpit furnishings are all upholstered in green plush, which is in

keeping with the carpet and decorations in general. In fact, it is doubtful if there is another church in the city where everything harmonizes to a greater degree, or that has a more attractive audience room than this one.—Leader.

#### NEXT CONFERENCE.

On the 12th instant, just nine days from to-day, the Virginia Annual Conference of the Methodist Episcopal Church will convene in its one hundred and twentieth session in Broad Street church, Richmond.

There has been some speculation as to what changes might possibly occur in the pastors of this city and vicinity, but none of these speculations are founded upon facts so far as Norfolk city is concerned. It is generally conceded that the only change will be at Epworth church, which is the result of a transfer from the St. Louis Conference in the person of the Rev. Dr. R. D. Smart, which transfer was made several weeks ago by Bishop Duncan, who is to preside over the Virginia Conference, with the consent of the Bishop who is to preside over the St. Louis Conference and the preacher transferred. It is also considered that Rev. R. H. Bennett, who he is to succeed, will go to one of the best appointments in the bounds of the Conference. His brethren in the ministry are unanimous in the opinion that Mr. Bennett is one of the best equipped young ministers, and that as a sermonizer he has few equals and no superiors.

Mr. Bennett has a host of friends in Norfolk among his own and other denominations who hold him in the highest esteem, and will part with him very reluctantly. If a change were possible with any of the other Methodist churches in Norfolk it is known that Mr. Bennett would be most acceptable to one of these churches. But such an event is not probable, as no contingency has arisen to bring about such a change.

Rev. W. R. Proctor, who is serving out his third year at McKendree church, will be returned because his pastorate has been one of marked success, and it is known that his church will send up a strong petition for his return, coupled with the fact that McKendree has the reputation of being a loyal church, and always keeps whoever is sent to her as pastor the full four years.

Rev. George Wesley Jones, now serving out his third year at Trinity, will be returned to Norfolk if not to Trinity to the new Park Place congregation, which is about to erect a handsome edifice at a cost of \$15,000, as it is reported that the Park Place Methodists will make a strong effort to get him. It is due to the efforts of Mr. Jones that the Methodists are to have a church in Park Place.

There is no doubt of the return of Rev. Graham H. Lambeth to LeKies Memorial church, who is now serving out the third year of one of the most successful pastorates in the history of that church. His people are unanimous for his return.

Rev. C. L. Bane and Rev. J. K. Joliff,  
(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. An inspiring and picturesque view of the Christian life of service and self denial is presented by Rev. Frank De Witt Talmage in the discourse on the text Psalm cxxvi. 6. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Almost every home is adorned with companion pictures. If upon one side of the room there is hung a crucifixion scene, upon the other side of the room we want a picture of "The First Easter Morn." If upon one side we see the wayward boy gathering all together and taking his journey into a far country, upon the other side we want to see the returning prodigal being welcomed home by a forgiving father. If upon one side of the room we hang a picture of the twilight, upon the other side we want to see the picture of the dawn. If John Hevenden paints "The Breaking of the Home Ties," he feels that his life would be incomplete unless he also paints "The Bringing Home of the Bride." John Milton's "Paradise Regained" is a natural outgrowth of his "Paradise Lost." Dante's "Heaven" is a natural sequence to his "Purgatory" and his "Hell."

So this morning the sermon which I preach from the One Hundred and Twenty-sixth Psalm of David is a companion sermon to the one recently delivered upon the text, "He that soweth to the flesh shall of the flesh reap corruption." It has a companion text chosen on account of its vivid contrast. The text is selected to prove that the Christian sower has a right to expect his gospel harvest fields to be stacked high with golden sheaves of many blessings, to expect his seed to bring forth some thirty, some sixty and some a hundred fold. It is the picture of a Christian worker garnering the sheaves of his Christ love. It is the symbol of reward, the symbol of glorified hope and joy. It is the sweeter text because in it we hear the triumphant songs of heaven instead of the bitter sobs of despair.

A precious sheaf, garnered by the Christian sower and reaper, is the joyful realization that by his personal acts he has been made the human means in the divine hands through which immortal souls have been saved by Christ. There is a natural desire inborn in almost every human heart to help those who are in trouble and who cannot help themselves.

## The Desire to Help Others.

If the lookout sights a shipwrecked vessel, the captain does not have to compel unwilling sailors to lower the lifeboat and pull away to save the perishing. No. All that the mate has to do is to call for volunteers, and, though the sailors may feel the waves are having their worst fit of temper, they will lower the lifeboat and pull away until the last man is taken from the doomed ship. When the little band of English men, women and children were imprisoned, during the Indian mutiny, in the residency of Lucknow, Havelock, with his few regiments, had to fight his way through a hundred thousand men. He had to march a

thousand miles through a country swarming with cutthroats, and when the English soldiers' courage and strength showed signs of wavering Havelock roused them with this simple sentence: "Men, would you dare stop or turn back when helpless women and children are dying and must be saved?" There is in almost every man's heart a desire to help those who cannot help themselves. The same kind of a desire that drove Henry M. Stanley into the dark continent to rescue David Livingstone and Emin Pasha. The same kind of a desire which made Commander Schley turn his ships' prows northward to rescue the arctic explorer Greely and his companions. It is the same kind of desire which inspired the United States government to declare war against Spain in behalf of suffering and bleeding Cuba.

Now, as joy is nothing more or less than the pleasant emotion produced in the heart by the gratification of any desire, as we have shown in reference to the physical man, that the desire to help those who are helpless is implanted in almost every heart, what greater joy could come to the Christian reaper than the realization that he has been made instrumental in the saving of a soul? What earthly joy can be compared to the holy exaltation that comes to us when we realize that by prayers and pleadings we have been able to bring a sinner face to face with Christ? What greater joy than to realize that our humble efforts have been blessed to the saving of a soul which will live on and on through the coming ages, on and on through eternities, on and on until at last the lights of the stars shall be snuffed out and time shall be no longer? Only the other day I read of a man who, at great personal risk to himself, was lowered by a rope from the top of a twelve story building in order to rescue a little kitten which had fallen into one of the rain gutters. If a man could find joy in risking his life to save a kitten from starvation, surely there must be infinite joy to the Christian's heart when he realizes that not one, but many, immortal souls have been won to Christ and to eternal safety and happiness through his efforts, which God has so richly blessed.

So, on account of this transcendent joy, we find that soul saving has become a passion with some men. Just as the mechanic's wife, who has a little back yard, digs and plants and hoes and hovers over her gardens because she loves flowers and never tires of her beds filled with pansies and sweet peas and geraniums and narcissus and nasturtiums, so the true Christian loves men and women in order to win them to Christ. The city missionary goes down into the back alley for this one purpose. He climbs the dark tenement. There he finds a drunken husband and father, and as the city missionary looks upon that loathsome, filthy mass of human corruption he says to himself: "If I can only plant the gospel seed in that man's heart, it may save him. Yes, by the help of God, it will save him." And, as the mechanic's wife cares for her flowers, so that missionary cares for that soul diseased by sin. He prays with the sinner; he reads the Bible to him. After awhile the man confesses Christ and signs the temperance pledge. Then the city missionary helps this man, who was once enslaved by sin, to find work. Then he sees him bring his wages home. He sees him buy shoes for his children's feet and food for the table. Then he sees those children sent to the day schools and gathered into the Sunday schools. Then after awhile the city missionary sees the fa-

ther, with his wife and children, all standing before the mercy seat and joining the church, and as the missionary's eyes fill with tears he says, "He is saved!" By the power of the Holy Spirit not only one soul, but a whole family of immortal souls, are saved. Ah, there is no joy on earth like the rapturous joy of soul saving! It is one of the most precious sheaves ever garnered by the Christian worker. My brother, if you have not this passion for saving souls you have not yet been blessed with the holiest joy of which the human heart can conceive.

Another precious sheaf that is garnered by the Christian reaper is the gratitude of those whose immortal souls he has been able, by the power of the Holy Spirit, to win to Christ. No true Christian has a right to swerve one inch from the path of rectitude in order to win the approbation of his fellow men. He should be willing to do his full duty under all conditions. No matter what obstacles may confront him, he should be willing to draw the plumb line of principle and go straight ahead whether he is praised or blamed, loved or hated, honored or despised.

But when a Christian worker can sow the good seed and not only gather for Christ a harvest of immortal souls, but gather also the gratitude and love of those whom he has been able, by the power of the Holy Ghost, to lead to salvation, the reward of that love is very sweet. It is as sweet as the attention which Mr. D. L. Moody used to shower upon a little old woman, popularly called Mother Cook, whose prayers were the means of giving to Mr. Moody a spirit filled life—a little old woman whom perhaps you have never heard of, yet a woman whom the whole Christian world ought to love on account of the work she has done. It is as sweet as the affection which a Sunday school scholar gives to his teacher because that teacher has led him to Christ. It is as sweet as the look of gratitude which the dying man turns upon one who has pointed him to the cross and to divine pardon. It is as sweet as the affection which a child showers upon a mother's life, an affection which is developed not alone from the temporal care which she devotes to the child, but also from the spiritual care, whereby she has been able to put her child's hand into the hand of a loving Christ.

## The Heart Like a Gem.

Like the sensitive opal when it comes into contact with the living hand, the heart of the believer is made to glow when it feels the warm love and gratitude of those whom it has led into the spiritual newness of life. The story is told that a celebrated New York jeweler purchased in Europe a magnificent collection of gems. When he returned home, he arranged these stones in a cabinet and invited some of his closest friends to inspect them. When his friends entered the room, he pointed to the cabinet and said: "There, gentlemen, is the richest collection of gems, I believe, in all this land. There is nothing like it in value anywhere." The friends were in raptures over the sight. In the cabinet were pearls and amethysts and diamonds and rare stones of all sorts. It seemed as though the richest treasures of the noted peacock throne of India, which was worth over \$60,000,000, had been selected for this collection. But in the midst of all these beautiful jewels was one which looked like an unsightly pebble. "Why do you place such a dull, hideous looking, pebblelike stone as that among those costly gems?" asked one of the visitors. The host answered not a word. He unlocked the cabinet, took out the pebblelike stone and held it in the palm

of his closed hand. Just as the gems were about to leave, the host said: "I will show you the richest and rarest stone of all my treasures." He opened his hand, and there upon the palm was a stone which glowed like a live coal. It was such a brilliant stone that every guest uttered an exclamation of surprise. "Where did you get it?" they cried. "We have never seen the like of it before." "That stone is the rarest I have," answered the jeweler. "That is the unsightly pebble you saw a few moments ago in the cabinet. That is a sensitive opal, which has been warmed into what looks like a live coal by the heat of my blood."

The true Christian sower ought to be ready to sow the good seed under conditions, no matter whether he is praised or blamed, honored or despised, but when he does begin to gather harvests he will not only reap

a sheaf of joy which comes from the realization that he has won some souls, but he will also reap the gratitude and the love of those who were brought to Christ through his instrumentalities. This love and gratitude will transform the jewel of his heart into a glowing gem, aflame with life, which shall glow like the richest jewel that ever flashed in the crown of a king.

## The Sheaf of Contentment.

Another precious sheaf which is garnered by the Christian reaper is the sheaf of contentment, the willingness to live happily in that field of life which he has been placed by God. A man does not mingle with the poor and the troubled, the sick and the suffering, he never fully realizes his good and kind and loving God has been to him. If a man does not visit the sickroom and try to carry there comfort and good cheer to the wan invalid, he never fully appreciates the blessings of health unless perhaps he himself has been carried into a hospital. Then, while recovering from a serious sickness, he has seen intense sufferings and agonies such as may be witnessed in almost every ward of a large hospital. If a man has never entered a home where diphtheria has played havoc with the nursery or where consumption has made the young mother cough her life away, he never fully appreciates the blessings of having his children and wife by his side. If a man has not tried to carry the gospel to the outcasts and the vile, he has never yet realized the blessing of being born in a Christian cradle and surrounded by a Christian childhood. A true Christian sower who scatters the good seed upon the troubled sea of restless humanity, while he may be carrying a blessing to others he is also planting in his own heart the seeds of gratitude to God and of contentment with his own sphere of life.

My brother, you are unhappy. Why do you let me end your despondency? Well, then, go first and buy a few flowers at the nearest florist's. "Oh," you answer, "I cannot afford to buy any flowers." Yes, you can, my brother. You can buy all the flowers I want for the money you would spend upon cigars during the next week. Then I want you to go with me for a pastoral call into the young man's room who broke down physically and who is going to die. Do you know what is the matter with him? He broke down from overwork. His life's desire was to enter the Christian ministry. He used to clerk during the day and send money of his money home to help support his father's family. Then he used to study at night. His clothing was very poor, his food was poor, and yet if you will go into that sickroom and carry those flowers you will find tears of joy on

(Continued on page 14.)



Some prominent business men and educators, including John Wannamaker and Edward Everett Hale, have petitioned the life insurance companies to make a difference in favor of the temperate policy holders. They claim that the proportion of deaths among drinking men is much greater than among total abstainers, and that the latter should not be forced to pay the price of the drinker's risk. The officers have replied that they will hereafter place in a separate class all applicants who are total abstainers. One Canadian, and several European companies already make this difference.—*The Boy.*

What is life itself for but to fulfill the purpose of foreign missions, en-throning Jesus Christ in the hearts of men?—Josiah Strong.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT NOVEMBER 2, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

### TRAINS LEAVE RICHMOND, VA.:

7:00 A. M., No. 7, daily, for Durham, N. C., Danville, Charlotte, and all local stations south; connecting at Danville for stations to Lynchburg; also with D. & W. R'y for Martinsville and stations on that line. At Greensboro for all stations east and west thereof.

1:15 P. M., No. 13, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Danville with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

### TRAINS ARRIVE RICHMOND:

6:55 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keyville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Newport.

## York River Line, VIA WEST POINT.

### THE FAVORITE ROUTE NORTH.

#### LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,  
District Passenger Agent,  
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## Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

## Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller,  
"PERRY DAVIS."

## SEABOARD

### AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
11:35 A. M.	9:20 P. M.—Ar. Montgomery.
6:25 P. M.	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 4:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

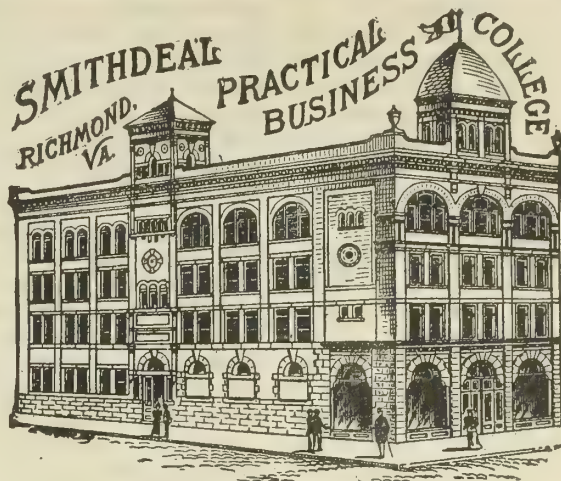
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

### SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

W. J. MAY, City Ticket Agent.  
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Richmond, Va.



THIS COLLEGE IS NOW LOCATED IN ITS  
OWN GRAND NEW BUILDING,

northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

We Teach—  
Bookkeeping,  
Penmanship,  
Commercial  
Arithmetic,  
Business Practice,  
Shorthand,  
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For catalogue giving full particulars and showing that we give liberal discounts for a knowledge of English for the Shorthand Department, and Arithmetic added for Commercial Department, address  
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## WANTED INVENTORS

to write for our confidential letter before applying for patent; it may be worth money. We promptly obtain U. S. and Foreign  
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and TRADE MARKS or return ENTIRE attorney's fee. Send model, sketch or photo and we send an IMMEDIATE FREE report on patentability. We give the best legal service and advice, and our charges are moderate. Try us.

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## SAW, PLANING MILLS and UMBERYARD.

SASH, DOORS, BLINDS.  
—  
PLOW HANDLES.  
—  
TOBACCO HOGSHEADS.  
—  
CORN MEAL,  
—  
SLAT & WIRE FENCES.

**Farmville M'f'g Co.,**  
FARMVILLE, VA.

**D. R. L. C. TUCKER,**  
SURGEON DENTIST.

Blackstone, Va.



## RELIGIOUS NEWS.

(Continued from page 9.)

the former at Cumberland Street, and the latter at Queen Street church, who have only served one year, will be returned to their respective charges.

Rev. W. Asbury Christian, who is now closing up his second year at Memorial church, Berkley, has conducted a most successful pastorate in the history of that church, and will carry up to Conference a splendid financial report—amount raised being more than that assessed against the church.

In Portsmouth there is not likely to be any change, as all of the pastors are giving satisfaction. At Monumental, Rev. C. H. Rawlings is doing a fine work in his third year. And it is known that Monumental always keeps a pastorate ten years. Rev. W. T. Green doing magnificently at Central church, which has just occupied its new and handsome edifice, and his removal at the end of his first year would be considered a blunder. Rev. George H. McFaden is serving out his first year at Wright Memorial. He has met with phenomenal successes, and his congregation are bound to him by hooks of steel. They will send up to Conference a unanimous request for his return.

The only actual change in the Portsmouth district is Rev. W. C. Vaden, presiding elder. It is not known where he will be assigned, whether to the Rappahannock, Lynchburg or Norfolk and Eastern Shore district.

The regular preachers in the itinerary who are to be changed from the Portsmouth district are Rev. W. R. Crowder, Denby's church; Rev. M. S. Coleman, Sr., Benns; Rev. T. O. Edwards, Boykins.

Norfolk and Eastern Shore district—Rev. W. E. Judkins, presiding elder; Rev. W. G. Bates, Kellar circuit, and Rev. J. D. Hosier, Pocomoke.

Norfolk will have three additional preachers next year; one for the new Ghent church, one for Park Place, and a city missionary.—*Virginian-Pilot*.

## NORFOLK PREACHERS.

For the first time in seven years the Methodist preachers resumed holding their regular meetings at Cumberland Street church at 10:30 o'clock yesterday morning, where this ecclesiastical body was originally organized some thirty years ago, though not in the same building, for at the time of its organization the Cumberland Street congregation was worshipping in the old mother church in Cumberland street, near Cove street.

Although the change in the location of the meeting was not very generally known, there was a full attendance of pastors.

Rev. W. R. Proctor, president of the body, called the meeting to order, and prayer was offered by Rev. John W. Crider, one of the oldest members.

The most important matter that claimed the attention of the meeting was the establishment of a Methodist City Mission in Norfolk under the patronage of the Virginia Annual Conference, the same to be provided for in part by the Board of Missions of the M. E. Church, South, in Virginia. The subject was very fully discussed, and

the necessity for the establishment of such a mission here, by Rev. R. H. Bennett, Rev. C. L. Bane, Rev. E. H. Rawlings, Rev. George Wesley Jones, Rev. W. Asbury Christian, Rev. D. J. Traynham and Rev. G. H. Lambeth.

The following resolutions, presented by Rev. Graham H. Lambeth, were unanimously adopted:

"We, the Methodist preachers of Norfolk, recommend—

"1st—That a mission charge be established in Norfolk similar to our Richmond mission.

"2d—That a suitable preacher be appointed by the Presiding Bishop at the coming Annual Conference.

"3d—That \$500 be appropriated by our Mission Board for the furtherance of this work.

"4th—That our Norfolk churches each take an annual offering to supplement the above appropriation.

"G. H. LAMBETH.

"E. T. DADMUN.

"W. T. GREEN."

After the adoption of the above resolutions, on motion, Rev. R. H. Bennett and Rev. E. T. Dadmun were appointed a committee to go before the Conference mission board and urge it to make the appropriation asked for in order that the work may be started soon after the adjournment of Conference.

Mrs. Faville appeared before the meeting in the interest of the city mission now being conducted on Virginia street under the patronage of several of the Methodist churches. She made some interesting statements in reference to the work, and read the report of the missionary for the year, now drawing to a close, which showed that a large amount of missionary work had been done among the children in that section of the city. She asked for a continued endorsement of the work by the preachers' meeting. The request was taken under advisement.

## CALL OF THE CHURCHES.

The call of the churches was taken up, and reports heard from the following:

Rev. J. W. Crider worshipped at Cumberland Street church Sunday morning and night, and spent a most pleasant day.

Rev. J. B. Merritt had a good day at the Seamen's Bethel Sunday, and pleasant services.

Rev. W. P. Jordan conducted a very good Sunday school at Park Place on Sunday morning. In the evening he preached at Bethel for the pastor, Rev. N. R. Smith, who is sick; received two members on profession of faith and administered the ordinance of baptism.

Rev. C. W. Cain attended the dedicatory services at the new Central church in Portsmouth Sunday morning, and heard Bishop Granbery preach. Attended the Pythian services at Wright Memorial in the afternoon and heard Rev. George H. McFaden; at night he attended the First Presbyterian church and heard Rev. Mr. Wolfe.

Rev. E. K. Odell reported pleasant services at Huntersville church. Rev. Mr. Wray preached at 11 A. M. At night Mr. Odell preached to a very large congregation. The Sunday school missionary society in the past six

months raised \$27.68 for foreign missions.

The services at Cumberland Street church Sunday were of an interesting and profitable character. There was a fine Sunday school, and the penny collections for the month amounted to \$24. Mr. Bane stated that this Sunday school had contributed more to the mission cause than any Sunday school in the Conference. Mr. Bane preached to fine congregations morning and night and had one of the largest communion services during his pastorate. He received five members on profession of faith and two by certificate.

Rev. W. R. Crowder had two fine congregations to hear him at Denbys church Sunday, and received three new scholars in the Sunday school.

Rev. Ernest Stevens held his usual services at Owens Memorial Sunday. His congregation at night was larger than usual.

Rev. J. N. Latham had a very large Sunday school at Park View; he received ten new scholars, and had most excellent congregations to hear him at both services.

Rev. George H. McFaden attended the Sunday school at Wright Memorial, preached at 11 A. M., and at 3:30 P. M. preached to the Pythians and occupied his pulpit again at night. He reported one profession.

Rev. E. T. Dadmun reported a great day at Centenary church Sunday, the largest congregation being present morning and night during his pastorate. Four were received into the church on profession of faith and two were converted. He will hold revival services Wednesday night.

Rev. George Wesley Jones reported a good day at Trinity Sunday, and large congregations.

At Epworth church there were two splendid congregations, the one at night being unusually large.

Rev. W. Asbury Christian had unusually large congregations at Memorial. He received one member on profession of faith, and raised the largest missionary and Conference collection ever known in the history of the church, the amount being about \$700.

Rev. D. B. Austin had a full day Sunday. He preached at Haygood Memorial morning and night Sunday, and in the afternoon at Lynnhaven.

Rev. D. J. Traynham preached at Beach Grove morning, and at Joliff in the afternoon, to large congregations. Both churches will pay their Conference collections in full.

Rev. Graham H. Lambeth reported \$30.37 raised for foreign missions in the Sunday school at LeKies Memorial. He preached morning and night, and had a most delightful communion service.

Rev. Daniel T. Merritt had good congregations at Port Norfolk. He received two on profession of faith, and three by certificate, and raised \$50 for missions in the Sunday school.

Rev. W. R. Proctor preached to fine congregations at McKendree and had a very large communion at the morning service.

Rev. E. H. Rawlings held his morning and evening services at Monumental church, and received five new members on profession of faith. In the

afternoon he spoke at the Y. M. C. A.—*Virginian-Pilot*.

## CENTRAL CHURCH DEDICATED.

The new Central Methodist Episcopal church, South, which was dedicated to the worship of Almighty God yesterday by Bishop J. C. Granbery, in the presence of a congregation which filled the handsome stone structure to the doors, adds another to the magnificent houses of worship for which this city is fast becoming noted.

At the conclusion of the sermon by the Bishop, subscriptions toward the liquidation of the debt on the church building were made by the congregation, after the pastor had stated the need thereof, declaring that the church in order to have been built at all had to be built partly on cash and largely on faith. The congregation was prepared for the appeal, however, and the snug sum of \$3,200 was realized. This together with the other subscriptions now in hand, will reduce the debt on the church from \$18,000 to \$12,000.

The church is one of the handsomest to be found in this section, where there are many handsome and costly churches. The exterior is built of Mount Airy granite, trimmed with buff sandstone, which is artistically carved around the doors and windows. On the Washington street front appears the name carved in large letters: "Central M. E. Church."

The church has a frontage of eighty feet on Washington street, and eighty-eight and a half feet on South street. The pitch of the roof is fifty feet, and is dome shaped. From the southeastern corner a massive but graceful tower springs to a height of ninety-eight feet from the sidewalk. There are four entrances; five counting that through the Sunday school room. The main entrances are through two vestibules, one at the tower corner and the other on Washington street.

Three great rose windows, each twenty feet in diameter, and a twenty foot skylight in the dome, together with fifteen other large windows, afford a splendid light.

The three large circular windows are works of art, and were furnished, as was all the other windows, by the Von Gerichten Art Glass Company, of Columbus, O. They are memorial windows. That on the north side of the building, facing the main entrance, was given by the congregation to the memory of Rev. R. F. Beadles, who began the erection of the church, and whose sad death occurred while the foundation was being laid. It is a very handsome figure window, and represents the ascension of Christ. The window on the south side of the building is also a figure window, and was given by Mrs. Menger, of Baltimore, in memory of her father and mother, the late John L. Thomas, and his wife, Mrs. Thomas, who were among the founders of Wesley Chapel, and faithful, honored and beloved members of Central church. The window facing the east is in memory of the late William Ives, who was for a long time the beloved treasurer of Central church, and who had been a consistent member for many years. It represents the Good Shepherd, and is placed in the



church in memory of their father by his children.

Bishop Granbery's sermon was one of the ablest deliverances ever made from a Portsmouth pulpit. He took his text from the Gospel according to St. Matthew, 13th chapter and 31st to 33d verses: "Another parable put He forth to them, saying, the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field.

"Which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

"Another parable spake He unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened."

The Bishop said in substance:

I rejoice with you, brethren and friends, and thank God that you have triumphantly erected here a temple to God and for His worship. How closely connected the house and the society of the believers, both being known by the same name, the Church.

God grant that His Spirit may fill His temple and the hearts of His people.

The house is for the worship of God, but we may extend that term to include all the means and activities for the advancement and progress of the kingdom of heaven. Extension of that kingdom means large territory and citizenship. Intensive progress is the elevation of the spiritual life of God's people. We hear much now-a-days of intensive farming, which means better results from the same soil. No American expansionist desires the whole earth for our union, but God says that He will give to His faithful subjects the uttermost parts of the earth for an heritage. He sent His apostles forth to preach the Gospel to all the earth.

It's not enough, brethren, that in that house of which Christ speaks in His parable we should blazon on a sign board, "Whosoever will is welcome and may enter," but it is needful that we, as His servants, should go forth into the highways and gather in God's children that His house may be filled. We who profess him must do this work. Truly our Lord does not desire unwilling guests, but He wishes that we should so far as possible bring in all those without the kingdom. And this is the object of the whole Church, of this Central church, the purpose for which this house was built, and to which purpose it is dedicated.

If the Gospel were preached in all lands and ages, and to every creature, Christ's object would not then be accomplished, not until men are not only brought to the knowledge of salvation, but also that they accept it and do their own share toward advancing the kingdom. "Man is to abide in Christ, and Christ in him." The purifying process must be going on every hour and every day, and so, and only so, shall your works be fruitful.

We believe that a measure of the Spirit is sent to every man, but our creed must be a living, practical, compelling power, an example of our

ability under God to make men realize the spiritual perfection intended by God.

The speaker gave a beautiful illustration of the growth of religion by the simile of the planting of the mustard seed. Thus with a man's religion, he said, if it is not planted in good works it cannot be fruitful. The word and the spirit of the living God, he said, being planted in the human heart will transform every affection, motive, desire, thought, speech and all the conduct of that human being to make one a living monument to the grace of God.

"In the spread of the kingdom," said the Bishop, "the work of God is needed and the work of man is also necessary. But how different in their dignity, and scope are these works. God is the great fountain of grace; men are but the channels for dispensing that grace to a sinful world. But to the Great Fountain Head is all the honor—glory to His name."

The Bishop drew many beautiful illustrations of the Christian—the practical Christian at work. His helpfulness to his fellows, and his general usefulness in any community, his example to all men were touched upon by the eloquent speaker in chaste and beautiful language.

Referring to the wonderful growth of the Christian religion as an evidence of God's power to bring the world to Him, he alluded feelingly to the development of Methodism right here in Portsmouth and Norfolk, where in 1802 all the Methodists did not number as many as the congregation of Central church.

The outward and numerical growth is visible; the inward growth of the Christian, he said, is only known above. How many Christians there are who cannot be enumerated; they are known to God; the Good Shepherd knows His own. Yet, while it is impossible to look into the human heart and see what is there written by God, there are signs, outward evidence of Christianity in man. We know what sort of a tree it is by the fruit that it bears. And when the heart is not right, we may see it just as Peter saw it in the man who offered money to purchase the gift of God. There are such people in Portsmouth, and your work is to help them.

One result which would follow an application of the tests of Christianity would be a shrinkage of Church membership, the Bishop thought. There are hypocrites in the Church, but he believes there are few of them, and there are those who are taking unsteady and uncertain steps toward righteousness, and they need help, and there are men who have a daily fight with the world, the flesh and the devil. Sometimes we fear they are falling, but they do not give up, and may God help them. There are, too, those whose Christian lives bear testimony to the power of God. They increase in knowledge and religion as the pupil becomes the teacher, the apprentice the accomplished workman, the novice the expert; so the religious novice becomes a pillar in his master's house. He learns to bridle his passions, his tongue, cultivate his heart, and by sanctification come to be in harmony

with our Lord. You do not have to watch that man, to urge him or to rebuke him. He is so rooted and grounded in love of God and man that he freely offers himself.

There is a Christian in whose character, justice and mercy, firmness and gentleness, zeal with patience, and courage with caution are blended in a harmonious whole—the perfect Christian. He is the cause—creation which finds ample reward in mere service, for its own sake, who finds joy in just doing good. When you gaze on such a man, you honor and trust him; instinctively you know him as a son of God.

And are there not here among you those whom you have watched for years whose lives have shone with this lustre and helped you? Such is the mission of the Church of God, and the mission which I trust it is performing here.

And oh, may the power of God be exerted here to that end; may the revival fire here never die, and may this house be indeed a means for the spread of the kingdom.—Portsmouth Star.

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#### LAST QUARTERLY CONFERENCE.

Fourth Quarterly meeting for this (White Stone) Circuit was held Monday in the Methodist church at Irvington. Presiding Elder Amiss preached here Sunday night and Monday morning, and Monday afternoon the business meeting was held. It was one of the most pleasant within normal recollections. Reports showed the work in the happiest of conditions. All assessments were up in full for the Conference year, and several overran. Marked spiritual and numerical advancement was evidence and Elder Amiss and Pastor C. R. James leave—their four years itinerancy expiring next month—with deep regret from the people and the satisfaction of having been largely instrumental in building up the circuit.

The following resolutions were unanimously passed by the Conference. They were responded to feelingly by elder and pastor, and not a few tears were indulged in by the laity. The resolutions read:

Whereas after the manner of the itinerant system of the Southern Methodist Church, the time has come when Rappahannock District must pass under the supervision of another than Bro. J. H. Amiss, and White Stone Circuit is to give up its pastor of four years; be it resolved by this Fourth Quarterly Conference of White Stone Circuit:

"1. In saying good-bye to Bro. Amiss there goes with him the unbounded and united love and esteem of the members of this circuit, and the sincere wish that his future field may be pleasant, and his work prosperous. We recognize his ability as well as his consecration in the work of the Lord, and united with these precious gifts his Master has shown approval of his eldership in the hitherto unequalled success of the work on this district—it has grown in numbers, and we have the best of reasons to believe that its spirituality has been quickened. The love and harmony that have marked all his movements throughout our circuit

have cemented us stronger in fellowship and Christian love.

"2. The hearts of this people are depressed in having so soon to part with our pastor and his family. Under the same inexorable but beneficent law that takes from us our elder, Rev. C. R. James must go to another field. His pure Christian character and life, and that of members of his family, give assurance that his reception will be cordial and his sojourn wherever sent be replete with Christian encouragement and satisfaction of duty well done. His work here, as far as human judgment can figure, has resulted in marked success, and from results we feel sure that it has received divine approval.

"2. To each of these departing brethren and their families we wish to tender our love and cordial wishes for future welfare, and hereby register our sincere expression of gratitude in that their paths have been directed this way by an all-wise providence."—Virginia Citizen.

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The Liquor Dealers' Association met in Raleigh last week. It was quietly given out that the Association would support, and its members would support, only the men who are friendly to their business. And it has become the fashion, in some quarters, for the politicians just to assent to that sort of tyranny and let the saloon hold the balance of power. Now, the remedy is in the people's own hands. They do not want the saloon, and often the politicians, to do them justice, do not want it either. The people ought to let the politicians feel that any alliance with the saloon will defeat them, instead of electing them. Let the people highly resolve never to cast their votes for any man who has betrayed their interests for the interests of the saloon, and the politicians will soon discover on which side their bread is buttered. A relentless determination to this end will be the greatest kindness to all concerned. And when the friendship of the saloon worketh defeat, the people can execute their will.

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(Continued from page 10.)

ing into his grateful eyes; you will hear him say that, though the greatest ambition of his life was to preach the gospel, yet God knows best! Then he will plead with you to take his place. My brother, you had a father to send you through college; you had kind friends to help; you have everything for which to be thankful to God, yet the greatest lesson of contentment you will ever learn is when you cast those few flowers into the grateful fountain of that dying boy's tears.

My sister, you are fretting on account of the children. You say it keeps your needle going night and day to put dresses upon the girls. You complain that the boys never seem to care whether or no they wear holes in the knees of their stockings and pants. Sister, I want you to make up a lunch basket. You need not fix up a bundle of little dresses. They will not be needed now. But as you take that lunch basket, filled with delicacies, I will lead you to a home where a young mother has just lost her baby. That baby was an idiot. He had water upon the brain. Yet, as you go into the sickroom of the weak mother, you will hear her say: "Oh, Mr. Talmage, I did love him so much! The doctors said he never would be bright. But he was all I had. I did love my baby so much!" And after you have gone there with me you will stop your complaining and faultfinding and return to your home and love your little ones as you have never loved them before. Yes, one of the most precious sheaves the gospel reaper ever gathers is the sheaf of contentment, the sheaf of gratitude to God for his many, many blessings.

#### Plant Undying Seeds.

Another precious sheaf which is garnered by the Christian sower is the joyful realization that the results of his seed planting will never die as long as the world lasts. As we have before said, one seed properly planted will produce many seeds. Those seeds which are produced by the one seed in turn will produce many other seeds. And these in their turn will produce many seeds more. So a Christian's earthly influence does not cease at the grave, but will multiply for good as long as the world lasts. It will go on increasing until the seas have been licked up and the mountains and the valleys have been cremated in the last conflagration.

Dr. Louis A. Banks tells how Rev. Dr. Valpy wrote four simple lines for his confession of faith. They went thus:

In peace let me resign my breath  
And thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me.

Dr. Valpy gave a copy of those lines to Dr. Marsh, the rector of Beckenham, who had them placed over his study desk. The Earl of Roden was visiting Dr. Marsh one day and asked him for a copy. A short time after this General Taylor, a hero of Waterloo, was visiting the Earl of Roden and he took a copy of those lines and was by them led to Christ. General Taylor in turn gave a copy of those lines to a soldier friend of his, and he also was converted. Thus the good seed which Dr. Valpy sowed many years ago has kept on through generation after generation, multiplying for good a hundredfold. And today perhaps by my repeating those lines some one here may be converted by them.

My father once told of a chain of influence more wonderful to hear even than the story of Dr. Valpy as showing the results of gospel seed planting. He started with a poor woman giving a simple gospel tract to a passerby. That tract brought this ~~young~~ man to

Christ. This young man wrote a book. That book was blessed of the Holy Spirit and brought thousands upon thousands into the kingdom, among others Richard Baxter, who wrote "Saints' Rest." That book in turn brought thousands upon thousands into the kingdom of God. Among other converts were this man, that man and the other man who in turn all wrote books which had blessed results. So there was developed a harvest of thousands of souls, all the direct results of one simple seed planting, the result of one poor unknown woman giving a gospel tract to a young man who was passing by. So the results of the good seed which the gospel sower sows will never die as long as this old world lasts.

#### The Eternal Harvest Home.

But the most precious sheaf garnered by the Christian sower and reaper is the joyful realization that all the harvests which result from all the different Christian plantings shall be gathered at last into the granaries of heaven. It matters not how many immortal men and women and children may be saved, nor whether they are rich or poor, black or white, Jew or gentile, Protestant or Catholic, they shall all find room for themselves in heaven. All who will accept Christ and throw themselves upon his pardon and love can come. The sower of the gospel seed might hesitate to cast the bread of life upon the troubled sea of sin if he thought the gospel invitation was to be in any way circumscribed. But it is not. The invitation is so wide that it takes in all who are ready to be cleansed of sin. The invitation is so wide that the welcome comes from every direction. "The Spirit and the bride say, Come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely." That surely is a broad enough invitation for all.

And what a harvest home that will be when all the gospel sheaves shall be gathered into the granaries of heaven! The rejoicing will be everywhere. Some of us have seen the noted picture of the painter Seifert, called "The Harvesters' Return." We have seen there the joyful looks upon the faces of the men and the women who have been working in the fields. Perhaps we ourselves have lived in the country. We have shared in the joy of the laborers when the last sheaf of wheat has been taken to the thrashing floors, but the joy of the earthly harvest home is as nothing compared to the heavenly joy when all the gospel sheaves shall be gathered into the heavenly granaries. Fathers and mothers and children, they will all be there. Brothers and sisters, they shall be there. Husbands and wives, friends and loved ones, they shall be there. From the north, the east, the south and the west of the heavenly lands will be heard the cry: "Harvest home, harvest home, harvest home! This is the eternal harvest home!"

Sad to his toil he goes,  
His seed with weeping leaves,  
But he shall come at twilight's close  
And bring his golden sheaves.

Now, as the gospel sower who casts his bread upon the waters shall reap such glorious harvests, shall we not redouble our energies and plant as many good seeds as we can for Christ? Shall we not do as much good as we can in the few years that remain for us? Shall we not thank God that he has given to us an opportunity to work and to live for him? Shall we not find our joy and reward in sowing and in scattering our gospel seed over the field of sin, in scattering our good deeds over the great troubled sea of humanity?

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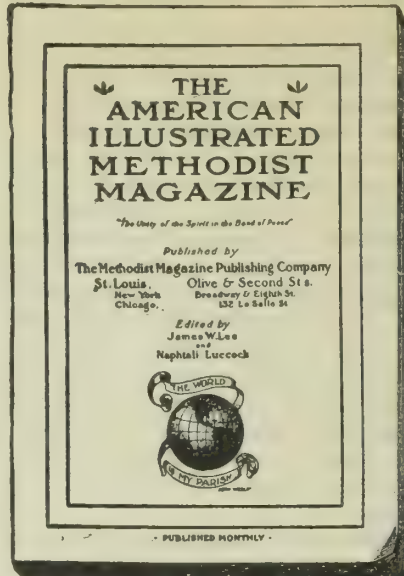
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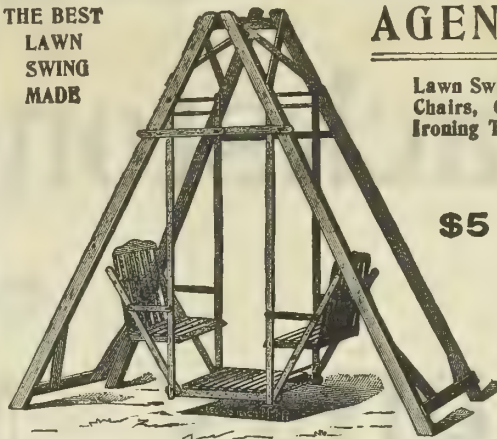
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# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 44.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., NOVEMBER 13, 1902.

ONE DOLLAR A YEAR.

Address all communications to Rev. James Cannon, Jr., Blackstone, Va.

**TOPICS FOR WEEK OF PRAYER.**  
Following essentially the British programme for the coming Week of Prayer, the suggested list of subjects is given:

Sunday, January 4, 1903—Sermons. Isaiah 64: 1, 2. Psalm 85: 6.

Monday, January 5th—The Church Militant.

Tuesday, January 6th—Foreign Missions.

Wednesday, January 7th—Home Missions.

Thursday, January 8th—Special Work Among the Young. Families and Schools.

Friday, January 9th—Nations and their Rulers.

Saturday, January 10th—The Ministry of the Gospel. Pastors, Teachers, Evangelists.

Sunday, January 11th—Sermons. Isaiah 65: 24. I Peter 4: 7.

## Editorial.

### THE CONFERENCE.

The Virginia Annual Conference met at the Broad Street church, Richmond, Wednesday morning, November 12th. We will give full report of proceedings in our next issue.

### FOUR BISHOPS IN VIRGINIA.

Last Sunday found four of our Bishops in Virginia. Bishop Granbery dedicated the church at Sanford, Accomack county; Bishop Duncan the church at York county; Bishop Candler, the Greene Memorial, at Roanoke, and Bishop Smith the church at Franklin. The Recorder wishes it could get all their sermons for publication.

### PERSONAL AND OTHERWISE.

R. N. PRICE.

Yesterday (November 7th) the Rev. M. Hickey, of Holston Conference, was laid away to rest in Morristown cemetery. He died Wednesday, the 5th, aged about 82 years. He had been growing weaker for some time. Overestimating his strength, he had overexerted himself on his little farm. Besides, he attended a meeting some ten miles distant the Sunday before, and returned the same day, making the journey by buggy and without his overcoat. A severe cold produced congestion of the lungs and he went down rapidly. He was born in 1820, and received into Conference 1845. He was mentioned in all our principal towns, and was ten years a presiding elder.

He was a born orator, and was a very effective preacher. If he had been ambitious, and given himself to books, he could have filled acceptably any pulpit in the nation. But he preferred to devote himself to the details of soul-saving.

The Rev. L. M. Cartwright, our presiding elder, is confined to his bed with affliction, but not dangerous.

Strange to say, I have not heard what they did with Jackson at the Tennessee Conference. I hope his case was passed in silence.

I have been very busy revising the manuscript for Volume I. of Methodism in Holston, and hope to find a printer in a few days.

Such apathy in elections as was witnessed the 4th instant in this State has seldom been witnessed. Indeed, this apathy seems to have prevailed somewhat throughout the nation. It is not the best sign to see the people indifferent on the subject of politics, and especially as to who shall vote. No money was spent in Morristown; hence the polls were not thronged. A dollar a head—really a high price for the men who are for sale—will bring multitudes to the voting places.

Our new church in Morristown is approaching completion, and I think it will be the most handsome church in the Conference. It is a daisy—if you will allow a vulgarism. The pastor, the Rev. J. A. Baylor, has given much of his time to the enterprise. Baylor is a rising young man. In my opinion, no man in Holston Conference can preach better sermons, take one Sunday with another, than he. He is calm in delivery, but has a strange magnetism that holds his audience with rivets of steel.

I preach occasionally, free of charge, in the suburbs—a place nicknamed Rheatown. I am trying to restore the obsolete miracle of preaching the Gospel to the poor. It seems to me that our city churches are little more than social clubs—aristocratic clubs, at that. The poor are habitually neglected at their homes, and they can't dress sufficiently to darken our doors.

The Holston Conference Annual is out. It is edited by the Rev. James A. Barrow, and it is the best publication of its kind in America, I believe. Barrow got it printed in Knoxville in preference to Nashville, because he could get it as well done in Knoxville, and at cheaper rates than at Nashville. How does that happen? Why should not our Publishing House do work as cheaply as it can be done anywhere? I am still convinced that we ought not to have a printing house—but purely a

publishing house; for our agents could get the mechanical work done more cheaply than they can do it themselves. But this is singing songs to a dead horse. I am spitting against the wind. A reformer, who does not succeed in reforming, only butts his brains out.

I am glad to see that the Rev. Geo. R. Stuart is creating such a stir in your parts. He was partly brought up within sixty feet of my house, in Morristown, and went to school with my boys. I taught him the calculus at Emory and Henry. I like George personally; he is the prince of clever fellows; and I wish him great success in saving men from death and future correction. Bro. Stuart is son-in-law to Dr. David Sullins. Sullins has been the pastor of Holston Methodism for a half century. He is a man of great intellect and an impassioned orator. He is eminently a lover of his race. Long may he live to cheer and lead his brethren!

The Rev. Dr. George D. French, agent of the American Bible Society for three States, is one of my near neighbors. He is brother-in-law to Bishop Hoss, and is making a very thoughtful, careful, successful agent. He has fine social qualities, and has an excellent family. Mrs. French is a great granddaughter of John Sevier, the first Governor of Tennessee. John Sevier's popular qualities seem to have been handed down to his posterity.

Morristown, Tenn., Nov. 8, 1902.

### LETTER FROM REV. W. P. TURNER, OF JAPAN.

Dear Christian Friends,—My personal field of labor includes all the western end of the island of Shikoku, one of the four large islands that comprise the empire of Japan. In this section there are seven large towns of from five to fifteen thousand inhabitants, with scores of villages. We have regular work carried on in but three of the most important of these places, including Uwajima, where we live; but we make visits to other places as time and funds allow us, and always have interesting meetings. I have taken my magic lantern and gone out to the fishing villages on the coast, and had open-air magic lantern meetings on the sea beach. Almost the whole village will turn out and listen for an hour or more to the story of the Prodigal Son as the series of pictures are thrown on the curtain, and sometimes a mother will shed tears as she listens to the beautiful but pathetic story. We have set a whole village talking for a week after one of these meetings. If we had more helpers and more money to pay

expenses, we could do much of this kind of work. For fifty miles up and down the coast, here and there, are tens of thousands of people who have never heard a talk about our God or Christ, but would be glad to do so. I wish I could hire a large row-boat, something like the house boats in China, and take several helpers and ten thousand simple tracts and go to all these places in the bounds of my work and hold meetings. The people would give us the most respectful hearing. But this is a vain wish under present conditions, for during the past Conference year I have had to borrow twenty-five dollars to keep my regular work going.

Where we live here in Uwajima, we have a very encouraging work. At the recent Annual Conference we reported two hundred and seventy-five Sunday school children, and would have reported more if we had followed strictly the law for reporting made at the last General Conference. We have more than we can properly teach or accommodate in our little church house. We have an excellent Young People's Society, or Epworth League, with thirty-nine members, which is active and helpful in all our Church work. We have a Bible woman, supported by a superannuated preacher and his wife in Virginia, and she is doing an excellent work among the women. I have English and Bible classes among students and teachers, and Mrs. Turner has about thirty girls in similar classes.

I have had some controversies during the past year in the daily newspaper here on questions of Christianity and local moral conditions that I am sure did good. One leading Buddhist priest quit his temple and is studying Christianity, and a company that had organized to buy and sell immoral women went out of business as a result of the agitation we raised. One of our leading members, who owns a match factory and had never seen his way to give Sunday rest to his forty employees, now closes every Sunday and devotes his rest days to Christian work.

So we are growing within the Church and without, our influence is spreading, and opportunities are being opened everywhere. We need more help in men, in money, and in prayers, but will continue to do what we can ourselves.

Cordially yours,

W. P. TURNER.

It is never an excuse to say, "I did the best I knew," unless you did your best to know what was best.—Missionary Outlook.



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"On, don't you worry!" went on Abe cheerfully. "I'll look after that part. And anyway ain't they the blindest blankety blank" going off again into a roll of curses till Craig, in an agony of entreaty, succeeded in arresting the flow of profanity possible to no one but a mountain stage driver. Abe paused, looking hurt, and asked if they did not deserve everything he was calling down upon them.

"Yes, yes," urged Craig, "but that is not our business."

"Well so I reckoned," replied Abe, recognizing the limitations of the cloth. "You ain't used to it, and you can't be expected to do it, but it just makes me feel good—let out of school like—to properly do 'em up, the blank, blank"—And off he went again. It was only under the pressure of Mr. Craig's prayers and commands that he finally agreed to "hold in, though it's tough."

"What's to be done?" asked Shaw.

"Nothing," answered Craig bitterly.

He was exhausted with his long ride from the Landing and broken with bitter disappointment over the ruin of all that he had labored so long to accomplish.

"Nonsense!" said Graeme. "There's a good deal to do."

It was agreed that Craig should remain with Nixon, while the others of us should gather up what fragments we could find of the broken league. We had just opened the door when we met a man striding up at a great pace. It was Geordie Crawford.

"Hae ye seen the lad?" was his salutation.

No one replied, so I told Geordie of my last sight of Billy in the orchestra.

"An' did ye no' gang aifter him?" he asked in indignant surprise, adding, with some contempt, "Mon, but ye're a feckless buddie!"

"Billy gone, too?" said Shaw. "They might have let Billy alone."

Poor Craig stood in dumb agony. Billy's fall seemed more than he could bear. We went out, leaving him heartbroken amid the ruins of his league.

## CHAPTER IX.

### THE LEAGUE'S REVENGE.

**A**S we stood outside of Craig's shack in the dim starlight we could not hide from ourselves that we were beaten. It was not so much grief as a blind fury that filled my heart, and, looking at the faces of the men about me, I read the same feeling there. But what could we do? The yells of carousing miners down at Slavin's told us that nothing could be done with them that night. To be so utterly beaten and unfairly and with no chance of revenge was maddening.

"I'd like to get back at 'em," said Abe, carefully repressing himself.

"I've got it, men," said Graeme suddenly. "This town does not require all the whisky there is in it." And he unfolded his plan. It was to gain possession of Slavin's saloon and the bar of the Black Rock hotel and clear out

all the liquor to be found in both these places. I did not much like the idea, but Geordie said: "I'm ga'en aifter the lad. I'll hae naethin' tae dae wi' yon. It's no that easy, an' it's a sinfu' waste."

But Abe was wild to try it, and Shaw was quite willing, while old Nelson sternly approved.

"Nelson, you and Shaw get a couple of our men and attend to the saloon. Slavin and the whole gang are up at the Black Rock, so you won't have much trouble, but come to us as soon as you can."

And so we went our ways.

Then followed a scene the like of which I can never hope to see again, and it was worth a man's seeing, but there were times that night when I wished I had not agreed to follow Graeme in his plot.

As we went up to the hotel I asked Graeme:

"What about the law of this?"

"Law!" he replied indignantly. "They haven't troubled much about law in the whisky business here. They get a keg of high wines and some drugs and begin operations. No," he went on; "if we can get the crowd out and ourselves in we'll make them break the law in getting us out. The law won't trouble us over smuggled whisky. It will be a great lark, and they won't crow too loud over the league."

I did not like the undertaking at first, but as I thought of the whole wretched illegal business flourishing upon the weakness of the men in the mines and camps, whom I had learned to regard as brothers, and especially as I thought of the cowards that did for Nixon, I let my scruples go and determined, with Abe, to "get back at 'em."

We had no difficulty getting them out. Abe began to yell. Some men rushed out to learn the cause. He seized the foremost man, making a hideous uproar all the while, and in three minutes had every man out of the hotel and a lively row going on.

In two minutes more Graeme and I had the door of the ballroom locked and barricaded with empty casks. We then closed the door of the barroom leading to the outside. The barroom was a strongly built log shack, with a heavy door secured, after the manner of the early cabins, with two strong oak bars, so that we felt safe from attack from that quarter.

The ballroom we could not hold long, for the door was slight and entrance was possible through the window. But as only a few casks of liquor were left there our main work would be in the bar, so that the fight would be to hold the passageway. This we barricaded with casks and tables. But by this time the crowd had begun to realize what had happened and were wildly yelling at door and windows. With an ax which Graeme had brought with him the casks were soon stove in and left to empty themselves.

As I was about to empty the last cask Graeme stopped me, saying: "Let

that stand here. It will help us." And so it did. "Now skip for the barricade!" yelled Graeme as a man came crashing through the window. But before he could regain his feet Graeme had seized him and flung him out upon the heads of the crowd outside. But through the other windows men were coming in, and Graeme rushed for the barricade, followed by two of the enemy, the foremost of whom I received at the top and hurled back upon the others.

"Now be quick!" said Graeme. "I'll hold this. Don't break any bottles on the floor. Throw them out there," pointing to a little window high up in the wall.

I made all haste. The casks did not take much time, and soon the whisky and beer were flowing over the floor. It made me think of Geordie's regret over the "sinfu' waste." The bottles took longer, and, glancing up now and then, I saw that Graeme was being hard pressed. Men would leap, two and three at a time, upon the barricade, and Graeme's arms would shoot out, and over they would topple upon the heads of those nearest. It was a great sight to see him standing alone, with a smile on his face and the light of battle in his eye, coolly meeting his assailants with those terrific, lightning-like blows. In fifteen minutes my work was done.

"What next?" I asked. "How do we get out?"

"How is the door?" he replied.

I looked through the porthole and said:

"A crowd of men waiting."

"We'll have to make a dash for it, I fancy," he replied cheerfully, though his face was covered with blood and his breath was coming in short gasps.

"Get down the bars and be ready."

But even as he spoke a chair hurled from below caught him on the arm, and before he could recover a man had cleared the barricade and was upon him like a tiger. It was Idaho Jack.

"Hold the barricade!" Graeme called out as they both went down.

I sprang to his place, but I had not much hope of holding it long. I had the heavy oak bar of the door in my hands, and, swinging it round my head, I made the crowd give back for a few moments.

Meantime Graeme had shaken off his enemy, who was circling about him upon his tiptoes, with a long knife in his hand, waiting for a chance to spring.

"I have been waiting for this for some time, Mr. Graeme," he said, smiling.

"Yes," replied Graeme, "ever since I spoiled your cutthroat game in Frisco. How is the little one?" he added sarcastically.

Idaho's face lost its smile and became distorted with fury as he replied, spitting out his words:

"She—is—where you will be before I am done with you."

"Ah, you murdered her too! You'll hang some beautiful day, Idaho," said Graeme as Idaho sprang upon him.

Graeme dodged his blow and caught his forearm with his left hand and held up high the murderous knife. Back and forward they swayed over the floor, slippery with whisky, the knife held high in the air. I wondered why Graeme did not strike, and then I saw his right hand hung limp from the wrist. The men were crowding upon the barricade. I was in despair. Graeme's strength was going fast. With a yell of exultant fury Idaho threw himself with all his weight upon Graeme, who could only cling to him. They swayed together toward me, but as they fell I brought down my bar

upon the upraised hand and sent the knife flying across the room. Idaho's howl of rage and pain was mingled with a shout from below, and there, dashing the crowd to right and left, came old Nelson, followed by Abe, Sandy, Baptiste, Shaw and others. As they reached the barricade it crashed down and, carrying me with it, pinned me fast.

Looking out between the barrels, I saw what froze my heart with horror. In the fall Graeme had wound his arms about his enemy and held him in a grip so deadly that he could not strike, but Graeme's strength was failing, and when I looked I saw that Idaho was slowly dragging both across the slippery floor to where the knife lay. Nearer and nearer his outstretched fingers came to the knife. In vain I yelled and struggled. My voice was lost in the awful din, and the barricade held me fast. Above me, standing on a barrel head, was Baptiste, yelling like a demon. In vain I called to him. My fingers could just reach his foot, and he heeded not at all my touch. Slowly Idaho was dragging his almost unconscious victim toward the knife. His fingers were touching the blade point when, under a sudden inspiration, I pulled out my penknife, opened it with my teeth and drove the blade into Baptiste's foot. With a bloodcurdling yell he sprang down and began dancing round in his rage, peering among the barrels.

"Look! Look!" I was calling in agony and pointing. "For heaven's sake look, Baptiste!"

The fingers had closed upon the knife, the knife was already high in the air when, with a shriek, Baptiste cleared the room at a bound, and before the knife could fall the little Frenchman's boot had caught the uplifted wrist and sent the knife flying to the wall.

Then there was a great rushing sound as of wind through the forest, and the lights went out. When I awoke, I found myself lying with my head on Graeme's knees and Baptiste sprinkling snow on my face. As I looked up Graeme leaned over, and smiling down into my eyes, he said:

"Good boy! It was a great fight, and we put it up well." And then he whispered, "I owe you my life, my boy."

His words thrilled my heart through and through, for I loved him as only men can love men, but I only answered:

"I could not keep them back."

"It was well done," he said, and felt proud.

I confess I was thankful to be well out of it, for Graeme got off with a bone in his wrist broken and I with a couple of ribs cracked, but had it not been for the open barrel of whisky which kept them occupied for a time offering too good a chance to be lost and for the timely arrival of Nelson, neither of us had ever seen the light again.

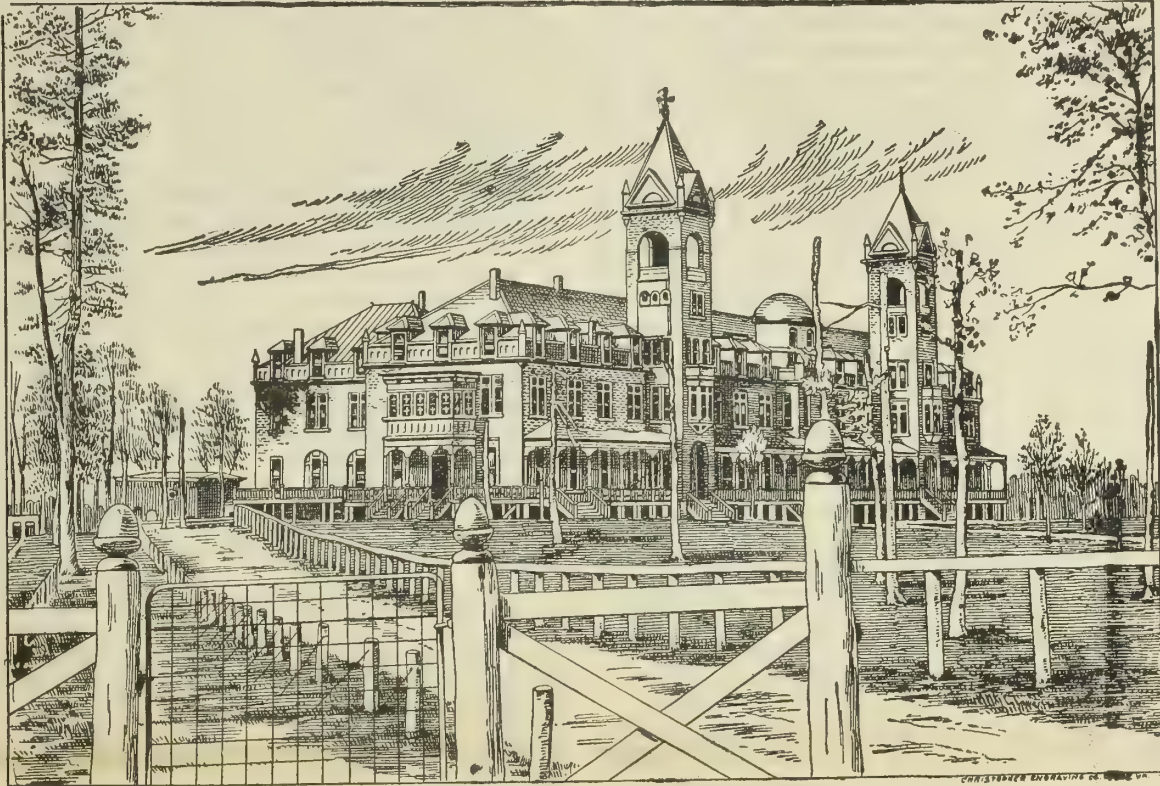
We found Craig sound asleep upon his couch. His consternation on waking to see us torn, bruised and bloody was laughable, but he hastened to fix us warm water and bandages, and soon felt comfortable.

Baptiste was radiant with pride and delight over the fight and hovered about Graeme and me, giving vent to his feelings in admiring French and English expletives. But Abe was disgusted because of the failure at Slavin's, for when Nelson looked in he saw Slavin's French Canadian wife, charge, with her baby on her lap, as he came back to Shaw and said, "Come away; we can't touch this," and Shaw, after looking in, agreed that nothing could be done. A baby held the fort.

(TO BE CONTINUED.)



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Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## HOW TO DO GOOD.

By Rev. Leonard Cox.

There are people so good they have nothing to do  
But to growl that the world is no better;  
For all but themselves, in their sanctified view,  
Are bound by some soul-smirking fetter

There are people who drink, and people who dance,  
And people who slander each other;  
But how many there are do more ill, perchance,  
These "uno guido" folk can't discover.

But of one thing be sure, when a fellow you find  
Who has nothing to do but to grumble,  
To his own little faults is completely bat-blind,  
But is quick to observe when you stumble.

The chances are good, nine times out of ten,  
That the skill in his vaunted profession,  
Detective-like, comes from his knowledge of men  
And the faults he has in possession.

Did'st e'er know a farmer to harvest but weeds  
Who follows the plow of his neighbor?  
Don't you find, as a rule, he most surely succeeds,  
Who gives his own farm all his labor?

If you wish to do good, let each action declare  
To yourself you are faithful in duty;  
Let the path that you tread shed a brightness so fair  
It will win by the force of its beauty.

If you wish to do good, beware all pretense;  
Don't bragg of immaculate goodness;  
Worse vices than those you may think an offence,  
May prove all your virtue but rudeness.

Now, would you do good? You'll find plenty to do  
In carefully scanning the ills of your own;  
Your own needy heart has its claims upon you,  
Your neighbor's, you'd best let alone.

How much better this world in all senses would be  
Would each act on this excellent plan;  
From pride, greed, and envy, each bosom made free,  
While each does as well as he can.

## A SURPRISE TO REV. J. T. ROUTTEN.

In token of the high esteem in which Rev. J. T. Routten is held in the hearts of the Chestnut Avenue Methodist church, the ladies of the Aid Society held a called meeting Thursday, 3 P. M., to donate to him a purse, whose in-

trinsic value least expressed the spirit of devotion to their pastor.

Prompted by the same spirit and expressive of their high regard for the man of God, a large concourse of the many friends of Mr. Routten began later to gather at the church with bundles and baskets and bags, as if some spontaneity of sentiment had wafted them in upon the evening zephyrs.

The "surprise" then began at the parsonage, as the crowd, which had now swelled to about 100, gentlemen and ladies, moved in on the mistress of the manse. The tables were spread and laden with fruits, candies, dainties and substantial, while the social features were such as can be found only in this land of Bible and sacred song and Christian hospitality.

No such an event could have flourished where the Lord Christ had not prepared the feast. Councilman A. E. Bfircher, with fitting remarks, presented the "token." Rev. Mr. Routten appropriately and with a pathos characteristic of his warm, genial nature, welcomed the "surprisers" and told how he appreciated their presence and how he would love to serve them next year. Rev. J. Monroe Campbell responded in a touching prayer suited to the occasion, and asked that the devoted people be not disappointed as to the return of their pastor.

The ladies of the society, and gentlemen friends, rendered superior music, while the rich sentiment of some was so stirred that they wept as "Blest be the tie that binds," etc., was sung.

Altogether, it is doubtful if a more hearty and loyal expression of appreciation was ever tendered a minister.

R. G. C.

## A LETTER FROM REV. C. G. HOUNSHELL, OF KOREA.

Dear Fellow Leaguers,—To you and the several thousands of our best young people who are engaged in the systematic study of the "primary work of the Church" my message flows from a heart that beats with sympathy and love.

The footprints of Jesus are beginning to gleam gloriously in Korea. One of our most hopeful signs is the rapidity with which the natives spread the Gospel message. In the whole central and southern part of Korea perhaps scarcely a village can be pointed out which has not been visited by native Christians, preaching and selling Gospels. It takes time for the Gospel seed to germinate in the stony heathen heart in order to produce the harvest which is as sure as the promises of God. As a result of native efforts to evangelize their own country, the missionary often hears the Macedonian cry from a distant village, and on going he finds a little group of natives studying the Bible, and desiring to be baptized in the name of the Lord Jesus. The annual increase in some of the native churches is one hundred per cent. The rapidity with which the societies spring into existence is apostolic, and they thrust themselves upon us before we are prepared to take care of them. Korea needs absolutely all that you are able to give her. She is rotten to the core; nothing but a new creation can plant

the Church of Jesus Christ upon this shore. Your time, your money, your thought, your prayers, your love, your life, all are demanded.

This spiritual blackness is beyond the power of the artist's brush; impenetrable by any ray, except the Gospel light. The temporal and spiritual conditions of this people are awful, surpassing your darkest dreams of heathen life. "My tears are my meat day and night." Long she has waited for you to bring the light, whose dawning maketh all things new.

What relief! what relief! Dr. C. F. Reid's letter brings news that Dr. Sawdon, of Toronto, Rev. W. G. Cram and wife, of Kentucky, and Rex. J. L. Gerdine, of Georgia, set sail in October for this field now ripe unto the harvest. I am sure your hearts come with them. It is a privilege which angels might covet. Inspiring is the thought that you there, and we here, are mingling our young life-blood with the young life of Korea, and are laying upon the altar of Him whose blood was not too precious for us, and who to-day is bending over us in love, ourselves, our friends, our tenderest love, for the speedy enlightenment of these who sit in darkness as dark as death.

Yours in the fellowship of the Gospel,  
CHAS. G. HOUNSHELL,  
Songdo, Korea.

## MRS. FERGUSON DEAD.

Mrs. Margaret Gaines Ferguson, wife of the Rev. Richard Ferguson, one of the most widely known ministers of the Virginia Conference, and herself as generally known and beloved for her gentleness and Christian graces, died at 6:45 o'clock yesterday afternoon at Saluda, Middlesex county, where her husband is located in the work of the ministry.

Mrs. Ferguson's death was not unexpected. On the contrary, the blow was mitigated by the knowledge that the end had long been seen to be inevitable, and by her preparedness for the summons. It is said by those who knew her best that she had long, patiently, and tearlessly awaited death as a relief from wasting illness. Mrs. Ferguson had been a sufferer from consumption for months. Her son, Richard, died last March, and since then her health had failed rapidly, this sorrow probably hastening the end.

With her in her last moments of life were her husband, her daughter, Mrs. R. T. Vaughan, of Amelia; her sister, Mrs. Frank Epes, of Prince George county; her half sister, Mrs. L. C. Blackwell, of Roanoke, and her children—Annie H. and Ernest P. Ferguson. Her son, Mr. R. T. Ferguson, of this city, and her son-in-law, Mr. R. T. Vaughan, left yesterday to go to her bedside, but did not reach her before her death. Two weeks ago her sons were called to her bedside, and remained with her some time, but she rallied somewhat, and they returned to their homes and work elsewhere. Besides her children named herein, two, Messrs. J. W., of this city, and R. T., of Randolph-Macon College, survive her.

Mrs. Ferguson was Miss Margaret Gaines Thrift, of Fluvanna county, prior to her marriage with Mr. Ferguson, then a young minister of the

Virginia Methodist Conference. They were married about thirty years ago, she being then about 21 years old. Since that time she had resided in various counties or towns of the State, making her home wherever her husband's duties in the itinerant ministry called him. In all things she was his helpmeet and colaborer. Through this changing residence Mrs. Ferguson had become known to thousands throughout the State, who will read with sorrow of her death.

## THE FUNERAL.

The remains of Mrs. Margaret G. Ferguson, wife of Rev. Richard Ferguson, arrived in this city yesterday morning at 10 o'clock via the Southern railway, and were taken to Petersburg at 12:20 P. M., accompanied by the family of the deceased, except her two daughters. The interment was in the Blandford Cemetery.

The pall-bearers were her four sons, Robert T., John W., C. Guy, and Ernest P. Ferguson; her son-in-law, R. T. Vaughan, of Amelia, and nephew, L. C. Blackwell, of Roanoke, Va.

The burial services were conducted by Rev. W. G. Starr, D. D., assisted by Rev. George E. Booker. Funeral services had been conducted at Saluda on Sunday by Rev. Mr. Richardson, of the Baptist church, and the services at the grave were simple. The floral offerings were many and very beautiful, prominent among them being a design furnished by the Ladies' Aid Society of each church on the Middlesex circuit, of which Rev. Richard Ferguson is pastor.

Mrs. M. E. Ferguson, widow of Dr. Richard Ferguson, came up from Hampton and went to Petersburg to attend the burial.—Dispatch.

## METHODIST SOCIAL UNION.

Five hundred members of the Methodist Social Union of Chicago banqueted last night at the Auditorium with Bishop David H. Moore, of Asia, and Bishop Joseph C. Hartzell, of Africa, as guests of honor.

"The only solution of the Eastern question," said Bishop Moore when he began his address on the "Outlook in China," "is the Christianizing of China. Do not think that China's people are dead as to what the world is doing; do not think that because China's officials are corrupt the empire is corrupt. China only wants to be relieved of its superstition and darkness, when it will be a great nation."

Bishop Moore said that Japan, Korea and China were in a sense one. "If Russia ever once over-runs China," said he, "all the powers in the world cannot dislodge her and the doom of China is sealed."

Bishop Hartzell spoke on "Africa."—Evening News.

Bishop Candler, of Atlanta, Ga., today dedicated the new Greene Memorial Methodist Episcopal church, South. It is a handsome stone edifice, and is the most magnificently furnished church in Southwestern Virginia. The new church was recently acquired by exchange with St. Mark's Lutheran congregation, and over \$30,000 has been expended in refitting it.—Baltimore Sun.



## ROMANISM AND PROTESTANTISM.

BY R. H. BENNETT.

"By their fruits ye shall know them" will ever remain the God-given test for systems and men. Nothing is more evident to the unbiased student of history than the striking contrast in the results of these two faiths in the localities in which they have obtained. The comparative condition of the countries under the domination of the two systems may be stated in the words of one of our historians, who was certainly actuated by no prejudiced motive. His words are as true to-day as when he penned them. In speaking of the vain effort of the Church of Rome to perpetuate her sway over the intelligence of mankind, when society had long outgrown the condition which made this possible, Lord Macaulay says: "The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long line of heroes and statesmen, philosophers and poets. Whoever knowing what Italy and Scotland naturally are, and what four hundred years ago they actually were, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which have justly entitled them to be called a great people. But this apparent exception will be found to conform to the rule, for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."

In the contest between Elizabeth of England and Philip II. of Spain we see the two mightiest kingdoms of the world antagonized; Spain the proud mistress of the seas, the undisputed sovereign of the New World, only thwarted from her conquest of Britain by the agencies of nature, which sink and scatter the Armada. But in Spain Catholicism was supreme. The faintest signs of independence of thought were only needed, and be the offender prince or peasant, his fate was sure and terrible. In civil and religious

liberty, in the arts and sciences, in letters and forensic eloquence, in palace and in cottage, everywhere, the trail of the serpent was visible. Is it any longer a matter of wonder that the intellect, as well as the power of the nation declined, Ticknor says of the books of this period: "From the abject title pages and dedications of the authors themselves, through the crowd of certificates collected from their friends, to establish the orthodoxy of works, that were as often as little connected with religion as fairy tales, down to the colophon supplicating pardon for any unconscious neglect of the authority of the Church, we are continually oppressed with painful proofs not only how completely the human mind was enslaved in Spain, but how grievously it had become cramped and crippled by the chains it had so long worn." The terrors of the Inquisition crushed out the last germ of personal liberty and intellectual freedom, and Spain sunk to the lowest depths of misery and crime.

The same degradation that took place in Spain could not happen in Italy, but, from the middle of the sixteenth century we find the intellectual energy of the nation rapidly waning. The tyranny of Rome forbade any advancement of thought in any department of learning. The love for the classics was gone. A class of philosophers indeed arose antagonistic to Aristotle, and ventured to speculate upon the construction of the universe. But Giordano Bruno was burned at the stake, and Galileo, with the horrors of the Inquisition before his face, was forced to abjure, upon his knees, as false, the Copernican doctrine, and sentenced to imprisonment during the Pope's pleasure. Italy and Spain both had their Protestants. But Italy and Spain mercilessly rooted out all vestige of them, and behold the conditions of these countries to-day.

France alone, of all the countries in which the Reformation failed, preserved in any measure her intellectual strength. The age of Louis XIV. has been called the Augustan age of French literature. The vigor of the French mind during this period was due in part to the intellectual pride of the nation being kindled by the splendor of the monarchy. The Renaissance survived in full force. Another element that entered in was the indirect influence of the reform movement, resulting in the Jansenist school, from which emanated the inimitable provincial letters of Blaise Pascal. France, with a keen insight, saw the truth in the principles of the Reformers. France just missed becoming Protestant, but France saw fit to crush the new spirit; St. Bartholomew and the Dragonade followed, and we see the fruitage of these butcheries in the horrible scenes of Robespierre's reign of terror when the gutters of Paris ran red with the blood of France's proudest chivalry.

(To be Continued.)



## HOW TO TREAT THE PREACHER.

(The following was prepared by W. C. Mansfield, of Atlanta, Ga., for a little booklet gotten up by Highland Avenue church. Mansfield so perfectly lives what he preaches that all he writes has

the freshness of life itself.)

Receive him with open arms. Give him a whole-soul welcome without any salt in it. Don't be afraid to open up that naturally warm heart of yours to the man who has the biggest job in the world and gets less money out of it than a man holding any other position. He is a great big man, with a great big human heart, and his mission is to love folks. He also loves to be loved, and the more you love him the bigger he gets, and the more lovable he becomes. Do not freeze him with decorous civility. Better to say, "Scat" to him than that. When you have received him, introduce him to everybody you know. What I mean is, give him a regular "ovater." Tell the people you meet that you have the biggest preacher in town. I don't want you to misrepresent, but there will certainly be no intentional deception on your part if you will start out right by swallowing him whole without greasing. He then belongs to you, and don't you know your things are the best?

When you hear the new preacher is coming, have everything ready for him. Get the parsonage in fine shape. Clean up the house nicely and have the pantry full. Meet him and his family at the train and escort him to his home with flying banners. See that every gas jet or electric light in the parsonage is shining with a white light. Tell them at the electric light plant to add on the volts, for your preacher is coming. Well, you know what I mean: Come out of your shell, and let your warm heart beam in every lineament of your countenance, thrill at the very tips of your fingers, and vibrate with every intonation of your voice.

When you have seen to it that he is "received," keep on receiving him. He's your company. He can stay with you only four years at best, and in this sense is a sojourner.

When you go to church, you must go every service, prayer-meeting and all, look him right in the eye while he is preaching. Good listeners make good preaching, and good preaching is what you want. Do not stare at the ceiling or out of the window with a countenance like a coon. Remember you are folks. When the service is over, if you have done your part you will have received a message, and the first chance you get tell your preacher about it. If you do this, mark what I tell you, his next sermon will be better still. If you get half a chance holler "Amen." Do not sit there like a clothing dummy, but demonstrate by some token that your preacher is preaching. I remember once at a big meeting a preacher was delivering a fine message, and Bro. Jackson and the writer sprinkled the discourse with copious ejaculations of "Amen." When the preaching was over, he came to us and said: "Boys, if you had kept that up, you would have made me preach myself to death."

Whenever you see your preacher's clothes begin to look a little slick, go around and get up a subscription on the quiet and have him a new suit made. Don't make any fuss about this. You will have no trouble getting the money, for you have started out right, and kept the start up well. Everybody has

a pride in him like you. He will be happy—not a suit of clothes' worth, but a loving congregation worth, and that's a whole heap.

When Thanksgiving day comes, see that your preacher has the biggest turkey on the market. When Christmas comes, see that Santa Claus goes earlier to the parsonage and stays longer than any place in the community. When you have your receptions, always have your preacher and your preacher's family. Don't neglect them in anything. They will adorn any good place, and add honor and real enjoyment to any commendable occasion. I believe I have had more real "fun," if you want to call it that, with preachers than anybody. There are mighty few of them gravey and long faced. They are bearers of "glad tidings of great joy," and the bright and joyous things of this life they recognize as gifts from our Father above, and they really take a keener delight in these than almost anybody can. So, associate with your preacher, and you'll get lots of good out of him, and impart much yourself.

Respect your preacher. Don't you ever patronizingly admit that he can preach well, but he doesn't know much about business. Say he knows more about in a minute than many of you well-to-do or rich people will ever know. If you had to live on his income, they would send you to the poor house in three months. No, that kind of stuff won't stand analysis. He can beat you preaching, and he can beat you at business, and you ought to be glad of it, for he's your undershepherd and the sheep ought to look up to the shepherd.

Well, I have just got started, but I must stop for lack of space. I have said nothing about your subscribing liberally and paying promptly. I have omitted enjoining upon you to sustain your preacher in all the church enterprises, etc., etc., etc. You don't need this, for having at the very outset received your preacher enthusiastically and having sustained the ovation from day to day, you have been walking with him hand in hand and have intuitively responded to any suggestions that have come from him looking to the upbuilding of the kingdom. Yours is a labor of love and they don't have to "bore" any service or money out of you.

Finally, God bless the preachers. There are great men and great. The soldier who flies to the rescue of his country in battle is great. The professional man who by patient toil and study reaches the topmost round of his line is great. The humble American citizen who, starting low in the social scale, aspires to and acquires the presidency of this great republic, is great. But greater than all is the minister of the Gospel, who has consecrated mind, body and soul to the service of the King of kings, and to his fellow-men build in the image of their God. Great, not because their fame is written on the page of an earthly and fading history, but whose fame shall echo down the long eternity that shall roll on and on forever.—Holston Christian Advocate.



Now we stand before a world with all its gates ajar.—R. E. Speer.



## THE SUNDAY SCHOOL.

LESSON VIII, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 23.

**Text of the Lesson, Isa. xxviii, 1-13.**  
**Memory Verse, 7—Golden Text, Isa. xxviii, 7—Commentary Prepared by the Rev. D. M. Stearns.**

[Copyright, 1902, by American Press Association.]  
 1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower.

Samaria stood upon a beautiful swelling hill which commanded the whole country round—the hill terraced to the top, the surrounding country splendid and fruitful; symbol of excessive worldly luxuriance and pleasure. Not recognizing that God did all this for them and gave them all that they had, they became proud and self-sufficient. They were like the Babel builders, who said: "Let us build us a city. Let us make us a name lest we be scattered abroad" (Gen. xi, 4). They are also described in Rom. i, 21, "When they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened."

2-4. The crown of pride, the drunkards of Ephraim, shall be trodden under feet, and the glorious beauty which is on the head of the fat valley shall be a fading flower.

One commentator says that as a first ripe fig, a dainty morsel, might be swallowed without chewing, so should Ephraim pass from sight, the fading flower of his glorious beauty be gone. The tempest of hail and the destroying storm are mentioned again in verses 17, 18, "The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand." Compare verse 15. The warning of chapter ii, 11, 17, stands and will stand till the kingdom comes. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Therefore "Cease ye from man" (22). Those whom God chooses for Himself must find their all in Him.

5, 6. In that day shall the Lord of Hosts be for a crown of glory and for a diadem of beauty unto the residue of His people.

What He will be to them they will also be to Him in that day, because of His beauty which will be upon them. He speaks of their righteousness and their glory which the nations shall see and says, "Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God" (Isa. lxii, 2, 3). This is spoken of the true people of God, the remnant of Israel who will truly trust in Jehovah. He Himself will be to them a true, divine, eternal glory in the eyes of all nations. It is written, "The Lord shall be unto thee an everlasting light and thy God thy glory" (Isa. lx, 19). "The glory in the midst" (Zech. ii, 5).

7, 8. But they also have erred through wine and through strong drink are out of the way. The priest and the prophet have erred through strong drink.

Those appointed to be watchmen, to deliver His people, are blind, ignorant, loving to slumber, talking in their sleep, looking to their own gain, saying, We will fill ourselves with strong drink, and tomorrow shall be as this day and much more abundant (Isa. lvi, 10-12). The priests were forbidden to drink wine or strong drink (Lev. x, 8, 9; Ezek. xlv, 21). All believers are priests, and our orders are, "Be not drunk with wine wherein is excess, but be filled with the Spirit" (I Pet. ii, 9; Eph. v, 18). In Song i, 2, it is written, "Thy love is better than wine."

and the vine has its roots in the earth, but the True Vine is He who came down from heaven.

9, 10. Whom shall he teach knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts?

These wine loving, worldly wise, self-sufficient, God despising people sneer at the teaching of the prophet and ask if he thinks they are children just weaned from the breast? Does he think they will endure his useless repetitions and unceasing clatter? They do not want his preaching. They want to be let alone and to have the Holy One of Israel cease from before them (Isa. xxx, 11). The carnal mind is no better today, and the time has come when many will not endure sound doctrine (II Tim. iv, 3), and many teachers in theological seminaries consider those who believe the whole word of God to be unlearned and ignorant in their estimation. In a letter just to hand from South Africa the writer says that a minister remarked to him that the trouble was too much theology and too little Christianity.

11-13. This is the rest wherewith ye may cause the weary to rest, and this is the refreshing, yet they would not hear.

As they stammer in their drunkenness so He will speak to them by those who in their estimation are stammerers. The word of God, to them a series of trivial commands, will be turned into a series of painful sufferings—a stone to break them, a net to snare them, a trap to take them (chapter viii, 14, 15). All the prophet can do is to keep at them with the Lord's offers if perchance some will turn to Him. In verses 5, 12, 16, we have glory and beauty, rest and refreshing and a sure foundation, but to all His offers they would not give heed (verse 12). Compare Isa. xxx, 15; Matt. xxii, 3; xxiii, 37; John x, 40, and note that the great hindrance on man's part is simply that he will not come to God, will not submit to God, will not accept His love. There is nothing between the greatest drunkard or sinner of any kind and full salvation in Christ but his own will, his stubborn unbelief. They love their evil ways, and their doings will not suffer them to turn unto their God (Hos. v, 4, margin), yet He loves and pleads and continues to say, "Him that cometh to Me I will in no wise cast out" (John vi, 37).

### EPWORTH LEAGUE.

**Topic For the Week Beginning Nov. 23, "Thanksgiving and Thanks Living"—Text, Ps. cxvi, 12-17; Jas. i, 27.**

The oldest forms of worship are connected with the recognition of some power superior to man in the giving of harvests. No people of any considerable degree of intelligence have been without harvest festivals. In these there have been elements of merely human gladness that there was abundant provision for bodily needs for some time to come. But mingled with the feasting and riotous rejoicing there have been rites of worship, rational or superstitious, in adoration of a beneficent Giver or in propitiation of one who could injure.

Our Thanksgiving season gives occasion for recognition of our blessings of the One who has given them and searching of His will as to what we shall do with His gifts.

It is well at this time for each one to go apart by himself and in quiet reckon up where he stands. If there has been prosperity of any kind and degree, look it fully in the face and recognize the change which has been made in your condition. Years back

you knew the worth of cents; they came with such toilsome effort. Now you have dollars more easily coming. Some of it is due to your skill, diligence and frugality, but not all is to be credited to you. Much has been due to fortunate circumstances, to God's immediate blessing.

What then?

You owe it to yourself, to your God and your fellows to use your means, whether great or small, in the best possible way. You should be heart glad for God's favor and also you should be humbled by it. Who are you that God has so favored you? Are you big enough, strong enough, great hearted enough to carry the load and not be humbled by it?

Your real thanksgiving will be shown by the way you live.

You cannot end the matter by a good big subscription to church finances, to the missionary cause or education or to any other benevolence. God requires more. Your own soul and your fellow men need more. They need not your money half so much as they need you. Are you a better man this year than you were a year ago? You young people, how is it with each of you? You have gained something the past twelve months. Has it been worth getting? Is the possession such as to gladden you and enoble heart and life? Do you know God nearer and your associates dearer, yourself more devoted and determined for the right and true and less careful for the merely pleasant things of life?

Bless God for His benefits and live higher up in life because of them from this time onward.

### The Neighbor.

Our first thought of the neighbor is of him who is near to us in space, in social position or in blood relationship, and our first impulse of neighborliness is toward these personally. Our first thought of doing good to the neighbor is to supply the natural wants and to guard from natural harm. But to have this thought of the neighbor alone may lead to doing evil and not good, since to love the person only is to love the evil as well as the good which makes up the person and to supply the wants of those naturally without deeper thought may be to give them means to do evil to others. Hence it is easily seen that we really love the neighbor and do good to him only as we love the good which is in him and foster and cherish that. Love to the evil disposed may properly be shown by denying them the gratification of their evil loves or by punishment for their evil doing.—Helper.

### Personally Responsible.

The harvest may seem a long way off, but it will most assuredly come with its burning realities and tremendous consequences. There have always been seedtime and harvest, summer and winter, since the world began. So is it in human life. As summer follows spring and autumn follows summer and drary winter comes at last, even so will it be with all who neglected God's overtures of mercy in Christ. With them the harvest will soon be past and the summer ended, and their condition will be eternally hopeless. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." Every man is personally responsible for his sowing and reaping.—Episcopal Recorder.

### Home and Society.

Our home and our society are to us what the world is to a great man—the sphere we may fill with work that cannot die. The statesman molds a peo-

ple into order and progress partly by the force of character, partly by great measures. We are the statesmen of our little world. Every day mother and father stamp their character upon their children's lives, mold their manners, conscience and future by the measures with which they direct the household.—S. A. Brooke.

### Won by Prayer and Toil.

Perfect patience is a jewel which is won only by years of prayer and toil.—Lutheran Observer.

### The Dawning Light.

Keep working on for what is right, And God will shed around His light, As daylight follows after night, Then all at last the dawn shall see And know the will of God shall be To make our souls sincere and free.

While only truth and love shall stay To usher in life's glorious day And teach mankind the heavenly way To find God's kingdom, bright and fair, Where souls are free from mortal care And find sweet peace beyond compare. —Philadelphia Ledger

## MODERATE DRINKERS

THEY ARE RECRUITING SERGEANTS FOR ARMY OF DRUNKARDS.

The Fallacy of Their Arguments Exposed—Some Facts to Be Considered by Those Who Boast of Their "Capacity" For Liquor.

The New York American is continuing its regular publication of striking editorials on the drink question. In a recent issue it says:

These editorials on whisky drinking are not written especially for the man who by actual experience knows the results of excessive drinking. They are written in the hope that they may promote serious thinking among men whose habits are not yet formed, that they may awaken a keen sense of responsibility among those who have young men in their charge.

Today let us briefly discuss the case of the so called "moderate" whisky drinker. Of "moderate" drinkers at least half are struggling against the temptation to drink excessively. Of the moderate whisky drinkers, of those who pride themselves on their self-restraint, a great majority do drink to excess occasionally, and every time they make this mistake their moderation diminishes and their self control is weakened.

There is no sadder drinker than the miscalled "moderate" whisky drinker. He takes a drink, then takes another, then uses up his best energies and strength of will in the attempt to keep from taking a third. He was, technically, a "moderate" drinker last year, and considers himself a moderate drinker this year. But what he takes today he would have looked upon with horror a year or two years ago.

The "moderate" drinker, gradually drifting toward excess, suffers more keenly even than the confirmed drunkard. The drunkard takes his heavy dose of alcoholic poison. He wipes out utterly his self respect, his strength of will, every desire to be a decent man. While the alcohol lasts his moral sufferings are over. He suffers physically the next day, then drinks again, and so on until the end.

The "moderate" drinker struggles constantly with himself. If he is an intelligent man, he constantly mistrusts himself and fears his growing inclination. If he has the power of self-examination, he knows how much his success is hurt by his drinking; he knows how much harm it does to those who blindly rely on his statements of



moderation. He knows what a lie the talk of moderation is.

The drinker who foolishly talks, at home and abroad, of his "moderate" drinking and its harmless character is among the most harmful of men. During his brief period of life he makes whisky respectable. He is the recruiting sergeant who adds to the army of drunkards.

Another dangerous and at the same time preposterous creature is the besotted fool who boasts of the amount that he can drink. In every barroom, in every club, you meet a poor, befuddled, weakened creature bragging about his "capacity." This same man sneers at the respectable human being who cannot drink much.

It is actually a fact that the drunkard who boasts of the quantity of alcohol that he can put into his system is often admired by other men. He never is compared, as he should be compared, to a hog with tuberculosis.

When you next hear a man boasting of what he can drink and filling the minds of young men with a hideous ambition to be brutes, give the hard drinker a few facts.

Tell him that the capacity to drink a great deal simply means a weakened, degenerate heart. It does not mean a strong head. Take a young man in normal health, with a strong heart and a good supply of blood. His system is at par. If you add a little alcohol, you overdrive his heart and flood the brain tissue with alcoholic blood, causing drunkenness. This drunkenness, easily caused, proves physical superiority, not inferiority.

An athlete in perfect condition is made drunk by an extremely small amount of alcohol. The wretched out-cast drunkard on the street would take five times as much to stop the shaking of his hands and get himself in condition to beg. That does not mean that the athlete is inferior to the gutter drunkard.

The child fifteen or sixteen years old in the last stages of consumption is sometimes kept alive by the use of alcohol. Such a child can absorb without intoxication three times as much as the strongest man.

These facts may convince the man who boasts of his capacity that his boast is simply a confession of weakness, of physical decay.

#### Nicotine an Enemy of Brains.

Dr. Herbert Fisk of the Northwestern university believes he has gathered statistics which prove that the use of tobacco is incompatible with the use of brains. He declares that among his students scholarship is in inverse relation to smoke and adds: "The students who get low marks of course say it is not due to tobacco. A somewhat careful observation of facts has convinced us that it is tobacco. Last year not one of the boys who used tobacco stood in the first rank of scholarship. This has been the usual rule."

#### Cure Consumption Without Alcohol.

Unusual interest has attached to the open air treatment of consumptives at the state sanitarium, Rutland, Mass. Neither alcohol in any form nor cod liver oil has been used. The percentage of cures is gratifying. Last year 399 patients were admitted, and there was but one death. In about half of the cases the disease was either apparently cured or arrested.

There is a movement on foot in Staunton to require the saloons to be closed at a reasonably early hour at night. It seems probable that the Council will enact an ordinance simi-

lar to the one that has been in force in Danville for a number of years, which requires all bar-rooms to be closed at 10 o'clock at night.



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## CONDENSED STATEMENT.

Total income over .....	\$7,000,000 00
Total outgo less than .....	4,000,000 00
Gain in assets for 1901 .....	3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

My dividends in this Company are most satisfactory. I have two policies with them.

H. H. SEAY.

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RICHMOND VIRGINIA



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### QUARTERLY CONFERENCES.

#### THIRD ROUND OF DANVILLE DISTRICT.

Ridgeway, August 23d, 24th.

Meadows of Dan, Cresays, August 30th, 31st.

#### FOURTH ROUND.

Chase City, Chase City, September 6th, 7th.

Clarksville, St. James, September 9th, 11

A. M. Boydton, September 10th, 8 P. M.

Sledd Memorial, September 14th, 11 A. M.

Cabell Street, September 14, 8 P. M.

South Pennsylvania, Brosville, September

16th, 11 A. M.

Danville Circuit, Wesley Chapel, September

18th, 11 A. M.

East Halifax, Mt. Laurel, September 20th,

21st.

South Boston, September 21st, 8 P. M.

Chatham, Concord, September 24th, 11 A. M.

Franklin, Gogginsville, September 27th, 28th.

Rocky Mount, September 28th, 8 P. M.

East Franklin, Mt. Zion, September 30th, 11

A. M.

Charlotte, Smithville, October 4th, 5th.

Prince Edward, Beulah, October 7th, 11

A. M.

Mt. Vernon, October 12th, 11 A. M.

Washington St., October 12th, 8 P. M.

Pittsylvania, October 15th, 11 A. M.

Ridgeway, October 18th, 19th.

West Franklin, Bethlehem, October 21st, 11

A. M.

Martinsville, October 22d, 8 P. M.

Henry, Granberry, October 23d, 11 A. M.

Patrick, Salem, October 25th, 26th.

Meadows of Dan, October 28th, 11 A. M.

Smith's River, October 30th, 11 A. M.

Hycos, November 1st, 2d.

South of Dan, November 3d, 11 A. M.

Main St., November 9th, 11 A. M.

Calvary, November 9th, 8 P. M.

J. C. REED, P. E.

#### PETERSBURG DISTRICT.

##### Fourth Round.

High Street, August 24th, morning.

Wesley, August 24th, night.

Matoaca, August 31st, morning.

West Street, August 31st, night.

Wakefield, Ivor, September 6th, 7th, morn-

ing.

Surry, Dendron, September 7th, night; 8th,

morning.

Greensville, Emporia and Independence,

September 13th, night; and 14th, morning.

Prince George, Trinity, September 20th,

21st, morning.

Blairford, September 21st, night.

Nottoway, Salem, September 27th, 28th,

morning.

Blackstone Station, September 28th, night;

29th, morning.

Sussex, Sharon, October 1st, morning, Wed-

nesday.

North Mecklenburg, Salem (Mecklenburg),

October 4th, 5th, morning.

South Hill, Providence, October 5th, night;

6th, morning.

West Lunenburg, Olive Branch, October

11th, 12th, morning.

Lunenburg, Williams', October 12th, even-

ing or night; 14th, morning.

East Dinwiddie Oak Grove, October 15th,

morning, Wednesday.

Brunswick, Mt. Carmel, October 18th, 19th,

morning.

West Brunswick, Lebanon, October 19th,

evening; 20th, morning.

South Brunswick, Bethel, October 25th, 26th,

morning.

Mecklenburg, Rehoboth, October 26th, night;

27th, morning.

West Dinwiddie, White Oak, November 1st,

2d, morning.

Dinwiddie, Lebanon, November 4th, 5th,

morning.

R. T. WILSON, P. E.

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#### HIGH STREET, PETERSBURG.

If, indeed, it be true that "all is well that ends well," I think I can safely say that we have had a very prosperous year at High Street.

We were favored with a very gracious revival in the spring, and the fires then enkindled have burned with some degree of illumination and intensity through the entire year. At ordinary services, from time to time, we have had conversions and reclamations.

Our finances are in excellent condition. There will be a surplus on the missionary collection. The Conference claims will be met in full, and all the other obligations will be paid.

We have raised \$1,100 on our church debt this year, and will make it \$1,200 by Christmas. We will greet the new year with a very small indebtedness, which we will seek to liquidate at once.

The High Street people are aggressive, earnest and consecrated. The lines have always fallen unto me in pleasant places, but it has never been my privilege to serve a kinder, more generous or more appreciative people. Surely they deserve to be classed among that number of whom the great architect of the universe has declared He "will make pillars in the temple of our God."

May their lives continue to be luminous and useful—the end of each one peaceful and triumphant, and their entrance into everlasting habitation abundant and glorious.

GEO. E. BOOKER.

If we believe in missions we must desire to be accurately informed concerning them.—The Spirit of Missions.

## Religious News.

Rev. W. L. Jones preached his last sermon at the Methodist church at this place Sunday. We sincerely hope that he may be returned by his Conference to this circuit for another year. He has labored faithfully and acceptably, and has made a host of friends since he came here.—Appomattox Times.

The Rev. R. M. Chandler closed up the Conference year yesterday at Central Methodist church in Manchester by the most appropriate and impressive services.

Central church fully expects the return for another year of its pastor. He has endeared himself to all the members of the church and the community.—News.

Rev. R. N. Hartness will preach his farewell sermon at Drummondtown M. E. Church, South, on Sunday and leave for Conference next week. He will be sent back to his present charge, if his members have their way in the matter. They have shown their appreciation of him and desire for his return by paying him this year thirty-six dollars more than they promised him.—Enterprise.

The Rev. John W. Eure, well-known in this city, and a graduate of Randolph-Macon College, in Ashland, and also of Vanderbilt, in Nashville, Tenn., will identify himself with the Virginia Conference, which meets in Broad Street Methodist church next Wednesday.

Mr. Eure is well versed in music as well as in books, and this will be a stimulant to him in the pastorate.—Evening News.

The Rev. John E. McCartney, formerly of this city, but now a successful pastor of the West Point Methodist church, will, at the coming Conference next week, be transferred to Brazil by Bishop Duncan, if the young pastor's prospective plans permit of this move.

It is stated on good authority that Mr. McCartney has been approached by a representative of the Educational Board of the Church to take up the educational work in that country, and will accede to their wishes.

Mr. McCartney is a graduate of Randolph-Macon College and Vanderbilt University, in Tennessee, and is well equipped for the work to which he will be assigned.—Evening News.

Rev. Dr. R. D. Smart, late of the Missouri Methodist Episcopal Conference, who has been transferred to the Virginia Conference, and is coming to Epworth church, Norfolk, next year, will not attend the annual session of Conference in Richmond, beginning this week. No reason is given other than Mr. Smart has no special interest in this session of the Conference. He will preach his first sermon as pastor of Epworth church November 30th. Dr. Smart is now visiting in Charleston, S. C. with Mrs. Smart and three youngest children.

The debt on Epworth church has been wiped out by the present pastor, the Rev. R. H. Bennett, who, some say

should have been returned to Epworth next year. The last \$5,000 was subscribed yesterday. The Rev. Mr. Bennett will get a very good Conference appointment this year.—News.

The News is informed from a reliable source that the doctor has advised the Rev. B. M. Beckham, of Danville, formerly pastor of Asbury Methodist church, this city, to take a rest for a year, owing to some trouble with his throat.

Mr. Beckham is the beloved pastor of Cabell Street Tabernacle, in Danville, and is held in high esteem by all denominations in that city.—Evening News.

The Ghent Methodist church will ask for a preacher at the coming Annual Conference to serve as a regular pastor for the new Conference year. The Sunday school, which meets every Sunday afternoon at 3 o'clock in the lecture room of the Central Baptist church, is in a most prosperous condition and efficient. Of course, while the temporary building is in course of erection, a place will be provided for holding of public worship on Sundays and on week days.

The action of the new Ghent Methodist church and the new Park Place Methodist church will increase the number of churches of that denomination in Norfolk to ten, giving the city ten Methodist pastors.

The following gentlemen compose the building committee: Mr. J. W. Grandy, chairman; Messrs. W. W. Vicar, W. L. Newell, W. J. Woodward and Mr. Harrison.—Virginian-Pilot.

The following resolutions were adopted at the Methodist preachers' meeting held to-day:

Whereas the session of our Methodist Conference concludes our immediate and continuous fellowship and association with Bro. L. W. Guyer, who has labored among us with great fidelity and efficiency for four consecutive years; therefore be it

Resolved, 1, That we assure him of our heartfelt sorrow occasioned by his necessary removal from our midst, and of our best wishes for a pleasant and successful pastorate next year, and moreover pray that the great head of the Church may continue to crown his labors with abundant success.

2. That these resolutions be published in our city papers and in our Conference organ, the Baltimore and Richmond Christian Advocate.

(Signed)

GEO. E. BOOKER.

J. A. THOMAS.

The official board and members of Laurel Street Methodist church will petition Bishop Duncon at the Conference next week to have the Rev. Henry E. Johnson, who has served this congregation so acceptably during the present year, returned as their pastor for another term. No preacher who has been assigned to this church has been more universally liked than Dr. Johnson. He is said to be not only a strong and powerful preacher, but is a profound thinker and a fearless man of God. His sermons are of the choicest kind, and he is a thoroughly hard



worker. His ministry at Laurel Street has been eminently satisfactory. Rev. Mr. McGee, who is assisting the Rev. Dr. Henry E. Johnson at Laurel Street Methodist church in a series of meetings this week, is making a fine impression. His sermons are of a high order, and are being listened to by eager hearers. He preached last night from the words, "The Son of Man has come to seek and to save those that were lost," and there were several requests for prayer.—Richmond News.

#### CLOSED YEAR'S WORK.

Memorial M. E. church is in the most prosperous condition in its history. Societies raised \$2,041.63, and the membership greatly increased.

At the close of this Conference year at Memorial M. E. church Sunday morning the following is a statement of the amount of money raised by the different societies of the church during the past year, which is said to be the largest amount raised in the history of the church:

Home missions .....	\$ 421 64
Aid Society .....	39 42
Girls' Society, of which the Juvenile Society raised	
\$44.68 .....	1,129 89
Foreign Missionary Society....	110 68

Total amount .....\$2,041 63  
Five members were received at the evening service. Rev. W. A. Christian, the pastor, closed his year's work with a very able sermon last night. Rev. Christian is regarded as one of the most able ministers of the town, and his good work and outspoken policy against sin and corruption of any kind has won for him a host of friends throughout the town and in the other churches as well as his own.—Exchange.

The first business transacted at Monumental was the election of stewards, which resulted in the selection of W. A. West, H. F. A. Buff, C. A. Roane, Emmett Deans, C. E. Adams, T. G. Minton, W. R. Stevens, J. W. Leigh, B. F. Howell, John A. McDonald, J. H. Toomer, R. E. White, George L. Neville, W. H. Brittingham, M. F. Richardson, L. McK. Jack, A. V. Pearce, F. L. Crocker, G. A. G. Scott, Bascom Sykes, John H. Hall, J. H. Williams, J. S. Jenkins, J. W. Cowper, and G. G. Brooks; Recording Steward, G. A. G. Scott; District Steward, N. F. Richardson; alternate, George L. Neville.

The financial reports were satisfactory, and the affairs of the church shown to be in a flourishing condition.

Resolutions were adopted asking for the return of Pastor E. H. Rawlings, and also commending the work of the presiding elder, Rev. W. C. Vaden. The resolutions in regard to Mr. Vaden expressed the regret of the official board of the church that his term as presiding elder by limitation has expired.

The fiscal reports were all of a highly satisfactory nature, and the salaries of the pastor and presiding elder were reported as paid in full.—Exchange.

#### OFFICIAL FINANCIAL REPORT.

The following official reports that will go up to the Virginia Conference from the three leading Methodist

churches in Norfolk—viz., Epworth, Cumberland Street and Centenary, will be of general interest to the large community of Methodists in this city and vicinity. These reports were prepared at the adjourned meeting of the Quarterly Conference of these churches last night, and are published as made out by the recording steward of each Conference:

#### REPORT OF EPWORTH CHURCH.

Epworth church sends up to Conference this year one of the very best reports in all its history. In accessions to membership, in money raised and in general prosperity, this is the case. The church was never in better condition. During the year seventy-four members have been received. All salaries and obligations have been met in full. There is reported a surplus over assessment on foreign missions of \$169. The Sunday school has raised for foreign missions \$166. Total amount raised for all purposes in the Sunday school is \$700. There have been 150 conversions in the congregation during the year. The total amount of money raised for all purposes during the year is over \$20,000. The great work of the year has been the relieving of the church from the grievous burden of a debt of \$47,000 on the building. Of this over \$42,000 was secured in the spring by the pastor and reported on Easter Sunday. In the past few days Mr. John H. Core, of our city, has signified his desire to place in the church a splendid memorial window in honor of his deceased wife, Mrs. Martha Core, and also to bequeath to Epworth church a legacy of \$5,000 in her honor. At the official board meeting of the church last night this news was received with great pleasure, and a suitable expression of appreciation was directed to be sent to Mr. Core. This legacy covers the amount of the debt on the building.

#### CUMBERLAND STREET CHURCH.

The following amounts were collected during the year, as shown by the reports at the adjourned Quarterly Conference of Cumberland Street Methodist church last night: Missions, \$945.30; Bishop's fund, \$48; Conference claimants, \$188; church extension, \$88; building and repairing church and parsonage, \$743; education, \$53; Sunday school, \$233.44; poor fund, \$1,273.29; Annual Conference expenses, \$19; Bible Society, \$13; Orphanage, \$313; other objects, \$4,582.97. Total amount raised, \$8,400.

The current expenses paid in full will leave \$100 in the treasury.

Ninety additions to the church membership during the year.

The church owns property to the value of \$83,000.

The Sunday school contributes for missions more than any other school in the Virginia Conference, the amount being \$184.

The following stewards were elected last night: G. W. Camp, G. W. Gilbert, L. H. Whitehurst, E. J. Whitehurst, J. T. Philpots, W. H. Fletcher, W. J. Simmons, C. W. Pettit, W. E. Brown, J. T. Kegebein, J. E. McCoy, J. E. Petree, D. P. Reid, F. M. Smith, Walter Edwards, J. W. Hough, J. N. McBride, C. C. Gunther.

G. E. Smith was elected Sunday school superintendent.

The following resolutions were passed by the Quarterly Conference:

Whereas the year is drawing to a close, and our beloved pastor, Rev. C. L. Bane, is about to leave us for the seat of the Annual Conference;

Resolved, first, It is the sense of this body that our church has been blessed by his ministry and godly life among us. We recognize that through his pulpit efforts we have been spiritually built up; that in the performance of his pastoral work he has brought pleasure and comfort to us in our homes, and in every way he has benefited us, both as individuals and as a church.

Resolved, second, That we commend him to the presiding elder, the Bishop and his brethren of the Conference as a truly faithful laborer in the Master's vineyard; as one who "seeing his duty, performeth it with an eye single to the glory of God."

Resolved, third, That feeling that it has been a benediction to have had him as our pastor for the past year, we look forward to his return to us with pleasure.

Resolved, fourth, That we hereby make a formal request of our presiding elder to use his best endeavor to have Rev. C. L. Bane assigned to this pastoral charge for the next Conference year.

#### CENTENARY CHURCH.

The following is the report from Centenary church:

The church has paid \$1,544.30 on debt, liquidating it in full, being the end of a debt fourteen years old of \$6,000 originally. The deed of trust will be cancelled on the records to-day.

All collections were paid in full, with a surplus on missions of \$40.

The Quarterly Conference at its adjourned meeting last night expressed a unanimous desire for the return of Mr. Dadmun as the pastor for the next Conference year.

The following were elected stewards: S. Q. Collins, L. W. White, S. B. Harrell, A. S. Cooper, W. H. Millar, H. E. Skinner, J. V. Seward, W. P. Dodson, W. G. Fearing, J. T. Godfrey, W. P. Earnest.

W. P. Dodson was elected Sunday school superintendent.—Exchange.

#### NORFOLK PREACHERS.

The closing session of the Methodist preachers' meeting of Norfolk, Portsmouth, Berkley and vicinity for the present Conference year was held in the room of the Young Men's Society of Cumberland Street church at 10:45 A. M. yesterday. Although many of the pastors of the city churches and preachers in charge of the various circuits on the two districts are busy closing up their year's work in order to leave for the Annual Conference to-day, there was a fair representation of the members present.

The meeting was presided over by the president, Rev. W. R. Proctor, and a fervent prayer was offered by Rev. C. H. McGhee, of the Lambert's Point M. E. church.

The most important matter that claimed the attention of the body was the question of presiding elders to serve the Norfolk and Eastern Shore and the Portsmouth districts for the ensuing four years, the terms of the present

presiding elders, Rev. Dr. W. E. Judkins and Rev. W. C. Vaden, having expired by the law of limitation.

It is generally known that the Virginia Conference as a body has by a large majority at its annual sessions for several years past put itself on record as opposed to a lifetime tenure of office in the presiding eldership, holding to the position that such a procedure is not in accordance with the spirit and genius of Methodism, which, under the laws of the Church, has as its system with reference to the terms of office of both presiding elders and preachers the itinerant law, which, under such law, changes the appointments of all preachers at the expiration of four years.

At the ministers' meeting held November 3d Rev. E. T. Dadmun was constituted a committee to draw up a preamble and resolution touching the subject giving the views and sentiments of the Methodist preachers on the same for adoption by the meeting, and on yesterday Mr. Dadmun presented the following paper:

Whereas a decided majority of the Virginia Conference is in favor of limiting the term of office of presiding elders to eight consecutive years; and

Whereas the terms of the presiding elders of the Norfolk and Eastern Shore districts expire this year by limitation; therefore,

Resolved, That the preachers' meeting of Norfolk, Portsmouth, Berkley and vicinity respectfully request Bishop Duncan, our Presiding Bishop, to appoint to each of these districts a brother who has not been consecutively in the presiding eldership longer than eight years.

The paper was discussed by Revs. E. T. Dadmun, J. K. Joliff, W. R. Proctor, E. H. Rawlings and W. Asbury Christian, and then unanimously adopted.

On motion, Rev. W. A. Christian, Rev. E. T. Dadmun, and Rev. D. J. Traynham were appointed by the president a committee to present the above preamble and resolutions to Bishop Duncan at the Conference, which meets in Richmond to-morrow.

#### CALL OF THE CHURCHES.

Reports from the churches were called for, and the following were heard from:

Rev. W. P. Jordan reported an excellent Sunday school at Park Place Sunday morning. He attended divine worship at the Baptist service, Twenty-eighth street, in the afternoon, and worshipped at the Park Place Presbyterian church Sunday evening.

Rev. E. T. Dadmun reported very large congregations at Centenary church morning and night. He has the cash in hand to pay off the entire indebtedness on the church. His Conference collections are all up in full with a surplus left over on missions amounting to about \$40.

Rev. J. N. Latham had a most pleasant day at Park View Sunday. There was a very gratifying attendance at the Sunday school, and excellent congregations to hear him at both services. Rev. R. H. Bennett delighted a large audience at his church Thursday night with one of his lectures. Mr. Latham received four new members by

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presbyterian Church, Chicago

Chicago, — From the example of martyrs and great sufferers in the cause of Christ Rev. Frank De Witt Talmage draws lessons of encouragement and fortitude for afflicted members of Christ's church; text, Philippians iv, 22, "All the saints salute you, chiefly they that are of Caesar's household."

Pope Leo XIII. was one day giving an audience to some foreigners. Turning to a gentleman present, he asked, "How long have you been in our city?" "Three days," was the answer. "Then," said the pope, "you have been here long enough to practically know all about Rome." He asked another gentleman, "How long have you been in Rome?" "Three months," was the answer. "Then," said the pope, "you have been here long enough to know that you have just begun to see Rome." He asked a third gentleman the same question. "I have been here three long years," was the answer. "Then," said the pope, "you have been here long enough to know that, though a man may live in Rome a hundred years, he can never live long enough to fully appreciate Rome." The longer one lives under the shadow of the Coliseum the more he realizes how much of history, of conquests and defeats, of culture and ignorance, of purity and vice, of justice and injustice, clusters about the seven hills of the Eternal City.

But, though the most marvelous achievements and the most startling happenings may be panoramaed in that one word, "Rome," yet without doubt to the Christian student the most absorbing and intense of all Roman eras is that which includes the history of Nero's reign. Then the persecutions against the early Christians became the most virulent, inhuman and fatal. Then the brutalities and mercilessness of the fiendish monster, Nero, out-Heroded even bloody Herod. Then the lowest dungeons of the inferno were filled with pandemoniums of satanic joy. "For then," wrote the historian, "the Christians were covered by the skins of wild beasts and torn to pieces by the dogs. Then they were crucified. Then they were smeared with pitch and combustible materials and burned in the imperial gardens at night. Then at last from a horror stricken nation there arose pity for the condemned, since they were not put to death for the public good, but to gratify the cruelty of one man." Yet Paul wrote about this time that, in spite of all these persecutions and martyrdoms, there still remained in Rome men and women who were true to the Christian faith. In the darkest days of the history of the early church there were Christians ready to testify for Jesus Christ, though they wore the uniforms of the Roman emperor and though, on account of that testimony, they knew they had to die.

## A Modern Epistle.

Now, as Paul sent the salutations of the saints in Caesar's palace to the members of the Philippian church for their encouragement, I am going to bring the salutations of the saints who live in Caesar's modern palaces for the

encouragement of every man, woman and child. I am going to declare to the young and the old, the rich and the poor, the high and the low alike, that, though some of you are having a hard time to maintain your Christian integrity against the bombardments of seemingly overwhelming worldly difficulties, yet there are men and women who are maintaining their Christian integrity against troubles infinitely greater than yours. There are men and women true to God today who have shouldered upon their backs a whole mountain range of misfortunes and sorrows and pains, while you, comparatively speaking, are going forth into the gospel fight weighted down only with a little knapsack. There are Christian men who, figuratively speaking, have been flung overboard mid-Atlantic and told to swim ashore, while you have only a shallow brook to cross. There are Christian men who are ankle deep, knee deep, waist deep, shoulder deep, chin deep in the quicksands of difficulties who can yet look up and see the face of God, while you, comparatively speaking, have only a stony path to climb. If the saints in Caesar's ancient and modern palaces could be true to their gospel faith, surely their spiritual examples ought to rouse every one of us to better and truer and purer and nobler efforts, no matter what our mental or physical or incidental difficulties may be.

I would encourage those Christians. In the first place, who are struggling against the physical depressions of ill health. Life even under the brightest of conditions is an awful struggle. Alexander Pope once compared the ceaseless struggle of life to a continuous journey over the bridge of time. Upon one end of this bridge the English poet started the different generations. Then he kept them moving on and on and on, never allowing the tired and footsore and headaching and heart-aching traveler to halt for an instant. He kept them moving on and on over the bridge of time until every boy and girl or young man and young woman or middle aged man and middle aged woman or sexagenarian or octogenarian or tottering centenarian had tumbled through the broken planks of that bridge into the dark waters of the river of death flowing below.

But though life is such an awful struggle for the broad chested and the stout limbed and the powerfully physiqued, yet, wonderful to say, some of the mightiest Christian heroes and heroines have been men and women who were physical weaklings. Some of the most famous mental and spiritual giants of the ages have been those whose physical frames were so frail that they could have been destroyed almost as easily as a dew-drop could be flung from the surface of a leaf or a humming bird's life could be crushed out between the thumb and the forefinger of a man's hand. John Summerfield's body was so frail that it withered away under the touch of consumption while he was yet a boy. John Summerfield died when he was but twenty-seven, yet he lived long enough, with that frail body, to bring the gospel message to the whole English speaking race of his time. Fanny Crosby, the inspired hymnologist, who has written over 5,000 hymns, by means of which many thousands of souls have nestled "Safe In the Arms of Jesus" (which is perhaps her most popular hymn), has such a weak, frail little body that there seems to be nothing to her physically, and in addition to her other physical infirmities God put out the light of her two eyes. And there she sits, in the darkness of her own room, in order that with her endless sockets

she may better see the face of Jesus Christ. Frances E. Willard in all probability never saw a perfect well day in thirty years, yet with her weak body she headed one of the mightiest reform movements of her time. With her devoted companions she toured up and down this land, speaking in every town and city of 10,000 inhabitants or over. When she became too feeble to travel, in order to keep her from working her friends sent her across the seas. Yet even there, under the shadow of the trees, she would write her letters, which roused all the women of Christendom to better deeds for God and humanity.

To show what power this sickly little woman was able to exercise, a male auditor gave his impression of her to a friend in this way: "When she commenced to speak, I felt sorry for her. She seemed to be such a wee little bit of a sickly woman, so very frail and helpless, but when Frances E. Willard had been speaking a short time this wee little bit of a woman seemed to me to grow nine feet tall, and she seemed to have in her hand a battering ram with which she was pounding upon the door of my heart until I had to open it and let the Saviour in." To show what was the influence of this frail little woman and the work which she did I would quote a statement made by Wendell Phillips. He turned to a young man, who was complaining that there were no great reformers today, because there were no great reforms to champion, and said: "Young man, did you hear Frances E. Willard speak tonight? If you did, in that frail, little sick body you saw one of the mightiest powers for good this world has ever seen. You also saw her denouncing, perhaps, the mightiest curse of all ages, the curse of intoxicants. Go and do as the sickly Frances E. Willard is doing."

## The Salutations of the Saints.

Now, to you who are sitting before me today with the pale face of an invalid I bring the salutations of the saints who have lived in the Caesarean palaces of physical infirmity. I would tell you to do something for God in spite of your bodily pain, as blind John Milton did; as Bella Cooke, who has been bedridden for over forty years, is doing; as Paul did, who was "in bodily presence weak." Your very physical sufferings ought to bring you closer to Christ. Your very sicknesses ought to make you the more anxious to do something for the Saviour now that your time on earth may be short. They ought to make you as anxious to do something for Christ as was the dying president of Union college, who, when his physician told him he had but one hour on earth to live, said, "Then place me upon my knees, that I may spend that hour in prayer with God, pleading for the salvation of sinful souls." Would that today, in the presence of these saints who have lived in the modern Caesar's palaces of physical torture, we might all consecrate our frail as well as our well bodies to the service of the Lord Jesus Christ!

I would encourage those Christians also who are trying to maintain their Christian integrity in spite of an evil past. By this statement I mean those Christians whose past sins have been heralded over the world, even as Cain's sin was known by the black mark which had been stamped upon the murderer's brow. If it is hard for a young girl to be good and pure and true when she is living in a Christian home and has practically never been out of her mother's care, how much harder must it be for a young girl to be good and true and pure when she has had her feet cut and lacerated by

treading the crooked and stony pathway of sin and has had her fair name blackened by the condemnations of a dissolute life! If it is difficult for a young man to hold an honorable position in society when his record is clean and good, how much more difficult must it be for a man to attain an honorable life when he has served out his time in a felon's cell or has had his hair cropped by the convict's shears and his clothes striped with the marks of the penitentiary! If it is difficult for a Christian to live right whose nearest neighbors can find nothing but good to say of him and his past, how much more difficult must it be for a man to live a good life who has been a drunkard, a libertine, a thief, a social outcast! Would you, O Christian merchant, today be willing to have reformed ex-convicts as occupants of your office? Would you, O mother, allow reformed servants in your home whose past lives have been dissolute? "No," in all probability you would both answer in an un-Christian way: "I do not bear such people any ill will, but I would prefer not to have them around my person. They might steal or perhaps they might lead my children astray, and were such among my help I would dismiss them at once."

Some time ago I stood in the store of a personal friend. While there a gentleman who was a member of the Chicago detective force entered to buy some goods. This officer sharply looked at one of the clerks. Then he came over to the merchant's side and said: "Mr. So-and-so, that clerk is an ex-convict. He served a term in Joliet penitentiary. You had better keep an eye upon him." Although that ex-convict was a good clerk and had been in the employ of my friend for nearly two years, he was immediately discharged. When I spoke up in his favor and begged that he be retained and given a chance to live a good life, my friend answered: "No, Mr. Talmage; that man is able to steal every year thousands of dollars without my knowing it. I cannot run the risk." So the poor clerk was driven out of that store and perhaps driven into a future of crime.

## Sinking an Evil Past.

But though it is so difficult for a man to lead a Christian life who has had an evil past, yet if there are any such here today I bring to you the salutations of the saints in Caesar's palace. I want to encourage you with the fact that, just as some of the greatest of moral heroes have been physical weaklings, so some of the greatest of Christian heroes have been those who have sinned even worse than you have sinned. Harry Monroe, who for years has run the Pacific Garden mission of Chicago and who has been instrumental in saving thousands of souls, was—what? A college graduate? A member of a Christian church and a Christian home? No. He was a converted gambler. Jerry McAuley of New York, who did so much for the slums of New York, was a drunkard and a prize-fighter. John Newton was once vilely dissolute and depraved, though in after life he wrote the noted hymn:

I saw One hanging on a tree  
In agony and blood,  
Who fixed his languid eyes on me  
As near the cross I stood.

Sure never till my latest breath  
Can I forget that look;  
It seemed to charge me with his death,  
Though ne'er a word he spoke.

John Newton said that when he first saw Christ hanging there upon the cross he himself was wallowing in the lowest depths of sin. John Bunyan the dreamer was John Bunyan the blasphemer. John Summerfield, the

(Continued on page 14.)



## A NOTE OF FEAR.

Some of our friends in the local Royal Arch are contemplating a time of feasting in the immediate future. It is well to eat, drink and be merry, but the example of the Chaldeans in the time of Belshazzar is not one to be imitated. There are too many menses, tekkel upharsin signs on the wall to justify a liquor man sitting down in peace and contentment. True the Legislature has adjourned, but its works live after it. In fact, feasting and revelry are not pertinent more than once a year in these troublous times of taxation, turbulence and fanatical legislation.—*Wine and Spirit News.*

The Baltimore and Richmond Christian Advocate has now a regular temperance department, entitled, appropriately, "The Common Enemy."

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT NOVEMBER 2, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

7:00 A. M., No. 7, daily, for Durham, N. C., Danville, Charlotte, and all local stations south; connecting at Danville for stations to Lynchburg; also with D. & W. R'y for Martinsville and stations on that line. At Greensboro for all stations east and west thereof.

1:15 P. M., No. 13, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Danville with No. 35. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:55 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Naples.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

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Always keep it handy.

## SEABOARD

AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

1:05 A. M. 9:40 A. M.—Lv. Columbia. (Eastern Time.)

4:55 A. M. 2:10 P. M.—Ar. Savannah. (Central Time.)

9:15 A. M. 7:00 P. M.—Ar. Jacksonville.

10:50 A. M. —Ar. St. Augustine.

5:45 P. M. 6:45 A. M.—Ar. Tampa.

10:32 P. M. 10:08 A. M.—Ar. Charlotte.

1:35 A. M. 10:22 A. M.—Lv. Chester.

3:43 A. M. 12:35 P. M.—Lv. Greenwood.

6:13 A. M. 2:50 P. M.—Lv. Athens.

7:50 A. M. 3:55 P. M.—Ar. Atlanta.

11:35 A. M. 5:40 P. M.—Ar. Augusta.

6:25 P. M. 7:20 P. M.—Ar. Macon.

9:20 P. M.—Ar. Montgomery.

2:55 A. M.—Ar. Mobile.

7:25 A. M.—Ar. New Orleans.

1:40 A. M.—Ar. Nashville.

8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10

A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving

Henderson 2:10 P. M. and Raleigh 3:50

P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No.

34 at 4:45 A. M., and No. 66 at 5:05

P. M.

Connection at Jacksonville and Tampa

for all Florida East coast points

and Cuba and Porto Rico; at New Orleans

for all points in Texas, Mexico

and California.

TRAINS ARRIVE AT RICHMOND—

DAILY:

6:35 A. M., No. 34, from all points

South and Southwest.

4:55 P. M., No. 66, from all points

South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-

room and Sleeping cars between New

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between Richmond and Jacksonville.

Pullman sleeping cars (daily) between

Jacksonville and Tampa; also through

drawing-room and Sleeping cars between

New York and Atlanta, and Cafe

cars between Hamlet and Atlanta and

between Hamlet and Savannah.

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cars between New York and Jackson-

ville, connecting at Hamlet with Sleep-

ing car to and from Atlanta, in connection

with which through Pullman tick-

ets are sold. Pullman Parlor cars between

Jacksonville and Tampa. Finest

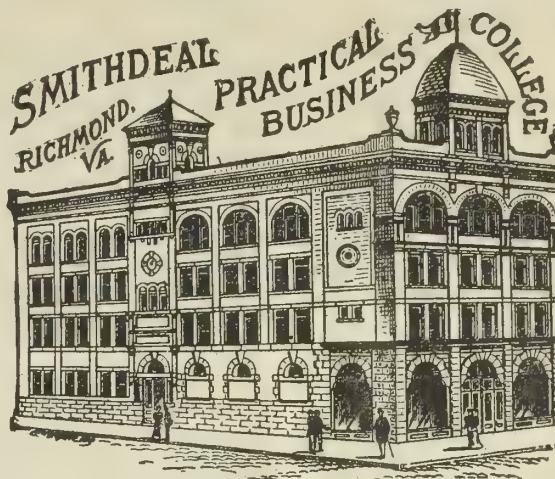
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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SURGEON DENTIST.

Blackstone, Va.



## RELIGIOUS NEWS.

(Continued from page 9.)

certificate and one on profession of faith.

At Cumberland Street church Rev. C. L. Bane had a profitable day, with a large Sunday school and two very fine congregations to hear him morning and evening. He asked for a special collection of \$200 for a special purpose, and received \$300, \$100 more than asked for. The church has paid up on all of her assessments in full, leaving a handsome surplus in the treasury for missions. He will carry up a clean report to Conference.

Rev. Asbury Christian had a good day at Memorial church, Berkley. All assessments against the church have been paid in full, leaving a handsome surplus. He received Sunday five new members by certificate.

Rev. J. W. Crider had a pleasant day Sunday. He listened to two excellent sermons, one by Rev. C. L. Bane, at Cumberland Street, in the morning, and one at Epworth at night, by Rev. R. H. Bennett.

Rev. J. B. Merritt had a most interesting day at the Seamen's Bethel Sunday; good attendance and profitable services.

Rev. C. H. McGhee had a most delightful day at Lambert's Point church Sunday, good congregations being present at both services. He received eight new members by certificate and two on profession of faith. All assessments laid upon the church for the various benevolent purposes of the church have been paid in full with a neat surplus left over from the missionary collection.

Rev. R. H. Bennett will carry up to Conference the best financial and numerical report in the history of Epworth church. There have been seventy-four additions to the church during the year. One of the members of the church has given a legacy of \$5,000 to the church, which wipes out the entire indebtedness on the church, amounting to about \$48,000. Mr. Bennett had a fine congregation to hear him Sunday morning and at night a most flattering one, the church being full. He received six new members on profession of faith.

Rev. E. H. Rawlings reported an excellent day at Monumental Sunday. There are 490 members on the Sunday school roll. He is closing up the year's work finely; all collections have been paid in full, and a handsome surplus left over from the missionary collection. The Epworth League is doing a good work.

At Huntersville church Sunday the pastor, Rev. E. K. Odell, preached morning and night to good congregations. There were five conversions at the evening service. He received three new members on profession of faith.

Rev. J. K. Joliff had most interesting services at Queen Street church Sunday, and much interest manifested. He received four new members by certificate, and one on profession of faith.

The Sunday school at Port Norfolk was well attended, and Rev. Daniel T. Merritt was greeted with fine congregations at both services. He had one conversion at night. All Conference collections have been paid in full,

and the church is in a fine spiritual condition.

Sunday was rally missionary day with the Sunday school at McKendree church, and the rally was a great success. Rev. W. R. Proctor had large congregations to hear him. He received one new member by certificate.

The Methodist preachers will not meet again until after the adjournment of Conference, when it will be reorganized for the new year by the election of a new set of officers.—Virginian Pilot.



## VIRGINIA METHODISTS.

With the singing of "Blest be the tie that binds," or the equally familiar hymns, "Coronation," or "And are we yet alive," in a mighty volume by more than three hundred male voices, the Virginia Annual Conference of the Methodist Episcopal Church, South, will begin a week of daily sessions in this city at the Broad Street church on Wednesday. Bishop Wallace W. Duncan, of Mississippi, will rap the greatest State body of Southern Methodists to order, and the Conference will get down to work.

The singing by this great body of men, nearly all of whom are accustomed to public singing and familiar with the old hymns that for a century or more have uttered God's praise, is always a feature of the Conference. It is a mighty sweep of song, full of feeling and spontaneity, at this annual reunion of men who are a band of brothers with common hopes, common labors, the same joys and sorrows, all laboring in a great cause. There are tears of gratitude in many eyes, and few can see and hear the beloved men who for years have ministered to their own and their parents' spiritual needs without being moved by the sight and by the overflowing joy on the faces of the preachers as they meet and greet again their co-laborers and lifelong friends. There will be a few familiar faces missing from the throng, and there will be others present, but with the shadow of a great sorrow upon them, due to the loss of some of their loved ones who were with them last Conference, but now are missing.

## MUST STAND EXAMINATION.

The chief work of the Conference consists of the examination of applicants for admission on trial to the work of the ministry; the examination of those who have been on trial for advancement in their holy calling, and of those who are candidates for deacon's and elder's orders. These examinations are conducted by the committees constituted for the work, who report to the Conference, by whom their recommendations are usually ratified.

Then the ministers make reports of the work of the charges in which they have been laboring during the year, and pass examinations as to character. Their presiding elders usually testify for them; very rarely is it necessary for the elder to bear witness against them. If charges are made reflecting upon the character of any, or militating against his usefulness as a preacher or pastor, the preacher accused is tried by the committee, or, if necessary, by the Conference. So far as known,

there are no charges calling for trial to be prosecuted at this session.

## THE IMPORTANT COMMITTEES.

Reports are prepared and offered on education, finance, temperance, and various phases of Church work, and these are acted on by the Conference, sometimes precipitating spirited debates. This is true of the reports on temperance and education and publishing interests. So far as known, however, the coming session is to be a tranquil and busy one, devoid of anything in any wise bordering on the sensational.

Late in the session a time is usually set apart for memorials to deceased members, at which time loving tributes are paid to the men whose earthly labors have ceased. Some of the most eloquent and affecting addresses of the entire Conference are heard at these memorial services. Few have passed away since the last gathering.

## THE ASSIGNMENT OF WORK.

The feature of the Conference in point of public interest and the interest of the preachers themselves is reserved for the closing session of the Conference—the decree of the Bishop assigning the pastors to their field for the ensuing year. As stated in this paper recently, there are but ten of the 300 pastors who have served out the four-year limit in their pastorates, and four of these are presiding elders. There will probably be more than this number of changes, however, possibly as many as fifty, or even a hundred changes. These are due to the retirement for various reasons of ministers from the active work; to the exigencies of the ministry, and the peculiar fitness of preachers for urban or rural service, as their experiences may have demonstrated.

## RUMORED RICHMOND CHANGES.

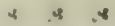
Among the changes that will probably be made, several are in Richmond pastorates. Rev. Joseph D. Langley, who will locate for a year, will, it is expected, be succeeded in the pastorate of St. James by Rev. Graham H. Lambeth, now stationed in Norfolk. Rev. J. E. Oyler, of the Denny Street church, does not expect to return to that charge, preferring rural to urban work. Who will succeed him there is not yet known. Rev. W. W. Lear, pastor of Centenary; Rev. W. B. Beauchamp, pastor of Broad Street, and nearly all the other Richmond pastors will probably be returned to their charges. Generally, unless there is a decided preference on the part of the congregation or the pastor, and unless he has developed unfitness for the peculiar conditions and needs of the flock, pastors are returned.

Men learned in the history, laws and polity of the Church, and old in its service are usually chosen presiding elders, for these are positions of great responsibility. Among those who have served longest as elders are Rev. J. Powell Garland, D. D., and Rev. Joseph H. Amiss, both of whom will probably be continued in this connection. Rev. W. W. Tudor, D. D., presiding elder of one of the Richmond districts, will, it is expected, continue in the eldership.

## SOME PASTORAL PRIZES.

The pastorates of the Epworth church, at Norfolk; the Court Street church, at Lynchburg; Centenary, Richmond, and one of the Petersburg

churches are generally regarded as the most desirable in the Conference, but there are many others nearly or quite as prominent. Since the last Conference the pastor of Epworth, Norfolk, Rev. A. Coke Smith, D. D., has been elevated to the episcopacy, and Rev. Richard H. Bennett, the associate pastor, has since been in charge. Mr. Bennett may be made the regular pastor, or some one of the older preachers may be assigned to the work there. It has been reported that a prominent Methodist from another Conference is to be transferred to this Conference, and that he may be assigned to Epworth, but no one can know yet what is to be done. Dispatch.



## WASHINGTON LETTER.

(From Our Regular Correspondent.)  
November 5, 1902.

The thirty-fifth annual meeting of the Woman's Board of Missions, which has for its object the promotion of interest in foreign missions among the women of this country, the increase of their interest in the moral condition of their less fortunate sisters in heathen countries, and the encouragement of enthusiasm among American children for foreign missionary work, convenes in Washington to-day. The program includes the names of some of the most prominent workers in foreign and American missionary fields. The meeting will be presided over by President Samuel B. Capen, LL. D., and Rev. Jas. L. Barton, will participate. Dr. Barton was a missionary in Turkey from 1885 to 1892, and has since been a member of deputations to Japan, Mexico and India, and is regarded as a specialist on missionary work. Among the speakers will be Miss Ellen M. Stone, whose comparatively recent experiences in Turkey are well known. Another will be Miss Susan D. Riggs, a native of Sivas, Western Turkey. She has been connected with the Western Turkey missions under the American Board since 1892. Dr. Julia Bissel, a native of Ahmednagar, India, will read an interesting paper. She is a missionary physician, having obtained her education at Wellesley College, and her professional degree at the Woman's Medical College of Philadelphia. Mrs. Frances Clark, wife of the founder of the Christian Endeavor Society, has been engaged with her husband for many years in Christian Endeavor work, having accompanied him on most of his journeys during the past twenty years. Miss Alice M. Kyle will give a summary of the foreign work of the board, after which Miss Gertrude R. Hance, of Esidumbini, South Africa, will deliver an address, entitled "Thirty Years Among the Zulus." The members of the organization in Washington have made every provision for the entertainment and comfort of the visitors, and a most successful meeting is anticipated.

One of the most interesting sermons delivered in Washington last Sunday was that of Prof. G. F. Wright, of Oberlin College. It dealt with his personal experiences in Japan, China, Mongolia, Manchuria, Siberia, Turkestan, Trans-Caucassia, Russia and Palestine. Prof. Wright delivered lectures before not less than 20,000 Japanese of the better



classes. He and his son were in China during the Boxer uprising. Prof. Wright described a Christian girls' school, where he found upwards of 400 pupils who had been cast out to die by their parents. Throughout his travels he found that the Christian villages were far superior to others, and that the people were all possessed of greater morality and a higher order of intelligence. Prof. Wright made the somewhat surprising statement that Russia was doing in Manchuria only what the United States was doing in the Isthmus of Panama—namely, protecting her rights guaranteed by solemn treaty. He said that before Russian occupation the only protection to travellers was from robber trusts with whom the traveller had to make terms at exorbitant figures, and that entitled him to fly the flag of the bandit trust from his caravan thereafter, which flag was respected by the other bandits.

The Young Men's Christian Association held another big meeting on Sunday afternoon. The speaker was Rev. C. A. Barbour, of Rochester, N. Y., and his subject was "Man's Greatest Battle." He urged in rounded periods and eloquent terms that the young men of the age make a gallant fight against sin. Referring to the prevailing spirit of agnosticism, he related an anecdote. He said that two men were travelling, and one of them had declared that he was not a Christian, because he did not believe in following a faith which he could not understand. He did not believe in mysteries. The other called his attention to some grazing cattle, and inquired if he believed in them. The first speaker replied that he did. His friend replied: "If you believe in them and understand them, please explain to me how it is that the grass they are eating makes hair in their case, but wool on the sheep and feathers on the goose?" He could not explain, but he was then and there converted.

The faculty of the Sunday Teachers' Normal College held its first formal meeting on Monday evening, enrolling pupils and making arrangements for the first class evening, which will occur on November 10th. The subject of that evening will be "The Structure of the Bible," by Rev. Dr. Schick, pastor of the President's church. The thesis will occupy about forty-five minutes, and will be followed by a fifteen minute lesson in psychology, conducted by Dr. Laws. After this will come general discussion. Dr. J. E. Gilbert, dean of the college, speaks enthusiastically of the prospects for the year's work.

The Salvation Army has determined upon a scheme which gives promise of gratifying material results. It will consist of buying up various articles which can be utilized. Furniture, clothing, etc., which can be improved by repair, will be repaired and sold again, the work giving employment to many indigent people. The Army solicitors will also make rubbish canvasses from house to house soliciting old and unused articles. Much debris can thus be collected, it is believed, which is more of an incumbrance than an asset to its owner, and, by the organization of the army, can be converted into a salable product or distributed

to the needy. The scheme is now in practical operation in New York, and will be gladly accepted, and that which cannot be otherwise utilized will be sorted up into old brass, iron, glass, kindling wood, etc., and sold to dealers in those articles.



#### LIU WU YUAN—A CHINESE BOY HERO.

By Mary Porter Gamewell.

A great burning had consumed large sections of the city of Peking. The lookout on the peak of the church dome in the Methodist mission reported, and anxious comrades climbed to watch with him as, one after another, columns of smoke and flame arose to cloud the sky or illumine the night, until in Peking every building of the hated foreigner was destroyed except those in that section of the city inclosed within the legation lines, and those of the Methodist mission where were congregated about seventy missionaries of the Methodist, Presbyterian and Congregational missions, with six or seven hundred native Christians.

There was much concern on the part of the missionaries for those Chinese Christians living near the burned mission premises. One day Dr. Ament, a man of fine nerve and generous devotion to his people, sallied forth to learn, if he could, somewhat concerning the Christians in the neighborhood of the Congregational mission, about one mile distant from the Methodist mission. On his return he was followed by a boy, who kept out of his sight until near the gate of the Methodist mission, which gate was strongly guarded, and through which no strangers might enter. He then advanced, and, with anxiety and entreaty written all over his worn, begrimed countenance, said: "Please, sir, take me through the gate with you."

Dr. Ament, who could recall no face of his people which resembled that of this very dirty and rather disreputable looking boy, asked: "And who are you?" The boy replied: "Yur Sunday school boy. Don't you know me?" and went on eagerly to probe his teacher's mind with suggestions of the past that might recall the memory of his face and insure him an entrance through the gate—"A heathen shopkeeper near the Congregational mission." "A prentice boy in that shop." "The boy came to the Sunday school for heathen children." "I am that boy." Then joy, he is recognized! He enters the gate. He tells his story from the outbreak to date. The shopkeeper found that all who had had touch of any kind, no matter how remote, with foreigners were in danger. He was uneasy about this apprentice who had been to Sunday school. Finally he cast him out, and put him in the streets, already filled with Boxers, who were burning and slaying.

The boy, with craft and swift ingenuity, ran in the rear of the raging mob and shouted and gesticulated as if one of them, and thus escaped notice. Most of the night he ran and shouted, and finally slipped into hiding. From his hiding place he espied Dr. Ament, and, dodging from cover to cover, at last discovered himself to the doctor when in sight of the gate of the Methodist mission.

A few days later Baron von Kettler was shot in the street, and the clouds settled yet more ominously about the foreigners in Peking. Mr. Conger sent a summons to the missionaries to come at once into the legation lines. The message closed with words that rolled from burdened hearts a load of anxious care.

Formerly there had been no room in the legation lines for the Chinese Christians, and missionaries questioned concerning the possibilities when might come an order to move that could not include the native Christians. Now the order had come, and the final words of blessed good cheer were, "Bring your native Christians with you."

When missionaries and native Christians, at an hour's notice, marched out in long line guarded by brave men in blue—our United States marines—Liu Wu Yuan was with them.

In the afternoon of the same day that saw the missionaries and native Christians within the legation lines, the storm broke in fury. Chinese soldiers, armed with modern rifles and what proved to be an inexhaustible supply of ammunition, surrounded the legations, loopholed houses, built barricades, and from houses and barricades poured deadly fire into the legations day and night. To the rifle fire was added the roar of artillery, the crash of solid shot, and the scream of shell.

Days passed into weeks, and weeks into months, and no word came from the outside world. Many messengers had been sent out, but none had returned. One day Liu Wu Yuan said that he would undertake to carry a message to Tien Tsin and bring word back. The story runs that some one remarking his poor condition, said: "Why, you are half dead now!" to which he replied: "All right, so much less of me to get killed."

In the middle of the night they let him down from the city wall with a rope. He was made up as a beggar, and carried a letter wrapped in oil paper in the bottom of a bowl, and over the letter so protected, porridge was poured. By accident the bowl was broken; but this boy, who had already proven himself resourceful, managed to conceal the letter, and by slow stages to make his way to Tien Tsin. He travelled eighty miles through a country swarming with the enemy, with his life in jeopardy every instant. He was still in peril when he approached the foreigner's lines at Tien Tsin, but with stolid front and the same cool courage and ready ingenuity with which he had braved other perils, he faced this and entered Tien Tsin to the joy of friends there, who read eagerly the letters which assured them and all the Christian world that the besieged were yet alive. Letters for Peking were written, and with them concealed upon his person, Liu Wu Yuan started upon the perilous return trip, which must be made before the full measure of his undertaking was accomplished.

Hiding in cornfields, slinking into ditches, dodging through ruined villages, making wide detours to avoid Chinese troops, often narrowly escaping capture, hungry and suffering from heat and thirst, worn, but undaunted, on he came, until once more he appear-

ed in the legations, reduced by hardship and suffering to a gaunt, haggard image of the original boy, but a hero indeed.

Such is the story of a heathen boy, who was thrust into the streets where death raged, because he loved the Sunday schools, and of how he repaid many fold the care he had received at the hands of his missionary friends.

He is still with the Christians with whom his lot was cast when the storm first burst over Peking, and we trust that his steps are in the way that leads to the gates of the Eternal City.



#### A MAGAZINE THIRTY YEARS OLD.

The Christmas (December) number of The Delineator is also the thirtieth anniversary number.

To do justice to this number, which for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generously represented. The book contains over 230 pages, with 34 full-page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that 91 presses running 14 hours a day have been required to print it; the binding alone of the edition of 915,000 copies representing over 20,000,000 sections which had to be gathered individually by human hands.

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(Continued from page 10.)

saint, about whom we have already spoken, was John Summerfield the de praved. Saul the chief of sinners became Paul the martyred saint. Oh, my brother, if the grace of God could come into such sinful lives and recreate and sustain them, surely the grace of God is sufficient to recreate and sustain us, no matter how black may have been our dissolute past.

And I bring to you who have an evil past this message from the saints in Caesar's palace, because the man who has publicly sinned, the man who has been loathsomely vile, is the man who has an especial mission to save souls for Jesus Christ. You know as no one else knows how awful is the power of temptation. You know as no one else knows how difficult it is for one who has been a social outcast to try to live again among respectable social surroundings. You can speak as Mary Magdalene could speak. You can plead as St. Delia could plead, who was once the noted Blue Bird, the fiend of the New York slums. Although St. Delia had such an evil past, yet her life, under the power of the Holy Ghost, became so pure and sweet and influential that the rich and the poor, the pure and the depraved alike, the old as well as the young, sobbed over her casket. You can speak from the heart, as John B. Gough spoke to the drunkards, because you yourself have seen the phantoms of delirium tremens moving themselves aright in the cup until at last they would bite like a serpent and sting like an adder. Struggling Christians, you who have had an evil past, you can plead for Christ in the highways and the hedges of sin as the saints who had an evil past could speak in Caesar's palace. Those saints today are now placing their hands of holy ordination upon your head that you may go forth and save your sinful fellow men.

#### Encouragement For the Unfortunate.

I would also encourage today those Christians who are compelled by force of circumstances to live and work with evil associates. Perhaps the young man who is standing behind the same counter with you in the store is an infidel; perhaps some of your classmates at school or in college are out and out scoffers against the word of God; perhaps your own father and brothers are unbelievers and every day your faith in Jesus Christ is made an object of ridicule; perhaps, what is the worst of all, you find that you are married to a man who never neglects an opportunity to ridicule your Bible. You have found out also that your husband is having a pernicious and spiritually destroying influence over your children. What are you going to do—leave these evil associates? Sometimes such a course is possible; sometimes it is not. It evidently was not possible for the ancient saints to have left Caesar's palace, else they would have done so. It is most natural to suppose that those saints would have instantly fled from the Roman capital during the time of Nero's persecution if they could have run away with honor and self respect. But in all probability most of those saints said to themselves something like this: "No; I cannot, I will not, go! It would be cowardly for me to desert my Lord and Master. I will stay here and keep on testifying for Christ, if need be, until my body is burned at the stake or eaten by the wild beasts in one of the arenas. And stay in Rome these saints did, and die a martyr's death most of them also did. So it may be your Christian duty to keep on living for Christ and testifying of his love in a place of persecution and among companions who make Christ an object of daily ridicule, as did the

persecuted young Roman officers whose epitaph can still be read in one of the Roman cemeteries in these words: "He lived long enough to shed his blood for Christ."

Now, I want you, my Christian friends, you who are experiencing these daily persecutions, to fully realize that not one drop of blood which fell from the Christian martyrs of Caesar's ancient palace was ever shed in vain. From those persecutions the great influence of the church of Jesus Christ was started. From those persecutions were lighted the gospel torches which are today shedding their glorious rays all round the world. From those persecutions came not so much Paul's death and the death of the saints in Caesar's palace as the eternal life of millions upon millions of immortal souls. So if you, O persecuted Christian, only keep true to the gospel faith in the difficult places where you are stationed you may not only win your father and mother and husband and children for God, but you may win thousands upon thousands of immortal souls for Christ—beings whose names you have never read and whose glowing faces perhaps you shall never see until you look upon them among the redeemed before the great white throne.

#### Familiar Faces in Caesar's Palace.

So, I repeat, this glorious text brings the salutations of the saints in Caesar's palace to the rich and the poor, the high and the low, the old and the young alike. It brings its salutations to the rich and the great men. There were many great men and women in Caesar's household who were without doubt members of the household of faith. Nero's household, intellectually and financially, was the noted court of its day. And some of the saints in Caesar's palace must have been numbered among the princes and princesses of the realm and among the great commanders of the Roman legion, the cabinet officials and the members of the privy council. So we find today, among the great and the famous of the earth, there have been saints in Caesar's palace. Witness William McKinley, shot down by an assassin's bullet, calmly turning his face toward his invalid wife, saying, "God's will, not ours, be done." Witness Stonewall Jackson, leaving his army hat outside of his tent as a sign that he did not wish to be interrupted because he was then on his knees to God in prayer. Witness Neal Dow and Frederick Robertson and William E. Gladstone and Thomas Chalmers and John Knox and a whole army of earthly saints of whom the world was not worthy. These are some of the famous modern saints who have already won immortal fame by laying down their lives for Christ.

But I also find that in Nero's ancient palace there were slaves as well as rich nobles. There were menials who had to perform the most humble services, as well as generals who commanded Nero's armies or prime ministers who decided the international policies or financial ministers who levied the taxes. There were the cooks and the chambermaids. There were the porters and the gardeners and the messengers, the private guards and the negro servants, as well as the white servants. There were the scullions, as well as the ladies in waiting, who stood by the empress' side, and the saints in Caesar's palace were in all probability found in the kitchen as well as in the parlor, in the servant's livery as well as in the courtier's uniform. All of which proves that God is ready to honor the man of one talent, if he is a saint, just as much as he honors the man of ten talents who makes spiritual use of his genius.

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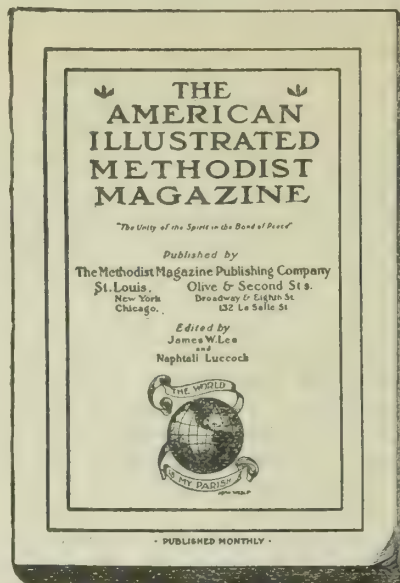
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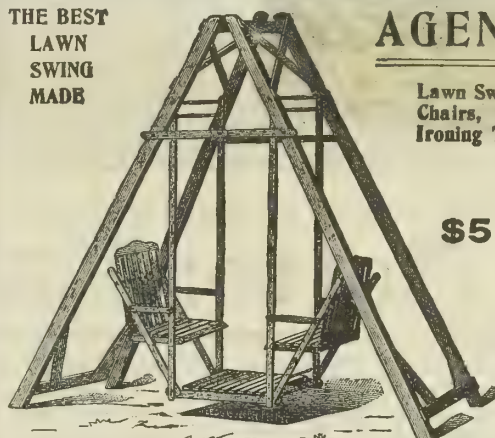
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3. **Cost.** As low as possible, consistent with thoroughness of instruction and nourishing fare. No *Rent* or *Taxes* to pay. No *Profits* to be made for owners. The Institute was not built to make money. It has but one aim: It was established to train the minds of our girls under positively Christian influences at the lowest possible cost.

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**N. B.** The statement sometimes made that the State Normal School is the only school which trains girls to become teachers is incorrect. Randolph-Macon Woman's College and Blackstone Institute both have departments of Pedagogy, and train teachers by means of observation and practice in "Model Schools."



# SOUTHERN METHODIST RECORDER.

ESTABLISHED 1893.

DEVOTED TO THE SPREAD OF SCRIPTURAL HOLINESS.

VOL. 10. NO. 45.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., NOVEMBER 27, 1902.

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## Editorial.

NO ISSUE LAST WEEK.

In accordance with our custom, there is no issue of the Recorder the week after Conference.

## ANNUAL CONFERENCE.

### REPORT OF BOARD OF EDUCATION.

(The Conference ordered that the report of the Board of Education and the report of the Conference Secretary of Education be published in the Advocate, Recorder, and Methodist. The report, therefore, is given in full—first, the report of the chairman, Dr. Young; second, the report of the Conference Secretary of Education, Rev. James Cannon, Jr.; third, the resolutions adopted by the Conference.)

Dr. Young read the report of the Board of Education, as follows:

It is one of the inspiring signs of the times to note the increasing interest in the subject of education throughout the country, especially in the South. Everywhere is an evident desire to enlarge the facilities of the schools where needed, to improve the qualifications of the teachers and to increase the attendance, in order that the advantages of education may be brought to all who are willing or capable of receiving them. In view of these conditions, new obligations rest upon the Church, first to bring Christian and moral influences into the public and other State schools, and to make our Church in all respects to equal or be superior to the secular schools.

In order to do this, we must do all we can to make prompt collection of the twentieth century subscriptions; and at the same time increase our annual contributions to the cause of education and do all we can to add to the endowment of our institutions of learning, not only our colleges, but our preparatory schools as well.

But, in addition to this, we must seek to create among our people an earnest desire to give their children the advantage of higher education, and especially of that higher education in our Methodist schools. In these days of unbelief and the condoning of things on the border land of the immoral, it is necessary and our duty to provide for education under conditions which will ensure the moral and Christian, as well as the intellectual and the physical training of the young of the land. It

is important for every reason that we sustain our Church schools.

The chairman would call attention with pleasure and gratitude of the generous offer of Mr. John P. Branch, and would express the earnest hope that this offer will be met with such liberality on the part of the Conference at large in the bounds of our Conference as will give to the college at Ashland an endowment that will make it possible to give education free of cost to all who may apply. The board would recommend the passage of the following resolution:

Resolved, That we highly appreciate the kind offer of Bro. John P. Branch to give one dollar for every two given by the Church, until he shall have given \$100,000; that we urge upon all our people, particularly upon those able to give large sums, a quick and liberal response to this proposition, and that we pledge ourselves to do all we can to make effective this offer.

### CORRESPONDENCE SCHOOL.

No wiser work has been attempted in recent years than the organization of the Correspondence School of Theology by our last General Conference. The work of preparing the Conference course of study may now be conducted under the direction of the professors of the theological department of Vanderbilt University, and with such help as will make this course of study mean vastly more in the future than in the past; and, at the same time, those who have finished the course of study will have the opportunity for guidance in the study of such books as may from time to time represent the trend of modern religious thought. In this connection it is a pleasure to note the probability of the formation of a post-graduate institute in the membership of our Conference. These institutions have been very helpful to our brethren in other Conferences, and are fully commended by our educational authorities.

The Board would report that the order of the Conference for the distribution of the funds and subscriptions of the twentieth century collection to the various institutions, was carried out by the appointment of an auditing committee, consisting of W. J. Young, Richard Irby, and George P. Adams, which met at Blackstone in February, and "after a thorough examination," found that the books had been properly kept, and that all money was accounted for, either in cash or receipts from the various institutions to which money had been paid. The committee distributed the cash and subscriptions, and made

full and final settlement with the treasurer.

The schools of the Randolph-Macon system have entered upon a year of large prosperity. The college at Ashland, under the management of the new president, R. E. Blackwell, who so long has served the college well, and who has entered upon his duties with earnestness and faithfulness, has a better attendance than for some years past, and the spirit of the school at this time is excellent.

### THE WOMAN'S COLLEGE.

The Woman's College at Lynchburg is overcrowded, is doing excellent work, and is attracting the attention of the best educators throughout our State and the South.

The academy at Bedford has an increased attendance, and is faithfully doing a needed work. The Danville Institute is under good management, and a skilful corps of teachers. All the schools are in every way worthy of your support.

The Blackstone Female Institute is the property of our Church, and continues to have a phenomenal success, of which its management proves itself in every way worthy.

The Methodists of the Charlottesville district are moving in the direction of the founding of a district preparatory school, which they believe to be much needed in that part of the Conference, and our brethren of the Rappahannock district have purchased the school building at Bowling Green, and have secured a charter for a school under the control of trustees elected by the District Conference. The secretary of the board will report the action of the board in regard to both these schools.

The president of the board would state his personal sense of loss in the death of Captain Richard Irby, who so long served the cause of education in the bounds of our Conference, and was a member of this board at his death; and also, while extending congratulations to Dr. A. Coke Smith, our late president, upon his election to a higher office, express regret that the Conference must lose his valuable services in this special direction.

Special resolutions of a suitable character will be reported by the secretary of the Board in both these cases.

W. J. YOUNG.

### REPORT OF THE CONFERENCE SECRETARY OF EDUCATION.

Rev. James Cannon, Jr., the Conference Secretary of Education, read the report, as follows:

At the end of four years of service the Conference secretary of education

begs leave to submit to the Conference some facts in reference to the great work with which he has been connected by the action of your body, and to present some conclusions drawn therefrom:

The papers are full of the great educational awakening in the South, and are appealing to the people as citizens to supply funds by local and State taxation to furnish their children better training. We read of the Ogden movement of the Southern Education Board, of the General Education Board, and only this week of the work of the Baptist Association in this field, and we rejoice in these signs of awakening, and most earnestly should we labor to stimulate and develop every good movement of this kind, and to awaken our own people to a deeper realization of their great duty. But it is not right to ignore the fact that what we have seen spoken of in the papers as a new movement is not new among us. If a man will read over the reports on education, published in our minutes for the last quarter of a century, he will find that the Church has been proclaiming these things for years, and that she has been putting the leaven in the meal, which is now leavening the whole mass. Nor is it right to ignore the fact that for the latter part of this time much more has been done than to write reports. Many of the reports could never have been written had it not been for the fact that work had been done which made such reports possible. It is easy to forget the pit out of which one has come only a little while back, and to speak lightly, sometimes complainingly, almost despairingly, of our present condition, although it is a far more desirable and encouraging condition than any we have ever known.

### TWENTY YEARS' ADVANCE.

No candid man can carefully survey the whole field of educational development in the entire South and not be obliged to say with Professor Quarles, of Washington and Lee University, speaking in this city, at Richmond College, concerning our education work, "That our advance in the last score of years has been the marvel of our educational history, possessing a system of concatenated schools and colleges without a rival in the South." Why did Professor Quarles say that? What work has been accomplished? In the last fifteen years our school work has developed from one college, for boys and men combined, with 110 students and property amounting to \$75,000, to one college for men with 123 students, one college for women, with 270 students.

(Continued on fourth page.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

AS CRAIG LISTENED to the account of the fight he tried hard not to approve, but he could not keep the gleam out of his eyes, and as I pictured Graeme dashing back the crowd thronging the barricade till he was brought down by the chair Craig laughed gently and put his hand on Graeme's knee, and as I went on to describe my agony while Idaho's fingers were gradually nearing the knife his face grew pale and his eyes grew wide with horror.

"Baptiste here did the business," I said, and the little Frenchman nodded complacently and said:

"Dat's me for sure."

"By the way, how is your foot?" asked Graeme.

"He's fuss rate. Dat's what you call—one bite of—of—dat feel bees. He's dere; you put your finger dere, he's not dere. What you call him?"

"Flea!" I suggested.

"Oui!" cried Baptiste. "Dat's one bite of flea."

"I was thankful I was under the barrels," I replied, smiling.

"Oui! Dat's mak me ver mad. I 'mup and swear mos awful bad. Dat's pardon me, M'sieu Craig, heb?"

But Craig only smiled at him rather sadly.

"It was awfully risky," he said to Graeme, "and it was hardly worth it. They'll get more whisky, and anyway the league is gone."

"Well," said Graeme, with a sigh of satisfaction, "it is not quite such a one sided affair as it was."

And we could say nothing in reply, for we could hear Nixon snoring in the next room, and no one had heard of Billy, and there were others of the league that we knew were even now down at Slavin's. It was thought best that all should remain in Mr. Craig's shack, not knowing what might happen, and so we lay where we could, and we needed none to sing us to sleep.

When I awoke, stiff and sore, it was to find breakfast ready and old man Nelson in charge. As we were seated Craig came in, and I saw that he was not the man of the night before. His courage had come back; his face was quiet and his eye clear. He was his own man again.

"Geordie has been out all night, but has failed to find Billy," he announced quietly.

We did not talk much. Graeme and I worried with our broken bones, and the others suffered from a general morning depression. But after breakfast, as the men were beginning to move, Craig took down his Bible, and, saying, "Wait a few minutes, men," he read slowly, in his beautiful, clear voice, that psalm for all fighters,

"God is our refuge and strength,"

and so on to the noble words:

"The Lord of Hosts is with us;

The God of Jacob is our refuge."

How the mighty words pulled us together, lifted us till we grew ashamed of our ignoble rage and of our ignoble depression!

AND WHEN CRAIG prayed in simple, straightgoing words. There was acknowledgment of failure, but I knew he was thinking chiefly of himself; there was gratitude, and that was for the men about him, and I felt my face burn with shame; there was a petition for help, and we all thought of Nixon and Billy and the men wakening from their debauch at Slavin's this pure, bright morning. Then he asked that we might be made faithful and worthy of God, whose battle it was. Then we all stood up and shook hands with him in silence, and every man knew a covenant was being made. But none saw his meeting with Nixon. He sent us all away before that.

Nothing was heard of the destruction of the hotel stock in trade. Unpleasant questions would certainly be asked, and the proprietor decided to let bad alone. On the point of respectability the success of the ball was not conspicuous, but the antileague men were content if not jubilant.

Billy Breen was found by Geordie late in the afternoon in his own old and deserted shack, breathing heavily, covered up in his filthy, moldering bedclothes, with a half empty bottle of whisky at his side. Geordie's grief and rage were beyond even his Scotch control. He spoke few words, but these were of such concentrated vehemence that no one felt the need of Abe's assistance in vocabulary.

Poor Billy! We carried him to Mrs. Mavor's home, put him in a warm bath, rolled him in blankets and gave him little sips of hot water, then of hot milk and coffee, as I had seen a clever doctor in the hospital treat a similar case of nerve and heart depression. But the already weakened system could not recover from the awful shock of the exposure following the debauch, and on Sunday afternoon we saw that his heart was failing fast. All day the miners had been dropping in to inquire after him, for Billy had been a great favorite in other days, and the attention of the town had been admiringly centered upon his fight of these last weeks. It was with no ordinary sorrow that the news of his condition was received. As Mrs. Mavor sang to him his large, coarse hands moved in time to the music, but he did not open his eyes till he heard Mr. Craig's voice in the next room. Then he spoke his name, and Mr. Craig was kneeling beside him in a moment. The words came slowly:

"Oi tried—to fight hit hout—but—Oi got beaten. Hit 'urts to think 'e's ashamed o' me. Oi'd like t'a done better—Oi would."

"Ashamed of you, Billy!" said Craig in a voice that broke. "Not he."

"And—ye hall—elped me so!" he went on. "Oi wish Oi'd 'a done better—Oi do." And his eyes sought Geordie and then rested on Mrs. Mavor, who smiled back at him with a world of love in her eyes. "You hain't hashamed o' me—yore heyes saigh so," he said, looking at her.

"No Billy," she said and I wonder-

ed at her steady voice, "not a bit. Why, Billy, I am proud of you."

He gazed up at her with wonder and ineffable love in his little eyes, then lifted his hand slightly toward her. She knelt quickly and took it in both of hers, stroking it and kissing it.

"Oi haught I'a done better. O'm hawful sorry Oi went back on 'im. Hit was the lemonade. The boys didn't mean no 'arm, but hit started the 'ell hinside."

Geordie hurled out some bitter words. "Don't be 'ard on 'em, Geordie. They didn't mean no 'arm," he said, and his eyes kept waiting till Geordie said hurriedly:

"Na, na, lad! I'll juist leave them till the Almighty."

Then Mrs. Mavor sang softly, smoothing his hand, "Just as I Am," and Billy dozed quietly for half an hour.

When he awoke again, his eyes turned to Mr. Craig, and they were troubled and anxious.

"Oi tried 'ard. Oi wanted to win," he struggled to say.

By this time Craig was master of himself, and he answered in a clear, distinct voice:

"Listen, Billy. You made a great fight, and you are going to win yet. And, besides, do you remember the sheep that got lost over the mountains?" This parable was Billy's special delight. "He didn't beat it when he got it, did he? He took it in his arms and carried it home, and so he will you."

And Billy, keeping his eyes fastened on Mr. Craig, simply said:

"Will 'e?"

"Sure!" said Craig.

"Will 'e?" he repeated, turning his eyes upon Mrs. Mavor.

"Why, yes, Billy," she answered cheerily, though the tears were streaming from her eyes. "I would, and he loves you far more."

He looked at her, smiled and closed his eyes. I put my hand on his heart. It was fluttering feebly. Again a troubled look passed over his face.

"My—poor—hold—mother!" he whispered. "She's—hin—the—wukus."

"I shall take care of her, Billy," said Mrs. Mavor in a clear voice, and again Billy smiled. Then he turned his eyes to Mr. Craig and from him to Geordie and at last to Mrs. Mavor, where they rested. She bent over and kissed him twice on the forehead.

"Tell 'er," he said, with difficulty, "e's took me 'ome."

"Yes, Billy!" she cried, gazing into his glazing eyes.

He tried to lift her hand. She kissed him again. He drew one deep breath and lay quite still.

"Thank the blessed Saviour!" said Mr. Craig reverently. "He has taken him home."

But Mrs. Mavor held the dead hand tight and sobbed out passionately:

"Oh, Billy, Billy, you helped me once when I needed help! I cannot forget!"

And Geordie, groaning, "Aye, laddie, laddie!" passed out into the fading light of the early evening.

Next day no one went to work, for to all it seemed a sacred day. They carried him into the little church, and there Mr. Craig spoke of his long, hard fight and of his final victory, for he died without a fear and with love to the men who, not knowing, had been his death. And there was no bitterness in any heart, for Mr. Craig read the story of the sheep and told how gently he had taken Billy home; but, though no word was spoken, it was there the league was made again.

They laid him under the pines beside Lewis Mavor, and the miners threw sprigs of evergreen into the open grave. When Slavin, sobbing bitterly,

troughed his sprig, no one stopped him though all thought it strange.

As we turned to leave the grave the light from the evening sun came softly through the gap in the mountain, and, filling the valley, touched the tree and the little mound beneath with glory, and I thought of that other glory, which is brighter than the sun and was not sorry that poor Billy's wearied fight was over, and I could not help agreeing with Craig that it was the league had its revenge.

## CHAPTER X.

WHAT CAME TO SLAVIN.



BILLY BREEN'S legacy to the Black Rock mining camp was a new league, which was more than the old league remained. The league was new in its spirit and in its methods. The impression made upon the camp by Billy Breen's death was very remarkable, and I have never been quite able to account for it. The mood of the community at that time was peculiarly susceptible. Billy was one of the oldest of the old timers. His decline and fall had been a long process, and his struggle for life and manhood was striking enough to arrest the attention and awaken the sympathy of the whole camp. We instinctively side with a man in his struggle for freedom, for we feel the freedom is native to him and to us. The sudden collapse of the struggle stirred the men with a deep pity to the beaten man and a deep contempt for those who had tricked him to his doom; but, though the pity and the contempt remained, the gloom was relieved and the sense of defeat removed from the men's minds by the transforming glory of Billy's last hour. Mr. Craig, reading of the tragedy of Billy's death, transfigured defeat into victory, and this was gradually accepted by the men as the true reading, though to them it was full of mystery. But they could all understand and appreciate a full value the spirit that breathed through the words of the dying man. "Don't be 'ard on 'em. They didn't mean no 'arm." And this was the new spirit of the league.

It was this spirit that surprised Slavin into sudden tears at the grave side. He had come braced for curse and vengeance, for all knew it was he who had doctored Billy's lemonade and instead of vengeance the message from the dead that echoed through the voice of the living was one of pity and forgiveness.

But the days of the league's negative, defensive warfare were over. The fight was to the death, and now the war was to be carried into the enemy's country. The league men proposed a thoroughly equipped and well conducted coffee room, reading room and hall to parallel the enemy's line of operation and defeat them with their own weapons upon their own ground. The main outlines of the scheme were clearly defined and were easily seen, but the perfecting of the details called for all Craig's tact and good sense. When, for instance, Vernon Winton, who had charge of the entertainment department, came for Craig's opinion as to a minstrel troupe and private theatricals, Craig was prompt with his answer:

"Anything clean goes."

"A nigger show?" asked Winton.

"Depends upon the niggers," replied Craig, with a gravely comic look shrewdly adding, "Ask Mrs. Mavor. And so the League Minstrel and Dramatic company became an established fact and proved, as Craig afterwards told me, a great means of grace to the camp.

(TO BE CONTINUED.)



# Blackstone Female Institute.



NORTHEAST VIEW OF BUILDING.

**Motto:** THOROUGH INSTRUCTION, UNDER POSITIVE CHRISTIAN INFLUENCES, AT THE LOWEST POSSIBLE COST.

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**I. CHRISTIAN.**—It was built by the Methodist Church with one single purpose—namely, to furnish thorough instruction under positive Christian influences.

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**III. SUCCESSFUL.**—The purpose and work of the school have commended it to parents. **GROWTH**—Number of boarding pupils year by year for seven years—29, 53, 88, 136, 147, 153, 176. Number of officers and teachers in 1894, SIX; at present, TWENTY. Value of grounds and building in 1894, \$25,000; at present, \$65,000.

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**REGULAR COURSE** leads to Diploma of Graduation at the Institute.

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Send for catalogue, giving full information and illustrated to show floor-plans, and special adaptation of building to the work. Address

**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## REPORT OF EDUCATION BOARD.

(Continued from 1st page.)

dents, two academies for boys, with 175 students, and two seminaries for girls, with 100 students, with a total property valuation and endowment of \$875,000, and student body of 970, showing an increase in every department of our work, and a gross increase of 860 students, an increase of eight-fold, and a gross increase in property of \$800,000, an increase of eleven-fold.

If we turn our eyes for a moment to our friends of other denominations, we will see the situation more clearly. They are planning for more stringent college entrance requirements. We have them already. They are planning for a college for women. We have one already, and one the equal in grade with any in the land. They are planning or working to establish academies for boys. We have them already. They are trying to establish seminaries for girls. We have them already. They are trying to correlate their institutions. Ours are already correlated, and are working harmoniously together. They are calling for \$250,000. We have already raised \$800,000.

## WHAT WE WANT.

But why refer to these things? In order that we may rejoice and rest contented? No! But to fill our hearts with courage and hope for the future just ahead. We want to raise \$200,000, and some are doubtful and hesitating and wondering whether it can be done. We have raised \$800,000 for education in the past fifteen years, and over \$100,000 has been subscribed to the cause in the past three years, and that by less than one-tenth of our membership. We are able, abundantly able, to raise this money, and it can, it must be done. And this word must be the only word that will meet the case. The Board of Trustees has declared that it will give free tuition to all students as soon as the Church has raised \$200,000 to meet the offer of Mr. Branch to give \$100,000. If our college is to do the work we must have done, it must be able to offer free tuition, and this it must do, not only because we want our boys who are to be the leading men of the State trained under Methodist influence and imbued with Methodist principles, but for another reason, which is vital in its significance. There is no more serious problem before the Church to-day than how to obtain an adequate supply of properly trained men for her ministry. Our sister churches are feeling this difficulty more seriously than we are at present. The candidates for the ministry under the care of the various Church boards have fallen off within about eight years 68 per cent. in one, 58 per cent. in another, and 20 per cent. in a third. It has not been possible for the secretary to obtain any accurate figures among us, as we do not have such boards, but the practical question which confronts us as a Conference is, "How many properly trained men come into our ministry from any other source than Randolph-Macon College?"

## DEPEND ON ONE COLLEGE.

"How many come to us from William and Mary, or from Blacksburg, or from the University of Virginia, or from any

other college?" Few, indeed, almost none. If our Methodism is to hold its place as a great elevating power in the State, it must have trained men for its pulpits; these trained men must come from Randolph-Macon College. But there are not enough men who enter Randolph-Macon College as ministerial students to supply our needs. The college must itself be a nursery in the future as it has been in the past. The secretary knows from personal experience in his own case and from his knowledge of other men at college with him that many a man who has entered the college with no thought of the ministry has received and accepted his call to the ministry there. The college must attract men throughout the bounds of the Conference, and especially must it attract and secure those men who investigate carefully before deciding what college they will attend. The college must not only be able to show a faculty and facilities for training equal to any in the State, but it must try to do so at such cost as will allow parents and students to decide the question of attendance solely upon the ability of the institution to give the training desired.

This movement is vital, therefore, to the success of Methodism in our State. We must raise this money if we are to hold our own, to say nothing of any advance movement. Your secretary is persuaded that every member of this body believes that this money ought to be raised. But, brethren, have we yet realized that it must be raised? Will we go out from this Conference so convinced of the necessity of raising this money that we will become missionaries and stir our people, so that even the man who has no children of his own, the man who cannot send his own children to college, and especially the man whom God has blessed with more means than the average man, will realize that Randolph-Macon College is vitally connected with the life of Virginia Methodism, and that he must be personally interested in this matter if he expects his Church to continue to be one of God's instruments in this State. We must give free tuition at the college. We must raise this money to do so.

## SOME PERTINENT FIGURES.

Directly connected with this subject some other figures are pertinent. In 1885 the assessment on the Conference for domestic missions was \$9,050; for superannuated preachers, widows, and orphans, \$10,000; for Bishops, \$1,800; for Church extension, \$4,750; for Randolph-Macon College, \$3,500. This year the assessment for domestic missions is \$14,500; for superannuates, \$15,000; for Bishops, \$3,860; for Church extension, \$8,200; for Randolph-Macon College only \$3,500. The assessments and contributions for all these objects have increased from 50 to 100 per cent., but the assessment for Randolph-Macon has remained the same. Nor is it a sufficient reply to point to the special gifts which have been made to the college during this time. These gifts are from a comparatively small number of persons, while the assessment is laid upon the body of the Church. In 1885 the membership of the Church, including our North Carolina territory, was 64,

064. In 1901 the membership, without North Carolina territory, was 91,654, an increase of nearly 45 per cent. Is it too much to ask that the Conference show the same spirit toward Randolph-Macon College that it does toward the other great causes of the Church? Is it too much to ask that if 64,000 Methodists in 1885 were asked for \$3,500 for Randolph-Macon College that in 1902 91,654 Methodists should be asked for \$5,000 for the same great cause? In 1885 the Church was asked for 5½ cents per member for Randolph-Macon College. In 1901 the Church was asked for only 3 8-10 cents per member. Surely we have not realized the situation. Your secretary frankly confesses that he is astonished at the result of this simple comparison of figures. And now, having the facts before us, we must act. We must increase our assessment. The college has a right to share in the result of our growth, a growth which her sons in the ministry have been so largely instrumental in producing. Not to increase the assessment is to go backward, while all other agencies, Church and State, are pressing forward. Your secretary does not believe that this Conference, in view of its past record, can or will take but one course. It will surely show to the Church its estimate of the importance of this great cause by calling for an advance which will be proportionate to our increase in membership and to our contributions to other causes. The resolutions to be presented by the Board of Education will put in concrete form the action which it thinks wise to recommend to the Conference.

Respectfully submitted,

JAMES CANNON, JR.,

Conference Secretary of Education.

BOARD OF EDUCATION. REPORT  
NO. 2.

The Secretary of the Board of Education is instructed by the Board to present the following resolutions. The first two resolutions simply present the action of the Board as to two of its honored members, in order that the Conference may be informed of its action, and that the action may be made a part of the report of the Board:

Whereas the Board has lost an honored and most valuable member in the death of Captain Richard Irby, who has served the Church faithfully all his life and this Board ever since its organization; therefore

Resolved, That while we deplore our loss, yet we rejoice in his long and useful life and his peaceful entrance into the life above.

Resolved, second, That we spread this tribute upon our minutes and send a copy to Captain Irby's family.

R. FERGUSON,

JAMES CANNON, JR.

Resolved, 1, That the Board of Education regrets to lose Dr. A. Coke Smith as president of the Board, but rejoices in the fact that the Church has recognized his exceptional talents by electing him to the office of Bishop of our Church. We hereby assure Bishop Smith of our continued good wishes and prayers for his usefulness in the wider field to which he has been called.

Resolved, 2, That this resolution be

spread upon our minutes and a copy be sent to Bishop Smith.

JAMES CANNON, JR.,

W. J. YOUNG.

The following resolutions are presented to the Conference for adoption:

Whereas the Bowling Green Seminary has been organized in accordance with a resolution under a charter of the Rappahannock District Conference in accord with the educational policy of the Church, and is being conducted in harmony with our ethical standards,

Resolved, 1, That we commend this institution to the patronage and liberality of our people.

Resolved, 2, That we cordially commend the Suffolk College for Young Ladies to the patronage of our people.

Resolved, 3, That we have heard with great interest of the work of Rev. J. M. Burton, as agent of Charlottesville District Female Seminary, and are glad to learn of the bright prospects for the erection of a suitable seminary for the girls of that section of our work. We realize a necessity of his continuance in this work, and commend this cause to the continued support and liberality of our people.

Resolved, 4, That we recommend to our preachers to take advantage of the Correspondence School of our Church, organized by action of our General Conference, and we recommend the acceptance of the certificate of this school in lieu of examination of the regular committee.

Resolved, 5, That we nominate Rev. James Cannon, Jr., to be Conference Secretary and Treasurer of Education, to be elected by the Conference for a term of four years, in accordance with the constitution of the Board of Education.

Resolved, 6, That the Presiding Bishop be, and is hereby, requested to appoint Rev. W. E. Edwards, D. D., as Professor of Moral Philosophy and the English Bible in Randolph-Macon College; Rev. B. F. Lipscomb, D. D., as Secretary and Treasurer of Randolph-Macon College; Rev. James Cannon, Jr., as Principal of Blackstone Female Institute; Rev. E. H. Rowe, as Principal of the Southern Seminary; Rev. J. M. Burton, as Financial Agent of the Charlottesville District Female Institute.

Resolved, 7, That the Joint Board of Finance be requested to apportion to the several districts \$5,000 for the benefit of Randolph-Macon College, \$991 for the benefit of the General Board of Education, \$250 for Paine and Lane Institute, the whole sum to be pro rated

JAMES CANNON, JR.,

Secretary.

## FOR OVER SIXTY YEARS.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over SIXTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING WITH PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for

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## CONFERENCE SERMON.

Delivered on Wednesday evening, November 13th, before the Conference at Broad Street church, Richmond, by Rev. S. C. Hatcher, pastor of Market Street church, Petersburg:

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision and make it plain upon tables, that he may run that readeth it.—Hab. 2: 1, 2.

The tribe and parentage of Habakkuk are wrapt in obscurity, and there is very little history to recite concerning him, beyond what may be inferred from incidental notices in the Bible. He was probably a Levite, and the Rabins identify him as the son of the Shunamite, whom Elisha restored.

It is not necessary for God's great to have biographies; they live in what they have done for the world. These three chapters are a moment more lasting than adamant rock, and more beautiful than polished marble.

There are prophets that wrote at greater length, but none put more soul in their prophecy. Umbreit said of him that "he combined the softness of Jeremiah with the loftiness of Aaph." Taylor: "He is unequalled in majesty and splendor of language." Daniel Webster: "His imagery is not surpassed in all literature." Some of the most frequently quoted passages of the Bible were written by him, and St. Paul uses his great truth, "The just shall live by faith," as the conservative doctrine of two of his epistles.

He lived in troublesome times; violence, wrong and injustice were everywhere. The spirit of selfishness had permeated the life of his people, and for their many sins a great enemy was to invade their land. He saw the remnant of the just in affliction, and he wondered why.

Doubts and perplexities were in his soul as to the ways of God with man. He could unroll the scroll of the law, and there read an explanation of God's providence, but his soul burned for a special message for his age. His people looked to him for an answer, and he must have it fresh from the lips of God. He was, indeed, a prophet, but his attitude was not characteristic of his predecessors. They addressed the nation Israel on behalf of God, and he speaks to God on behalf of Israel. Their task was to give a revelation, he accepts the revelation already given, but sets himself to the task of getting special light, to apply it to the lives of his people. He went from their midst up to the mount of God, bearing their discouragements, failures and sins, received a message of explanation, comfort and hope, come back to them again as the leader and prophet of his age. In these respects he is an ideal for those who preach to-day.

1. *The preacher must be a leader and prophet for his age.*—"Does the pulpit lead or is it led?" is a subject that has been recently discussed from the East to the West, and the conclusions reached was the conformity is a characteristic of our times; the pulpit sometimes leads, but it is oftener led. If this conclusion is true, then it is high time

that every man who feels it should pour out his soul to the Lord, the God of the spirits of all flesh, to set men over his congregations, "which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the congregation of the Lord be not as sheep which have no shepherd."

Wherever the leader is wanting in the pulpit there is a dearth of boldness, vigor, aggressiveness and initiative. Men admire a leader; men despise a sycophant. My dear brethren, every true minister feels that it is an abandonment of his high office to allow himself to conform to prevalent views, and be swayed by popular ideals, which are contrary to his convictions, simply to gain popularity—he is to mould public opinion, and revolutionize unholy customs—he is not to conform to the world idea, but transform the world to the Christ idea.

The world has a right also to look to the pulpit for an answer for the problems of this age—a magnificent age—the best the world has ever seen, but full of tendencies that must be stopped, ideals that must be obliterated, and relations that must be adjusted. These grave questions tax the greatest brains and discourage the most enthusiastic. Ever and anon some new prophet of the age enters the role with an answer that does not solve the problems or satisfy the people. O, the miserable failures of these world prophets; they are as helpless as the priest of Baal. They "go down to Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong, but they look not unto the Holy One of Israel, from whom cometh all our help.

Now that the preacher may fulfill the functions of his office as a leader and prophet—

2. *He must have a special vision from God for his age.*—The ability to lead and teach is not inherent in the office of the preacher, nor does his paraphernalia entitle him to be credited with it. The imposition of holy hands, when placed at the dictates of the Holy Spirit upon a holy life, may be a blessing; but holy hands on an unconsecrated head are a farce and mockery.

Nor is he sufficient for his great work when he knows the law of logic, the arts of rhetoric, and from memory the written word of God. The doctors in the days of Jesus knew the letter, but they were merely reciters, not prophets of their age, for Jesus, of whom the prophets wrote, stood in their midst, and they knew Him not. The Holy Spirit must interpret the word, if it is a lamp to the preachers feet and a light to his pathway.

We find in the study of comparative religions that each had at its origin a definite, however limited, revelation. The idea of one all-powerful, wise and good God is found at the beginning of each faith that can be traced back far enough. The reason, doubtless, for the decline from the higher and purer form was that though their priests had a revelation, they had no vision on it to enable them to lift it into the lives of their disciples. St. Paul's declaration

concerning the old dispensation was also true to their case, "The letter killeth, but the spirit giveth life."

The Bible is the book for all ages, but the Holy Spirit must enlighten the preacher for its application. Peter had to have a vision before he was ready to preach to Cornelius and the Gentiles, salvation through faith in Christ. He was a narrow, bigoted Jew, and left to himself he would never have seen it his duty to have done so. He knew the Bible, and could preach its doctrines. He knew Jesus, and could have written a history of His life. But I want you to mark it, that it was not out of the Bible as he read it, or from Jesus as he knew Him, but by a special revelation that he was qualified to proclaim a universal salvation.

St. Paul had planned to be a preacher to Asia, and to visit Bithynia, but the Holy Spirit led him to Troas, and there a vision appeared unto him. In the night a man of Macedonia, praying him, "Come over and help us," and that Macedonian man just frustrated all his plans, and gave him an appointment that he had not thought of. From this world's point of view, the Bishop that read his appointment that night sent him to the hardest place that could be found. If he had been disposed to complain, he could have said that favoritism had been shown, for men were left in Asia that did not have half the ability that he had, while he, with delicate body, was sent into the roughest territory, to live among uncongenial people on half rations. If, on the other hand, he were here to-night I think he would tell us that he will never stop praising God for disappointing him that night in his appointment.

And from that day to this, God's cause in the world has been represented by men and women to whom He grants visions and reveals truths. He came in mighty vision to Fox and his friends, proclaiming that it was of enough to be bred at Oxford and Cambridge to qualify men to be ministers of Christ, but there must be the baptism of the Holy Spirit. The privilege of direct access to God without intervention of priest or rite was revealed to him, and its proclamation wrought a mighty revival of primitive religion.

He came to pious Zinzendorf writing letters to Christ as a child and declaring that he had but one passion: "It is He, He only," and revealed that not in the judiciary at Dresden, but in the humble ministrations at Berthelsdorf, he is to satisfy the passion and give to the world another example of the service. Obedient to this heavenly vision he infuses a spirit in that humble colony of Moravians that falls as a priceless mantle on Wesley, and gave birth to the religious movement of the eighteenth century, known as Methodism.

To Luther was given the vision of a corrupt church, and his duty to expose its nefarious practices. John Wesley was given the vision of the valley of dry bones of the eighteenth century. The Church had culture, form and material wealth, but little life and no power. He saw the heinousness of sin and the necessity for regeneration. His environments, tastes and predilections were with the established Church,

Natural inclinations would have held him in the pulpit and among the polite, but the vision in his soul carried him to Moorfields and Kennington Commons. Isaac Taylor says that "this field preaching" (to which Wesley was averse), "was the event whence the religious epoch now current must date its commencement." Thank God, the father of our denomination was obedient to his vision.

Seldom does a generation pass but some seers are sent to make the Word of God a living influence on their age. Before them traditions crumble, doubts retreat and mighty moral and scriptural revolutions are accomplished.

There is a tendency in this day to lower the sacred calling. It is heard everywhere that a preacher is nothing more than a man, and his work is classed with the professions. The ministry, in its desire to put itself in touch with men, is partially responsible for this error. The preacher ought to be among men affable, approachable and practical, but if he is a minister of Christ, he is more than a man—he is a man called of God, commissioned for a peculiar work and endued with power from on high to do it. He leaves the ordinary walks of life, discarding their proffers of pleasures and preferment, to be the messenger of heaven.

If the divine voice is not heard in his preaching it were better that he were silent. If Christ is not seen in his life, men will not learn of Jesus from him. It has been well said that "No man is ready to stand before his people, whether it be for the first or the thousandth time, till he has had some vision of heavenly truth, and heard the voice of God in his soul," implying the complete surrender of the preacher's self to the guidance of the Holy Ghost.

We are not sufficient for our ministry, our sufficiency is alone of God, and we must expect him to guide us in the selection of the texts we use for our sermons, in adapting our discussions to the needs of our people. We must look to him for an answer to the queries that go up from anxious hearts, bewildering in the intricate maze of providence, for a sweet message of comfort to those who sit in the ashes of grief and disappointment, a cheering message of hope to those who inquire of the night, telling sad hearts that the morning cometh; all the East is purple with the glory of the eternal sun.

At the siege of Lucknow, when the English garrison was cut off from supplies, and in danger of massacre at the hands of the Sepoys, every eye and every ear was strained to catch the first sign of Havelocks' army coming to their relief. A Scotch girl, putting her ear close to the ground, caught the far-away strain of music, and, springing up, shouted: "Dinna ye hear ye the slogan?" sending a thrill of hope to every heart. She was the first to hear because she had put herself in the attitude to receive.

This leads us to consider in the next place—

3. *The attitude to receive these visions of God.*

(1) It is that of watchfulness and expectancy. Habakkuk saw and heard  
(Concluded on page 8.)



# THE SUNDAY SCHOOL.

LESSON IX, FOURTH QUARTER, INTERNATIONAL SERIES, NOV. 30.

**Text of the Lesson, Judg. vii, 1-8, 16-21—Memory Verses, 19-21—Golden Text, Ps. cxviii, 8—Commentary Prepared by the Rev. D. M. Stearns.**

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1, 2. And the Lord said unto Gideon, The people that are with thee are many for me to give the Midianites. So their hands lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

Gideon, the son of Joash the Abiezrite, was one of those whom God raised up to deliver Israel from her oppressors. The story is found in chapter vi, 11-16, where we learn his own estimate of himself and see his strength in these words from the Lord: "Go in this thy might. Have not I sent thee? Surely I will be with thee." Then in chapter vi, 34, we read in the revised version margin that the Spirit clothed Himself with Gideon, so that whatever was done was by the Spirit through Gideon. The Lord alone must be exalted, and no flesh may glory in His presence (Isa. ii, 11, 17; xlii, 8; xlviii, 11; I Cor. i, 29, 31; Jer. ix, 23, 24).

3. Whosoever is fearful and afraid let him return.

By this proclamation the Lord would test and sift Gideon's army of 32,000 men, and it must have been greatly to Gideon's amazement when 22,000 cowards returned home. Can it be possible that among the professed followers of Christ today two-thirds or more are cowards, afraid to confess Him before the world, afraid to acknowledge their firm faith in His promises, afraid to follow Him fully, afraid of the cost of being whole hearted disciples, afraid of the call to go forth in His name to some distant land with the glad tidings of His salvation? It is greatly to be feared that it is even so.

4-7. And the Lord said unto Gideon, The people are yet too many. Bring them down unto the water, and I will try them for thee there.

From this test only 300 of the remaining 10,000 came forth as qualified in the sight of the Lord. What a sifting! It is the Lord's own searching of hearts, and He finds but 300 out of 32,000 whom He can use. It is not a tenth and scarcely a hundredth part that the Lord gets as His own. The first test took out the fearful, the people who were afraid. But who are these 9,700 who are asked to return home? They are not afraid. What is their trouble? They bowed down upon their knees to drink, while the 300 lapped of the water as a dog lappeth. Just a little self indulgence, a little of their own pleasure rather than zeal in His service. What a very little thing! And yet it was their test. It decided whether they should go or stay. He is ever testing us in the little, ordinary things of our daily life, and we are not apt to think of it.

8, 16. And he divided the 300 men into three companies, and he put a trumpet in every man's hand, with empty pitchers and lamps within the pitchers.

As to the rest it is written in verse 7 that he let them all go, "every man unto his place." The fearful went to their place of safety and the self indulgent to their ease. But the 300, with food, trumpets and torches, are ready for service. As we go against the enemy day by day we must be strong, our testimony must be clear and our light brightly shining, for the trumpet suggests testimony and the lamp or torch (margin) = light. It is necessary that the leader be a man of

great courage, calm, confident, fearless. In addition to all that the Lord had said to Gideon and had shown him He further encourages him by causing him to hear some things that their enemies are saying among themselves (verses 9-15). It is not safe or wise to listen to what others say of you unless you have as clear guidance to do so as Gideon had.

17. And he said unto them, Look on me and do likewise, and behold, when I come to the outside of the camp, it shall be that as I do so shall ye do.

So also said Abimelech in chapter ix, 48, "What ye have seen me do make haste and do as I have done." Our leader whom we follow is the Lord of Hosts, the Son of God, the Great Head of the Church, the King of Israel, the King of Kings and Lord of Lords, and it is written of Him, "He shall not fail nor be discouraged" (Isa. xlii, 4). We are to follow Him, to walk as He walked, to run with patience, looking unto Jesus, to see no man save Jesus only and to let His mind be in us, humble, self emptied, seeking only the glory of God (Matt. xvi, 24; I John ii, 6; Heb. xii, 1, 2; Mark ix, 8; Phil. ii, 5-8).

18-21. And the three companies blew the trumpets and brake the pitchers and held the lamps in their left hands and the trumpets in their right hands to blow withal, and they cried, The sword of the Lord and of Gideon.

The result was that the Lord set every man's sword against his fellow throughout all the host of the enemy, and the Lord wrought a great victory for Israel. As the redeemed of the Lord we are in the world, but not of it. We are not to be in any way conformed to it, for the whole world lieth in the wicked one (John xvii, 14, 16; Rom. xii, 1, 2; I John v, 19, R. V.); but we are to be overcomers by the blood of the Lamb and the word of our testimony and by faith in our Captain, manifesting His life in these mortal bodies to the glory of God the Father (Rev. xii, 11; I John v, 4; II Cor. iv, 11; Phil. ii, 11). When in fellowship with the world and overcome by it, we are, like Israel by the Midianites, oppressed and enslaved; but when by a consistent life and a clear, ringing testimony to the blood of the Lamb (torch and trumpet) we honor God we are then like Gideon's 300. Remember it is the Lord and Gideon, the Lord being always pre-eminent.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Nov. 30, "A Cure For the World's Woe"—Text, Isa. xlv, 12-23.**

"Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."

This message was first spoken for the encouragement of a people who had seen their land invaded and devastated, their cities captured and destroyed, their temple and all their ancient sanctuaries of religion defiled or burned, their armies defeated, multitudes slain, themselves driven captive to a faroff land and many made slaves. Desolation of all they held dear and sacred and discouragement of heart was complete. Their case seemed hopeless. Their land was one wide desolation scarcely habitable even for a miserable remnant of people, exposed to constant dangers. Their ancient religion was dishonored. On every side they saw temples and continual service of idols. Immense wealth, luxury and the refinement of a civilization ages old were conspicuous in their Babylonian home.

They were but one among many people whom the rapacity of their conquerors had ruined and then transport-

ed to enrich the lands near their capital. No other people had ever recovered their land, their nationality, prosperity and religion. Others adopted the worship and customs of the new country and gradually became absorbed into the great body of its population, losing all distinctive life.

What better fate than this could be hoped for by the people of Judah? Their only hope lay in the character of their duty and the views of truth which some of their prophets persistently proclaimed.

This lesson is taken from the midst of a passage unlike almost anything else in the whole range of literature. From chapter xi to lv of Isaiah is the sublimest message of encouragement ever spoken to any people. It seems to have come to the people of Judah in the darkest hour of their captivity, when their trust in the God of their fathers was ready to give way and they seemed about to abandon all their past and lose themselves in the mass of the worshippers around them. Then the great prophet speaks in trumpet tones the message from Jehovah, "Comfort ye, comfort ye my people!" There is no quivering in his strong notes. Jehovah is the only God. He rules the heavens and earth. Kings are His servants. Babylon shall soon be punished for her great wickedness and destroyed forever. Watch the rising power of Media. Cyrus is a messiah from Jehovah. Jerusalem shall be rebuilt. Israel shall be once more planted in her own land. Idols are vain, and all who trust in them shall be put to shame. Trust in Jehovah, for He alone rules.

This prophet gets a view of Jehovah's purpose none before him had seen. The heathen are no more objects of wrath, merely to be destroyed. There is hope for them also. Israel has been humbled and has learned the lesson prosperity could not teach her, that Jehovah alone can save. She shall now learn her true calling as servant of Jehovah to instruct and lead the people to Him who alone can cure them.

## The Degree of Blameworthiness.

The shades of niceties of blameworthiness are infinite even to our dull perceptions. There will be no rough and ready measurements by the wise and patient Christ. It is a joy to remember that it is recorded of Him, He needed not that any should bear witness of man, for He knew what was in man. Under His wise administration every one will be judged according to his capabilities, motives and deeds. We shall reap what we have sown. Measure for measure will be the rule. Procrustes reduced all that fell into his hands to one standard. Draco visited nearly every breach of law with great severity, but the Christ, so happily constituted, will be guilty of no such foolishness. He will judge righteous judgment.—Rev. W. T. Acomb of Maidstone, England.

## A Good Day's Work.

This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye service, but, as servants of God, do everything from the heart and for His "Well done." Ask Him to kindle and maintain in your heart the loftiest motives, and be as men who watch for the coming of the master of the house.—F. B. Meyer.

## The Harvest of Action.

Nothing with God can be accidental. Every sequence, sweet or bitter, is the

harvest of sown action. God has no favorites who can hold fire in the hand and escape pain or sorrow and till without treasure. Heaven here or yonder is the place of ends, the harvest home with its garnered sheaves, accomplished triumph, transport of self completion.—Clarence Lathbury.

## A Universal Sin.

Unbelief is the most universal of all sins. It is wider than infidelity and more subtle than atheism. Indifference alone can express it. Where one exists the other is sure to be.—Presbyterian Journal.

## The Greatest Problem.

There are great problems ahead of us as a nation, but the really greatest problem is the problem of making better men and better women of all of us.—President Roosevelt at Dover, N. H.

## The Master's Work.

The Master's work may make weary feet, but it leaves the spirit glad.—Episcopal Recorder.

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

The stars teach omnipotent order.—The Late Rev. Dr. T. De Witt Talmage.

## Character and Destiny.

Eternity is your destiny, and your character depends upon your destiny.—Rev. T. B. Roth, Lutheran, Greenville, Pa.

## Usefulness Beyond Death.

No man's life is really a success if its usefulness ends when he dies.—Rev. William Rader, Congregationalist, San Francisco.

## Question of Good Government.

No question which involves good government should be without interest to the Christian.—Rev. L. A. Crandall, Baptist, Chicago.

## Man's Supreme Need.

What man needs supremely is freedom to develop himself to live for the worthiest ends.—Rev. Dr. Raymond, Schenectady, N. Y.

## The Mission of Poverty.

Sometimes to have been born poor and to have to struggle with difficulties make you the better man.—Rev. Dr. Hyde, Episcopalian, Brooklyn.

## Worth More Than Wealth.

God's blessing on a man's honest life will be worth more than the whole world's wealth.—Rev. George H. Hepworth, Congregationalist, New York.

## History Moves Onward.

History never moves backward, and the time is coming when man shall have dominion over all creation.—Rev. Dr. J. H. Henry, Presbyterian, Pittsburgh.

## Present Responsibility.

If we are not Christians in the enlightenment of today, God will hold us responsible according to our light. If we are not forgiven, we are not Christians.—Rev. J. T. Stone, Presbyterian, Baltimore.

## Sentiment and Commercialism.

Jesus justified sentiment as opposed to commercialism. He taught that the poor are sometimes more than mouths to be fed; that hunger of the heart is real.—Rev. T. J. Villers, Baptist, Indianapolis.

## Christian Life Not Austere.

Christian life is not narrow and austere, holding the threat of hell over our harmless enjoyments. It shuts out only that which is wrong or doubtful.—Rev. Pearse Pinch, Congregationalist, Chicago.

## The First Impulse.

The first impulse of one who has found the new life is to run to share it



with one whom he knows to be groping in unrest. So Christianity spreads.—Rev. E. C. Moore, Congregationalist, Providence, R. I.

#### The Invisible Foundations.

Our responsibility and our character rest upon invisible foundations of thought. Thought has moral force. We have control of it, else it were not for moral value in our lives.—Rev. Dr. Alonzo Monk, Methodist, Atlanta, Ga.

#### Sneering at Sentiment.

How foolishly we sneer at what we are pleased to call a sentiment! A sentiment, subtle and delicate as the perfume of flowers afield, is sometimes a voice of God in the soul of man.—Rev. F. T. Bayley, Congregationalist, Denver.

#### Growth of Spiritual Life.

One quaint old English writer declares that the Christian grows tall by stooping; that the heaviest wheat is not found upon the most upright stalks, and so the growth in the divine life is not marked by imposing greatness.—Rev. George R. Taylor, Unitarian, St. Bethlehem, Tenn.

#### Vanity of Human Greatness.

How little after all is human greatness! We sum it up in these terrible words which embody all the wisdom of Solomon, "Vanitas vanitatum!" Aye, it is not so much achievement after all that counts with God as character.—Rev. Cyrus Townsend Brady, Episcopalian, Philadelphia.

#### Need of the Church.

Not money, but men, is what the church needs most of all; men and women who will rise up to a personal, intelligent interest, which gives what money cannot buy. To reach human lives and touch human souls can only be done by personal interest.—Rev. L. M. Zimmerman, Lutheran, Baltimore.

#### Not Dependent Upon Learning.

There are some people who think that when a man has faith he must give up his reason. This is a very superstitious and ignorant view to take of these things. No man can give up his reason or his conscience. But God did not make religion dependent upon learning or upon knowledge, but upon love and faith.—Rev. Dr. J. D. Stafford, Catholic, Washington.

#### Mission of the Church.

The idea that the community should serve the church will not hold in this practical age. Instead of asking the community to serve the church the church must find means for serving the community. Religion consists not in creed alone, but in life. Religion has passed from the monastery and the battle of the schools to the political arena and the market place.—Rev. James D. Rankin, Presbyterian, Denver.

#### Responsibilities of Possession.

With possession comes responsibility. Ability and responsibility are inseparable neighbors. Our rich men give largely in the aggregate, but meanly in proportion to their wealth. The poor make sacrifices to give to the church. There is nothing of sacrifice in the gifts of the rich. They forget their wealth is God's and that they are but the stewards of his bounty. When they give in proportion to their wealth as the poor give in proportion to their possessions, every treasury of the Lord will be full, and all over the world there will be somewhat of a foretaste of heaven in the palaces of the rich and the hovels of the poor.—Rev. Dr. MacArthur, Baptist, New York.

The Democratic Convention of the Eleventh District of Kentucky unanimously nominated J. P. Harrison, of Wynn county, for Congress, and instructed him, if elected, to work for

the passage of a bill prohibiting the issuing of licenses in any community for the sale of whiskey where there is local option prohibition.

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# The Union Central LIFE INSURANCE CO.,

OF CINCINNATI, O.,

## CONDENSED STATEMENT.

Total income over .....\$7,000,000 00  
Total outgo less than ..... 4,000,000 00  
Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

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### QUARTERLY CONFERENCES.

PETERSBURG DISTRICT—FIRST ROUND.

Market Street, November 23d, morning.

Wesley, November 23d, night.

Washington Street, November 30th, morning.

Matoaca, November 30th, night.

Wakefield, Wakefield, December 6th, 7th, morning.

Surry, Dendron, December 7th, night; 8th, morning.

Greensville, Emporia, December 13th, evening; 14th, night.

Independence, 14th, morning.

Prince George, Mt. Sinai, December 20th, 21st, morning.

Blandford, December 21st, night.

High Street, December 28th, morning.

West Street, December 28th, night.

South Brunswick, Tabernacle, January 2d, morning, Friday.

Mecklenburg, Sardis, January 3d, 4th, morning.

South Hill, La Cross, January 4th, evening; 5th, morning.

North Mecklenburg, El Bethel, January 6th, morning, Tuesday.

Nottoway, Rocky Hill, January 10th, 11th, morning.

Blackstone Station, January 11th, night; 12th, morning.

Lunenburg, Providence, January 17th, 18th, morning.

West Lunenburg, Courthouse, January 18th, night; 19th, morning.

Dinwiddie, Crawford's, January 24th, 25th, morning.

Ettrick, January 25th, night.

Sussex, Jones, February 1st, evening; 2d, morning.

East Dinwiddie, Lloyds, February 7th, 8th, morning.

West Brunswick, Rocky Run, February 14th, 15th, morning.

Brunswick, Lawrenceville, February 15th, night; 16th, morning.

West Dinwiddie, Corinth, February 21st, 22d, morning.

R. T. WILSON, P. E.

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### REQUEST FROM DR. FITT.

Dr. R. H. Pitt, one of the editors of the Religious Herald, has written to the editor of the Recorder, requesting the publication of the following communication sent by him to the Richmond Times. The Recorder stands for justice to all, and so prints the communication without hesitation or further comment:

THE HERALD WAS NOT PAID.

Editor The Times:

Sir,—I have been out of the city for several days, and have not seen the Richmond papers until this morning. I find in your issue of the 19th a very graphic account of the proceedings of the Virginia Conference for the day before. In the course of the discussion, Rev. Mr. Hope is represented as saying:

"He has been aware of the complaint that the Advocate had not met all expectations, and that other religious papers were held up and contrasted with it. But these religious papers are paid for the space they give. This applies particularly to a religious paper of Richmond, which has recently been giving great attention to a movement for the college here. 'The college poured money into the treasury of the paper for the work it did,' he said. 'When a number of the copies of that paper went to the General Association last week the paper was paid for the extra expense.'"

Of course, I have no notion of interfering in the family affairs of our Methodist brethren, nor any disposition to trouble the public with our own, but this allusion to the Religious Herald is so inaccurate and misleading that I

feel impelled to correct it. The Herald did not charge Richmond College one cent for the space they used, and they had full liberty to use as much as they wished whenever they wished. Four extra issues were published, of twenty pages each, in order to make room for the college editorials and contributions. The college defrayed the actual extra expense of paper, composition and press work involved in the four extra pages of these issues, and this, amounting in all to something over \$100, was every cent received from them. As for the statement about the General Association number, it is utterly erroneous. I may in the circumstances, without impropriety, add that the editors not only gave their space without stint, but gave also out of their slender means to the movement an amount nearly ten times as large as the amount received for actual extra expense incurred.

R. H. PITT.

Richmond, Va., November 21st.

### CONFERENCE SERMON.

(Continued from page 5.)

because he looked and listened. "I will stand upon my watch, and will watch to see what he will say unto me." Mr. Ruskin has said: "Hundreds of people can talk for one that can think, but thousands can think for one that can see." I cannot assent to the statement of this high authority, unless you allow me to amend it by substituting the word do for can; because a higher than he has said: "Having eyes, ye see not," implying the ability, but failure to use it. The soul has an eye to see the unseen, and an ear to hear the unheard, and if we look and listen God will speak to us.

The great financier opens both his eyes and studies the market; he sees the causes of depression and inflation, and moves over other men's plans to crown his own with success, not because of superior ability, but because he focalizes and used what he had. The great inventor sees in what to others is a common sight, the steam engine or the electric dynamo. The great poet looks down into the secret chambers of the heart and give expressions to sublime sentiments that were the useless heritage of millions. Who can estimate the worth of these men to the world? Do not attribute their success entirely to genius. The vigils of nights and days were theirs before the vision came.

In the days of Eli we read there was no open vision; God was silent, for men would not hear him; God was invisible, for earth blinded eyes could not see Him; but when Samuel came he found one to whom he could speak. Marconi has demonstrated the possibility of speaking to ships at sea, but he never attempts to do so unless the instrument on that ship is adjusted to receive the message, and the sailor there is listening and looking for it. God has demonstrated His power to speak to His children here in the world, and He always does so when we watch and listen for Him.

Henry the IV. once asked the Duke of Alva if he had observed the recent eclipse of the sun. "No," said the Duke, "I have so much to do on earth that I have no time to look up to

heaven." This is the mistake of many busy lives, and accounts for their failure. Dr. McNeil says: "Every bush is a burning bush to the man that looks for God in it."

(2) We notice further that the prophet elevated himself to hear. "I will set me upon the tower."

It is often necessary to get up above the heads of the crowd, above the crush and clamor of the worldly throng, to where there is clearer air, the greater peace, and broader horizon. The tower was built that the watchman might go up above the heads of his loved ones and look off into the distance, and observe and report back the good news to cheer their hearts, or approaching evil that they might be armed to meet it.

The duties of the pastorate are such that the preacher often feels that he has little time for communion, and the people may grow clamorous for his presence, but he must retire to the watch tower of his soul—a place of private meditation—where in seclusion and elevation, undisturbed by men, he may commune with God.

In that busy ministry of Jesus multitudes tracked Him wherever He went, and it was with difficulty that He could be alone, but we find Him slipping away from them at eventide, and spending whole nights in communion and prayer. There was a long season of communion before the sermon of Pentecost. A critic has recently said that the sermons of Whitfield, that stirred thousands to repentance, from a literary point of view are hardly readable. Whence, then, their marvellous power? The man that preached those sermons often spent whole nights in prayer to God.

The late Geo. W. Carter, of our Conference, is reported to have told the following of himself: When a boy soon after he was licensed, he returned to his home, and was invited to preach. He prepared his sermon with great care, and committed it so thoroughly that he could start at the last paragraph and go backward to the text; he submitted it to a critic, and it was faultless. Being his home, he was anxious to do his best, and he felt quite sure that he could make an impression. Upon the appointed day, all the neighbors, far and near, were there to hear this talented young orator, and all the colored people turned out to hear "Young Marse George" preach. At the proper time he arose and began to speak, but in a few minutes his fine spun sentences began to tangle, and he sat down in confusion, burying his face in his hands. He had utterly failed, and his disappointment was almost unbearable. A death-like silence pervaded the room for a few minutes which was broken by an old white haired negro of saintly life, singing "You must walk with the Lord; you must talk with the Lord." He sang it through.—That saintly old negro, sitting in the gallery praying for his young master, saw the cause of his failure, and taught him the secret of successful preaching—walking with God, and talking with God.

And now, in conclusion —

1. Is it the preacher's privilege to have a vision that he can personally appropriate?



He must have it to strengthen his faith. Habakkuk wanted to answer the people; but before he could quiet the questionings of other hearts, his own must be at rest.

"What will he say to me?"

He has been called the skeptical prophet, but most of us come to doubting castle. When we begin to really feel and think, we begin to question, and it is not a sign of weakness. The greatest of all prophets asked, "Art Thou He that should come, or look we for another?"

The sainted Dr. Jeter once said "he had at one time or another doubted everything except the depravity of his own heart." These doubting periods are fraught with tragedy. Some make entire shipwreck of faith. Seven years ago one of the most promising young men who purposed to join this body came to doubting castle and turned back. Many go round it. There are men to-day that are dumb on some doctrines of God's Word, because their own faith has not appropriated them; but there are many more, I rejoice to know who, like Habakkuk, have questioned and gone up into the tower, and received the vision that made all plain. These are our trusty, strong leaders, stronger because of the storms that have shaken them.

Then we need these visions for encouragement. Often in sweet seasons of communion we feel

"Master, it is good to be

High on the mountain here with Thee."

But our Lord takes us to the mount that we may go back to the valley and be helpful to the poor and helpless around us. In our enthusiastic moments we feel that though all men forsake Him, we never will, but all our moments are not transfigured, and all our moods are not enthusiastic. Every true minister of Jesus Christ has discouragements and trials. After his best efforts he finds a juniper tree, and feels like giving up. There ought not to be one word of censure for Peter for his proposing to go back to fishing again. There was a mighty battle in his breast before he did. All his high ideals were shattered. He had dreamed of a brilliant career for himself, and his Lord. He did not want to fish for a living again, but there was nothing else to do but to return to his nets. The author of Hebrews tells us that Moses endured "as seeing the invisible."

Too many would have been his trials without this vision of his Lord always with him. All the waves and billows passed over his soul. He knew remorse, ingratitude, treachery and hardships of every kind.

There is a tower now in the ruins of Pekin, called the Look-Toward-Home Tower. It was built nearly a hundred years ago, by the emperor for a favorite girl of his household. She pined for her home and her mother, and he had this tower built where she could look out toward her home, while from the lower rooms there ascended strains of music that were familiar to her there. Thank God, when we are lonely and disappointed and sick hearted we can sit in the watch tower of our souls and look away from this world of care and sorrow to the sinless, tearless,

glorious city, and listen while the sweet home sounds rise above the discord—

Sweet strains of a mansion in that beautiful city,

And a crown incorruptible for the warfare of life.



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Monumental—E. H. Rawlings.

(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. There are a scent of the pines and an atmosphere of the country in this sermon by Rev. Frank De Witt Talmage from the text Mark vi. 31, "Come ye yourselves apart into a desert place and rest awhile."

A desert place! What does that mean? Is Christ bidding his disciples follow him over a great sea of sand? Does he want his companions to lose themselves among the endless dunes and live where neither beast nor bird nor fish nor insect can live? Does he desire them to be terror-stricken at the moanings of the simooms or to be smothered in one of those awful desert windstorms and be there as completely lost as the merciless ocean can swallow down a shipwrecked crew and leave no trace where the watery jaws have opened and shut? No. Christ is not here alluding to a Mesopotamian or a Persian or a Sahara desert of sand. Christ is practically saying to his disciples, who are physically and mentally worn out from too much work: "Come, let us go out into the country where we can be alone. Let us go among the hills where we shall be separated from these throngs of people who are continually following us to be physically healed and spiritually fed. Let us go off alone, where we shall hear only the rustling of the leaves and the singing of the birds and the rippling of the brooks. Let us hie away into nature's haunts, where we can see the deer playing in the valleys and where we can stumble through the wild vines growing at our feet. Let us go away to the place where the shepherd leads his flocks among the fresh green pasture lands."

Every human body needs the recuperation of physical rest. When Daniel Webster made his last visit to John Adams, the aged ex-president said: "I am as well as any man of nearly ninety years could expect to be. I find I am afflicted with an incurable disease called old age. My spirit is occupying a very shaky tenement, and, as far as I can make out, sir, the Landlord does not intend to make any more repairs." That statement of John Adams was figuratively right and yet literally wrong. The human body, which was once created out of dust, is being recreated up to the very brink of the grave. We eat and drink and rest in order to give nourishment and strength to the bones, the muscles and the flesh. And rest is just as essential for the physical recreation as are food and water and light.

## Why a Rest Is Needed.

The purpose of this sermon is to show that every hardworking Christian, at least once a year, should go out into the country and take a vacation, a prayerful rest, the same as Jesus' disciples, who left their work to take a rest. It is every Christian's duty at least once a year to leave the home, the store, the factory and have a complete change of scene and food. When Phoebe Cary came to die, looking up at her physician, she said: "Doctor, you can do nothing for me. The reason I am dying is because for years I would never take a rest. Even when I went off into the country I always took my books and pen and worked." **Thousands and tens of thou-**

sands of the best brains and hearts of the pulpit, the bar, the medical office and of all the Christian departments of life have simply killed themselves in their young manhood and womanhood because they would not obey Christ's command and take a rest.

Satan is a great strategist. He rarely attacks his enemies in the places where he thinks they are invulnerable. He is always trying new schemes and plans. When Satan finds a true Christian who is consecrated to God's service, he immediately calls together his demoniac lieutenants and says: "That man must be stopped in his career of good works. Those lips of his must be closed. That hand must be made helpless. That pure heart must be struck by some poisonous arrow. That foot of his must be led along the stony path of sin." No vision of earth can arouse Satan into such a frenzied passion as the sight of a good man consecrating his years to good works. So Satan, when he sees a good man consecrating his life to good deeds, immediately dispatches his angels of temptation. First, Satan offers to that good man all the allurements of popular applause and worldly pleasures. The spirit of temptation does not come like a wrinkled old hag, with her bony hands changed into the shape of an eagle's claw, which can be used to kill as well as tear away the quivering flesh. But the spirit of temptation comes in the form of the evil spirit like that which the artist once painted. He drew the spirit of temptation as a beautiful angel. Her lips were wreathed in smiles. Her hair had hidden in it the brilliant colors of the setting sun. Her lap was full of flowers. Her couch was the rim of a cloud, while under the shadow of her flowing robes crouched the demoniac form of death. So Satan tries to destroy the good man by adulation, by applause. By his very successes Satan tries to turn his humble heart of love into a vain heart of sin.

Then if Satan finds that worldly applause and the wine cup and the midnight carousal do not stop the career of the good man who has consecrated his life to good deeds he tries another mode. He says: "I will unkennel and unleash all the bloodhounds of persecution and misrepresentation and slander and turn them upon the good man's track. I will let this pack of demoniac bloodhounds bury their white teeth in his limbs; I will let these bloodhounds leap upon him and try to tear out his heart. Ah, I have made many a good man on account of slander turn and curse God! Perhaps I can destroy this man in this way."

## How Satan Kills by Overwork.

But after Satan has tried to destroy this good man by both popular applause and by the hounds of persecution and slander and has failed Satan has one way left. Satan says to himself: "I cannot make that man give up his God, but I can kill him with overwork. I can pile the Christian opportunities of usefulness upon that brilliant, consecrated, young gospel minister; I will keep him working during the day and during the night; I will keep him working during the winter and during the summer; I will give him a bigger church than he can attend to; I will have the editors write him to send articles for their papers; I will have the summer camp meetings steal away his vacation; I will start a revival in his church; I will sap every bit of physical strength he has; I will kill him by overwork, as I killed Kirke White, by offering him a Cambridge prize; I will kill him as I killed William Paley, at thirty-nine years of age the most brilliant Christian intellect of his day; I will kill him, as I have

burned out the brain of many a genius, by overwork before that brain lived long enough to light an intellectual torch which would have cast its rays all round the world."

When Satan sees a wife and mother consecrating her life to the Master's service, he says: "I must stop her also. I must kill her by overwork if I cannot do it in any other way." So Satan tells that wife and mother that she must do all the sewing. She must do all the work in the kitchen. She must look after her husband's interests in every way. He may be able to smoke his cigars and have a horse and go to the club, but she must be a good wife and keep every expense down. She must never leave home and take a vacation herself, although her husband can go off a-fishing every spring. The result is that Satan drives that woman on and on and on by overwork until he drives her into the grave. Then Satan laughs a mighty laugh of triumph. He now has full sway in that motherless and wifeless household. The sons and daughters of that mother are easily led off into sin. Why? At the critical time of their lives the mother's hand is not there to guide them. The husband and the father having lost his wife's ballast, becomes financially and spiritually wrecked. All those catastrophes come upon that dead woman's home because she would not let up in her work. She would not take a rest, a complete rest, away from home, which every hardworking Christian woman needs at least once a year.

## Give the Brain a Rest.

I beg of you, hardworking Christian men and women, to take a summer vacation because a rested brain can do twice as much work in the same time as a tired one. Some two or three years after I entered the ministry my father wrote me a letter something like this: "Dear Frank, I hear you intend to stay in the city this summer and take no vacation. You say that you cannot afford the time. Great mistake. If you attempt to work all summer, you will have to pay a big price for disobeying nature's laws. Next winter the sermons which you write will be harder to produce and poorer because you have a tired brain. Get out of the city by all means. You owe this rest to your family, your church and your God. A sick or tired minister is of but little use in his study, in the prayer meeting or in his pulpit. I always find that when my brain is rested it does its quickest and best work." That is the kind of a letter which every sensible father will write to his son when he finds that the boy does not know the well known axiom that a rested brain and a rested body can do twice as much work as a tired physical organization.

Every physician will tell you that it is an economy in time for tired men and women to go off and take a vacation and rest. Yet it is a surprising fact how many truly good Christian people feel they cannot leave their home and church work even for a few weeks in a year. If they were rested, they could do much more work for Christ and do it much more easily. Indeed, the older I grow the more I believe that most good people need to take this advice. Most good people look tired. Go where you will, in the store or in the home, and the one great complaint that you hear every spring and summer is: "I am so tired, awfully tired. I am as tired when I get up in the morning as when I lie down to sleep at night." Why, most people in the springtime look as tired as that poor woman who came to me one day and said: "Mr. Talmage, don't talk to me about heaven. I do not want to go to heaven for a long time yet. I

am so tired that when I come to die I want God to let me sleep in my grave for a thousand years. Then, after I have become thoroughly rested, I want to open my eyes and see heaven." My overworked Christian friend, if you want to do your best work for Christ next winter you must treat your body just as you would treat a tired, run down, exhausted horse which has been worked all winter. You would take off his shoes and turn him out to grass. You must treat your body as a farmer treats a field which has been overworked in production. He lets it lie fallow for awhile. You should treat your body as nature treats the vegetation. It sends the colds of winter so that all the forces of the trees can lie dormant. As a Christian worker for next winter, when you will have so much to do, what you need now to enable you to do your next winter's duty is not medicine, but rest—complete physical and mental rest; the same kind of rest which Christ gave to his disciples when he led them off into a desert place.

## Go Into the Desert.

I beg of you, hardworking Christian men and women, to rest awhile because a summer vacation ought not to cost you financially very much. Christ did not tell his disciples to spend weeks and months in order to get up an expensive wardrobe so they could go to a fashionable hotel. He did not want them to go to a great watering place where they could drink and carouse and turn night into day and day into night. He did not desire that they should go to a place where they would have to be dressed up all the time. To some people the idea of taking a summer vacation is not to find rest, but dissipation. From the time they arrive at the fashionable summer resort they defy every physical law of health. And if after a few weeks of carousal they return to the city with the fatal germs of disease or invalidism planted in their vitals they have no one to blame but themselves. They will be just as much to blame for their oncoming sicknesses as my dissipated classmate was blamed by the professor. He asked for a sick leave. The professor looked at him a moment and said: "No, sir, I will not excuse you. You are young and strong. You have been disobeying the laws of nature, and you must suffer the consequences. You have no business to be sick." So these summer dissipators will find, much to their sorrow, that no man or woman ever found physical rest in a fashionable hotel by dancing until 1 or 2 in the morning. No man ever found health at the summer gaming table or in the hotel barrooms.

The fashionable watering places are very expensive places in which to live. But when Jesus bade his disciples to go into a desert place and rest awhile he commanded them to go into the quietude of the country. One can live very cheaply in the rural districts. It does not cost very much to go into the suburbs of the city and live for a little while next to nature's heart, to dwell in some quiet farmhouse far away from the great, busy world. It does not cost very much to associate for a little while with the cows and the sheep, to carry the lambs and feed the chickens, to toss the hay and to hunt the eggs. It does not cost very much to study God's thoughts in the leaves, to study God's thoughts in the flowers, to hear God's voice in the music of the winds. No somnambulism can so rest the tired brain as the quietude of the woods. That is where God wants us to rest. In the desert place means near to the great, throbbing heart of Mother Nature.

(Continued on page 14.)



## RINGS CLEAR.

On Sunday morning the First Baptist church of Fayetteville, on recommendation of the board of eight deacons, adopted the following preamble and resolution without a dissenting vote:

"Whereas on the 4th day of November, there is to be submitted to the voters of Cumberland county the great moral question of prohibition and license; and

"Whereas the question is purely a moral one and wholly disassociated from politics; therefore be it

"Resolved, That we expect every voting member of this church to register his vote against the liquor traffic and in favor of good morals, happy homes and pure manhood."—*The North Carolina Baptist.*

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT NOVEMBER 2, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

## TRAINS LEAVE RICHMOND, VA.:

7:00 A. M., No. 7, daily, for Durham, N. C., Danville, Charlotte, and all local stations south; connecting at Danville for stations to Lynchburg; also with D. & W. R'y for Martinsville and stations on that line. At Greensboro for all stations east and west thereof.

1:15 P. M., No. 13, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Danville with No. 85. United States fast mail, solid train, daily, for New Orleans and points South, which carries sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

## TRAINS ARRIVE RICHMOND:

6:55 A. M. (P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.  
Nos. 61 and 62, between Manchester and No. apolis.

## York River Line, VIA WEST POINT.

## THE FAVORITE ROUTE NORTH.

## LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

## TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,  
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General Manager,  
Westminster, D. C.

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## SEABOARD

## AIR LINE RAILWAY

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SCHEDULE IN EFFECT APR. 16, 1902

## TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.

1:05 A. M. 9:40 A. M.—Lv. Columbia. (Eastern Time.)

4:55 A. M. 2:10 P. M.—Ar. Savannah. (Central Time.)

9:15 A. M. 7:00 P. M.—Ar. Jacksonville.

10:50 A. M. —Ar. St. Augustine.

5:45 P. M. 6:45 A. M.—Ar. Tampa.

10:32 P. M. 10:08 A. M.—Ar. Charlotte.

1:35 A. M. 10:22 A. M.—Lv. Chester.

3:43 A. M. 12:35 P. M.—Lv. Greenwood.

6:13 A. M. 2:50 P. M.—Lv. Athens.

7:50 A. M. 3:55 P. M.—Ar. Atlanta.

11:35 A. M. 5:40 P. M.—Ar. Augusta.

6:25 P. M. 7:20 P. M.—Ar. Macon.

9:20 P. M. —Ar. Montgomery.

2:55 A. M.—Ar. Mobile.

7:25 A. M.—Ar. New Orleans.

6:55 P. M. 1:40 A. M.—Ar. Nashville.

8:20 A. M. 8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 4:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

## TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

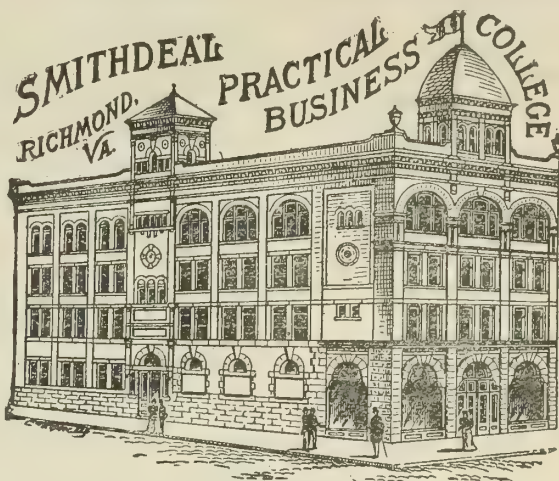
## SLEEPING-CAR SERVICE.

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WILLIAM E. ROSS.

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Blackstone, Va.



PORTSMOUTH DISTRICT—Continued  
(Continued from page 9.)

Central—W. T. Green.  
South Portsmouth—J. H. Kabler.  
Wright Memorial—G. H. McFaden.  
Owens Memorial—L. W. Guyer.  
Park View—J. N. Latham.  
Berkley Memorial—W. A. Christian.  
Liberty Street—S. S. Lambeth.  
Port Norfolk—Ernest Stevens.  
Park Place and Oaklette—D. T. Merritt.  
Haygood and Lynnhaven—D. B. Austin.  
East Norfolk—W. C. Vaden.  
South Norfolk—N. B. Foushee.  
Princess Anne—W. H. Riddick.  
South Princess Anne—L. J. Phaup.  
Norfolk Circuit—D. J. Traynham.  
Churchland and West Norfolk—Paul Bradley.  
Suffolk—R. H. Potts.  
East Suffolk and Magnolia—M. S. Colonna, Sr.  
Windsor—N. R. Smith.  
Ebenezer and Wesley Chapel—Oscar Littleton.  
Benn's—James O. Moss.  
Newsom's—J. R. Griffith.  
Southampton—C. E. Watts.  
Boykin's—W. E. Allen.  
Whaleyville and Somerton—E. J. Potts.  
Capron—V. W. Bargamin.  
Mount Vernon—C. E. Pleasants.  
Student at Vanderbilt University—J. F. Carey.

NORFOLK AND EASTERN SHORE DISTRICT  
—Paul Whitehead, P. E.

Cumberland Street—C. L. Bane.  
Epworth—R. D. Smart.  
Queen Street—J. K. Joliff.  
Centenary—E. T. Dadmun.  
Ghent—J. B. Winn.  
McKendree—W. R. Proctor.  
LeKies Memorial—J. W. Stiff.  
Trinity—G. W. Jones.  
Huntersville—E. K. Odell.  
Lambert's Point—C. H. McGhee.  
Capeville—W. P. Wright.  
Cape Charles—C. R. James.  
Franktown—G. H. Ray.  
Belle Haven—J. E. Potts.  
Keller—W. R. Crowder.  
Wachapreague—J. A. Winn.  
Pungoteague—W. W. Sawyer.  
Onancock and Andrew Chapel—W. G. Bates.  
Onley and Locustville—E. M. Jordan.  
Drummondtown—R. N. Hartness.  
Atlantic—W. J. Twilley.  
Bloxom—T. J. Pullen.  
Pocomoke—A. L. Carson.  
Wicomico—J. E. White.  
Salisbury—J. C. C. Newton.  
Berlin—J. E. Brooks.  
Cambridge—R. T. Waterfield.  
Cambridge Circuit—J. D. Hozier.  
Dorchester—J. J. Bradford.  
South Dorchester—T. J. Heath.  
Chaplain to Seamen's Bethel—J. B. Merritt.

CHANGES.

Port Norfolk—W. E. Judkins.  
Memorial, Lynchburg—Ernest Stevens.

TRANSFERRED—J. E. McCulloch, to the Tennessee Conference.

The District stewards of the Petersburg District will meet at Washington Street church, Petersburg, Thursday, December 18, 1902, at 11 A. M.

R. T. WILSON, P. E.

## Religious News.

During the services at this church Sunday morning the pastor, Rev. Geo. H. McFaden, made a statement that during the past year the church had raised for all purposes \$4,500, and that 159 persons had been converted, 92 of them had joined the church. There were 500 members on the church book.—*Virginian-Pilot*.

Before an audience of 1,500 men Evangelist George R. Stuart spoke at the Lyceum theatre Sunday afternoon on personal purity. His subject, "What is a Man?" dealt largely with the components of a manly, Christian character, which he enumerated as grit, reverence, honesty, purity and temperance. Mr. Stuart spoke without reserve and drove home many wholesome truths. At the conclusion of his discourse, in response to his request that such of his auditors as felt themselves benefited by the talk would rise, the audience arose almost en masse.

The service was made more impressive by the singing of the Y. M. C. A. choir, under the direction of Mr. J. W. Cooper.

At the morning service in the Monumental church on Sunday Mr. Stuart preached on the subject of "Family Religion," and at the evening service his subject was "The First Sin, and God's Search for the First Sinner." Both sermons were masterly and as a result of both there were several who renewed their consecration. At the night service the chancel rail was lined with kneeling penitents, and there were fifteen or twenty conversions.

Monumental church was crowded again last night when Mr. Stuart took for his subject "Opportunity," and preached a sermon that went to the hearts of the people. Fifteen or twenty presented themselves at the altar, and there were some twelve or fifteen conversions. The meetings are growing in interest daily, and a great good is being accomplished.

The mid-day service yesterday was largely attended. There was a helpful talk by the evangelist. The time of meetings is 12 M. and 7:30 P. M.—*Virginian-Pilot*.

Rev. Dr. Paul Whitehead, who comes as the new presiding elder of the Norfolk and Eastern Shore District of the Methodist Church, will reside in Norfolk. Rev. Dr. William E. Judkins, the retiring presiding elder of this district, had his residence in Salisbury, Md. Rev. Dr. Whitehead and wife are expected here the latter part of this week. They will probably board.

Rev. Dr. J. Powell Garland, the new presiding elder of the Portsmouth District, will visit relatives in Lynchburg before taking up his residence in Portsmouth.

It is understood reliably that Rev. Dr. Judkins, late presiding elder of this district, who has been sent as pastor of Port Norfolk M. E. church, could have remained in the presiding eldership had he so desired. He was offered the Rappahannock District. He takes charge at Port Norfolk immediately.

Rev. J. D. Hank, presiding elder of the Charlottesville District, is visiting here and attended the Methodist Preachers' meeting at the Cumberland Street M. E. church to-day.

Rev. D. T. Merritt, the first pastor of Park Place M. E. church, took charge of his work there yesterday, and is most acceptable to the people. The new church building is rapidly going up, and a church organization will shortly be effected.

Rev. G. H. Lambeth preached his farewell sermon last night at LeKies Memorial Methodist church. The largest attendance ever in that church was present—it being packed in every available space. He leaves Thursday for his new field—Boydton, Va.—*Norfolk Ledger*.

### COURT STREET DEDICATION.

One of the most interesting events that Methodism in Lynchburg has ever known was the formal dedication on Sunday of the new Court Street Methodist church, which stands on the corner of Court and Seventh streets, a fair and beautiful monument to the progressive spirit that led to its erection. It would have been difficult to have selected a better or more favorable day for the exercises; for the sunshine was bright and cheery, and there was just enough frost in the air to make out-of-doors exhilarating and indoors pleasant.

The Sunday school room and the main auditorium of the new church are separated from each other by a heavy curtain, which can be removed whenever the occasion renders it necessary. At the service on Sunday it was found that every inch of space was needed to accommodate the crowd, and consequently both the Sunday school and auditorium were utilized, and even then there was not a foot of room to spare, and many persons stood up in the aisles near the doors. Seldom in the history of Lynchburg has such a series of religious meetings been held. The outpouring of people, the spirit of enthusiasm and deep and abiding gratitude constituted a wonderful demonstration of the growth and advancement of Methodism in the city.

### THE SUNDAY SCHOOL.

The first service of the day was that of the Sunday school, which began in the morning at half-past 9 o'clock, with the superintendent, Mr. E. F. Sheffey, presiding. The following programme was carried out:

Instrumental selection, orchestra; hymn No. 3—"Come, Thou Almighty King," school; prayer, Rev. L. B. Betty; hymn No. 206—"Stand Up for Jesus," congregation; Scripture Responsive Service, No. 5, superintendent and school; song No. 193, "I Love to Tell the Story," school; recitation—"The New Church," Master Frank J. Gilliam; song, "The King of Kings," Primary Department; recitation, Miss Alice Fleming; promotion of members of primary classes to junior department, delivery of certificates, Rev. W. J. Young, D. D.; hymn No. 209—"Onward, Christian Soldier," congregation; recitation—"Thanksgiving," Miss Nannie D. Glass; soprano solo—"Excelsior," Miss Sarah Singleton; address, Bishop H. C. Morrison, D. D.; hymn No. 136—"All Hail the Power of

Jesus' Name," congregation; benediction, Bishop Morrison.

Every musical number of the programme was rendered in a most delightful manner, and the recitations were most interesting and entertaining. The exercises throughout were most creditable to the officers, teachers and scholars, and formed a most pleasing accompaniment for the instructive and appropriate address of Bishop H. C. Morrison.

### MORNING SERVICE.

The regular morning service began at 11 o'clock.

With the pastor, Dr. W. J. Young, on the rostrum were Bishops Granbery and Morrison, and Rev. L. B. Betty, of Clay Street church, Richmond, a former pastor of Court Street. In and around the chancel were seated Rev. Dr. Paul Whitehead, presiding elder, Rev. James Cannon, of Blackstone, Rev. Asbury Christian and the pastors of the other Methodist churches of the city.

Bishop Granbery, who is greatly beloved in Lynchburg as throughout Virginia, preached to the vast audience. His text was, "This is none other but the house of God, and this is the gate of heaven," from Genesis 28: 17. He said in part:

A man of the five senses would have denied that any house was there. But Jacob, despite his moral crudeness at the time, possessed the rudiments of a spiritual man. He believed in the invisible God. Lo, he called the bare spot Bethel, house of God. Court Street church is a substantial, commodious, beautiful building. But to the men of faith its worth will consist in this, that it is a meeting place between God and His people.

God dwells in hearts, not in houses. It would be a sad thing to us, if His presence and manifestation were limited to set places and hours. God dwells in us, and we dwell in God. We need not move a step, nor wait a moment, to find God. Wherever there is a worshipper, there God is. He does not need the house, but we do.

It is an abuse of the Lord's day to excuse ourselves for worldliness through the six days because we attended divine service on the Sabbath. But comparatively few persons have the opportunity to be occupied wholly, or even largely, with spiritual affairs day after day. A man may be living for his wife and children, while his hands and head are so busy in his work, that he cannot be thinking of them. So the purpose to glorify God may sanctify the common business of the week, although it engrosses your attention at the time. Blessed is the hour when in the closet or the family circle you can commune with God. Blessed is the Sabbath, when you can rest from secular toil and thought and wait on the Lord. The man of God, separated from secular things, has prepared a message, a lesson, for you. The worship is not merely personal, but collective, the limited service of the Church. We have fellowship one with another in our fellowship with God. The Church as a house is a place where the Church as a household come together to praise and pray, and to enjoy the divine presence and benediction.

There is a close connection, action



and reaction, between the weekly life and the church service. Week-days may spoil Sundays. What we are at home, in business, in society, in pleasure, we bring to God's house, and often it is worldly, frivolous, ill-tempered, wilful self. Not only the preacher and the sexton should prepare for the worship, but the congregation should come in the right frame. We should go up in the spirit to the church, as well as pray for the spirit while there. Purity of life and spirituality of mind are the creators of acceptable and profitable worship.

The church is far more than our own spiritual culture, it is a place for God's work. Let the Sunday school illustrate this truth. Religion is love, and love delights in serving others. The purpose is not merely to build up believers, but to awaken the careless, to rescue the perishing. It should be the birthplace of souls. The pulpit will advocate all good works; will instruct and inspire the people to give and to labor for the relief of want and suffering, for Christian education, for the extension of the kingdom of heaven in all the world. The house of God should be a centre of activities for the suppression of sin and the reign of righteousness and love.

After the sermon the church trustees and the stewards of the church advanced to the chancel rail, where Rev. Thos. H. Early, chairman of the trustees, presented the new church building to be set apart as a house of worship dedicated to the service of God. Bishop Granbery accepted the same by reading the special prayer from the Church Discipline. The exercises were then closed with the benediction by Rev. Thomas H. Early.

#### COMMUNION SERVICE.

Perhaps one of the sweetest and most impressive services of the dedication was that of the afternoon, when three infants were baptized and six new members were received into the church by the pastor, Dr. Young, and the Lord's Supper was solemnly celebrated, the ceremony being conducted by Dr. Paul Whitehead, for four years presiding elder of the Lynchburg district, assisted by Rev. L. B. Betty and other ministers.

Those members received on profession of faith were Edward F. Sheffey, Jr., Miss Helen Gregory, Mrs. S. H. Franklin, and Mr. Wade W. Akers, and those received by letter were Mrs. F. V. Augustus and Mrs. E. L. Hines.

The following are the names of the infants: John Randolph Jones, Susie Sanford Glass, and Catherine May Franklin.

#### THE EVENING SERVICE.

At the night service the auditorium and Sunday school room were again packed with an immense congregation.

The eloquent Bishop Morrison delivered the sermon, and his distinct enunciation made his words plainly audible in every part of the building.

Bishop Morrison announced his subject as "God's partnership with us," taking his text from the evening lesson, I Cor. 3: 9. "This text," he said, "announces a labor union of God with men, a divine-human reciprocity; laborers together with God. This earth on which we live is as a ball which is played back and forth, between the hu-

man and the divine. Man is at work on it; God at work in and through it, and by this co-work with God man produces that on which he subsists in this present life. The church in the world is the divine training school in which we work out our salvation. God could have as easily and readily created us in maturity without the long and hazardous pilgrimage through which we pass, as the first pair, but the matter of character is involved, and that must be of our own making. That was the absent element in Adam, who was perfect, but there was no volition, for God made him that way. But we are under grace, and grace begins at the bottom. Volition is the keynote of character. God gives us a chance to make ourselves. Every man is self made; some have ready made facilities; others have to make their facilities and then make themselves. You are just what you have made yourself under grace; you are a specimen of your own work. Why should you fear for the day of judgment? What has it to do with the making of your destiny? You make your own destiny; every day you live is the making of destiny. This day is fraught with responsibilities more awful than the day of judgment."

"What is the divine purpose in this partnership? Surely not a mercenary one. He has entered into this partnership to bring us up from nothing, from hopelessness, to bring us into possession of riches, eternal and imperishable. I never received very well that statement that God's chief end is to glorify Himself. Ours is not a selfish God. His thoughts are not introverted, they are ever towards us. It was in thought of man He created the angel host. The preparation of a remedy for sin was no after thought. There is a sufficiency in that fact to cause any thoughtful man to renounce the world and give himself to God. This partnership is at God's cost. Co-workers but not joint stockholders. God puts in all the capital. Notwithstanding all the monopolies, trusts and combinations, there is not an ounce of coal, or steel or any other element that God has not produced. The earth is the Lord's, and the fulness thereof. This is just as true in the moral and spiritual world. If man is not absolutely lost then he does not need a Saviour. Just as we get vegetable life out of the earth by the sun, so we get spiritual life out of the incarnation by the Holy Spirit. What possibilities we have, but how helpless we are. We need the divine blessing to develop us. By clinging to Christ it is possible for us to come to perfection.

"The one work of the Church in this partnership is to save man. God intends for the Church to save humanity not only in the highest, but in the lowest possible plane. We cannot do this work outside of this partnership. Let the Church seek for the salvation of men in the low places, as well as in the high, and God will see to it that the Church does not suffer while she does her duty. What Methodism needs to-day is a better connection with the great source of divine power. What would be the result if the six thousand pastors in Southern Methodism, representing a million and a half of

people, were in touch with God as Elijah was, and could call down fire from heaven? It needs fewer dead churches, and more life in those that are not dead. We are laborers together with God. Let us faithfully do our work and He will give us the increase."

Prayer was then offered, and after a hymn by the choir and congregation, the benediction was impressively and feelingly pronounced by Rev. J. T. Whitley, late pastor of Centenary Methodist church, who is now presiding elder of the Rappahannock district. The congregation was then dismissed, and thus the exercises of the dedication came to a close.

The committee who had charge of the work of decorating the main auditorium was as follows: Mrs. S. F. Poinexter, chairman; Mrs. Peter Ainslie, Mrs. Giles H. Miller, Mrs. J. E. Ware.

The following committees had charge of the Sunday school exercises:

Mrs. Cornelia W. Brown, chairman; Miss Annie Lind Forsberg, Miss Ruth Jennings, Colonel J. B. Gregory, Mr. E. L. Bell, Mr. E. F. Sheffey.

Music Committee—Professor W. S. Adams, Mr. Walker Pettyjohn, Mrs. Frank West.

Decorative Committee—Mrs. T. D. Christian, Miss Amanda Williams, Miss Duncan Williams.

The beautiful palms and cysantemums used in decorating Court Street church on the occasion of the dedication services were denoted by the Rivermont Floral Company and Mr. Harry R. Brown.—Lynchburg News.



#### NORFOLK PREACHERS.

The first meeting of the Methodist preachers of Norfolk, Portsmouth, Berkley and vicinity for the new Conference year was held at Cumberland Street M. E. church at 10:45 A. M. yesterday, with the president, Rev. W. R. Proctor in the chair.

Prayer was offered by Rev. J. D. Hank, presiding elder of the Charlottesville district.

The following are the new members of the organization for the present Conference year: Rev. R. D. Smart, D. D., pastor of Epworth church, Norfolk; Rev. Paul Whitehead, D. D., presiding elder of the Norfolk and Eastern Shore district; Rev. Dr. J. Powell Garland, presiding elder of the Portsmouth district; Rev. L. W. Guyer, pastor of Owens Memorial church, Portsmouth; Rev. J. B. Winn, pastor of Ghent church, and Rev. J. W. Stiff, pastor of LeKies Memorial church, Atlantic City. These, with the pastors who were members last year and who have been returned to their fields of labor, constitute the organization the present Conference year.

The ministers who go to other fields of labor are Rev. R. H. Bennett, who is presiding elder of the Richmond district; Rev. W. R. Crowder, who has been transferred to the Eastern Shore and stationed at Keller Va.; Rev. Graham H. Lambeth goes to Boydton, Va., as the successor of Rev. J. B. Winn, and Rev. Ernest Stevens succeeds Rev. J. W. Stiff at Memorial church, Lynchburg.

#### PLEASANT RESOLUTIONS.

Rev. Daniel T. Merritt offered the following preamble and resolution, which was unanimously adopted:

"Whereas at the recent session of the Virginia Conference, Revs. R. H. Bennett, Graham H. Lambeth, Ernest Stevens, W. R. Crowder and N. R. Smith were assigned to other fields of labor; therefore be it

"Resolved, That our association with them has been most pleasant and helpful, and we wish them a successful year in their new charges.

"D. T. MERRITT,  
J. N. LATHAM."

#### CALL OF THE CHURCHES.

Rev. Graham H. Lambeth had a great day at LeKies Memorial church Sunday. There was an immense turnout at the Sunday school, and at both the morning and evening services, the edifice was filled to overflowing, these occasions being the farewell exercises of Mr. Lambeth. Both preacher and people enjoyed a precious season.

Rev. W. P. Jordan reported a fine attendance on the Sunday school at Park Place Sunday, the new pastor, Rev. Daniel T. Merritt, was present and was received with a most hearty and cordial welcome. Mr. Jordan preached at Trinity Sunday night to a large congregation.

Rev. Dr. Barrett, of the Christian Memorial temple, reported a fine Sunday school and large attendance at both morning and evening services. The day was a pleasant and profitable one to all.

Rev. R. H. Bennett preached to exceptionally large congregations at Epworth Sunday. He received one new member by certificate.

Rev. E. K. Odell, who has been returned to Huntersville, was warmly received by his people. He preached morning and night Sunday.

Rev. W. R. Proctor had fine congregations to hear him at McKendree Sunday. He received one member by certificate.

Dr. Judkins, the new pastor of Port Norfolk church, came into the meeting to greet the members, but asked to be excused from remaining on account of pressing business. He said he would be present at all future meetings.—Virginian-Pilot.

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(Continued from page 10.)

To prove that it will not cost very much to go out for a few days into the quietude of the country and rest awhile I would like to ask you a pertinent question. You have not had a vacation—that is, the kind of vacation Christ wants you to take—for a long while. How much did you spend to doctor's bills last year? "Well," you answer, "last winter was a hard winter for me. I seemed to be taking cold all the time. My throat was very weak, and each draft would affect it. One week I was in bed threatened with pneumonia; another time I had bronchitis. I was away from the store about ten days. My doctor's bills were very high. I have not paid them all up yet." I would like to ask you another pertinent question. What did your druggist bills amount to last winter? "Oh," you answer, "I was buying medicines all the time—medicines for my digestion, medicines for my cough, medicines for headaches, tablets for this and that and the other thing."

**The Economy of a Vacation.**

Now, my friends, you are ready, I think, to listen to rational advice. You know that one of the great medical tenets states that it is far better to prevent disease rather than cure the disease after it has come. Old Dr. Samuel D. Gross, the greatest surgical authority of his day, used to say to his students, "Gentlemen, any stupid butcher with a meat ax can chop off a leg, but it often takes a very great surgeon to save one." Any man can take medicine after he is sick, but it takes a wise man to look far enough ahead to keep his body in such physical trim that he will not get sick. And, my friends, would it not be far better for you as Christian workers to look ahead and spend the money which you might give to the doctors and the druggists in taking a summer vacation? Would it not be far more economical for you to spend some money in tuning up your physical system by taking a rest? Then you can resist the ordinary diseases; then you will not have to be placed upon an invalid's bed until God says that your work is done; then you will save money by resting as well as the precious time which you can ill afford to lose from your next winter's work.

But the greatest of all advantages in going off into a desert place to rest awhile is that we can there come nearer to Christ than we have ever been before. In this age of work but few men have time to stop and think. Daily tasks become so absorbing that the second duty crowds itself upon you as soon as the first duty is done. The rushing electric cars whirl the husbands and fathers and brothers to the store. From morning until night the customers have to be seen. Then come the evening tasks. And, though "a man works from sun to sun, a woman's work is never done."

But when the Christian goes off into the country to rest he can go off to pray in the same spirit with which Christ went. When he gets away from the store, the factory, the home, his rested mind will begin to clear. As he saunters out to lie down under the shadows of the trees with his Bible he will begin to realize how the goodness of God has followed him all the days of his life. He will begin to see in the quietude of the woods that even in his troubles the hand of God has been leading him, that all things work together for good for those who love the Lord. Then as he sits there in the woods upon the hillside with the brook gurgling by his side he will think that he is sitting at Christ's feet, just the same as the disciples of old used to do in the open air. Then he will hear a chirp. When he looks up, he will see a

little bird swinging upon the tree branches over his head. He will turn and read from Matthew: "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. Fear ye not, therefore; ye are of more value than many sparrows." As the Christian wife walks through the fields and picks the daisies and clover tops and the golden-rod and the bright yellow buttercups she will remember the words Jesus spoke when he said that as he cared for the lilies of the fields so he would care for her. There is no place on earth where a man can get so close to God as with an open Bible in the quietude of the woods.

Never was I more impressed with this thought than some years ago when I visited a humble little country church nestling among the Berkshire hills. People have often asked me what was the most impressive religious service I ever attended. I have worshiped in the Metropolitan tabernacle of London and witnessed the marvelous power Charles H. Spurgeon had over his great audience. I have been at the feet of Joseph Parker, the mightiest one man religious force today in all England. I have heard Henry Ward Beecher and often Mr. Moody. I have heard nearly all of the great living preachers this side of the Atlantic and many from beyond the seas, but the most impressive religious service I ever attended was in that little white meeting house way up among the Berkshire hills. There were only about thirty-five people present. The little organ was not worth more than \$10. The young girl who sat and played the hymns knew but little about music, but for three long hours before I entered that building I had been communing with God in the quietude of the hills. Alone with my Heavenly Father I saw the setting sun. Alone with my Heavenly Father, I had been living in memory over my past sinful life. Alone with my Heavenly Father, I was telling the Saviour about my troubles. And when I saw the little light of the meeting house I was beckoned in. Then the first prayer melted my heart until the whole room for me was filled with the Holy Spirit.

**Take Christ Along.**

Oh, my brother and sister, I want you to go out into the country not only to get a physical rest, but, like the disciples of old, I want you to take Christ along. In the quietude of the woods, with your open Bible, I want you to keep open a receptive ear so that your Heavenly Father may talk to you, and by prayer I want you to talk to your Heavenly Father. If you will only do this, you will not only in the country draw nearer to your Heavenly Father, but you will find that Christ during all the long oncoming winter months will stay very close to you. I want you to get thoroughly acquainted with Christ. I want you to realize that he is the dearest, the tenderest, the kindest, the most forgiving and the most loving companion a pardoned sinner could ever have.

A correspondent has sent us a letter, which he received from the Red Cross Company of Kentucky. This is a very pious name, and the very pious business of the company is to distribute medicine cabinets containing a variety of liquors, which the letter says are pure. While the pretense is that the liquors are intended for medicines, the quantity furnished indicates a far different use. We cannot help thinking that this liquor selling company has done something like borrowing "the livery of heaven to serve the devil in."

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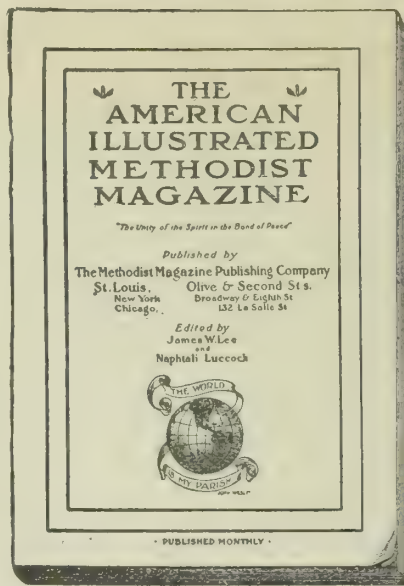
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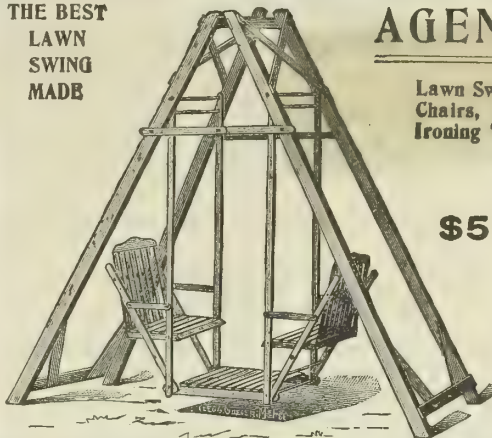
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REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

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ONE DOLLAR A YEAR.

Address all communications to Rev.  
James Cannon, Jr., Blackstone, Va.

## Editorial.

### AN IMPORTANT REPORT.

Looked at from the practical standpoint of immediate results, the most important report presented to the Conference, and adopted by it, was the report on Temperance. The Conference ordered the report to be printed in the Advocate, Methodist and Recorder, thus showing its appreciation of the matters presented in the report.

The memorial to the Legislature to pass the Mann bill should be followed by such action as will deluge our legislators with petitions and personal letters from now until the time for the vote. The bill will not come up till after the holidays. In the meanwhile may not the committee appointed by the Conference to present the matter to the Legislature ask the assistance of pastors, as follows:

1. Preach the sermon and read the discipline on this subject as requested by the Conference during this month of December. It is an appropriate time to preach on the subject.

2. In the sermon explain to our people the provisions of the Mann bill, and show them that with the new registration, if this bill is adopted, the saloon can be swept out of the country and out of the small towns of the State.

3. Start petitions at once and get signers, both of registered voters and ladies. Urge your members to write personal letters to their representatives in the Legislature. If this bill is not passed, it will be because the anti-saloon people in the State do not work for its passage.

It is greatly to be hoped that all of our pastors in both city and country will preach on the subject while the bill is pending, and that our circuit preachers will preach at every church in the circuit.

We give the report on Temperance adopted by the Conference, and immediately following we print the full text of the Mann bill. The important clause in the law is put in italics. Cut the law out and have it to refer to. Write a letter to your county paper, telling the people of the change proposed by the law. Agitation is the need of the hour.

### REPORT ON TEMPERANCE.

Your Committee on Temperance begs leave to present the following report: There is among us no more tremendous, far-reaching and vital question

than that of drunkenness. Because of its evil tendencies and baneful effects, it outweighs all others. We cannot examine any subject that has to do with the well-being of men, physically, morally or religiously, without having to reckon with this monster evil. It is the centre of all social and political mischief, while more than any other one thing it neutralizes the work of the Church and makes void the efforts of the pulpit for the salvation of souls. It produces crime, bars progress, baffles reform, impedes civilization, vitiates legislation, obstructs education and handicaps religion. It degrades millions, brutalizing and soddening them to the lowly level of savages, and filling the centres of population with creatures whose condition and habits are a menace to every moral and material interest of their generation.

The mightiness of this drink evil ought to stir the martial spirit of every soldier of the Son of man. This is no time to dilly-dally—no time for half-hearted measures. He who loves his Lord ought not dare to be neutral. It is not enough that we be clear ourselves, that we have stood before the altar of the Church and taken a vow to be sober, a vow which we have not broken and do not mean to break. He is a sorry soldier indeed whose warfare winds up at his own door. And he who thinks that he is in the Church to save himself alone has at best a doubtful hold on eternal life.

So far as our creed is concerned, the Methodist Church gives no uncertain sound on this subject, while the Virginia Conference has, year by year, resolved in its assemblies and printed in its minutes, and preached in its pulpits that drunkenness is a sin, liquor selling a crime, and a licensed saloon a stigma and a shame. What we need is not resolution, but revolution—not the declaration of sentiment, but its translation into action.

What we say here in words let us say elsewhere in deeds. We proclaim here the saloon ought to die. Let us declare by our actions elsewhere that it shall die. Let us join forces with every foe of the liquor traffic and strike together against this enemy of all we hold sacred. Let us teach the young the evils of intemperance, let us persuade the tempted; let us, through pen and pulpit, mould public sentiment till it shall have dawned even on the dull brain of the professional politician that he dare no longer legislate in the interests of drunkard making; and in it all, and through it all, God's people need to stand together, and swear together that, the eternal God being our helper,

we will never sheathe the sword nor end the battle till the day come when not an open saloon disgraces with its vile traffic this ancient Commonwealth, which our fathers won with their blood, and for whose redemption to Christ mighty men of God suffered, toiled and died.

For our good cheer be it said that the prospects before were never brighter than now. The quickening of the temperance sentiment in our State, by reason of the work of the Anti-Saloon League and the consequent union of the various temperance forces gives us an opportunity that we have not had before, and puts upon us an added obligation to increase our activity and to press the battle at every point against this pitiless foe of our common humanity.

We offer for adoption the following resolutions:

Resolved, 1, That our pastors be requested to preach a sermon on temperance at every church the coming year, and to read, in connection with the same, the chapter in our Discipline on the subject of temperance.

Resolved, 2, That we pledge ourselves, as a Church, to do all in our power to banish the saloon from our State; and to advance in every possible way the cause of temperance in our midst.

Resolved, 3, That we welcome the Anti-Saloon League to our State as a valuable ally in this great work, and assure the League of our hearty co-operation with it in making effective its motto, "The Saloon Must Go."

Resolved, 4, That the Conference elect to the Anti-Saloon League, to assemble December 9th, in Washington, one member of the Board of Direction of the League, and two delegates.

Resolved, 5, That the Conference appoint a committee of three to present the following memorial to the Legislature, through the proper channels:

To the Honorable Members of the Senate and House of Delegates of the State of Virginia:

We, the preachers and lay delegates of the Virginia Conference of the Methodist Episcopal Church, South, in Conference assembled at Richmond, Va., representing 90,000 Methodist communicants, respectfully request that the Legislature now in session pass the liquor license law offered by Senator W. H. Mann, of Nottoway county, or some bill containing the main provisions of the same—viz.: Requiring the consent of the majority of the legalized voters in any magisterial district, and also requiring that assurance of

(Continued on page 8.)

### BISHOP SMITH'S FIRST CONFERENCE.

All of our readers are interested in Bishop A. Coke Smith. The following items are taken from the North Carolina Christian Advocate in reference to his first Conference:

The Bishop's sermon on Sunday morning on the text, "What think ye of Christ?" made a great impression on the Conference and the great congregation present. It was not only masterly in thought, but full of spiritual power and unction. No Bishop ever impressed himself more favorably upon North Carolina Methodism.

In announcing one of the trial committees at the late Conference, Bishop Smith said: "A Methodist preacher's character is about all he has. I do hope if hereafter any charges are preferred against a preacher everything will be in hand when the Conference convenes, so that the case may be considered at once. Let everything be carefully prepared. Don't do anything in a slovenly manner. In a matter of this kind guard the Church and guard the man as well. This little discipline of ours is the work of men who love God and love their brethren. This case must be considered carefully and we will stay here until we dispose of it."

### ECHOES FROM BISHOP SMITH'S ADDRESS TO THE CANDIDATES FOR ADMISSION.

"In the work of the ministry you must give your entire time to the work. You must visit your people as a pastor, for there is a difference between a social visit and a pastoral visit. And you must be studious men. God doesn't inspire laziness.

"You are to conform to the Discipline of the Church. You can't rule other people if you are not willing to be ruled yourself. If you are not willing to submit to authority yourself you are not fit to use authority yourself.

"Some preachers I have known are so eagle eyed as to see so many faults in other men that they can't see a blot as big as your hand on themselves. Never cut off a man as long as there is a chance to save him. Jesus Christ tried to save Judas up to the time of the betrayal. Be patient with the erring, but don't spare sin. Don't scold people from the pulpit, for that manner more often angers men than saves them. The way to reach men is to go to them personally and win them in the spirit of love.

"Keep out of debt. Many preachers are handicapped all their lives and their usefulness injured by debt. You

(Concluded on page 8.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

Shaw had charge of the social department, whose special care it was to see that the men were made welcome to the cozy, cheerful reading room, where they might chat, smoke, read, write or play games, according to fancy.

But Craig felt that the success or failure of the scheme would largely depend upon the character of the resident manager, who, while caring for reading room and hall, would control and operate the important department represented by the coffee room.

"At this point the whole business may come to grief," he said to Mrs. Mavor, without whose counsel nothing was done.

"Why come to grief?" she asked brightly.

"Because if we don't get the right man that's what will happen," he replied in a tone that spoke of anxious worry.

"But we shall get the right man, never fear." Her serene courage never faltered. "He will come to us."

Craig turned and gazed at her in frank admiration and said:

"If I only had your courage!"

"Courage!" she answered quickly.

"It is not for you to say that." And at his answering look the red came into her cheek and the depths in her eyes glowed, and I marveled and wondered, looking at Craig's cool face, whether his blood were running evenly through his veins. But his voice was quiet—a shade too quiet, I thought—as he gravely replied:

"I would often be a coward but for the shame of it."

And so the league waited for the man to come who was to be resident manager and make the new enterprise a success. And come he did, but the manner of his coming was so extraordinary that I have believed in the doctrine of a special providence ever since, for, as Craig said, "If he had come straight from heaven, I could not have been more surprised."

While the league was thus waiting, its interest centered upon Slavin, chiefly because he represented more than any other the forces of the enemy, and, though Billy Green stood between him and the vengeance of the angry men who would have made short work of him and his saloon, nothing could save him from himself, and after the funeral Slavin went to his bar and drank whisky as he had never drunk before. But the more he drank the fiercer and gloomier he became, and when the men drinking with him chaffed him he swore deeply and with such threats that they left him alone.

It did not help Slavin either to have Nixon stride in through the crowd drinking at his bar and give him words of warning.

"It is not your fault, Slavin," he said in a slow, cool voice, "that you and your precious crew didn't send me to my death too. You've won your bet, but I want to say that next time, though you are seven to one or ten

times that, when any of you boys offer me a drink I'll take you to mean fight, and I'll not disappoint you, and some one will be killed." And, so saying, he strode out again, leaving a mean looking crowd of men behind him. All who had not been concerned in the business at Nixon's shack expressed approval of his position and hoped he would see it through.

But the impression of Nixon's words upon Slavin was as nothing compared with that made by Geordie Crawford. It was not what he said so much as the manner of awful solemnity he carried. Geordie was struggling conscientiously to keep his promise to "not be 'ard on the boys" and found considerable relief in remembering that he had agreed "to leave them the Almighty." But the manner of leaving them was so solemnly awful that I could not wonder that Slavin's superstitious Irish nature supplied him with supernatural terrors. It was the second day after the funeral that Geordie and I were walking toward Slavin's. There was a great shout of laughter as we drew near.

Geordie stopped short and, saying, "We'll juist gang in a meenute," passed through the crowd and up to the bar.

"Michael Slavin," began Geordie, and the men stared in dead silence, with their glasses in their hands—"Michael Slavin, I promised the lad I'd bear ye nae ill will, but juist leave ye tae the Almighty, an' I want tae tell ye that I'm keepin' ma wur-r-d. But," and here he raised his hand, and his voice became preternaturally solemn, "his bluid is upon yer han's. Do ye no' see it?"

His voice rose sharply, and as he pointed Slavin instinctively glanced at his hands, and Geordie added:

"Aye, an' the Lord will require it o' ye an' yer hoose."

They told me that Slavin shivered as if taken with ague after Geordie went out, and, though he laughed and swore, he did not stop drinking till he sank in a drunken stupor and had to be carried to bed. His little French Canadian wife could not understand the change that had come over her husband.

"He's like one bear," she confided to Mrs. Mavor, to whom she was showing her baby of a year old. "He's not kees me one tam dis day. He's mos' hawful bad. He's not even look at de baby."

And this seemed sufficient proof that something was seriously wrong, for she went on to say:

"He's tink more for dat feel baby dan for de whole worl'. He's tink more for dat baby dan for me." But she shrugged her pretty little shoulders in depreciation of her speech.

"You must pray for him," said Mrs. Mavor, "and all will come right."

"Ah, madame," she replied earnestly, "every day, every day, I pray la sainte Vierge et tous les saints for him."

"You must pray to your Father in heaven for him."

"Ah, oui, I weel pray." And Mrs. Mavor sent her away bright with smiles and with new hope and courage

in her heart.

She had very soon need of all her courage, for at the week's end her baby fell dangerously ill. Slavin's anxiety and fear were not relieved much by the reports the men brought him from time to time of Geordie's ominous forebodings, for Geordie had no doubt that the Avenger of blood was hot upon Slavin's trail, and as the sickness grew he became confirmed in this conviction. While he could not be said to find satisfaction in Slavin's impending affliction, he could hardly hide his complacency in the promptness of Providence in vindicating his theory of retribution.

But Geordie's complacency was somewhat rudely shocked by Mr. Craig's answer to this theory one day.

"You read your Bible to little profit, it seems to me, Geordie, or perhaps you have never read the Master's teaching about the tower of Siloam. Better read that and take that warning to yourself."

Geordie gazed after Mr. Craig as he turned away and muttered:

"The toor o' Siloam, is it? Aye, I ken fine about the toor o' Siloam an' about the toor o' Babel as weel, an' I've read, too, about the blasphemious Herod an' sic like. Mon, but he's a hot heided laddie an' lacks discreemeenation."

"What about Herod, Geordie?" I asked.

"Aboot Herod?" with a strong tinge of contempt in his tone. "Aboot Herod? Mon, hae ye no' read in the Screepturs aboot Herod an' the wur-r-ms in the wame o' him?"

"Oh, yes, I see," I hastened to answer.

"Aye, a fule can see what's flapped in his face," with which bit of proverbial philosophy he suddenly left me. But Geordie thenceforth contented himself, in Mr. Craig's presence at least, with ominous head shakings, equally aggravating and impossible to answer.

That same night, however, Geordie showed that with all his theories he had a nae true heart, for he came in haste to Mrs. Mavor to say:

"Ye'll be needed ower yonder, I'm thinkin'."

"Why? Is the baby worse? Have you been in?"

"Na, na," replied Geordie cautiously; "I'll no' gang where I'm no' wanted, but yon pair thing ye can hear ootside weepin' an' moatin'."

"She'll maybe need ye tae," he went on dubiously to me. "Ye're a kin' o' doctor, I hear," not committing himself to any opinion as to my professional value.

But Slavin would have none of me, having got the doctor sober enough to prescribe.

The interest of the camp in Slavin was greatly increased by the illness of his baby, which was to him as the apple of his eye. There were a few who, impressed by Geordie's profound convictions upon the matter, were inclined to favor the retribution theory and connect the baby's illness with the vengeance of the Almighty. Among these few was Slavin himself, and, goaded by his remorseful terrors, he sought relief in drink. But this brought him only deeper and fiercer gloom, so that between her suffering child and her savagely despairing husband the poor mother was desperate with terror and grief.

"Ah, madame," she sobbed to Mrs. Mavor, "my heart is broke for him. He's beet noting for tree days, but jis dreensk, dreensk, dreensk."

The next day a man came for me in haste. The baby was dying, and the doctor was drunk. I found the little

one in a convulsion lying across Mrs. Mavor's knees, the mother kneeling beside it, wringing her hands in dumb agony, and Slavin standing near, silent and suffering. I glanced at the bottle of medicine upon the table and asked Mrs. Mavor the dose and found the baby had been poisoned. My look of horror told Slavin something was wrong, and, striding to me, he caught my arm and asked:

"What is it? Is the medicine wrong?"

I tried to put him off, but his grietightened till his fingers seemed to reach the bone.

"The dose is certainly too large. But let me go. I must do something."

He let me go at once, saying in a voice that made my heart sore for him, "He has killed my baby; he has killed my baby." And then he cursed the doctor with awful curses and with a look of such murderous fury on his face that I was glad the doctor was too drunk to appear.

His wife, hearing his curses and understanding the cause, broke out into wailing hard to bear.

"Ah, mon petit ange! It is dat wheesky dat's keel mon baby. Ah, mon cheri, mon amour! Ah, mon Dieu! Ah, Michael! How often I say that wheesky he's not good ting."

It was more than Slavin could bear, and with awful curses he passed out.

Mrs. Mavor laid the baby in its crib, for the convulsion had passed away, and, putting her arms about the wailing little Frenchwoman, comforted and soothed her as a mother might her child.

"And you must help your husband," I heard her say. "He will need you more than ever. Think of him."

"Ah, oui, I weel," was the quick reply, and from that moment there was no more wailing.

It seemed no more than a minute till Slavin came in again, sober, quiet and steady. The passion was all gone from his face, and only the grief remained.

As we stood leaning over the sleeping child the little thing opened its eyes, saw its father and smiled. It was too much for him. The big man dropped on his knees with a dry sob.

"Is there no chance at all, at all?" he whispered, but I could give him no hope. He immediately rose and, pulling himself together, stood perfectly quiet.

A new terror seized upon the mother.

"My baby is not—what you call it?" going through the form of baptism. "An' he will not come to la sainte Vierge," she said, crossing herself.

"Do not fear for your little one," said Mrs. Mavor, still with her arms about her. "The good Saviour will take your darling into his own arms."

But the mother would not be comforted by this, and Slavin, too, was uneasy.

"Where is Father Goulet?" he asked.

"Ah, you were not good to the holy pere de las tam, Michael," she replied sadly. "The saints are not please for you."

"Where is the priest?" he demanded.

"I know not for sure. At de Landin', dat's lak."

"I'll go for him," he said.

But his wife clung to him, beseeching him not to leave her, and indeed he was loath to leave his little one.

I found Craig and told him the difficulty. With his usual promptness he was ready with a solution.

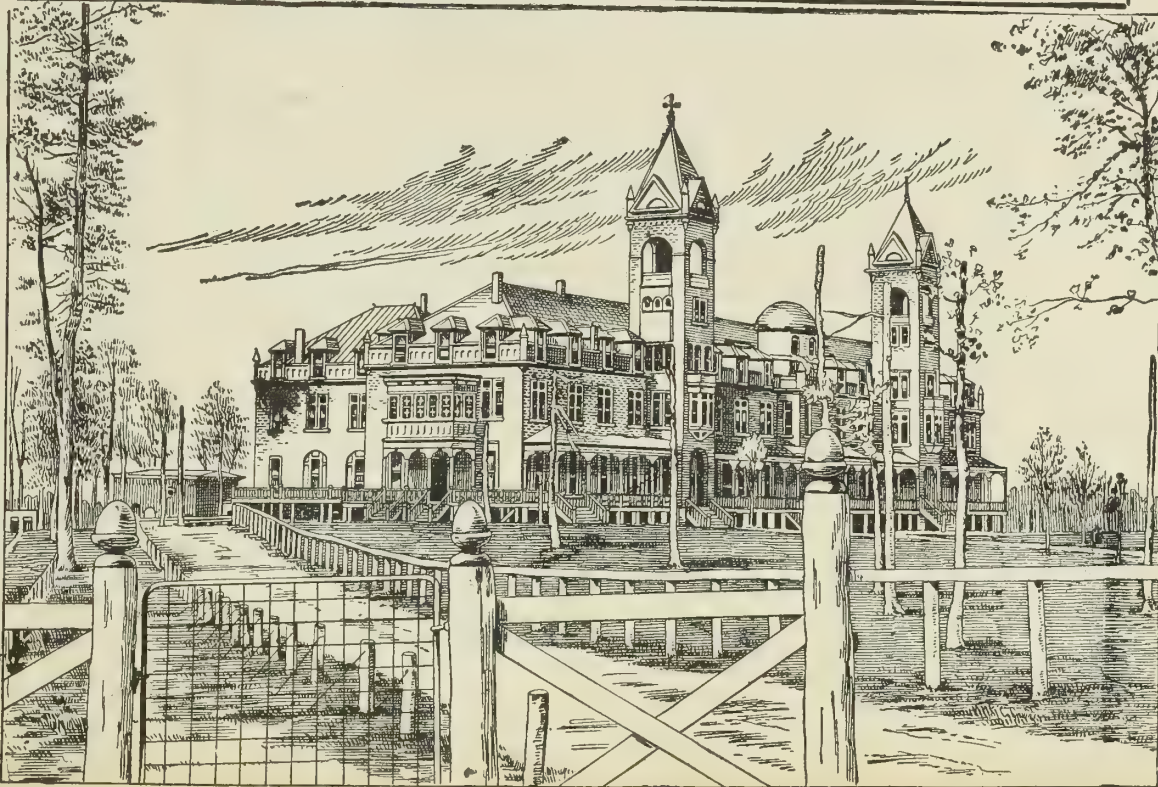
(TO BE CONTINUED.)

Murphy—Oi tell yez, Flaherty, th' saloon is th' poor man's cloob. Troth Oi don't see how he could git on widout it.

Flaherty—He couldn't. Iv there wor no saloons there'd be no poor miz.—  
Wit and Wisdom.



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BLACKSTONE, VA.



## FAREWELL SERMON OF REV. R. H. BENNETT.

## A TOUCHING SCENE.

The announcement in the *Virginian Pilot* Saturday that Rev. R. H. Bennett would preach his last sermon at Epworth Methodist church Sunday attracted large congregations to hear him. Below is an outline of his morning discourse, and a brief reference to his closing sermon at night:

His morning sermon was on "The Knightliness of the Christ Spirit." Text—Rom. 15: 1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

The learned preacher said in part: "The study of medieval chivalry is full of romantic interest. It was a noble theory, that of the old knighthood, the vow of temperance, chastity and valor, the life devoted to redressing wrong and succoring the weak and oppressed. And when we look for its genesis we find that the creed of the knight was a partial imitation of the spirit of Christianity."

"Every church may be divided into the many weak and the few strong. The few strong in faith, talent, wealth, and the great outlying multitude with their indifference, vacillation, petulance or strife. Every government is at heart an oligarchy, whatever be its form. Self pleasing is the weakness of the strong. The man of strong faith is apt to be overbearing. In an orphan asylum marching the little fellows are put first, that the gait may be gauged by their pace. So the Church and civilization can never advance faster than the weakest member."

"There is a great argument in this text for a society in our town most commendable in its aims and in need of help, the 'Society for the Prevention of Cruelty to Animals.' How weakness appeals to strength. The babe on father's knee rules because it is the weaker. It is not a sign of strength but of weakness to sneer at weakness. The bully is ever at heart an arrant coward. 'The bravest are the tenderest, the loving are the daring.' Douglass must be tender and true as well as brave."

"But, no man has a right to claim indulgence as the weak brother. Beggars must not air their sores to excite sympathy, or cripples demand support as a right."

"The weak brother is a man with a poor heredity. Bear with him. How can you expect a man whose father was a grasshopper and whose mother was a butterfly to take the deep and practical view of life that to you with your rich mental and moral inheritance seems proper? The weak brother is the man with imperfect training in an unworthy home, or the man with unfortunately sensitive nature, or with limited spiritual capacity, or the honest doubter, or the child, or the unconverted man whose eyes are blinded. Bear with them. Make due allowance for their situation, and do not judge them by your own high standard."

"Sins against weakness may go long unpunished, but the day of reckoning is ever sure and in proportion to the aggravation. Robespierre abused the power entrusted to him and oppressed and murdered the helpless by the thou-

sand, but at last the mob dragged him through the streets of Paris to the guillotine himself. It is said that as the death cart rumbled over the cobble stones, and he stood in it in chains smeared with the mud of the street, his face stained with blood and his jaw shattered by a pistol ball, an old man hobbled up to the cart and pointing his finger up to him, cried: 'Yes, Robespierre, there is a God.'

"We may sin against the weak by puzzling them with deep and disputed points of doctrine and condemning them if they do not say our 'Shibboleth,' by blaming them for not feeling all our ecstasies and sorrows of experience, thus laying them upon Procrustean beds, by looking for more fruit in them than is reasonable, by fault-finding and never commending, and by dwelling on the dark side of Christian life."

"Unkindness to the weak really works damage to the strong. Vivisection gives the rabbit an hour or two of physical pain, but callouses the soul of the man who can thus torture a helpless fellow creature. We have abolished the whipping post, not because there are not many scamps who richly deserve its flogging, but because of its detrimental effects upon the Anglo-Saxon civilization which would permit it. The inquisition wrought more real havoc among its administrators than among its victims. For the same reason Spain suffered more real hurt from the brutal war in Cuba than that hapless isle itself."

"Would you see the greatest instance in all the annals of chivalry of strength stooping to lift up weakness? Behold the cross. A blind justice holding the scales and demanding the last pound of flesh, even though nearest the heart, is the world's ideal. God's revelation of His heart to us is when He sets a cross upon a hill and hangs thereon in willing agony His only begotten Son and bids the world behold the love of God."

## EVENING SERMON.

At the evening service there was a magnificent audience present. Mr. Bennett preached from Ecclesiastes 8: 10: "And so I saw the wicked buried who had come and gone from the holy, and they were forgotten in the city where they had so done."

At the close of the sermon Mr. Bennett spoke substantially as follows:

"I can readily understand how an official board can take the action that the board of this church has taken in regard to a new pastor, acting on their judgment of what is best without any personal feeling towards the man who leaves, and as I wrote to the official board when they notified me in August last that they had asked for Dr. Smart as their new pastor, so I say now to the congregation, I most gladly agree to this arrangement, and if any one should feel uncomfortable in heart because I do not continue at Epworth as pastor, I wish to say from the bottom of my heart that the greatest favor they can do me is to give Dr. Smart their most cordial support in everything. What good could it do to give the cold shoulder to one man because you love another? I want this church to stand as a unit in its great work for

God in this community. I want the Virginia Conference to stand as a unit in its great work. I want the Church of God everywhere to present an unbroken front to its hosts of evil."

"Give Dr. Smart large congregations next Sunday and take him by the hand and welcome him. None but those who have been themselves strangers in a strange land can understand how much this will help a man to do his best work."

"Let me thank the choir also for their faithful and efficient service since we have been together. I do not care to hear better music than they have given us from Sunday to Sunday. I am glad that there is one choir without a discord among its members, and that is the one in the gallery overhead. I rejoice in their harmony, musical and personal, and also in the fact that as far as I know every member of the choir is a member of some Christian church in good standing."

When Mr. Bennett finished the choir sang with much feeling the familiar selection, "God be with you 'till we meet again."

It was plainly visible that the whole congregation was deeply affected, hundreds present sobbing freely. After the benediction had been pronounced, hundreds in the audience went forward and bade Mr. Bennett an affectionate adieu. It was a most pathetic scene, and one long to be remembered. Mr. Bennett was deeply affected by the incident.—*Virginian-Pilot*.



## FROM BRO. KILBY.

It seems that a transfer of one prominent preacher to the Virginia Conference causes quite a flutter among some of our ministers, doubtless because of the fact that they are so rare. Transfers to and from some Conferences (such as Tennessee, St. Louis, etc.) are so numerous that they scarcely give rise to a passing notice. The action of Epworth church has caused considerable comment, and no doubt there are some who think that the officials of this church are the greatest of sinners, having committed, as they think, the unpardonable sin; but the fact is they have done nothing unusual or anomalous. Our preachers ought to know, if they don't, that transfers almost innumerable of a similar character take place annually as the necessities or exigencies of the cases demand. The officials of Epworth church, over thirty in number, were unanimous in their action, and did what they thought best under the circumstances for the advancement of Christ's cause at this place. They have no apology to make for their acts nor feel that they have done an injustice to any one. In their opinion the man best suited for the church at this time, considering all the circumstances, was not available in the Virginia Conference, and in making the choice they did there was no reflection whatever on our ministers. They, however, believe in connectionalism in its broadest sense, and do not feel that it should be circumscribed by Conference boundaries. It is evident that our Bishops are of like mind, as they have been using the transfer power judiciously with a view of strengthening and maintaining the

highest standard at all important and strategic points in Methodism. This is right and proper; for prominent churches in our cities of other denominations have the right to select from the whole country, and if Methodism is to keep pace with religious progress our prominent churches must be properly cared for. A certain presiding elder has been quoted as saying that there were twenty ministers in the Virginia Conference capable of filling Epworth's pulpit. Who is to decide this? The aforesaid presiding elder, the twenty preachers themselves, or the officials of Epworth church? Supposing there are twenty possessing the requisite qualifications, would any one of them consent to go to Epworth if he knew he was neither asked for nor wanted? If the officials of this church, acting in a deliberate way after giving the matter most careful and thoughtful consideration, did not decide to select one of these twenty, then surely no injury has been done them by selecting another. A minister of the Virginia Conference noted for his hard sense, discussing this question with one of the officials of Epworth church, said in effect: "I am very certain that Epworth church don't want me, therefore it is no concern of mine who it gets." Looks as if he got it about right. The fact is, it would be a good thing if there were a number of preachers transferred in and the same number transferred out of Virginia Conference. It would doubtless be the best thing that could happen. We have some preachers who would be benefited by the change, and once out of the ruts and their present environments, they would astonish themselves for the Master. He who reads the signs of the times must see that transfers are going to be more numerous in the future than in the past; so my good brethren of the ministry, suffer an exhortation from one of the *obstreperous* board and allow him to say that if you feel like making any unkind criticism keep it to yourself and don't look out of the corners of your eyes at a transfer, for who knows but that some Bishop hunting for preachers to put in "giraffe stalls" might put his hand on one of you and say, "Thou art the man," and in that event you would not feel comfortable in another Conference if some one looked cross-eyed at you? The great M. E. Church, South, is big enough to furnish a place for every minister, hence they should not harbor petty jealousies and go around saying unkind and even unchristian things about Epworth church as some of them have done. I'll venture the assertion that that big-hearted old college chum of mine, Dr. John Hannon, will welcome Dr. Smart with open arms. Why? Because dear John has been a transfer. Don't you see, brethren, how it operates? Anything that broadens a man's horizon and makes his heart swell with kindness is a good thing, hence I am in favor of transfers. I think I hear one of Hannon's glorious *Amens!*

L. CLAY KILBY.



Why should not distilleries be required to obtain a license the same as saloons? An effort will be made to obtain such a law at once.



LETTER FROM REV. J. L. HENDRY,  
OF CHINA.

Dear Christian Friends,—It gives me pleasure to send you the Church news from this part of the field.

The Huchow circuit now extends twenty-five miles from north to south, and is still bounded on all sides by unoccupied territory. It is mostly newly opened work, having been opened last year, with the exception of San Jao Poo, in the southern part, where work was opened four years ago.

At the village of San Jao Poo we have a church now of one hundred and fifteen members, with a large number of probationers besides. From that point the Gospel has spread in all directions, so that we now have three out-stations, where there are sub-pastors at work. And from these small centres the work is extending into the surrounding towns and villages, many of which are visited regularly by these helpers.

The church at San Jao Poo has, this year, subscribed money for the purpose of opening a school and purchasing a lot. The lot has been paid for, and now we shall have the pleasure of raising the money to build a large church. The city of Huchow is situated in the centre of the circuit, and is the metropolis of a large and highly productive territory. Rice and silk are among the principal products. The work was opened in this city last year, first by the opening of a dispensary, and then later by the opening of two schools—one for boys, under the control of Miss L. Rankin, and the other for girls, under the direction of Miss Coffey. These schools are prospering, and are accomplishing much good. The medical work in this district is now soon to be taken in charge by Dr. Hearn, a brother of Rev. T. A. Hearn, who, with his family, is now en route to China.

The evangelistic work has been pressed from the beginning, and not without results. Several persons have been received into the church this year. Among them was an old lady who was a widow and a devout worshipper of the idols. She had for so long a time and constantly bumped her head before her false gods that a lump had been formed in the middle of her forehead as large as the end of my finger. This she regarded as her badge of devotion. Now it has almost disappeared, and I believe that she has a badge that is the expression of a changed life and heart. Another old lady who was received into the church at the same time has been placed in circumstances where she could show plainly her faith in God. During the summer just passed, while the cholera was carrying away the people by hundreds, this sister was taken violently ill. Her husband and children insisted that the priest should be called to burn incense by her bedside and drive away the devils, so that she might get well. But she told them very positively that she would not permit the priests to come near her, for she had placed her trust in God, who would bless her and restore her to health. And she insisted that they join in their prayers with hers, to the true and living God, for help. Prayer was made, with the result that she was

restored, to the amazement of her neighbors.

From this city also the Word was sounded out in all directions, so that we now have a native preacher stationed forty miles away toward the northwest, near the western boundary of this province. There are many other points which are open to us, and only the lack of men and means prevent us from entering them. O, my dear friends, the need on all sides is *workers—men and women chosen and sent of God to this people.*

Our report will show that this year more than sixty persons have been received by baptism, and besides these we have a large number of probationers on the roll.

In conclusion I would earnestly entreat your prayers in behalf of the work in this district. May the Lord of the harvest send forth more laborers into His harvest!

Your brother, J. L. HENDRY.



#### PETERSBURG LETTER.

Petersburg, Va., Nov. 24, 1902.

Mr. Editor,—Another Conference year has passed. The resolution of the itinerant wheel has made a few changes in the pastorates hereabouts. West Street, Ettrick, Matoaca and Blandford have new pastors this Conference year.

We will miss Bros. L. W. Guyer, C. F. Comer and L. C. Moore, but we will give cordial welcome to Bros. F. G. Davis, J. D. Forkner, J. W. Eure and S. C. Wright.

Our preachers' meeting was reorganized to-day. Dr. W. G. Starr is our president now. We were glad to have with us to-day Rev. Ernest Stevens, who is a native of this city.

The newly appointed pastors did not show up, as they are doubtless engaged in the preliminaries of moving, etc.

A good work was on the whole done by our pastors last Conference year, as their reports show, but we trust the results this year will be larger and more successful in all respects.

Steps will be taken soon in the way of the visit next spring to our city of Rev. G. R. Stuart, who has promised to conduct his evangelistic services for a number of days. It will be necessary to get a warehouse to hold the services in, as no church building here is adequate to accommodate the crowds likely to attend the services.

The Y. M. C. A. of this city, which has a beautiful and commodious building, have Sunday afternoon services, at which an address is given by some well known speaker. This is a good idea, and the seeds of truth dropped in such promising soil as a young man's heart has promise of good results.

Dr. R. T. Wilson, our presiding elder, expects to start out very soon on the district to meet his engagements. He is hopeful of gracious results on the different charges the present Conference year. It is to be greatly hoped that his spirit will be contagious wherever he goes. A consecrated ministry is a powerful factor in religious work. We believe that a great many of our preachers are consecrated men. In the Methodist Church to-day there is a great deal of spiritual vigor and life.

The Master is still with us. We look for great things this year.

In Blandford Cemetery recently I visited the graves of some of our deceased preachers who sleep there. I counted it a privilege to stand at the grave of Rev. H. B. Cowles, so widely and favorably known in the early days of our Church in Virginia. On the shaft which marks the spot over the cut of the Holy Book are the words: "Faithful unto death. Born November 2, 1803. Henry Brown Cowles, for forty-three years led a useful and honored life in the Master's vineyard, and fell on sleep November 28, 1874." The lines, "Servant of God, well done," etc., are appropriately carved on the shaft.

I saw the grave of Rev. Wm. C. Blount also. For eighteen years he labored in the vineyard of the Master, and died aged forty-seven years. The dust of that greatly gifted man, Rev. C. H. Hall, of our Conference, who was the beloved pastor of Washington Street church, sleeps in beautiful Blandford. He fell in the prime of life, being only forty-one years of age when he laid his armor by.

Rev. Edward Portlock Wilson, of our Conference, who died in Hampton, Va., in 1895, is buried in Blandford. Born in 1822 and entering the Virginia Conference in 1842, Bro. Wilson's career as an itinerant extended over quite a period of time. He was a gifted preacher. In this section his name is as ointment poured forth. E. P. P.



#### OBITUARY.

Died, in Richmond, Va., November 7, 1902, Mary Crowder Cleaton, in the fortieth year of her age. She was not afraid to die. Just before she passed away she said to her nurse: "I am dying, but I am ready." We laid her to rest in the churchyard that she loved so well. Why she has been taken we cannot tell. We can only say it is God's will and it must be well. Sometime, somewhere, we will understand.

A FRIEND.



#### RESOLUTIONS OF RESPECT.

At the last meeting of our societies, the Parsonage Aid and Missionary, of Grace church, wishing to express the deep grief we feel, appointed a committee to draft resolutions in memory of one of our most honored and loved members, Mrs. Lucie McGeehee Clarke, who, surrounded by her sorrowing family and loving friends, fell asleep in Jesus on October 2, 1902, at 10 A. M.

Resolved, That while we mourn her loss, we rejoice to have known and have associated with such a lovely Christian life and character. We rejoice that it was our privilege to see how patiently and beautifully one can be enabled to endure such great afflictions of the body and murmur not; for in all her years of suffering no murmuring moved her soul or escaped her life, but with calmness known only to the Christian she humbly met each day, ever brighter, if possible, for the chastening of the previous one.

Resolved, That in her death the societies have lost a faithful member, her friends and neighbors one they loved, her church one devoted to her interests always, her pastor a friend in whom he could and did trust, her hus-

band a truly devoted wife, and her children the loveliest of mothers.

Resolved, That we tender the family our deepest, most heartfelt sympathies in this sore bereavement, and pray our kind Father to soothe their heartaches and keep them in the way she so beautifully trained them, and finally gather all in His "home beyond the skies."

Resolved, That a copy of these resolutions be sent to the Southern Methodist Recorder, one to the family, and one be spread upon the minutes of our societies.

LAURA H. WILSON,  
Pres. P. A. S.  
LELIA A. BYERLEY,  
Sec'y P. A. S.



The matter of school trustees is one of great importance. Nepotism and favoritism are the two curses which attach to this office. They must be gotten rid of or there is little prospect of much improvement.—Richard McIlwaine, Chairman Committee on Education, Virginia Constitutional Convention.



#### PLANS FOR SCHOOL HOUSES. Every State Should Issue Such a Document.

The State Superintendent of Public Instruction has just completed arrangements with Messrs. Barrett & Thompson, architects, for the preparation of five plans for public school houses of one, two, three and four rooms. There will be two plans for the four-room house, one for a single story, and the other for a two-story house. Accompanying each plan will be a full bill of materials and specifications. These plans, together with the bill of materials and specifications, will be published in a bulletin on Improvement of School Houses and Grounds, to be issued from the office of the State Superintendent of Public Instruction within the next month or two. They will also be published in the next report of the State Superintendent.

The cost of these houses will range from \$250 to \$1,500. So far as possible they are to be constructed in accordance with the most modern principles of light, heating and ventilation, with a due regard to beauty of architecture and the greatest possible economy. There is no doubt that they will prove of great service and will result in marked improvement in the comfort, beauty and convenience of the public school houses of the State.—Raleigh, N. C., News and Observer.



Do we believe in industrial education? As profoundly as we believe that men must work, so profoundly do we believe that they should prepare to work intelligently.—Biblical Recorder.



It is reported that General Miles, on being asked if he were a "total abstinence man," thoughtfully replied: "I was not always; but I have a grown-up son, and he will drink if I do." In these few words of the great lieutenant-general there is a most important hint for fathers who are rearing sons on which they dote. Those boys will, in nearly all cases, adopt the social customs and form the habits of their fathers.—Religious Telescope,



## THE SUNDAY SCHOOL.

LESSON X, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 7.

Text of the Lesson, Ruth 1, 16-22.  
Memory Verses, 16, 17—Golden Text,  
Rom. xii, 10—Commentary Prepared  
by the Rev. D. M. Stearns.

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16. And Ruth said: Entreat me not to leave thee or to return from following after thee: for whither thou goest I will go: and where thou lodgest I will lodge. Thy people shall be my people and thy God my God.

This and the next verse give the declaration of Ruth concerning her determination to cling to the God and people of Naomi. It is somewhat paralleled by the declaration of Ittai to David in II Sam. xv, 21, "As the Lord liveth and as my lord the king liveth surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be." That these words should be the utterances of gentiles to Jews is all the more interesting. The whole of this book of Ruth, written by the Spirit of God, as were all other portions of the Bible, is a beautiful and most attractive setting forth of the story of the kingdom when those who are now the weary gleaners shall possess the field (the world, Matt. xiii, 38), having become the bride of Him who owns the field, our kinsman Redeemer, the mighty man of wealth. Every name and incident in the book is most suggestive and has an inexhaustible mine of wealth for anointed eyes and ears. Having but one brief lesson in it, we can only hint at the riches herein.

18, 19. When she saw that she was steadfastly minded to go with her, then she left, speaking unto her. So they two went until they came to Bethlehem.

We are reminded of the way Elisha clung to Elijah and how "they two went on," "they two stood by Jordan," "they two went over on dry ground" (II Kings ii, 1-15). We think also of Barnabas, who exhorted the believers at Antioch to cleave unto the Lord with purpose of heart, and of Stephen, who looked up steadfastly into heaven and saw the glory of God and Jesus (Acts xi, 23; vii, 55). It is this that we so much need, this cleaving to the Lord, this steadfastness, this seeing only and always God and Jesus. In the last lesson it was the Lord and Gideon. May it ever be in the case of each of us "my Lord and I," for "the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him" (II Chron. xvi, 9). In I Cor. xv, 58, we are exhorted to be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord.

20. And she said unto them: Call me not Naomi. Call me Mara, for the Almighty hath dealt very bitterly with me.

As her townspeople looked upon her after her ten years' absence (verse 4) they said, Is this Naomi? And thus she replied to them. As one has said, She blamed the Almighty when all He did was graciously to bring her home again. For her troubles she had no one to blame but herself. It is good that Moab proves a Mara to the wanderer, else the wanderers might like to die and be buried there. Almighty is El-shaddai, the mighty God who is all sufficient (Gen. xvii, 1), and had they known Him as they should they would never have left Bethlehem to sojourn in Moab. When the Lord allows bitterness to come to His people, it is always to win them back to Himself. "Before I was afflicted I went

astray, but now have I kept thy word" (Ps. cxix, 67).

21. I went out full, and the Lord hath brought me home again empty.

She is right this time. I went out; the Lord brought me home. The sheep wandered, but the Shepherd sought and found. Wandering always costs us dear. If any who read have wandered, let them return quickly, for He cries, Return, thou backsliding Israel, and I will not cause mine anger to fall upon you (Jer. iii, 12). Before we can know His fullness we must learn our emptiness. The name "Almighty" is found more times in the book of Job than in all the rest of the Bible, and it was only after Job was thoroughly emptied of himself that he was filled as never before (Job xlii, 5-17). It was after the disciples confessed that they had nothing with which to feed the 5,000 that the Lord abundantly filled them all with the lad's loaves and fishes, and it was after the disciples confessed that they had taken nothing, though they had toiled all night, that He sent to their nets 153 great fishes.

22. So Naomi returned and Ruth the Moabitess, her daughter-in-law, \* \* \* and they came to Bethlehem in the beginning of barley harvest.

The Moabites came from drunkenness and crime. Bethlehem suggests God's house of bread. It is better far to come from Moab to Bethlehem than to go from Bethlehem to Moab. If any have in the least degree wandered from God, let all such return quickly and whole heartedly to Him and henceforth follow fully, making the words of Ruth in verse 16 their hearts' motto. In addition to all the precious and comforting words of this book, such as are found in ii, 12, 16; iii, 11, 18, etc., the book is most important as showing the ancestry of David, whose throne the Lord Jesus is yet to establish and occupy at Jerusalem (Isa. ix, 7; Luke i, 32, 33). The title, "Son of David," is the first and one of the last given to Christ in the New Testament (Matt. i, 1; Rev. xxii, 16), and Ruth is one of the four women mentioned in His genealogy in the first chapter of Matthew. Known unto God are all His works from the foundation of the world. All purposed in Christ Jesus our Lord and sure of fulfillment, for every purpose of the Lord shall be performed, both for His people and against His enemies (Acts xv, 18; Eph. iii, 11; 1 Cor. ii, 9).

## EPWORTH LEAGUE.

Topic For the Week Beginning Dec. 7, "The Missionary Uprising of the Young People"—Text, Acts ii, 17, 18, 21; I Tim. iv, 12-16.

"Let no man despise thy youth, but be thou an example to them that believe."

It too often occurs that people are ashamed of something in early life. Foolish things are done in carelessness or a spirit of independence and bravado and afterward bitterly repented when the inevitable sting comes. It is not necessary to sow wild oats. Nothing in our nature makes it compulsory. Nothing can make it right. Many never do it. Their tribe is increasing. A multitude, greater than ever before, of the young people are coming forward to places of prominence and power and are doing work of which they shall never be ashamed. Those who see them now and those who shall in coming time see what they accomplish shall applaud and not despise.

Though long experience and age may be needful to bring mature wisdom, it is yet a fact that no one has to live many years to get enough knowledge to go safely if he desires it. Youth

is not by any means the age of foolishness, though it is a period of abounding life, and because so many ways open and none has been fully explored and some are very attractive and there are curiosity and longing to know what each will lead to dangers and risks are met and taken which might have been shunned.

It is in young life that God gives the spirit of prophecy if it ever comes to one at all. This is the time when the realities of life begin to loom up large and the mighty problems of existence and all the mystery of right and wrong and ideals of duty and visions of the perfect and beautiful unfold themselves before the awakening soul. The spirit begins to realize its own nature as above the earthly and to struggle for its birthright and strive for speech.

The church of Jesus Christ is recognizing increasingly the possibilities open to her young people if they are God filled and God led.

If the world is ever evangelized, it will be done by those young in years. That sounds like a rash statement, but the more fully it is studied the more fully its soberness appears.

Young people free from family cares can go among heathen people, endure privations, apply themselves more vigorously, adapt themselves to circumstances more fully and quickly than older persons incumbered with children. Languages must usually be acquired in early years or they will never be mastered efficiently. Physical endurance, mental alertness, spiritual enthusiasm, are all at their best in early years, and these make much for success in the work of Christ's kingdom.

One of the most hopeful signs of the times is the great forward movement among young Christians of all denominations in missionary work. The best talent of the church is offering itself for this aggressive work in winning the world to Christ. Whether those entering the ministry in the home land are as well equipped and as highly talented as those entering business life, it is certain that in the foreign work God is getting the best. The brainiest and brawnier of the great colleges, the purest and most Christlike, are the standard bearers there.

## The Gate of Prayer.

The gate of prayer is an important gate in Zion. "My house shall be called a house of prayer," is God's own word. The prayer gate should give us entrance every day to God's inner temple. What burdens do we bring through this gate! What blessings do we carry away! To forsake this gate of Zion is to face a world without strength. In the early morning run into this gate of prayer for strength. At evening return with gratitude.—Christian Intelligencer.

## The Difference.

One who had spent her life in weeping, mourning her lot as hardest to be borne, sighing that others' lives were easy, paying no heed to any but self, when asked what most she craved in heaven replied, "A place to laugh." And one who bravely bore her burdens, upright and smiling, thinking but little of her woe, but helping every suffering mortal, when asked, "What most do you desire in heaven?" replied, "A place to weep."—Christian Register.

## A Good Wisher.

Benevolence is a universal possibility. The poorest can wish his fellow well. A good wisher is never a bad man. He may err, but his errors are those of judgment. His heart is never out of place. Envy has no part in his nature. Slander and calumny are foreign to his

Disposition.—Presbyterian Journal.

## Civilization and Christianity.

That civilization has reacted on Christianity is palpably true, but it is not one whit more true than the fact that Christianity has woven itself into the very fiber of the civilization whose triumphs it has so immeasurably increased.—New York Tribune.

## 'Tis Good to Live!

'Tis good to live! If but to learn,  
Although I'm weak, my friend is strong  
And many a minor tone it takes  
To swell the chords for one grand song

'Tis good to live! If but to hear  
A tuneful voice, homesick for heaven,  
Or read a glowing prophecy  
The poet to the world has given.

'Tis good to live! If but to love  
All brave, true women, tender men;  
To know a doubter may find faith  
Through some pure heaven of eyes again.

'Tis good to live! If but to dream  
That even in the city street,  
Above the highest building's top,  
God's answer and my prayer will meet.  
—Congregationalist.

## CHILEAN LIQUOR LAW

Some Clauses That Will Encourage Lovers of Temperance.

The Chilean liquor law, which has recently gone into effect, has several points worth studying elsewhere, says a writer in the Union Signal. While not strictly prohibitive, it is boldly and rigidly restrictive. Dramshop licenses are offered for sale every three years to the highest bidder, but none may be granted within 200 yards of any school, church, charitable institution or military barracks. No liquors may be sold in any theater or similar place of amusement or in any railway station or on any railway train or to minors or between midnight and 6 in the morning.

The Chilean law, in order to guard against the political influences of the saloon, forbids any public official whatsoever to hold or be in any way interested in any liquor license. If a Chilean liquor dealer wants to hold public office, he must first change his occupation, or if a public official wants to become a liquor dealer he must quit his office.

The Chilean new liquor law, moreover, recognizes fully the principle of local option. This extends not merely to cities, but to city wards. The people of any section of a city may vote to create a prohibition district and absolutely exclude the saloon from the neighborhood of their homes. This is a great point gained. The right of local ward prohibition in our own cities is a point that should be vigorously pressed in our own country whenever the larger and better prohibition does not obtain.

While the provisions of this Chilean liquor legislation are strikingly thorough, it is in the very nature of the saloon business to evade law and resist restriction. We do not feel that the new Chilean law is Utopian in any sense, but it is interesting to read a law which is evidently intended to be enforced. This feature of it we heartily commend.

## OSCAR ON TEMPERANCE.

Sweden's King Expresses Himself in No Uncertain Terms.

Rev. Francis E. Clark recently had an interview with King Oscar II. of Sweden and Norway in regard to the effort that is being made by "the native races deputation" to prevent the sale of opium and intoxicating beverages to aboriginal tribes and uncivilized races. In speaking of this interview, Dr. Clark says:



After conversing on various subjects for a little time the king asked me concerning the progress of the Christian Endeavor movement in America and Europe, and then we approached the special object of the interview—the prohibition of opium and alcoholic liquors to the uncivilized races. I told him of the awful havoc wrought in the south sea islands, where the work of Dr. Paton and his fellow laborers has been almost undone by a few unprincipled traders, who have supplied them with liquor and firearms.

I told him also of a recent visit to our secretary of state, Mr. Hay, in Washington a few weeks before, with the rest of the deputation, and of the assurances given by Mr. Hay that our government would take the matter up, with the other nations concerned, and of his hopes of complete ultimate success.

The king heard me most patiently and kindly and gave every possible token of his interest and sympathy with the effort. In regard to the whole matter of liquor legislation he talked freely and earnestly. "I have done all I can," he said, "to keep alcohol away from the Lapps in my own domain, and it is absolutely prohibited in Lapland. Ours is a free country," he went on to say, "and my subjects must regulate their own affairs, but things are much better than they used to be.

"When I was a young man, we all got tipsy," he continued, a statement which he immediately qualified by saying, "I do not mean that I did personally, but that was the common custom, while now drunkenness is comparatively rare."

This last statement my own observation bore out, for during several weeks in Sweden, most of the time spent in the larger cities and towns, I saw but one intoxicated man.

When I asked the king if I could assure the deputation and the American public of his sympathy with this effort to keep the vices of civilization from the uncivilized, he replied with great earnestness: "Certainly, certainly. I most heartily sympathize with it."

#### What Women Tipplers Drink.

Right Rev. Leighton Coleman, Episcopal bishop of Delaware, who started his hearers in a mission address at New Brunswick, N. J., by the statement that there is an alarming increase of intemperance among women, along with a decrease of intemperance among men, has repeated the statement. After he made it committees of impartial citizens went to the various fashionable hotels and women's restaurants, taking notes of the orders of women patrons. They found that to take wines, cordials, even whisky, with meals was an almost invariable rule among the wealthy and fashionable set. Not only this, but in so called tea-rooms intoxicants were served to women, who ordered them without even the pretense of ordering a meal. Among the middle class of women the evil is extending in other forms.

#### Novel Way to Fight Rum.

A new and practical arrangement for providing masons and other building laborers, coachmen, errand boys, policemen and others with cheap food and nonalcoholic drinks has been called into being by the Berlin section of the German Society For Popular Hygiene. At stated hours special carts pass through the streets and dispense sandwiches, bread and butter, the sausages so dear to the German palate, tea, cocoa, coffee and soup, all at the lowest possible prices.

#### Novel Suit at Law.

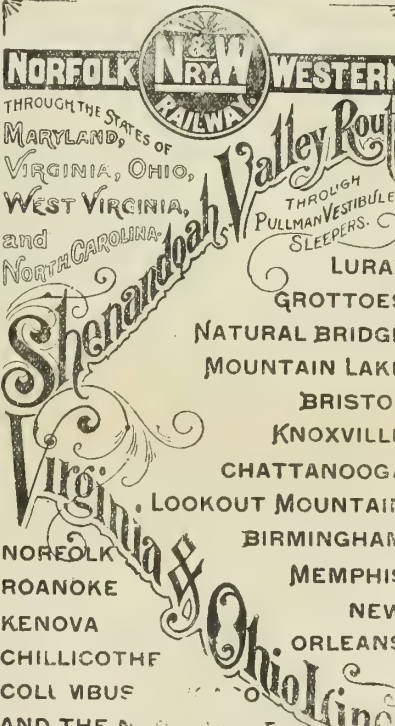
Mrs. Flora E. MacEnally, Lansing, Mich., has sued Edward H. Dakin, a saloon keeper, for \$20,000 damages for selling liquor to her husband. She alleges that her husband's life has been ruined, his character destroyed, and she has been robbed of her support. Mr. MacEnally was a respectable man, formerly a justice of the peace.

The local Anti-Saloon League of Louisa C. H. holds regular monthly meetings. At its recent election of new officers short speeches were made by local pastors and others, and a com-

mittee was appointed to arrange a public programme meeting to be held in the Christian church, Tuesday, December 9th. But some one neglected to send us the names of those newly elected officers.



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anteed.

# The Union Central LIFE INSURANCE CO., OF CINCINNATI, O.,

## CONDENSED STATEMENT.

Total income over .....\$7,000,000 00  
Total outgo less than ..... 4,000,000 00  
Gain in assets for 1901 ..... 3,608,295 20

Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

My dividends in this Company are most satisfactory. I have two policies with them.

H. H. SEAY.

I don't believe there is any better insurance on the market than the UNION CENTRAL. I carry \$10,000 with them.

HARRY L. WILLIAMS,  
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Box 244, Richmond, Va.

Blackstone, Va.

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PAIN IN THE BACK

PAIN IN THE SHOULDERS,

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## SOUTHERN METHODIST RECORDER.

A Weekly newspaper devoted to the spread of Scriptural holiness.

"First pure, then peaceable."  
"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."  
"Abstain from every form of evil, and the very God of peace sanctify you wholly."

REV JAMES CANNON, JR., Editor.

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ONE DOLLAR A YEAR.

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Address all communications to  
Rev. James Cannon, Jr., Blackstone, Va

### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST ROUND.

Market Street, November 23d, morning.

Wesley, November 23d, night.

Washington Street, November 30th, morning.

Matoaca, November 30th, night.

Wakefield, Wakefield, December 6th, 7th, morning.

Surry, Dendron, December 7th, night; 8th, morning.

Greensville, Emporia, December 12th, evening; 14th, night.

Independence, 14th, morning.

Prince George, Mt. Sinai, December 20th, 21st, morning.

Blandford, December 21st, night.

High Street, December 28th, morning.

West Street, December 28th, night.

South Brunswick, Tabernacle, January 2d, morning, Friday.

Mecklenburg, Sardis, January 3d, 4th, morning.

South Hill, La Cross, January 4th, evening; 5th, morning.

North Mecklenburg, El Bethel, January 6th, morning, Tuesday.

Nottoway, Rocky Hill, January 10th, 11th, morning.

Blackstone Station, January 11th, night; 12th, morning.

Lunenburg, Providence, January 17th 18th, morning.

West Lunenburg, Courthouse, January 18th, night; 19th, morning.

Dinwiddie, Crawford's, January 24th, 25th, morning.

Ettrick, January 25th, night.

Sussex, Jones, February 1st, evening; 2d, morning.

East Dinwiddie, Lloyds, February 7th, 8th, morning.

West Brunswick, Rocky Run, February 14th, 15th, morning.

Brunswick, Lawrenceville, February 15th, night; 16th, morning.

West Dinwiddie, Corinth, February 21st, 22d, morning.

R. T. WILSON, P. E.

## BOTH FOR One Dollar.

The Southern Methodist Recorder,

The Richmond Weekly Times,

Both of these papers will be furnished for one year for the small sum of ONE DOLLAR.

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The subscription price of the American Illustrated Magazine is \$1 a year. The subscription price of this paper is \$1 a year. We will supply both for one year for \$1.25.

### ALL FOR \$1.50.

The Southern Methodist Recorder,

The Richmond Weekly Times.

The Southern Farmer, and American Poultry Journal,

All four papers for \$1.50. The publications may be sent to one or several addresses.

### ONLY THREE DOLLARS.

The Southern Methodist Recorder and the Richmond Daily Times—a religious weekly and a secular daily—both for \$3.00 for one year.

### BISHOP SMITH'S FIRST CONFERENCE.

(Continued from 1st page.)

take care of the people and they will take care of you. If you find that you just can't live on your salary, go to the presiding elder and tell him so, but don't go in debt. Don't go in debt, but don't get sour over it if you are not well paid.

"Preach on great themes and bring up great men and women, men and women of great minds who will have big ideas of God. Don't waste your time preaching on little things, but preach on the great essentials.

"I pray God's blessing upon you as you go out into your work for God. You will have to bear the cross at times, and it will cut down into your shoulders, but bear it bravely, for the sake of our Lord and Master.

"Be courteous, and don't use your office of a minister to do things that you would condemn in other people. Be courteous, so that when you enter a home the people there will feel that a Christian gentleman has been there.

"Some of you are already married, and the rest of you will be, I hope. I think every Methodist preacher's influence is enhanced when he is married to the right kind of a woman. Don't be captivated by a pretty face and winsome manners around the table, but marry the right kind of a woman for a preacher's wife."

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The District stewards of the Petersburg District will meet at Washington Street church, Petersburg, Thursday, December 18, 1902, at 11 A. M.

R. T. WILSON, P. E.

### REPORT ON TEMPERANCE.

(Continued from first page.)

public protection be given before licenses to operate a saloon shall be granted in that district.

W. W. LEAR,

JAMES CANNON, JR.

C. L. BANE,

W. B. BEUCHAMP,

W. C. IVEY.

The report of the Committee was read by Dr. Lear and the Conference ordered its publication in the Christian Advocate, the Danville Methodist and the Southern Methodist Recorder. The committee requested by the report were suggested by Bro. Lipscomb and appointed by the Conference, as follows: Rev. W. B. Beauchamp, Rev. Dr. W. W. Lear, and Rev. James Cannon, Jr. Delegates to the National Anti-Saloon League Convention: Revs. R. Ferguson, W. A. Christian, J. E. DeShazo; alternate, Rev. James Cannon, Jr., on Board of Direction.

### THE MANN BILL.

1. Be it enacted by the General Assembly of Virginia, That section five of chapter two of an act approved March sixth, eighteen hundred and ninety, entitled an act to provide for the assessment of taxes on persons, property and incomes, and on licenses to transact business, and imposing taxes thereon for the support of the government and public free schools, and to pay interest on the public debt, and prescribing the mode of obtaining licenses to sell wine, ardent spirits, malt liquors, or any mixture thereof, in cases where a court certificate is required, as amended and re-enacted by an act approved March fourth, eighteen hundred and ninety, as amended and re-enacted by an act approved March fourth, eighteen hundred and ninety-six, as amended and re-enacted by an act approved March seventh, nineteen hundred, be amended and re-enacted so as to read as follows:

Sec. 5. When such application has been endorsed by the commissioner of the revenue "referred to the corporation court of the city of \_\_\_\_\_," as the case may be, the applicant shall present the application so endorsed to the corporation or hustings court whose certificate is required, and said court shall thereupon hear such evidence as may be introduced for or against the application, and hear and determine the question of granting the same. It shall be lawful for any person who may consider that he would be aggrieved by granting such license to have himself entered and made a party defendant to said application and to defend and contest the same. If the court be fully satisfied, upon the hearing of the testimony for and against the application, that the applicant is a fit person to conduct such business, and that he will keep an orderly house, and that the place at which it is to be conducted is a suitable, convenient and appropriate place for conducting such a business, the court may, upon the execution by the applicant of bond in the penalty of not less than two hundred and fifty nor more than five hundred dollars, with good security, conditioned for faithful compliance with all the requirements of this act, grant

such license; and thereupon the commissioner of the revenue shall issue the same in such form as may be prescribed by the auditor of public accounts. In case an application is refused by the court, the applicant shall have refunded to him by the treasurer or other collecting officer the amount of money deposited by him. When such application has been endorsed by the commissioner of the revenue "referred to the county court of \_\_\_\_\_ county," until February first, nineteen hundred and four, and after that time it has been endorsed "referred to the circuit court of \_\_\_\_\_ county," the applicant shall present the application so endorsed to the court whose certificate is required, and said court shall thereupon hear such evidence as may be introduced for or against the application, and hear and determine the question of granting the same; provided, however, that before any application for a license to sell by retail or to keep a malt liquor saloon, or an ordinary, shall be presented to any county court, before the first of February, nineteen hundred and four, or to the circuit court after that time, the applicant shall, in addition to complying with all the other requirements of this act, first advertise his intention of making such application by posting a written notice of such intention at the front door of the court-house of the county in which the business is proposed to be conducted, and also at the place where it is proposed to conduct the said business for thirty days next preceding the day on which such application shall be presented to the said county court before the first of February, nineteen hundred and four, or to the circuit court after that time, and no court shall consider any such application until it shall have been first proved to its satisfaction that the notice required by this section has been so posted. It shall be lawful for any person who may consider that he would be aggrieved by the granting of such license to have himself entered and made a party defendant to said application and to defend and contest the same. If the court be fully satisfied upon the hearing of the testimony for and against the application that the applicant is a fit person to conduct such business, and that he will personally attend to the same, and will keep an orderly house, and that the place at which it is to be conducted is a suitable, convenient and appropriate place for conducting such a business, and one at which police protection is afforded, and if it shall further plainly appear to the satisfaction of the court that a majority of the qualified voters of the district or town in which the privilege is sought to be exercised are in favor of the application, that the sale of ardent spirits at that place will not be contrary to a sound public policy or injurious to the morals or the material interest of the community, the court may, upon the execution by the applicant of bond in the penalty of not less than two hundred and fifty dollars nor more than five hundred dollars, with security conditioned for the faithful compliance with all the requirements of this act, grant such license; and thereupon the commissioner of



## Religious News.

### NOTICE.

The district stewards meeting of the Lynchburg District will be held December 10th, at 12 o'clock M., at Centenary church, Lynchburg. A full attendance is requested. J. C. REED, P. E.  
November 29, 1902.

The meeting of the Methodist Ministers' conference yesterday was largely attended. Rev. W. A. Cooper, of St. James, and Rev. J. B. Askew, of Highland Park, were present. They have just assumed charge of their respective churches.

Rev. J. S. Wallace, formerly of Denby Street, Fulton, but now of Bethany, was a visitor.

A resolution was adopted that ministers in reporting their Sunday work to the conference shall give their text and topic, and that any minister desiring it shall be furnished an outline of their discourse.—Dispatch.

The inclement weather of Sunday did not prevent the people of St. James Methodist church according their new pastor, Rev. W. A. Cooper, a warm and sincere welcome.

At the morning service the building was crowded, and at night the congregation was much larger than anticipated.

The sermons of Mr. Cooper, while not of an oratorical character, were such as to enchain the attention of his hearers, and were characterized by earnestness and force. The speaker impressed all as a man with the ability to influence those within as well as those outside the church. The sermon at night was of such a high order that the board of stewards has requested its repetition next Sunday morning.—Dispatch.

The congregation of the Wesley Methodist Episcopal church, of which Rev. J. A. Thomas is the pastor, expect to move into their handsome new edifice, on Fairfax street, next Sunday week. During the building of the church the congregation has been worshipping in the Episcopal Mission church, on the same street. The new Wesley church stands on the site of the old one, but is much more commodious and conveniently arranged. The congregation is rapidly growing in numbers and influence, and the members have shown great activity in building the church and maintaining its work.—Dispatch.

The large crowd in attendance at the morning service of Memorial M. E. church Sunday evidenced the much pleasure and gratification with which the return of Rev. W. A. Christian was greeted.

The subject of his discourse was "What Think Ye of Christ," and was handled in a most able and impressive manner. Much interest was manifested. Owing to the inclement weather the special sermon to have been preached at the evening service was postponed until next Sunday night. Instead of that Rev. Christian used for a subject, "To Be Carnally Minded is Death; to be Spiritually Minded is

Life and Peace," which he handled very ably. The congregation was quite large considering the state of the weather.—Virginian-Pilot.

Rev. George R. Stuart, the evangelist, closed his meetings in Monumental M. E. church Sunday night after a most successful series running through ten days, and it is thought that the number who professed conversion will reach nearly 200. Every service has been largely attended and much interest manifested and deep impressions made. Sunday Rev. Mr. Stuart preached four times. The first sermon was to the Sunday school children, and at 11 o'clock the regular services were held. Again at 4 o'clock he preached to a large congregation and closed with services at 7:45 P. M. There were professions at every service, and much good is expected from the visit of the gifted minister to this city.

Mr. Stuart left here yesterday morning for Columbus, Ohio, where he begins a series of meetings to-night to last ten days. He will then go to his home in Nashville, Tenn., to spend Christmas, and the first of the year goes to Mexico to preach.—Landmark.

### NEW METHODIST PREACHERS.

The announcement that the three new Methodist preachers appointed by Bishop Duncan at the late session of the Virginia Conference would occupy their respective pulpits Sunday very naturally attracted large congregations to hear them.

At Epworth church, to which Rev. Dr. R. D. Smart, late of St. Louis, had been assigned, a very large congregation gathered Sunday morning eager to see and hear the new preacher, who for the first time in his ministry of many years serves as pastor a church in the Virginia Conference. The reputation that preceded Dr. Smart as a preacher of great learning and pulpit ability was fully borne out by his two initial sermons. In the morning he preached a strong sermon on parental instruction, taking as his text Deuteronomy 6: 6-7: "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children."

At night about 250 people braved the storm of rain and heard the doctor on the subject,

### "RUTH'S FIDELITY."

Text, first chapter of Ruth and sixteenth verse, "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God."

The distinguished divine spoke substantially as follows:

These are the words of a pious resolution on the part of a young widow whose life forms an interesting chapter in Biblical biography. It was the turning point in her history, the crisis of her life; and it may be interesting before considering the resolution itself to notice somewhat in detail the circumstances connected with it, and leading up to it: There had been a famine in the land of Palestine, caused doubtless by some predatory incursion of the Gibeonites. It waxed sore, even in the

town of Bethlehem, though that word means 'the house of bread,' and was given to it because of the productiveness of the surrounding soil. There lived in this town a man of prominence and wealth. Elimelech was his name, and the name of his wife was Naomi. Elimelech concluded to leave Bethlehem and sojourn in the land of Moab, which lay on the other side of the Dead Sea, until the famine had passed off.

Accordingly, he and his wife and their two sons, Mahlon and Chilion, left Bethlehem, and going north until they could conveniently cross the Jordan and then south again on the other side, came at last by a circuitous route to the land of Moab, where they found food for themselves and their cattle, and they were satisfied. However, there is no place on this earth where happiness, uninterrupted and unalloyed, may be found, and how often do we, in fleeing from evils of one kind rush blindly upon new and unexpected sorrow! Thus it was in this instance. Elimelech, not acclimated to the low plains of Moab, soon sickened and died, and Naomi is left a bereaved widow in a strange land and among heathen people, who knew not Israel's God. However, light and shadow, joy and sorrow, life and death often follow each other in close succession. It was not long before Naomi's two sons married two Moabitish women, Orpah and Ruth, and brought them to live with their mother, so that Naomi's loneliness was relieved, and her grief lightened by the presence of her daughters-in-law. But the shadows thickened again, for it was not a great while before both her sons died also, and Naomi's grief was now too heavy to be borne. The land where she had met such sore afflictions fails any longer to attract her, and her thoughts and her heart go out longingly towards her own native Bethlehem. Hearing that the famine had disappeared from the land she resolved to return, and her daughters-in-law concluded to go with her. With sad hearts these three widow women turned their backs upon the last resting place of their earthly hopes, and unprotected and alone began their tedious journey towards Bethlehem.

They had gone some distance when, as we may well suppose, they sat themselves down under some inviting shade-tree by the roadside to rest. Fatigued by the journey, the younger women fell asleep, but Naomi's thoughts were doubtless busy contrasting the circumstances under which she was returning to Bethlehem with those under which she left it. Then she had a husband, upon whose arm she leaned; two sons, the pride of her heart and the anticipated stay of her old age, and wealth in great abundance. Now, bereft of all these, she was plodding her way back on foot, broken in spirit as well as in fortune and not knowing what hardships were yet before her to be met. Distressed by this last thought, she aroused her daughters from their slumbers and told them they had better return to their own country and kindred, where they would be well cared for, for the future to her was dark and unpromising. She once had friends in Bethlehem, but that was

(Continued on page 12.)

revenue shall issue the same in such form as may be prescribed by the auditor of public accounts. But if the court shall not be fully satisfied that all of the requirements of this act have been complied with, it shall refuse to grant the license. Either party to such application shall, until the first of February, nineteen hundred and four, have the right to appeal from the order of judgment of the county court granting or refusing such application during the term at which the application is heard to the circuit court of said county. The judge of such circuit court shall take cognizance of such appeal, and may hear the same either in term time or in vacation. And if he shall be clearly of opinion that all the requirements of this act have been fully complied with, may grant the license upon the terms herein prescribed; but if such requirements have not been fully complied with, he shall refuse the same, and the decision of such circuit court, or of the judge thereof in vacation, shall be final, and no appeal, writ of error, or supersedeas shall lie thereto. And after February first, nineteen hundred and four, there shall be no appeal from the order of the circuit court on such application. The party of any such proceeding who shall substantially prevail shall, in cases where such applications are contested, be entitled to recover their costs from the opposite parties as in other civil cases. All bonds taken under chapter two of this act shall contain the waiver of the homestead exemption of the obligators therein. In case an application be finally refused by the court, the applicant shall have refunded to him by the treasurer or other collecting officer the amount of money deposited by him.

2. By reason of the facts set forth herein this is an emergency act, and shall be in force from its passage.

### FROM BRO. ROYALL.

Dear Brother,—After this week I shall be at my home in Reidsville, N. C., forty minutes south of Danville by Southern Railway, where I will dwell in my own house. I shall soon be ready to begin my work. By permission of the Board, I will accept some invitations to engage in revival work during the winter, and I shall be glad to correspond with any that desire help. I will also, now and then, give my lecture on "Life in the Far East." I have already visited one point and given three addresses on missions. I shall be glad to be kept busy.

Faternally, W. W. ROYALL.

A very interesting meeting of Lee Cook Y. W. C. T. U., of Richmond, has recently been held at the home of the president, Mrs. L. Wall. The most important feature of the meeting was a talk by Mrs. Wall giving an account of her trip to the recent National W. C. T. U. Convention in Portland, Me. She gave a beautiful description of the reception to Lady Henry Somerset, of England. Mrs. Wall's description of the improved conditions in Portland, now that the prohibitory law has been enforced there for several years, was exceedingly interesting and instructive.



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presbyterian Church, Chicago

Chicago. In this discourse Rev. Frank De Witt Talmage shows how the qualities which characterize a successful fisherman may be utilized in Christian work. The text is Matthew iv, 19, "Follow me, and I will make you fishers of men."

Are you a fisherman? "Oh, yes," you answer; "I have been a fisherman all my life. As Izaak Walton, the father of angling, used to say that true fishermen, like poets, were born, not made, so I was born with a love for the rod and the reel. As a little boy, many and many a time I have been late for school because I loitered on the way under the shadow of the old wooden bridge to cast a crooked pin used for a hook. Now that I am grown I love to go back to the scene where I was born. I love to wade in the old familiar brook and catch the speckled trout. I love to take a boat and pull out into the river which flows through the valley where my father is buried and try to coax to my hook the black bass and the timid perch."

No, my friend, you are not a true fisherman. A true fisherman is one whose life employment, not his summer vacation, is devoted to catching fish. You are no more a fisherman than William M. Evarts was a farmer. Mr. Evarts for recreation used to play at farming. He used to take the money which he made as a lawyer in New York city and put it into his Vermont farm. But Mr. Evarts never made a living off his Vermont farm. Farming was such an expensive luxury to him that one day while he was entertaining some fellow senators at his farm he offered them in one hand a glass of milk and in the other a glass of champagne as he said, "Take your choice, gentlemen; they both cost me the same."

There is just as much difference between the man who makes his living by fishing and one who fishes for sport as there is between the man who farms to make a living and the man who farms for recreation. It is the difference between work and play. It is the difference between the man who sets sail in the fishing smack from Nantucket or New Bedford and spends six long months off the banks of Newfoundland, facing the dangers of tempest and collision, and the man who paddles about in a canoe on a quiet stream. It is the difference between the man who is ready to defy the dangers of Lake Galilee—the most treacherous inland sea in the world—and the man who stands upon a rock on a sunshiny afternoon and casts his expensive line into the brook for a few hours' pastime.

## The Fishermen of Galilee.

Now, the two brothers, Peter and Andrew, to whom Christ spoke the words of my text upon the shores of Lake Galilee, were real fishermen. They were not dilettanti. They did not go out into the country for a few days with a hundred dollar pole to catch a dollar's worth of fish; but they made fishing their life's business. They belonged to what is perhaps the bravest class of men on earth—the fishermen. Christ when he saw them mending

their nets, turned and said: "Come, leave your nets and follow me. Give up your work of catching fish and I will teach you how you may use your energy and bravery and consecration and will make you fishers of men. Come with me and I will make you fishers in the great troubled sea of humanity and will call you my gospel fishermen."

The true gospel fisherman is a one purposed man, whose life is dedicated to the single object of saving souls. Every sportsman knows that it is an impossibility for a successful fisherman to think of anything else but his fish at the time of fishing. He cannot plan about business and attend to his line. He cannot read a book and watch his bait. He cannot dream of the woods and troll at the same time. When a real fisherman fishes, he concentrates his entire attention upon his fishing and excludes every other thought from his brain. Because fishing is so fascinating and absorbing, some of the greatest men of the world have found their recreation in the sport. Daniel Webster, whom the Massachusetts fishermen used to call Black Dan because he became so sunburned when fishing with Sargent S. Prentiss off the shoals of Nantucket, used to forget his senatorial cares in watching his line. Christopher North, the intellectual giant of old Scotland, prolonged his life far into the eighties by his habit of running away from Edinburgh with his rod and reel. Chester A. Arthur and Grover Cleveland at every opportunity would exchange the comforts of the stately White House for the absorbing delight of baiting a hook and casting a line.

So a man cannot become a true gospel fisherman unless he consecrates himself, body and mind and soul, to the one purpose of saving men. He must live and eat and breathe and sleep only for the hope of bringing sinful men and women to Christ. He must be as deeply absorbed in the work of saving souls as was John Knox, who used to arise frequently in the middle of the night to pray. And one night, while he was pleading with God to help him in the work of saving souls, his wife chided him and told him to come back to bed. The great reformer turned and said, "Woman, how can I sleep when my country is not saved?" Then he continued his supplications with this earnest cry: "O God, give me Scotland or I die!"

## Put Your Mind Into the Work.

Never was I more impressed with the thought that in order to be a true gospel fisherman a man must surrender himself, body, mind and soul, to the Master's service than when some years ago I went with a party of gentlemen fishing for Atlantic flounders. At that time I was not much of a fisherman. I was so absorbed in the beauties of nature that when I threw out my line I would forget all about it, and the fish would come and nibble off the bait and swim away. In the meantime I was admiring the curving waves; I was watching the winds pile up the clouds into valleys and mountains and domes and arches and fortresses and obelisks; I was watching the sea gulls take their morning baths or swoop down to clutch a fish in their talons, and then with a wild cry start away for the nests where their young were clamoring for food. And as I watched those sea gulls my mind wandered on, and I soliloquized: "What if death had slain my father and mother when I was young just as a cruel marksman for mere sport might shoot yonder bird? Would I then have died as the bird fledglings would die of starvation, or would I have lived to grow up a Christian man or have fallen into

crime and finally been put behind iron bars as a convict?" And thus I dreamed the whole day away and only caught one small fish! But right along side of me was a man who had the same kind of bait, the same kind of line and practically the same position. He differed from me only in the fact that he put his whole body and mind into his work. He did not go down New York harbor to watch the clouds or the birds or the waves. He went to fish, and he fished until the perspiration rolled off his face in streams; he fished until his hands were dirty and till his clothes were dirty. He fished until he forgot everything but his line. But the result of putting his whole force into his work was a basketful of at least fifty or sixty big flounders. So, my brother, if you and I are to become one purposed Christians, if we want to live to save men, we must surrender ourselves, body, mind and soul, to the service of the Lord Jesus Christ. We must leave our worldly nets down by the shores of Lake Galilee and follow him. Jesus demands that we make his service a life's consecration, not a Sabbath's recreation. He demands unceasing toil, not a summer's sport.

## The True Gospel Fisherman.

The true gospel fisherman is a brave man. We have been taught to regard the soldier as among the bravest of men. True, it needs a brave heart to stand unblanched amid a storm of shot and shell and to walk up to the cannon's mouth when the bullets are falling around like hail pattering upon the pavements. But the soldier never has to face great dangers continuously like those the fisherman has to meet. I suppose that among all the different classes of men there is not one among which the destruction of life proportionately is so great as among the men who make the harvest of the sea their avocation or life work.

During a recent journey across the Atlantic and after we had been out a couple of days from New York harbor I saw two men pointing to a dark cloud ahead. I heard one of them say: "We are going to have a bad night. That is the Newfoundland fog bank." Soon the thick mists began to settle around us. All that night the gloomy fog horn blew. I said to the commander of the Cunarder: "Captain, why do you blow that terrific fog horn? Surely the danger of collision with a passing steamer is comparatively small." "Ah," answered the captain, "we are blowing the fog horn chiefly to warn the fishermen. All about these waters are hundreds of little fishing smacks. The fishermen come here and anchor. They stay month in and month out until they catch their cargo, and scores and scores of these poor fellows are run down every year. We want to warn them, if possible, that we are coming along." Go to any of the little fishing towns along the rocky coasts of old Scotland. There you will find women who have lost fathers and brothers and husbands and sons in the awful dangers of a fisherman's life. Every seaman will tell you that the perils of a sailor's life are comparatively nothing if there are only sixty fathoms of water under the ship's keel. But the fisherman rarely puts out to the deep sea. He must fish comparatively near the shore. Then the storms come up and threaten to drive the frail craft upon the rocks. Then the fogs settle so thickly that the steersman can hardly see the prow of the boat from the stern. Yes, the true fisherman's life, whether it is found on Lake Galilee or off the coasts of Scotland or in the Newfoundland fogs, is a life of overwhelming danger. Brave must be

the man who would follow so perilous an avocation.

So the gospel fishermen, too, must be brave men! They must be as courageous as were Peter and Andrew, who, to become gospel fishermen, laid down their lives for Christ. They must be as brave as the heroic Father Damien, who in order to minister to the sick and the dying went to Molokai, the Leper island of the Pacific, and himself became a leper and died. They must be as brave as that Salvation Army girl who stands and sings and prays upon the street corner amid the scoffs and the ridicule of the passers-by and who penetrates the dark alleys, humanly unprotected, to seek out souls for Christ. They have to be as brave as that young Christian clerk who goes from saloon to saloon giving out gospel tracts and leading in prayer where the proprietor will allow him to pray.

To show the kind of heroic stuff out of which the gospel fishermen are made I would point you to the tragic history of the greatest missionary of the Fiji Islands as he personally told it to me. Many years ago the cannibals of those islands killed and ate the first missionary who had been sent there by the London Missionary society. Immediately after that event this missionary, then a young man, applied for appointment to the post of danger. He went forth with his young bride to what most of their friends thought was certain death. When the ship dropped anchor in the harbor of Suva, the native chief sent out word, "Give us another missionary, and we will make a meal out of him." In the face of that threat and of all these dangers the young missionary and his bride disembarked. For ten long years they never saw the face of a white man, except when the missionary supply boat made its biennial visit. The young missionary's children were born there, in the woods. Two of his children died because he had no proper medicine. He lived there alone with his heroic wife until he transformed the whole island. Such is the career of one heroic gospel fisherman. Are you and I ready to be as brave for Christ as were that noble missionary and his devoted wife? Are we ready to be inspired with that holy fearlessness and disregard of ourselves that we may save souls for Christ wherever we can find them, which all Christ's fishers of men should show in his service?

The true gospel fisherman must be spiritually a strong man. Peter and Andrew, to whom Christ spoke, were net fishermen. I think they rarely, if ever, fished with a line or a pole. They were in all probability the kind of fishermen you perhaps have seen off the Massachusetts coast. There the fishermen fasten their net to stakes that have been driven into the ground and the tops of which can be seen above the surface of the sea. They were physically strong men, else they could not have handled and set the nets, or they may have been fishermen who watched the surface of the sea, just as the fishermen used to do along the Long Island coast. Then, as soon as the sea would be ruffled by the schools of swarming fish, the signal flag would be lifted, the fishermen would gather upon the beach, and the longboat, filled with the piled up net, would be launched. Then the fishermen on shore would hold a rope attached to one end of the net, and the boat would be rowed out around the school of fish. Then, when the whole net had been "paid out," the boat would approach the shore, the other end of the net attached by a rope to the stern. Then the men would begin to pull the ropes

(Continued on page 14.)



"I have orders—positive orders—not to go there; orders that I dare not disobey," said the youth who was being tempted to a smoking and gambling saloon.

"What special orders have you got? Come, show them to us if you can. Show us your orders!"

John took a neat wallet from his pocket, and took out a carefully folded paper.

They looked and read aloud:

"Enter not into the path of the wicked and go not in the way of the evil man. Avoid it, pass not by it, turn from it and pass away." (Prov. 4: 14-15.)

"Now," said John, "you see my orders forbid me going there with you. They are God's orders and by His help I do not mean to break them."—*Ram's Horn.*

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT NOVEMBER 2, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

### TRAINS LEAVE RICHMOND, VA.:

7:00 A. M., No. 7, daily, for Durham, N. C., Danville, Charlotte, and all local stations south; connecting at Danville for stations to Lynchburg; also with D. & W. R'y for Martinsville and stations on that line. At Greensboro for all stations east and west thereof.

1:15 P. M., No. 13, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Danville with No. 35, United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keysville and intermediate points.

### TRAINS ARRIVE RICHMOND:

6:55 A. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keysville and local stations.

2:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

### THE FAVORITE ROUTE NORTH.

#### LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

### TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY,  
District Passenger Agent,  
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Richmond, Va.  
S. H. HARDWICK,  
General Passenger Agent,  
C. H. ACKERT,  
General Manager,  
Washington, D. C.

## HEAD BACK LEGS ACHE

Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe.

## Painkiller

taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller, "PERRY DAVIS"

## SEABOARD

### AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APR. 16, 1902

### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
11:35 A. M.	7:20 P. M.—Ar. Macon.
6:25 P. M.	9:20 P. M.—Ar. Montgomery.
	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
6:55 P. M.	1:40 A. M.—Ar. Nashville.
8:20 A. M.	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 4:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

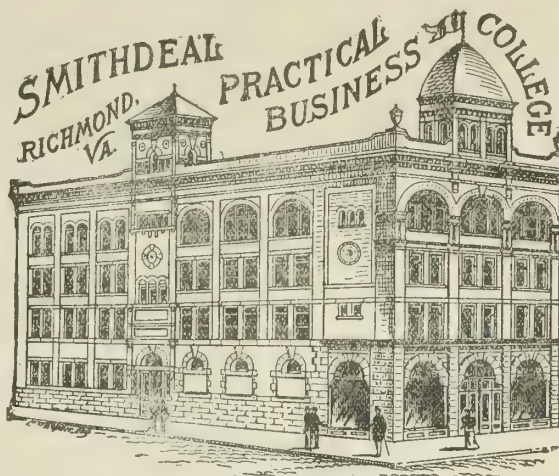
5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

### SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta, and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

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Z. P. SMITH, District Pass. Agent.  
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Richmond, Va.



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northeast corner Broad and Ninth streets, Richmond, Va. Constructed of iron, granite, and gray brick, 40 x 124 feet, four stories above basement, it is one of the handsomest and most substantial school buildings in the country. The oldest Business College in the State, and the only one owning its building. With one exception, this is true of the whole South.

Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same.

When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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SURGEON DENTIST.

Blackstone, Va.



## RELIGIOUS NEWS.

(Continued from page 9.)

when her husband was living wealthy and influential, and she did not know that they would now be so ready to lend a helping hand to his widow when there were no longer any largesses to be dispensed. She doubtless had learned that

"The friends who in our sunshine live  
When winter comes are flown,  
And they who have but tears to give  
Must weep those tears alone."

But her daughters refused to leave her, and so she entreated them again, saying, 'Go, return each to her father's house, and the Lord deal kindly with you, as ye have dealt with the dead and with me.' These young women had been kindly and loving wives and Naomi's parting prayer for them was that Providence would deal as kindly by them as they had dealt with her dead sons and herself. Then Orpah with tears in her eyes, kissed her mother good-bye and returned. But Ruth, she would not go; but throwing her arms around Naomi's neck she clave to her mother-in-law, and with tears in her eyes she cried: 'Entreat me not to leave thee or return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.' This vow she kept faithfully to the end. Sure enough, on reaching Bethlehem, Naomi's fears were realized. They had to live literally from hand to mouth. To keep her mother-in-law from starving, Ruth went into the wheat fields, for it was harvest time, and picking up a straw that had been left here and a straw there, and a handful yonder, took it home, and, preparing it with her own hands, made bread and kept her mother and herself alive. And see how this fidelity was rewarded, for in this same wheat field she met a rich kinsman, who sought her hand in marriage. His name was Boaz, the meaning of which word is "strength," for he was strong in riches, in influence and in character. Nor did Ruth, in the hour of her prosperity and her good fortune, forget her old mother-in-law. She took her to the elegant apartments of her own new home. No place where she herself might go was too good for Naomi. This fidelity was not only rewarded by Ruth's obtaining a husband and great riches and affluence, but in religious honor as well. For of Ruth and Boaz came Obed, and Obed begat Jesse, and Jesse begat David, and of David came Christ the Lord. She was thus the great-grandmother of David and so brought in, although a heathen woman, and made one of the maternal ancestors of God's only Son, an honor of which she little dreamed, and which had been promised only to the Jews.

The minister here entered upon the consideration of the vow itself, which he treated as consisting of two features—a renunciation, and a choice. There were some things Ruth abandoned, such as her idols and her people; there were other things she chose, such as Jehovah and the people of God. The Christian vow to-day consists of the same two parts—some things to be abandoned, and some to

be chosen; some things to be given up, and some things to be chosen. He spoke of "the expulsive power of a new affection," maintaining that the best way to get men to give up what was false and inadequate was to give them something better. As one star waxes another wanes. Several people had recently joined the church under the Stuart meeting, and the speaker begged them to remember two things—Ruth's fidelity to her vow, and the reward that followed that fidelity.

## GHENT CHURCH.

Rev. J. B. Winn, the first pastor of the Ghent new Methodist church, more than came up to the expectations of his new charge, which had worked so persistently for his appointment to that church. He preached his initial sermons Sunday morning and night, fairly captivating his hearers, who were present in large numbers, by his eloquent, clear and lucid exposition of his subjects. At 11 A. M. Mr. Winn took as his theme the Apostle Paul's sublime declaration, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one who believeth."

From this text he built up a splendid defence of the Gospel. He traced the growth and power of Christ's kingdom in the world, and the glorious results of that kingdom from the time of the beginning of the new dispensation through all the ages. He said when Paul declared that he was not ashamed of the Gospel of Christ it required moral heroism, for it was at a time when the Church had but few followers and was surrounded by enemies on every hand, both Jewish and heathen. But this same Gospel had forced its way through its long line of enemies, and to that same Gospel was due the growth of civilization, science, education and art, and all the wonders in the material world. But over and beyond all this it had brought vast millions of people to a knowledge of what God's purpose was in creating man that he might glorify Him on earth in becoming members of His kingdom and heirs of the promised inheritance hereafter. Unlike in the days of Paul, Mr. Winn said, it was not a difficult or dangerous thing for men now to declare that they are not "ashamed of the Gospel of Christ."

## LEKIES MEMORIAL.

Rev. J. W. Stiff preached his initial sermons at LeKies Memorial church morning and night, Sunday, to large congregations, and made a fine impression. He was most cordially received by his new church, and hopes to do a good year's work.—*Virginian-Pilot*.

## PREACHERS' MEETING.

The Methodist Preachers' meeting was graced yesterday by the presence of the following new ministers, who are members of the organization by virtue of their appointment to various churches in this city and section: Rev. Paul Whitehead, D. D., presiding elder of the Norfolk and Eastern Shore district; Rev. R. D. Smart, D. D., the new pastor of Epworth church; Rev. J. W. Stiff, the new pastor of LeKies Memorial church, and Rev. J. H. Kabler, of Brighton and Gilmerton churches, on the Portsmouth district. Rev. J. B.

Winn, the new pastor for the Ghent church, could not be present, as he was compelled to leave yesterday morning for Boynton, to return with his family on Wednesday.

The following visiting ministers from other points were in attendance: Rev. R. S. Baughn, of North Mecklenburg, and Rev. W. W. Sawyer, of Pungoteague, Eastern Shore, Va.

The meeting was called to order by the retiring president, Rev. W. R. Proctor, and the opening invocation was made by Rev. Dr. Paul Whitehead.

The president announced that this was the time for the election of officers for the new year, but by common consent it was agreed to postpone this matter until after hearing the reports from the churches.

Mr. W. W. Vicar asked the privilege of bringing a matter before the body and the privileges of the floor were granted him.

He said that the new Methodist church in Ghent was organized Sunday under bright prospects and with a most hopeful outlook. There was a fine congregation present at the morning service and an exceptionally large one at night, despite the very inclement weather. The pastor, Rev. J. B. Winn, preached at both services able and eloquent sermons that greatly edified his hearers. Seventy members were received by certificates from the following churches: Epworth, Cumberland Street, Queen Street, Centenary, LeKies and McKendree, and three were received on profession of faith.

## CALL OF THE CHURCHES.

The president asked for reports from the churches, and the following responded:

Wright Memorial—Rev. George H. McFaden stated that he had a fine Sunday school, 314 being present, and preached morning and night to the usual large congregations Sunday.

Rev. J. H. Kabler preached at Brighton Sunday morning and at Gilmerton in the afternoon. He had good congregations and pleasant services.

At Park Place Rev. Daniel T. Merritt had a large Sunday school, the room being filled to its capacity. The lecture room will be ready for occupancy within the next three weeks for holding regular church services.

Rev. S. S. Lambeth, D. D., gave an excellent report of Liberty Street church, South Norfolk, preaching to good congregations. He expects a number of valuable accessions to the church in the near future.

Rev. R. H. Bennett, a former member of the body, was present. He began his first round as presiding elder of the Richmond district at Newport News Sunday, preaching to a fine congregation. At night he preached for Rev. J. T. Routten at Chestnut Street church, to a large audience. He was received most cordially at both churches.

Rev. E. T. Dadmun reported a fine congregation at Centenary Sunday morning and a good one at night, for the weather. The meetings were of spiritual profit to all.

Dr. Whitehead preached at McKendree church Sunday morning to a large congregation and at Queen Street at night to a surprisingly large audience,

for the weather. At both churches he was most cordially received. At Queen Street church he met with a member who was converted under his ministry at High Street church, Petersburg, nearly forty years ago, and the meeting of the two after a lapse of so many years was a most delightful one. The doctor said he was glad to be with the people of Norfolk, and hoped that the year would be one of great prosperity to the Church.

At Haygood Memorial, Rev. D. B. Austin had a good Sunday school and a good congregation at the morning service. On account of the storm he held no service at Bayside in the afternoon.

Rev. George Wesley Jones had a good day at Trinity church and profitable services.

Rev. W. Asbury Christian preached to fine congregations at Memorial church, Berkley. The year starts with him most encouragingly.

Rev. J. N. Latham had a good Sunday school and excellent congregations at the regular preaching morning and night.

Rev. Dr. R. D. Smart began his work at Epworth church under the most flattering auspices. There was a large and interesting Sunday school. The doctor preached to a full house at the 11 o'clock morning service, and at night, despite the rain storm, he had about 250 people to hear him. His people have given him a most cordial welcome. He received one member by certificate.

Rev. E. K. Odell preached to excellent congregations at Huntersville morning and night Sunday, and reorganized the Sunday school in the afternoon under bright prospects for the future.

Rev. C. W. Cain worshipped at Monumental church Sunday morning and night. There were many penitents and conversions at both services.

Rev. J. W. Crider preached at Port Norfolk for Rev. W. E. Judkins, D. D., Sunday morning. He had a good congregation, and the people were very cordial to him.

Rev. W. P. Jordan attended the Sunday school at Park Place Sunday morning.

Rev. C. H. McGhee had a good congregation at Lambert's Point at morning service and a small one at night. He received one member on profession of faith. The Junior Epworth League was well attended in the afternoon.

Rev. E. H. Rawlings said that the meetings of Rev. George R. Stuart at Monumental church were the greatest held in the history of that church. The people attended in great numbers and a profound and healthful impression has been made in the community. There was nothing done to be criticised and much done to be praised. The preaching of Bro. Stuart had been helpful in every respect and fully up to the expectations of all, and a great uplift to the church. He expects to have about fifty accessions on profession of faith.

Rev. J. W. Stiff, the new pastor of LeKies Memorial church, was received warmly by his people. He preached morning and night to large congregations.



## ELECTION OF OFFICERS.

At the conclusion of the call of the churches the body was reorganized for the new year by the election of the following officers:

President—Rev. W. Asbury Christian.

Vice-President—Rev. J. B. Merritt.

Secretary—Rev. E. K. Odell.

Assistant Secretary—Rev. E. H. Rawlings.

Treasurer—Rev. S. S. Lambeth, D. D.—Virginian-Pilot.

## CHRISTIAN THOUGHT CLUB.

Immediately after the adjournment of the preachers' meeting the Methodist Preachers' Christian Thought Club held a special meeting for the purpose of reorganizing for the new Conference year.

The session was called to order by the vice-president, Rev. E. H. Rawlings, and prayer was offered by Rev. J. K. Joliff.

## ELECTION OF OFFICERS.

The first business taken up was the election of officers, which resulted in the choice of the following:

President—Rev. E. H. Rawlings, of Monumental church, Portsmouth.

Vice-President—Rev. J. K. Joliff, of Queen Street church, Norfolk.

Secretary—Rev. E. K. Odell, of Huntersville church.

Steering Committee—Rev. W. R. Proctor, of McKendree church; Rev. Daniel T. Merritt, of Park Place church; Rev. E. T. Dadmun, of Centenary church. This committee, on motion, was appointed to serve six months.

Rev. Dr. R. D. Smart, pastor of Epworth church, was unanimously elected a member of the club.

Next Monday was announced as the regular meeting of the club, when it will hear a paper read by Mr. Joliff, entitled "A Review of Dr. Tillett's Book on Personal Salvation."

## CHRISTIAN SCIENCE.

Rev. R. H. Bennett said that there were many excellent features in the teaching of Christian Science, and he suggested that the Steering Committee appoint some brother to read a paper on "Christian Science," bringing out the many real Christian points held in that doctrine. He said he would gladly prepare a paper himself to be read but not being a member of the body now would not be able to do so.

## "HIGHER CRITICISM."

Rev. W. A. Christian said he would be glad if the club would invite Rev. Dr. Buxton to read before it his paper that he read before the Tidewater Members' Union on "Higher Criticism." The request was referred to the Steering Committee.

## CONSTITUTION AND BY-LAWS.

The president announced that the old constitution and by-laws drafted and adopted at the organization of the club had by some unaccountable means been lost, and that it would be necessary to appoint a committee to draft a new constitution and by-laws for the government of the body.

On motion of Rev. C. H. McGhee, the chair appointed the following as the committee: Rev. J. N. Latham, Rev. W. P. Jordan and Rev. C. H. McGhee.—Virginian-Pilot.

## ROMANISM vs. PROTESTANTISM.

R. H. BENNETT.

Let us look at the other side. The grandly beneficial influence of the Reformation in England is generally conceded. Following the movement of Luther in Germany, we find the Virgin Queen upon the throne in England. It was during the age of Burton and Sir Thomas Browne, of Spencer and Raleigh, of Bacon and Shakespeare, that the ferment caused by the Reformation was at its height. The remarkable impulse given to the English mind by the Protestant movement, and this alone, can account for the literary phenomena of the Elizabethan age. Freed from the enthralling bondage to Rome, the great minds of this period were loosened from their chains, and, in all their vigor of thought and power of expression, rose at once to the higher and nobler conceptions of things both human and divine.

In Germany, while the northern part of the country readily embraced and clung to the doctrines of the great Reformer, in the southern countries, by the ecclesiastical reservation, and by the crushing power of the Inquisition, the influence of the Reformation was wholly rooted out. The result is evident. The whole of the literary activity of the nation was removed from the south to the north, and ever since, the achievements of the lower countries, in comparison with those of the north, have been insignificant. A learned Catholic divine, in describing the state of learning in Germany after the Reformation, has complained of the difficulty he experienced in finding Catholic names worthy of mention. In the seventeenth century the distracting influence of civil dissensions, and of theological disputes, prevented Germany from taking that high stand in literature which she has since attained. But the eighteenth century opens with the illustrious name of Leibnitz, followed by a brilliant galaxy, and Germany is to-day the "land of scholars."

But in no countries was the beneficial influence of the Reformation more striking than in Holland and in Scotland. The rise of Holland from an unknown dependency to one of the first nations of Europe seems almost to rival the Greece of old. Dutch scholars became everywhere famous for their number and learning. The flower of Europe genius flocked to the universities of the country. Even more noticeable has been the effect in Scotland. Before the appearance of John Knox, the people of the country had been an ignorant and degraded race, living in a state of servile dependence upon the nobles. But subsequent to the preaching of that fearless pioneer, they developed into the honest, true, noble hearted people that they are to-day; no longer subservient to the despotic will of their superiors, but steadfastly defending the principles which they had espoused. Indeed, Scotland may be said to owe everything to the Reformation. Prof. Fisher says: "The freedom of Scotland, its general intelligence, and the literary eminence which a great array of distinguished names in science and letters have given it, are the result of the Reformation. The minds of men were quickened and in-

vigorated by the discussion of religious questions. An atmosphere was created, in which the fruits of genius and learning have appeared in abundance." And we have only to point to Edinburgh, to Oxford, and to Leipzig to see the fruits of the Reformation in their respective countries.

At the very time that the efforts of the Reformers in freeing the European mind from the bondage to sacerdotal authority, were succeeding so well, we find new countries opening to the emissaries of the Pope, and the Church riveting her fetters upon another world. By the conquests of Pizarro and Cortez compensation was made to Rome for the loss of her power in Europe. Romanism had one hundred years the start of Protestantism in America. And yet what progress has she made in elevating the condition of the people among whom she has come? Compare the conditions of the United States to-day with that of Brazil, Mexico and Peru.

When Cortez landed on the shores of Mexico, he found a happy, a peaceful, and a prosperous people. A high degree of civilization had been attained. It is true they had no letters, but whole volumes in hieroglyphics lay stored in their public libraries. They were at peace with themselves and with the world. Untold wealth had been amassed. We gather from Prescott that public buildings unrivalled in that country to this day had been erected. Agriculture and landscape gardening had been carried to a wonderful and exquisite degree of excellence. But Cortez entered this fair land. He offered them new gods to worship, with no inducement to change their religion. And, upon their hesitating or refusing to accept these strange beliefs upon so short a notice, he, by the order of the Pope, carried fire and sword through the country; pillaged, robbed, and murdered the innocent inhabitants. Some were roasted over a slow fire. Others torn limb from limb, decapitated, sawn asunder, buried alive, or tied and thrown to wild beasts. And not a crime was committed by this fanatical monster without the full consent and approbation of Rome. The instructions of the Pope were, "Wherever the Indians are slow or unwilling to embrace the Catholic religion, they should at once be attacked with fire and sword and exterminated or enslaved." Thirty millions of people advanced in the arts and sciences, in agriculture and manufacture, in morality and religion, were turned back into barbarism. Their wonderful calendar stone, puzzling the greatest scientists, their dainty designs in pottery, their sculpture, and their carvings, force us to ask—how many of the arts perished with the Aztecs? Whole tribes were marched to the baptismal font at the point of the lance. As a greater inducement to the Indians to embrace the new faith, their idols were affirmed to be saints in disguise, and the sacred eagle of the Aztecs was declared identical with the Holy Ghost. Pecuniary rewards were even offered by the priests to all who would consent to be baptized, while these devout service of the Church reported their mil-

lions of converts, and the glorious spread of the Gospel of Christ.

(To be Continued next week.)

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## KILLING OLD ROADS.

When Mr. Spurgeon was a little boy he lived with his grandfather, who was a minister. One of his members, named Roads, often went to the public house for a "drop of beer." This annoyed his pastor greatly. Little Charles saw his grandfather's sorrow. One day he exclaimed: "I'll kill old Roads, that I will."

His grandfather reproved him for saying such a thing. Charles said that he would not do anything wrong, but he was going to kill Roads. A day or two afterwards Charles came into his grandfather's room, saying, "I've killed old Roads; he'll never grieve my dear grandpa any more."

His grandfather was perfectly astonished, but his grandson said that he had been about the Lord's work.

Some time afterwards Roads called at the house and told the following story: "I was asitting in the public house, just having my pipe and mug of beer, when that child come in and says, 'What doest thou here, Elijah? Sitting with the ungodly and you a member of the church.'"

Roads was so struck that he went out of the public house and fell before the Lord, asking His forgiveness. He never touched beer again.—*The National Advocate*.

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(Continued from page 10.)

at either end of the net, dragging the fish nearer and nearer inshore until at last they would capture the whole school. Yes, those fishermen had to be physically strong men. Their nerves had to be steady, their muscles firm, or they could never have dragged in those heavy nets burdened with many fish.

#### A Strong Spirit Needed.

The true gospel fisherman must be spiritually, as well as physically, a strong man. The gospel net of faith is a wide net, a long net, a heavy net, and unless supernatural power be given to the gospel fisherman he will never be able to handle it. How could Charles G. Finney have been able to lead thousands and tens of thousands of immortal souls to Christ unless he had been spiritually a strong man. In his own strength as a gospel fisherman he could do nothing, but with Christ he could do all things. To show how absolutely Mr. Finney depended upon divine strength for the handling of the gospel net, one of my old Pittsburg elders used to tell me of a remarkable scene he once witnessed in a New York theater. Mr. Finney was preaching there, and the building was packed with people. After the noted evangelist had been speaking about ten minutes, he suddenly stopped and said: "Brethren, the Holy Spirit's influence is not here today. We must get the re-enforcement of the divine power, else we are helpless. Let us pray." With that he knelt upon the stage, and he prayed until the audience was melted to tears. He prayed, and such was the re-enforcement of divine strength at that meeting that the gospel net gathered the sinners in by the score and by the hundreds, although during that entire service Charles G. Finney did not preach another word. He simply prayed—pleadingly prayed. How could John or Charles Wesley, or George Whitefield, or George Muller, or D. L. Moody ever have handled the gospel net as he did unless he had been spiritually inspired and strengthened, unless he had been a man of deep faith and fervent prayer?

The Christian believer must be spiritually inspired if he is ever to become a successful fisher of men. My mother used to impress this thought upon me all my life, and especially did she try to do so after I had entered the gospel ministry. There was hardly a letter which she sent to me after my ordination that did not read like this: "My dear boy, it is important for you to be mentally equipped for your church. But, remember, a true gospel minister is essentially one who is inspired by the Holy Spirit. You cannot lead souls to Christ unless you yourself are divinely inspired. You cannot lead souls to Christ unless you have been much in communion with God, unless much upon your knees in prayer. You must plead at the mercy seat in your own home if you would plead aright for Christ in the pulpit." The mother cannot become a fisher of men and lead her children into spiritual lives unless she herself has experienced this divine inspiration. The Sunday school teacher cannot lead his class to the feet of Christ unless he himself has first been baptized by the Holy Spirit. The minister cannot truly preach Christ unless he has first taken Christ into his own heart and life. Peter and Andrew became gospel fishermen because they themselves had first seen the Master's face and obeyed his voice when he said, "Follow me, and I will make you fishers of men."

#### The Importance of Revivals.

People have often asked me whether I believed in revivals of religion. Of course I do. Every one of the different

Protestant denominations has been started under the influence of a revival. Nearly all the mighty men of God, past or present, have confessed the Saviour through the influence which has directly or indirectly come from some revival. But revival services can do harm as well as good. When a great number of sinners are brought to Christ through the influence of a revival and then neglected, nobody looking after the converts, nobody caring for them, nobody trying to have them identified with a Sunday school class, a prayer meeting, a Christian Endeavor society or Christian work of any kind, there is an awful lack somewhere. It is all important to lead men to Christ, but it is also important not to let them backslide by neglecting them after they have once been brought to the feet of Jesus.

A few years ago in Neuchatel, Switzerland, a number of Christian men and women got together for an interesting experiment. They meant to see what personal work among the criminal classes might do for the Master. The criminal records of that county showed that 66 per cent of all criminals liberated from the penitentiary usually returned to crime and ultimately went back to the convict cells to serve out a second and a third term. So these Christian men and women put into practice this plain, simple plan: Whenever a criminal was incarcerated some one of their number was detailed to look after that convict. In a sense he was the prisoner's guardian. This gospel fisherman would visit the cell; he would pray with the prisoner; he would send him books and give him advice, and when that convict had served his term this Christian guardian would find work and set him upon his feet. Did this gospel plan work? The records of that county of Neuchatel proved that by this gospel process the number of the returned convicts was decreased over 50 per cent. Instead of 66 per cent of criminals being returned to the penitentiary for a second or a third term there was only 12 per cent. So it is not only important for the gospel fisherman to bring souls to Christ, but it is also important to have the new converts interested in and identified with Christian work. When an immortal soul is brought to the mercy seat, the true work for the gospel fisherman has just begun. If a sinner is allowed to confess Christ and then on account of the indifference of so-called Christian friends allowed to drift back into sin, his last condition is worse than his first.

#### Under the Master's Eye.

But the true gospel fisherman is always working under the Master's eye, whether Christ's face is visible to him or no. After Peter and Andrew became Christ's fishermen he never left them. One night when these brethren, with John the Beloved, who was also a fisherman, and some of the other disciples, were tossing about on Lake Galilee they thought they were going to be drowned, but Christ was watching their struggles, and in the fourth watch of the night, or just about 5 o'clock in the morning, Jesus was seen walking toward them upon the waves of Lake Galilee. And after the crucifixion, when Peter and his brethren went back to their old avocation of fishing, Jesus again appeared unto them by the shores of Lake Galilee and told them to cast their nets upon the other side of the boat. The true gospel fisherman can feel that Christ is always ready to help him; that Christ will always come to his rescue when the waters of trouble begin to roll too high and the mists are settling too thickly around the gospel lifeboat.

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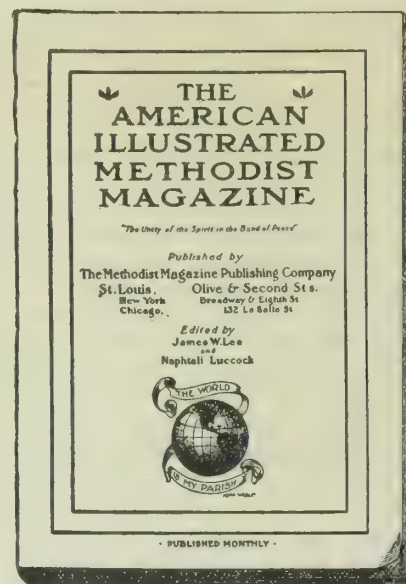
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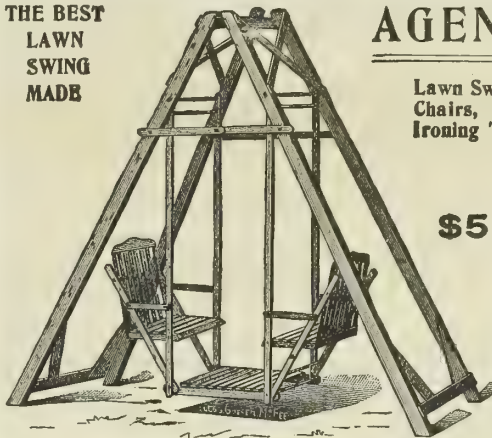
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## FROM MISSISSIPPI.

Mr. Editor,—I read with much interest the proceedings of the Virginia Conference. It is a grand body of men; and if I miss some illustrious names that inevitably arise in my mind when the Conference is called, I am glad to believe their successors are worthy descendants of their sires. Bennett is presiding elder. Well, well; what next? If you won't tell him, I have picked Dick Bennett out to be a bishop. He has all the qualities—fine teaching ability, sound judgment, excellent executive talent, above all, true piety; and what is of special importance, he has come up from the ranks, and has had experience in all positions. I would not say that a man cannot make a successful Bishop who has not had this experience, but I do say that such experience is of immense advantage to any man in the episcopal office. I predict for Bro. Bennett a very successful career as presiding elder. I knew and loved his noble father, Dr. W. Bennett. Dr. Bennett was very kind to "the young man out of the wilderness," as old Bro. Thomas Branch called me, with reference to my western origin. His friendly and sympathetic fellowship was very helpful when I was pastor of Broad Street many years ago.

I see the assault of Mr. Wise on your new Constitution in Virginia resulted in affirming its validity. We all felt a measure of interest in the matter, for I dealt with a problem that confronts all. It is true our Mississippi Constitution has long since stood the test, and we felt no fear of any trouble in this State. But we are all in the same boat so far as this negro question is concerned, and what affects one affects all for weal or woe. I think every intelligent man realizes that these constitutional devices for eliminating the negro as a political element, however they may be, are only temporary expedients. Instead of doing the negro justice, they put a premium on his efforts to improve his condition. In a short while the very plan by which the ignorant negro is eliminated will produce at least a more intelligent negro; then comes the issue. The balance in the hands of the negro, whether educated or illiterate, means the bullet in the hands of the white man. If the negro won't stay under on the top of the ground, the Anglo-Saxon is going to put him under the ground. It is to shut our eyes to the fact that we are drifting wider and wider apart;

that as the old negroes die out and the old Southern white men and women pass away, a totally different sentiment prevails between the races; it is an explosive sentiment, and means destruction to the negro. President Roosevelt says he is determined the deserving negro shall have a chance. I think he is right. For that reason I think the National Government ought to appropriate \$50,000,000 per annum to establish free lines of transportation to Africa for all negroes who will go, and to encourage their return to that country. We cannot compel them to go; but in the coming conflict it would afford a way of escape, and once the stream was started it would grow larger from year to year. The negro has no chance in this country, and never can have. For my part, I am very glad the President has adopted such a vigorous policy. It will keep the South solid as a block of granite, and our only salvation is that we shall stand shoulder to shoulder immovably resolved to maintain Anglo-Saxon supremacy—peaceably, if we can, forcibly if we must.

We have built a magnificent new State house in Mississippi, and have hung the portrait of Abraham Lincoln in our "Hall of Fame." I am glad of this, not only because Lincoln deserves a place among any group of great Americans, but because it testifies to the world that we are above prejudice. I have not heard of any Northern State honoring Robert E. Lee in this way; so I set it down that we are broader in our sympathies, more thoroughly national in our patriotism, more truly American in our opinions than the Northern people, who frequently accuse us of sectional narrowness. I think there was some objection, on the part of some prominent people, to Robert E. Lee being placed in the "Hall of Fame" in New York. Such people exhibited a contemptible meanness of spirit, and ought to come South to learn the sentiments of true nobility. Lincoln was a great man; Lee an incomparably greater man, the only perfect man I ever read of. I have never yet found a flaw, or seen any one else who found a flaw in the character of Lee. He had every element of greatness possible in a mere man. Stonewall Jackson, himself a peerless character, said Lee was the only man he ever knew whom he would follow blindfold. By the way, I have just read the life of Jackson by Colonel Henderson, of the British army. It is a notable work, and I suppose is the best military biography of the great soldier. Among other good books I have re-

cently read is Locke's "Freedom's Next War: For Humanity," a vigorous discussion of the principal problems of reform. He spoils it by making John Brown out a martyr—one of the shabbiest frauds philanthropy could perpetrate. To apotheosize a crazy old fanatic, who sought to deluge the South with the horrors of a servile war, is to shake one's faith in the sanity of all historical judgments. Locke need airs. Another of these good books is Hornack's "What is Christianity?" It does not sustain the reputation of its author. Another is "Science and Christianity," by Bettex. This is a battle-axe wielded by an old Norse warrior. He cuts the grit from under modern scientific infidelity in a way to make one wonder at the stupidity that challenges the Gospel. For instance, he says: "Mamma, Julius von Sachs, W. Haacke, and many zoologists are falling away from Darwinism to such an extent that at the Congress of Naturalists, in 1897, Wilser made the bold statement, 'He who is done with Darwin hardly deserves to be called a naturalist'; and not one was found to contradict him." After such a book, I undertook to read "The Passing and the Permanent in Religion," by J. Minot Savage. This man seems to swallow everything Darwin said as a long way more reliable than the Bible. The title of the book caught me; but it is a waste of time to read it—a grain of truth in a bushel of chaff. Trash, trash, trash! I am rereading with immense delight Sir Walter Scott's "Journal." Scott was a grand character, and the story of his life is an inspiration.

Yes, there are two or three books I want to write myself, but I am kept so busy with my school that I can't find the leisure essential to the best literary effort, and I shrink from anything but the best. I will live in hope, however, of some turn in the road, where I can sit down and write and write and write, whether I print or not.

S. A. STEEL.

Lumberton, Miss.

## PERSONAL AND OTHERWISE.

In East Tennessee we are now having almost summer heat. Two blizzards from the far north have recently started this way, as per weather telegraphic reports, but got lost and have not since been heard from. A year from to-morrow we had a wintry hog-killing season. This morning I rode a few miles to visit a sick friend, and crossed what is known as the Kentucky road. Along that road Kentuckians used to drive hogs, horses, mules and cattle to

the South. That was before our mountain section was tessalated with railways. Railroads have put a stop to this stock-driving. Now we ship.

In 1851 I was on Asheville Circuit, and that year sixty thousand hogs passed through the toll-gates on the pike lying on French Broad River, in Buncombe county, N. C., and horses, mules and cattle in proportion. The country immediately on the French Broad in North Carolina is mountainous—very rough and poor. But about every five miles you found a prosperous farmer and tavern keeper. Some of them became wealthy. Amid the precipitous and barren hills along the public road could be found families, not only wealthy, but cultivated and refined in a high degree. They made most of their money in feeding stock drivers and their stock. Their tables groaned under luxuries, and their guests lay on downy beds. This, of course, was not true of the common laborer who slashed the hogs through the mud or gored the hogs. He was content to lie upon the floor before the log hear that warmed in the old-fashioned fireplace. But the gentry, who held the capital, fared sumptuously. The tavern keeper bought corn of the farmers at fifty cents, and sold it to the drivers at a dollar, and their table charges were steep enough, and they made large money.

Sixty thousand hogs was a great falling from former years. The railroads had begun to play havoc with the drivers. One hundred thousand hogs and other stock in the proportion had passed through the gates. The hundred thousand hogs probably ate at two feeds, night and morning, twenty thousand bushels of corn, therefore that much per day. What would feed one thousand hogs per day would feed one hog a hundred thousand days, or nearly two hundred and seventy-four years. If the tavern keeper made fifty cents a bushel on the corn he sold, he made ten thousand dollars on keeping the hogs one night. But the hog stands between Kentucky and the cotton belt were about eight miles apart—that is to say, the hogs could be driven only about eight miles per day. Hence the large amount of money scattered by the stock drivers along the road from Kentucky and Tennessee to the far South. But the reader will say that I am getting to be hoggish, and I will change my theme.

The trustees and faculty of Emory and Henry College will celebrate Founders' Day on the 28th instant. The founder was Creed Fulton. He

(Continued on page 4.)



# BLACK ROCK

By  
RALPH  
CONNOR

(Continued.)

"Nixon has a team. He will go. Then he added, 'I wonder if they would not like me to baptize their little one.' Father Goulet and I have exchanged offices before now. I remember how he came to one of my people in my absence when she was dying, read with her, prayed with her, comforted her and helped her across the river. He is a good soul and has no nonsense about him. Send for me if you think there is need. It will make no difference to the baby, but it will comfort the mother."

Nixon was willing enough to go, but when he came to the door Mrs. Mayor saw the hard look in his face. He had not forgotten his wrong, for day by day he was still fighting the devil within that Slavin had called to life. But Mrs. Mayor, under cover of getting him instructions, drew him into the room. While listening to her his eyes wandered from one to the other of the group till they rested upon the little white face in the crib. She noticed the change in his face.

"They fear the little one will never see the Saviour if it is not baptized," she said in a low tone.

He was eager to go.

"I'll do my best to get the priest," he said and was gone on his sixty mile race with death.

The long afternoon wore on, but before it was half gone I saw Nixon could not win and that the priest would be too late, so I sent for Mr. Craig. From the moment he entered the room he took command of us all. He was so simple, so manly, so tender, the hearts of the parents instinctively turned to him.

As he was about to proceed with the baptism the mother whispered to Mrs. Mayor, who hesitatingly asked Mr. Craig if he would object to using holy water.

"To me it is the same as any other," he replied gravely.

"An' will he make the good sign?" asked the mother timidly.

And so the child was baptized by the Presbyterian minister with holy water and with the sign of the cross. I don't suppose it was orthodox, and it rendered chaotic some of my religious notions, but I thought more of Craig that moment than ever before. He was more man than minister, or perhaps he was so good a minister that day because so much a man. As he read about the Saviour and the children and the disciples who tried to get in between them, and as he told us the story in his own simple and beautiful way and then went on to picture the home of the little children and the same Saviour in the midst of them, I felt my heart grow warm, and I could easily understand the cry of the mother:

"Oh, mon Jesu, prenez moi aussi, take me wiz mon mignon!"

The cry awakened Slavin's heart, and he said huskily:

"Oh, Annette, Annette!"

"Ah, oui, an' Michael too!" Then to Mr. Craig: "You tink he's tak me some

day? I'll

"All who love him," he replied.

"An' Michael, too?" she asked, her eyes searching his face. "An' Michael too?"

But Craig only replied, "All who love him."

"Ah, Michael, you must pray le bon Jesu! He's garde notre mignon." And then she bent over the babe, whispering, "Ah, mon cheri, mon amour, adieu, adieu, mon ange!" till Slavin put his arms about her and took her away, for as she was whispering her farewells her baby, with a little answering sigh, passed into the house with many rooms.

"Whisht, Annette, darling, don't cry for the baby," said her husband. "Sure it's better off than the rest of us it is. And didn't you hear what the minister said about the beautiful place it is? And sure he wouldn't lie to us at all."

But a mother cannot be comforted for her firstborn son.

An hour later Nixon brought Father Goulet. He was a little Frenchman with gentle manners and the face of a saint. Craig welcomed him warmly and told him what he had done.

"That is good, my brother," he said, with gentle courtesy, and, turning to the mother, "Your little one is safe."

Behind Father Goulet came Nixon softly and gazed down upon the little quiet face, beautiful with the magic of death. Slavin came quietly and stood beside him. Nixon turned and offered his hand, but Slavin, moving slowly back, said:

"I did you a wrong, Nixon, and it's a sorry man I am this day for it."

"Don't say a word, Slavin," answered Nixon hurriedly. "I know how you feel. I've got a baby too. I want to see it again. That's why the break hurt me so."

"As God's above," replied Slavin earnestly. "I'll hinder you no more."

They shook hands, and we passed out.

We laid the baby under the pines, not far from Billy Breen, and the sweet spring wind blew through the gap and came softly down the valley, whispering to the pines and the grass and the hiding flowers of the new life coming to the world. And the mother must have heard the whisper in her heart, for as the priest was saying the words of the service she stood with Mrs. Mayor's arms about her, and her eyes were looking far away beyond the purple mountain tops, seeing what made her smile. And Slavin, too, looked different. His very features seemed finer. The coarseness was gone out of his face. What had come to him I could not tell.

But when the doctor came into Slavin's house that night it was the old Slavin I saw, but with a look of such deadly fury on his face that I tried to get the doctor out at once. But he was half drunk, and his manner was hideously humorous.

"How do, ladies? How do, gentlemen?" was his loud voiced salutation. "Quite a professional gathering, clergy predominating. Lion and lamb too!

Ha, ha! Which is the lamb, eh? Ha, ha! Very good! Awfully sorry to hear of your loss, Mrs. Slavin. Did our best, you know; can't help this sort of thing."

Before any one could move Craig was at his side and, saying in a clear, firm voice, "One moment, doctor," caught him by the arm and had him out of the room before he knew it.

Slavin, who had been crouching in his chair, with hands twitching and eyes glaring, rose and followed, still crouching as he walked.

I hurried after him, calling him back. Turning at my voice, the doctor saw Slavin approaching. There was something so terrifying in his swift, noiseless, crouching motion that the doctor, crying out in fear, "Keep him off!" fairly turned and fled.

He was too late. Like a tiger Slavin leaped upon him and without waiting to strike had him by the throat with both hands and, bearing him to the ground, worried him there as a dog might a cat.

Immediately Craig and I were upon him; but, though we lifted him clear off the ground, we could not loosen that two handed strangling grip. As we were struggling there a light hand touched my shoulder. It was Father Goulet.

"Please let him go and stand away from us," he said, waving us back.

We obeyed.

He leaned over Slavin and spoke a few words to him.

Slavin started as if struck a heavy blow, looked up at the priest with fear in his face, but still keeping his grip.

"Let him go," said the priest.

Slavin hesitated.

"Let him go! Quick!" said the priest again, and Slavin, with a snarl, let go his hold and stood sullenly facing the priest.

Father Goulet regarded him steadily for some seconds and then asked:

"What would you do?"

His voice was gentle enough, even sweet, but there was something in it that chilled my marrow.

"What would you do?" he repeated.

"He murdered my child," growled Slavin.

"Ah! How?"

"He was drunk and poisoned him."

"Ah! Who gave him drink? Who made him a drunkard two years ago? Who has wrecked his life?"

There was no answer, and the even toned voice went relentlessly on:

"Who is the murderer of your child now?"

Slavin groaned and shuddered.

"Go!" And the voice grew stern. "Repent of your sin and add not another."

Slavin turned his eyes upon the motionless figure on the ground and then upon the priest.

Father Goulet took one step toward him and, stretching out his hand and pointing with his finger, said:

"Go!"

And Slavin slowly backed away and went into his house. It was an extraordinary scene, and it is often with me now—the dark figure on the ground, the slight, erect form of the priest with outstretched arm and finger, and Slavin backing away, fear and fury struggling in his face.

It was a near thing for the doctor, however, and two minutes more of that grip would have done for him. As it was, we had the greatest difficulty in reviving him.

What the priest did with Slavin after getting him inside I know not—that has always been a mystery to me—but when we were passing the saloon that night after taking Mrs. Mayor home we saw a light and heard strange sounds within. Entering we found

another whisky raid in progress. Slavin himself being the raider. We stood some moments watching him knock in the heads of casks and empty bottles. I thought he had gone mad and approached him cautiously.

"Hello, Slavin!" I called out. "What does this mean?"

He paused in his strange work, and saw that his face, though resolute was quiet enough.

"It means I'm done with the business, I am," he said in a determined voice. "I'll help no more to kill a man, or," in a lower tone, "any man's baby."

The priest's words had struck home.

"Thank God, Slavin!" said Craig, offering his hand. "You are much to good a man for the business."

"Good or bad, I'm done with it,"

replied, going on with his work.

"You are throwing away good money, Slavin," I said as the head of the cask crashed in.

"It's myself that knows it, for the price of whisky has gone up in town this week," he answered, giving me a look out of the corner of his eye. "Fadad, it was a rare clever job," referring to our Black Rock hotel affair.

"But won't you be sorry for this asked Craig.

"Belike I will, and that's why I doing it before I'm sorry for it," he replied, with a delightful bull.

"Look here, Slavin," said Craig earnestly, "if I can be of use to you in any way, count on me."

"It's good to me the both of you have been, and I'll not forget it you," he replied, with like earnestness.

As we told Mrs. Mayor that night for Craig thought it too good to keep her eyes seemed to grow deeper as the light in them to glow more intense as she listened to Craig pouring out his tale. Then she gave him her hand and said:

"You have your man at last."

"What man?"

"The man you have been waiting for."

"Slavin?"

"Why not?"

"I never thought of it."

"No more did he or any of us." Then, after a pause, she added gently, "has been sent to us."

"Do you know, I believe you are right," Craig said slowly and then added, "But you always are."

"I fear not," she answered, but thought she liked to hear his words.

The whole town was astounded next morning when Slavin went to work the mines, and its astonishment deepened as the days went on and stuck to his work. Before three weeks had gone the league had bought a remodeled the saloon and had secured Slavin as resident manager.

The evening of the reopening of Slavin's saloon, as it was still called, was long remembered in Black Rock. It was the occasion of the first appearance of the League Minstrel and Dramatic troupe in what was described as a "hair lifting tragedy, with appropriate musical selections." Then there was a grand supper, with speeches of great enthusiasm, which reached climax when Nixon rose to propose a toast of the evening, "Our saloon." His speech was simply a quiet, manly account of his long struggle with a deadly enemy. When he came to speak of his recent defeat, he said:

(TO BE CONTINUED.)

Smith—What became of your friend Brown?

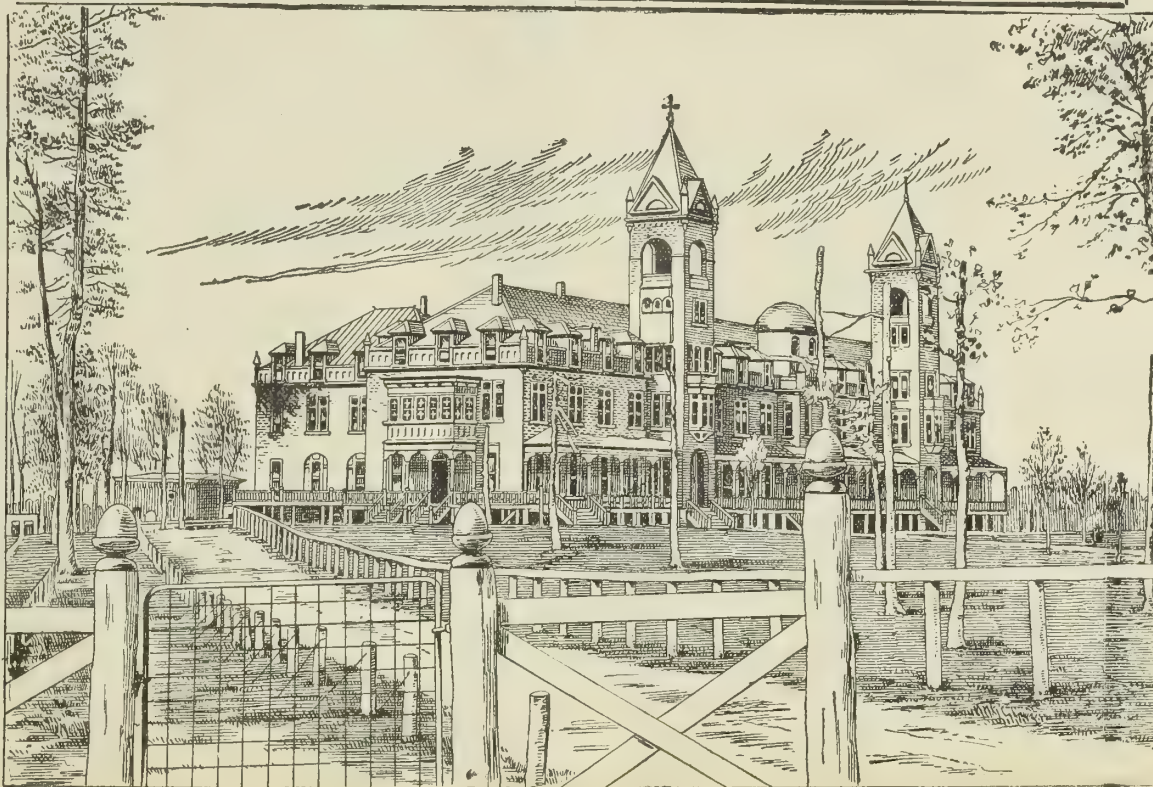
Jones—Dead, poor fellow. Died hanging.

Smith—Hanging! Is it possible?

Jones—Yes; hanging around saloon



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**Rev. JAMES CANNON, Jr., Principal,**  
BLACKSTONE, VA.



## PERSONAL AND OTHERWISE.

(Continued from 1st page.)

was born, if I am not mistaken, in Grayson county, Va., a mountainous county, and he had no advantages of education but such as was furnished by the common schools in his neighborhood. But he was the product of pure water, pure air, and picturesque scenery, and was a genius. He had the tongue of a Tully. His words were smoother than butter, and war was not in his heart. He was the Chrysostom of Holston. His voice was soft, musical and of great compass and volume. He aroused enthusiasm wherever he went. His magnetism drew and claimed his audiences with rivets of steel. He asked for money, and it was given him. Men of every faith and order laid their gifts at his feet. Appointed to find a site for a college, he began to build at once; and at the next Conference after his appointment, he reported a huge building half completed. Emory and Henry is his monument. May it not crumble! The college was named for Bishop Emory, a Baltimorean, who was a favorite in Holston, and for the orator of liberty, Patrick Henry, of Virginia. The name Henry captivated the aristocracy of Southwestern Virginia, many families of which were collateral descendants of Patrick Henry. Madam Russell, the owner of the salt works, was sister to Patrick Henry. General William Campbell, of King's Mountain fame, was her first husband. His daughter married Francis Preston, of Abingdon, and Thomas S. Preston, John S. Preston, and the Hon. Wm. C. Preston were sons of Francis Preston. These all had money and influence, and the name Henry was a winning card. There is policy in war, and there is policy in peace. Self is about the biggest factor in the universe any way. It can't be eliminated from anything. I am afraid that all the disinterested benevolence in the world could be crammed into a quart measure. Even the glory of God is inseparably identified with the happiness of the creature. The ditty says that preachers are made of love for sinners and sumptuous dinners. When Pat was asked by the clergyman on the floor if he would have the woman to be his wedded wife, he replied, "Yis, and the niggers too."

R. N. PRICE

## FROM BROAD STREET.

Dear Brother Cannon.—Our new presiding elder, Rev. R. H. Bennett, preached his first sermon at Broad Street church last night to a crowded house. Such an audience I have not seen to hear a presiding elder for forty years, at least; and such a sermon! The people were held spell-bound from start to finish. Surely the mantle of his sainted father has fallen upon him. Bishop Duncan made no mistake in this appointment. The welcome that Bro. Bennett received must have gladdened his heart. The Richmond District is to be congratulated.

GEO. L. BIDOOD.

It is as presumptuous to think that you can do nothing as to think you can do everything.—Phillips Brooks.

## LETTER FROM REV. H. C. TUCKER, OF BRAZIL.

Dear Friend.—The history of active Bible work by the British and Foreign and the American Bible Societies covers a period of about forty years, during which time about 900,000 copies of the Scripture have been put into circulation. The sales have increased from year to year, reaching in 1901 nearly 90,000 copies, and for the first six months of 1902 the circulation was 67,130 copies. Romish opposition and illiteracy have been the chief obstacles encountered. The priests have destroyed all the copies they could lay hands on and have threatened with excommunication all who dared to read the Protestant Bible. However thousands of copies have been a good seed sown in good ground. They have been read, and led to the conversion of many souls. Little groups of these believers have been gathered in scores of places by the missionaries, organized into societies, and have grown into strong churches now under the care of native pastors.

Bible colportage has been and continues to be distinctly the pioneer work in the evangelization of the country. Light, life, and salvation are being brought to thousands of souls in the darkness of superstition, ignorance and sin. Multitudes of those who can read, in all grades of society, are searching to know the truth of the Scriptures, and many of the unlettered, of all ages up to fifty and sixty years of age, are being awakened to learn to read in order that they may examine for themselves the wonderful things of God.

Romish archbishops, bishops, and priests in recent council, alarmed at this wonderful movement which they are powerless to stop, authorized the Franciscan monks of Bohia to make a new translation into Portuguese from the Vulgate of the separate books of the Bible, with explanatory notes; and these small volumes are being sold at the mere cost of printing, as the editors say in their preface, "in order to provide the people against the false and mutilated Bibles that the Protestant sects are scattering so profusely in the country."

The missionaries and native teachers gladly testify to the value of the Bible work, and many of them are active in the circulation. There is an accumulating wealth of testimony as to the power of the Written Word to awaken, enlighten and lead souls to Christ and to the joy of His salvation.

Thus the enemies of our cause, our friends, and the Father, Son, and Holy Ghost all attest the importance and great value of the Bible work in Brazil. We have abundant reason to say with the Psalmist, "I will praise thee with my whole heart; for thou hast magnified thy Word above all thy name."

H. C. TUCKER

## HUGH PRICE HUGHES.

One of the great privileges of our many trips to the old world was that of knowing and often hearing three of the greatest preachers of the closing years of the nineteenth century—Charles Spurgeon, Joseph Parker and Hugh Price Hughes. Two of them died late in November, within a few

days of each other. Of Dr. Parker we may write later.

The life of Mr. Hughes was brief, but brilliant and intense. He was born at Carmarthen, Wales, Feb. 8, 1847. His grandfather, Hugh Hughes, was a distinguished Wesleyan preacher; his father a practicing surgeon. His great-grandmother was the daughter of a Jew who became a Christian. In infancy Mr. Hughes was taught to pray, and from early childhood to the day of his death, he believed in the power of prayer, and that God answered prayer. He made it the habit of his life to pray about everything. When he was about five years of age, his sister Bessie was taken suddenly ill. It was observed by the family that Hugh was missing, and search was made for him. While walking through the corridor searching for him, his mother heard a little voice pleading: "Please, God, don't take Bessie from me! Please, God, leave sister with me!"

When he was thirteen years old, there sailed into Swansea Bay a fleet of Cornish fishing-boats, which carried many Methodist fishermen. They attended the meetings held in the little Wesleyan chapel, and young Hughes was greatly impressed by their enthusiasm, the heartiness of their singing and the fervor of their prayers. Mr. Hughes said he was convicted of sin about that time through general influences, but the visit of these godly fishermen brought things to a crisis. For weeks he was in deep spiritual distress. One day while walking with Mr. George Leaker, one of the tutors, they fell into conversation about religion, and Mr. Leaker was moved to urge young Hughes to a decision for Christ, which he made. He did not at that time, however, receive the witness of the Spirit. This came later during a service led by a layman named Captain Knapp. Captain Knapp had recently come from America on a visit to his friends, and was pressed into service that day. Mr. Hughes did not know the preacher, nor did he afterward remember his text, but he distinctly remembered that the substance of the sermon was: "I have no time to give you a definition of regeneration, justification, but I can sum up everything in one word—*submit to Christ*. Mr. Hughes submitted to Christ, and of the experience which came to him that moment he writes: "It seemed as if a great light suddenly shone on my dark heart, and an assurance was given me that God accepted me through Jesus Christ. I was so happy, that whether I walked home or floated through the air, I cannot say. It was a lovely Sunday evening in June. That night Mr. Leaker read the story of the crucifixion from the narrative given by St. Matthew. As I listened to it and realized for the first time that He suffered this for me, I burst into tears and wept for very joy."

He was only thirteen years of age, but began to preach at once. His first sermon was in a cottage to an audience of not more than a dozen. He stood on the cottage floor, before a table spread with a white cloth and illuminated by two tallow candles, and took for his text: "This is a faithful saying and worthy of all acceptance, that Jesus

Christ came into the world to save sinners." The message found in this text is the epitome of his lifework. Mr. Colston, who was present, severely criticized the sermon, but he predicted: "That boy will one day be president of the Conference."

This service impressed young Hughes himself that God meant him to be a preacher, and soon after he wrote the following laconic letter to his father:

MY DEAR FATHER: I believe that it is the will of God that I should be a Methodist preacher. Your affectionate son, HUGH

The father replied in an equally laconic letter:

MY DEAR BOY: I would rather you be a Methodist preacher than the lord chancellor of England. Your affectionate father. JOHN HUGHES

Previous to the receipt of the son's letter, the father had intended to try him for the bar. His youth, and especially his small stature, frequently caused his statement that he was a preacher to conduct the services, to be received with incredulity. On one occasion a chapel-keeper refused to believe him, and talking the boys were "larking," said to Hugh and the friend accompanying him: "You go and stand under the gallery!" In his sixteen year he was invited to preach the anniversary sermon in the Methodist church at Carmarthen, of which his grandfather had been the minister. The large building was crowded in every part, and ten or eleven ministers were sitting on the pulpit steps. He took his text, "I am not ashamed of the gospel of Christ," and preached a sermon which so pleased the people that they showed their appreciation by presenting him a copy of Watson's "Institutes."

Between the ages of seventeen and twenty-eight, young Hughes had theological training at Richmond, and some literary advantages, and fell into a literary and didactic style, which he entirely abandoned after the

## SECOND GREAT CRISIS IN HIS LIFE

An important event in the life of Mr. Hughes was the convention for promotion of scriptural holiness, held in Brighton in June, 1875. Ministers from all parts of Great Britain, Europe were present; services were held in English, German, French, Italian in a number of different places beginning at 7 o'clock in the morning and continuing until 9:30 at night. This convention marked the beginning of Mr. Hughes' life of absolute surrender to Jesus Christ, and the new experience into which he then entered, the secret of much of his power in years. From this time to its end his life to the British Isles was a life of cloud by day and of fire by night. When he appeared on the platform at St. James Hall, speaking to great multitudes of West End London, and the tripod of the Methodist Times which he inaugurated, the whole Protestant world began to listen, gaze with wonder at the rise of such a bright star.

At our second Ecumenical Conference which met in Washington City in 1888 he arose upon the Western Hemisphere in all of his full orb'd splendor and shall never forget the expressive



the faces of the great audience when his first cyclone broke upon the multi-tude. Dr. Jas. M. Buckley, the unchallenged champion of the Occident in extemporaneous or off hand debate, had just closed one of his characteristic five minutes' speeches. Very few men of the new world have the temerity to oppose this electrical Gatling gun, or flash light encyclopedia in a five minutes' debate. Buckley's last sentence had not ceased its echoes before Hughes was in the midst of one of the most drastic speeches to which we had ever listened. He was standing toward the rear of the great audience directly behind the first speaker, who was looking back over his shoulder in bewildered astonishment at the sudden discovery that the old world had a buzz saw as well as the new. The chairman and audience were as much thrilled by his discovery as was Dr. Buckley, and enjoyed it equally as much or more.

Our last meeting with Mr. Hughes was on a beautiful Sunday afternoon in London. We had spoken to his last audience in St. James Hall, after which a large part of his membership, singing thrilling hymns with a brass band accompaniment, followed their heroic leader to Hyde Park. In this park, the forum of the world, he stood in a goods' box, with many thousands around him, and blew a blast from his Gospel trumpet that will doubtless echo in the memories of many through all the ages. These were the last words we ever heard from his eloquent tongue.

We have seldom met three men more dissimilar, Spurgeon, Parker and Hughes, yet we loved and admired them all. They are doubtless walking the hills of glory to-day, arm in arm, still interested in the problems of London, the British Empire, and the world. May the Lord help us to be as faithful to our little trust as they were to their large ones! We should drop flowers and tears upon the graves of each.—Dr. W. P. Palmore, in St. Louis Advocate.



#### OBITUARY.

**NICHOLSON.**—Bertie Scott Jeffress, born in Mecklenburg county, Va., October 2, 1854, daughter of the late H. T. Jeffress and wife, Fannie Scott, and beloved wife of Rev. J. W. Nicholson, of the Virginia Conference, and mother of Dr. N. A. Nicholson, Ben M., John H., and Bertie Jeffress, and died September 29, 1902.

We chronicle the departure out of this life of no ordinary woman, but one in whom was developed the completeness of perfect womanhood, so far as true goodness and Christian culture can develop during human probation. The memory of her consecrated life, adorned with the diamond settings of Gospel graces, is fragrant with the incense of a pious life, and gives her name to the future, through the influence she exerted while living: for while "she rests from her labors, her works do follow her."

Thirty-two years ago Sister Nicholson gave herself to Christ, made a public profession of her faith, and united with the Church. On the third day of December, 1878, she united in marriage with Rev. J. W. Nicholson, heard in

wealth and splendor, without hesitancy, but with heart and soul, she entered into the work to which her husband had been called. The last work she did for the Church militant was to preside over a meeting of the Woman's Missionary Society. Six children blessed their wedded life, of whom four survive her, one of the number—little Bertie, sweet child, with golden curls, a mother's treasure. Our departed sister's life was one of rich fruitage—of deathless success and influence. Quiet, unobtrusive, undemonstrative, the Gospel revealed and illustrated the doctrines of the cross of her life, which was "hid with Christ in God."

As a wife, she was the angel of a husband's life and the constant benediction of his home. The storms and tempests, the cares, worries and excitements of the outside world were subdued in her presence, and beneath the influence of her love, her sympathy, her smiles, were powerless to disturb the peace and quietude of the Christian home.

Her worth, known so much to all who knew her, by Him was known to be too great for human estimate; she was in value priceless; incapable was a husband's high appreciation to approximate the true estimate of that worth.

As a mother, loving, devoted, self-sacrificing, she was to the dear children God had given her all that the sweet word means; and none but mothers such as she can tell the experience of her heart when called upon to submit to the will of God, that she must leave them and not be permitted to see them grow up to manhood and womanhood under the influence of her love and tender care.

As a friend, she was true, trusting and abiding. There was nothing false in all her life and character. I was a frequent visitor to her home; I knew her well. To her hypocrisy was unknown.

As a Christian, she was devout, sincere, submissive, considerate, conscientious and consistent.

To the earth-life of such a woman there could be but one ending. To a heroism of faith like hers there could be but the triumph of the Christian Victor. To her life was unending, for her death (so called) was the surviving of immortality. Sister Nicholson was sick three weeks. The best medical talent was procured, trained nurses, and all that a husband's love, means and sacrifices could do were furnished, but all in vain. It soon became known that her translation was near, and that home, Church, husband, children and earth friends must submit to the Father's will, and heaven become enriched by their loss.

From memory will never fade the scenes witnessed in the chamber where she met and conquered death. If ever heaven and earth embraced and kissed each other, it was when our holy Christianity enabled her to "triumph over nature in her saddest hour," and, with dauntless valor flashing from the pallid brow, she conquered mortal terrors and suffering, and she went "sweeping through the gates, washed in the blood of the Lamb." She was conscious to

the last. Her last words, "I did not know heaven was so close by." Thus closed the earth-life of a good woman.

Her funeral obsequies took place at the home of her brother-in-law, Mr. W. P. Rodwell, Oakville, N. C., and were conducted by Rev. W. W. Lear. The casket was covered with rare and costly flowers. To God and the Word of His grace we commend the bereaved, and as they gather around her grave in their family garden, and while husband and children and a host of loving friends give to that tomb the baptism of their tears, I give them the Apostolic benediction, and place this imperfect, but sincere, memorial tribute as an evergreen wreath upon the mound which marks the place of sepulchre of one whose holy and consecrated life and influence will live through all her posterity, and generations yet unknown will call her blessed and give her name to immortality.

G. H. MCFADEN.



#### TEXT OF REPORT TO INVESTIGATE CAMPBELL CASE.

The following is the text of the report of the House Committee for Courts of Justice, asking for the appointment of a special committee to investigate the charges against Judge Clarence J. Campbell, of Amherst County Court, and report to the House:

In re charges against C. J. Campbell, judge of the County Court of Amherst county:

Upon consideration of the several resolutions and papers accompanying the same on the subject, your committee respectfully recommends that said charges should be investigated by a special committee of five members of this House, authorized to send for persons and papers and to sit in Richmond or elsewhere in the Commonwealth, and to report to the House by bill or otherwise such action, if any, as they deem proper to be taken in the premises, and to that end your committee recommends the following resolution:

Resolved, That a special committee of five members of the House be appointed by the Speaker with power to investigate charges preferred against Judge C. J. Campbell by members of the bar of the city of Lynchburg and of Amherst county, and that said committee be, and is hereby, authorized to send for persons and papers, to sit in Richmond or elsewhere in the Commonwealth and recommend to the House of Delegates such action, if any, as they deem proper to be taken in the premises.—News.

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## THE SUNDAY SCHOOL.

LESSON XI, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 14.

**Text of the Lesson.** 1 Sam. III, 1-11.  
**Memory Verses.** 7-10—Golden Text,  
 1 Sam. III, 9—Commentary Prepared  
 by The Rev. D. M. Stearns.

[Copyright, 1907, American Bible Association.]  
 And the child Samuel ministered unto the Lord before Eli.

See the same statement with an addition in chapter II, 18, and note that children may minister to the Lord, and no priest is called to anything greater (II Chron. XXIX, 11), but every believer, being a priest (I Pet. II, 9), is expected to stand before the Lord, to serve Him, to minister unto Him and offer sacrifice. It is said that the word of the Lord was precious (or rare, R. V., margin) in those days. There was no frequent vision, and yet here is a most important message given to a little child.

2-5. The Lord called Samuel, and he said, Here am I.

Then he ran to Eli thinking that Eli had called him, and Eli told him to lie down again, not thinking that possibly the Lord had spoken. Eli was not only physically infirm, but he was out of fellowship with God in some measure because of the iniquity that was in his household. This should lead us to consider most prayerfully if there is anything in our hearts or homes that may prevent us from hearing the voice of the Lord.

6. And the Lord called yet again, Samuel, and Samuel arose and went to Eli and said, Here am I, for thou didst call me.

And for the second time Eli told him to lie down and did not seem to think that the Lord had perhaps called him. How often has the Lord called us and we did not know or recognize His voice! By His word, by His Spirit, who generally speaks to us through His word, sometimes apart from it, but never contrary to it; by His providences He seeks to instruct us and guide us, but we are so dull of hearing, so preoccupied, so full of earthly things.

7, 8. And the Lord called Samuel again the third time, and he arose and went to Eli and said, Here am I, for thou didst call me, and Eli perceived that the Lord had called the child.

What a blessed son! What unwearied obedience! How many of us answered the first time the Lord called us? What might have been our condition today if He had not so patiently and persistently called us again and again! How blessed the assurance of Prov. i, 23, but how awful the possibility of verses 24 to 31. See in this boy the faithful training of the mother who had suffered so much in her own home and had also been misunderstood and misjudged by Israel's high priest (i. 6-8, 14, 15), but had learned to know God better than many. Yet it would seem that Samuel had not been taught that the Lord in heaven sometimes spoke to people on earth, or if he had been told of God's messages to Adam, Abraham, Isaac, Jacob, Moses and others he seems not to have been taught that the Lord might do so again.

9, 10. And the Lord came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for Thy servant heareth.

Thus Eli had instructed him to do if he should be called again. We should never open the word of God or listen to an exposition of it without some such prayer and expectation that the Lord will indeed speak to us and open our eyes to behold wondrous things out of His word (Ps. cxix, 18). He desires our fellowship and companionship; He wants to tell us all that is in His heart

for us as far as we are able to bear it. He wants to accomplish His purposes through us, and so He is looking over the whole earth for those whose hearts are whole toward Him (II Chron. xvi, 9). The angels do His commandments, hearkening unto the voice of His word (Ps. ciii, 20), and we do not honestly pray "Thy will be done on earth as in heaven" unless we desire the same in ourselves.

11-14. I will judge his house forever for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not.

Or as it is in the margin, "He frowned not upon them." The law about rebellious sons is found in Deut. xxi, 18-21, and God had not failed to give Eli due warning and had told him plainly that in not restraining his sons he was honoring them above God (chapter ii, 27-29). It means a great deal to be on the Lord's side, for it may mean that we must take a very decided stand against those who are very dear to us, not against them, but against their evil ways, which if they prefer rather than the right ways of God and of those who love them it must mean separation from them in some sense. We cannot have fellowship with God and with sin, with God and with the world lying in the wicked one (I John ii and Jas. iv, 4). It seems to some who profess to believe God and hold and teach His truth a small matter to have fellowship with others who teach that much of the Bible is not reliable and the Lord Jesus is not God, but God sees it and will requite, though He bear long with it. We may wonder if either Eli or Samuel slept much more that night, but we are told that in the morning when Eli asked Samuel what the Lord had said Samuel told him every whit and bid nothing from him (verse 28). It seems to me that the great things written of Samuel in the last three verses of the chapter are intended to show us how the Lord honors those who are faithful to Him, according to chapter ii, 30. We note also that the Lord continued to reveal Himself to Samuel, and all Israel knew that Samuel was a faithful prophet of the Lord (verse 20, margin). Eli's acknowledgment of his just desert is worthy of special attention. "It is the Lord. Let Him do what seemeth Him good" (verse 18). Compare Job i, 21; Ps. xxxviii, 15; xxxix, 9; II Sam. xv, 25, 26.

## EPWORTH LEAGUE.

**Topic For the Week Beginning Dec. 14.** "Our Fellowship"—Text, Ps. cxxxiii, 1-3; I Cor. xii, 12-27.

"Now ye are the body of Christ and severally members thereof."

Christian fellowship is different in nature from all other fraternities because the fact on which it is based is unique in human society.

Men may form associations for mutual defense when fear of a common foe and knowledge of individual weakness prompt to united action. A company may be formed to get and share profits which no one can gain so easily alone as can be done by several united. Losses may be calculated with much probability and risk distributed. Numberless causes make men unite for greater or less time and under a great variety of pledges and obligations.

No other associations have the solemn necessity and binding obligations of this Christian fellowship. None other is so venerable, none so deep based, so rich in heritage and so full of promise for future needs. Clubs and societies of various kinds and for almost every conceivable object—social, benevolent, business and religious—claim

attention at the present time, in many communities they seem to be given preference over the church. Neglect of church services for meetings of the lodge is often defended on the plea that the lodge will buy one at death and care for one when sick if dues are paid regularly, and so it must be attended, whatever becomes of the church.

Perhaps the church has not had so great care for the body as was desirable. Possibly some form of organization similar to the sick and burial societies might be formed among the membership. Certainly more care of the sick and needy than is given in many churches might well be taken. More interest to get work for the unemployed and relieve the need of the poor and helpless would be in keeping with the example and teaching of Jesus. But no one of these, not all combined are the distinctive work of the church of Christ.

Care for the body is very much to be commended, but neglect of the soul is inexcusable. Our peculiar work is the cure of souls. The spirit is more than the flesh. The body is of value solely on account of its relation to the spirit. In our care for it we are never to lose sight of this fact. The end sought is to benefit the inner life, the immortal part of man. Bodies shall die however cared for. If the spirit be rightly fed and cared for, it shall live eternally and be clothed with a glorified body fully fitted for spiritual service.

Our association is not a temporary convenience, but a never ending relationship. It is not a matter of our originating, but conferred on us by the Lord Jesus. Its value is not in hand clasps nor ritual, but in heart life and true affection. Most sacred, most enduring of all human ties, it binds to Jesus as well as to our fellow men.

Have we received all the fullness of the Master's spirit so that we fully share His purposes and feel the impulses to all Christlike affection and service and delight in self sacrifice and helpfulness?

And if our fellowship below in Jesus be so sweet  
 What heights of rapture shall we know  
 when round His throne we meet!

## Cheerfulness.

But cheerfulness is always in place except at a funeral or a dying bed. The house of God should be a cheerful place, and people should come with grave but cheerful mien before the Lord. Right in the home, in the presence of father, mother, all the children and servants, is where good cheer should be manifested in looks and speech. So in God's house the same thing is becoming. Under the beams of divine love coming into the heart there should be light and comfort and peace. The situation justifies good cheer in the soul, and there is nothing out of harmony with the occasion.—Christian Instructor.

## The Partnership With Christ.

The pledge of our success in overcoming and in service is the partnership with Christ. He is not merely an onlooker in our work. He suffers in defeats. He rejoices in our victories. So real, so vital, did this partnership appear to the apostle that he thought of his old life as dead. "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." This is the completed and efficient life which so identifies itself with Him that His will is our will, His joy our joy, His strength our strength.—Congregationalist.

## Swearing.

"Are you paid anything for swearing?" Eli Perkins once asked a con-

mmercial traveler. "No, I do it for nothing." "Well," said the lecturer, "you work cheap. You lay aside your character as a gentleman, inflict pain on your friends, break a commandment and lose your own soul and for nothing! You do certainly work cheap, very cheap!" American Friend.

## Yes and No.

Nothing is a better test of character than the ability to discern when it is well to say "no" and when it is better to say "yes." The man who assents to everything equally with the man who opposes everything will be a failure. Life is neither all affirmation nor all contrariety.—New York Observer

## Brooding Over Troubles.

Excessive anxiety and gloomy anticipation are the bane of many lives. Troubles are brooded over that never come or if they come are not half as bad as was imagined. Few are content to live day by day and hour by hour, taking things as they are sent.—Presbyterian.

## RELIGIOUS THOUGHT.

**Gems Gleaned From the Teachings of All Denominations.**

Jesus Christ alone attained perfection.—Rev. Dr. Nixon, Baptist, Boston.

## The Divine Initiative.

Our salvation is of the divine initiative.—Rev. John Herron, Presbyterian, Akron, O.

## Sharers in Glory and Suffering.

If we expect to share with Christ in his glory, we must be willing to share in his sufferings.—Rev. Dr. A. R. Holderby, Atlanta, Ga.

## Age of Understanding.

Science, instead of undermining religion, has really demonstrated it. This age is the age of understanding.—Rev. Dr. Wortman, Reformed, Orange, N. J.

## Not Luck, but Pluck.

Luck has no place in the vocabulary of the earnest young people today except as you place a "p" before it and spell it "pluck."—Rev. Dr. Lewis, Worcester, Mass.

## The Best Way.

The best way to Christianize people is by our own Christian example and showing them love and helpfulness.—Rev. Mr. Baker, Congregationalist, Woodstock, Canada.

## Co-operates With God.

He who launches a love or a truth on the sea of human consciousness co-operates with God in perfecting the creation.—Rev. A. R. Tillinghast, Universalist, Waterloo, Ia.

## Religion and the Moral Code.

Our religion gives us our moral code, which is the basis of all relations to both God and man, and those relations give value to life.—Rev. Andrew F. Heltman, Presbyterian, Denver.

## Doing One's Whole Duty.

Religion in its last analysis is the simple hearted doing of one's whole duty to God, neighbor and self in that state of life to which it has pleased God to call one.—Rev. Dr. William H. Lewis, Episcopalian, Bridgeport, Conn.

## Life Follows the Heart.

Life follows the inclinations of the hidden nature. The deeds of men are but the manifestations of the unseen spirit which rules in the secret chambers of the heart. The life does follow the heart.—Rev. Dr. Polemus H. Swift, Methodist, Chicago.

## Overcoming Troubles.

Troubles cannot be rightly anticipated because we cannot rightly anticipate the grace of God will give to his believing children, by means of which we shall be able to overcome our troubles when they arrive.—Rev. Dr. Frank



De Witt Talmage, Presbyterian, Chicago.

#### Purity of Heart.

The subject of heart purity pervades the whole Scripture and could be supported by a thousand direct quotations. For us to claim that no one can attain purity of heart is to charge God with inconsistency in requiring the impossible.—Rev. Alonzo Monk, Methodist, Atlanta, Ga.

#### Soul Growth Takes Time.

The ordinary growth of the soul takes time. When we come into great gloom concerning ourselves, we can serve God by remembering what he has done and cast out despair. We can serve God by putting ourselves in the place of other men.—Rev. F. J. McConnell, Cambridge, Mass.

#### Wealth Not National Greatness.

When shall we learn that the possession of great wealth can never of itself make our country great. We are only great when principles of righteousness and truth are inculcated and observed, when the great laws enshrined in the constitution of our country are respected and enforced.—Rev. Frank A. Dörner, Methodist, Cleveland.

#### The Genius For Work.

There is no genius like the genius for work. The men who are succeeding are men with the talent for toil. This is true in the world's work. This is true in God's work. Attention and work, these are the conditions for prosperity and pleasant years. Would we have prosperity and pleasantness as the years come and go? Let us attend unto God, let us serve him in sincerity and truth.—Rev. Daniel H. Overton, Presbyterian, Brooklyn.

#### Religion and Business.

The spiritual life is enhanced and glorified by an honest business life. The spiritual does not antagonize the natural. There is no conflict, but mutual helpfulness. Christianity never taught asceticism. Its devotees were to be in the world, yet not of the world. A man too pious for citizenship is not an ideal Christian and must render unto Caesar the things of Caesar. A woman too pious to attend to her household duties is not an ideal Christian.—Rev. John Brushingham, Methodist, Chicago.

#### God's Glory Undimmed.

Imagine what strength would come to the church if today throughout the land the clergy would arise and announce "All is well." With what courage and inspiration would the worshippers pass from our temples if every minister would today deliver a sermon which should have these three heads: first, Science Has Not Taken Away God; second, Scholarship Has Not Destroyed the Religious Value of the Bible; third, Research Has Not Dimmed the Glory of Christ!—Rev. R. W. Rogers, Congregationalist, Chicago.

#### Brotherly Love and Business.

Brotherly love should control us in our business relations. The man who loves his fellow men will pay an adequate rate of wages. That does not mean a sum of money which represents just one remove from starvation. No man ought to be content that the people in his factory, in his mine or in his shop should live like the bondmen in Egypt. No man has a right to profit by his brother's misfortune, nor should he permit the pursuit of any work under dangerous or insanitary conditions.—Rev. Olin Scott Roche, Episcopalian, New York.

A man may shout ever so loud against the saloon business, but the government does not hear him until he talks through the ballot box.—Home Defender.


mittee was appointed to arrange a public programme meeting to be held in the Christian church, Tuesday, December 9th. But some one neglected to send us the names of those newly elected officers.



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Washington Street, November 30th, morning.  
Matoaca, November 30th, night.  
Wakefield, Wakefield, December 6th, 7th, morning.  
Surry, Dendron, December 7th, night; 8th, morning.  
Greensville, Emporia, December 13th, evening; 14th, night.  
Independence, 14th, morning.  
Prince George, Mt. Sinai, December 20th, 21st, morning.  
Blandford, December 21st, night.  
High Street, December 28th, morning.  
West Street, December 28th, night.  
South Brunswick, Tabernacle, January 2d, morning, Friday.  
Mecklenburg, Sardis, January 3d, 4th, morning.  
South Hill, La Cross, January 4th, evening; 5th, morning.  
North Mecklenburg, El Bethel, January 6th, morning, Tuesday.  
Nettoway, Rocky Hill, January 10th, 11th, morning.  
Blackstone Station, January 11th, night; 12th, morning.  
Lunenburg, Providence, January 17th 18th, morning.  
West Lunenburg, Courthouse, January 18th, night; 19th, morning.  
Dinwiddie, Crawford's, January 24th, 25th, morning.  
Ettrick, January 25th, night.  
Sussex, Jones, February 1st, evening; 2d, morning.  
East Dinwiddie, Lloyds, February 7th, 8th, morning.  
West Brunswick, Rocky Run, February 14th, 15th, morning.  
Brunswick, Lawrenceville, February 15th, night; 16th, morning.  
West Dinwiddie, Corinth, February 21st, 22d, morning.

R. T. Wilson, P. E.

## BOTH

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## LYNCHBURG DISTRICT—FIRST QUARTER.

Centenary, November 30th, 11 A. M.  
Memorial, November 30th, 7:30 P. M.  
Madison, December 7th, 11 A. M.  
Trinity, December 7th, 7:30 P. M.  
North Pittsylvania, Elba, December 13th, 14th.  
West Campbell, Mt. Hermon, December 15th, 11 A. M.  
Staunton River, Independence, December 16th, 11 A. M.  
Bedford, Salem, December 20th, 21st.  
Bedford City, December 21st, 7:30 P. M.  
Middle Bedford, Hickory Grove, December 22d, 11 A. M.  
Court Street, December 28th, 11 A. M.  
Cabell Street, December 28th, 7:30 P. M.  
Bedford Springs, Forest, December 30th, 11 A. M.  
West Bedford, Emmaus, January 3d, 4th.  
South and West Lynchburg, January 7th, 7:30 P. M.  
North Bedford, January 10th, 11th.  
Campbell, Hay's Chapel, January 17th, 18th.  
Halifax, Union, January 20th, 11 A. M.  
Prospect, Prospect, January 24th, 25th.  
Farmville, January 25th, 7:30 P. M.  
Concord, Bethlehem, January 27th, 11 A. M.  
Appomattox, Appomattox Memorial, January 29th, 11 A. M.  
West Charlotte, Centenary, January 31st, February 1st.  
West Buckingham, Trinity, February 7th, 8th.

J. C. Reed, P. E.

## RAPPAHANNOCK DISTRICT—FIRST ROUND.

Gloucester Point, Bethlehem, December 6th, 7th.  
Gloucester, Bellamy's 7th, night; 8th.  
King and Queen, Providence, December 18th, 14th.  
Bees, Trinity, December 14th, 15th.

District Stewards Meeting, Tappahannock (Tuesday), December 16th.  
Caroline, St. Paul's, December 20th, 21st.  
Bowling Green, Bowling Green, December, night; 22d.  
Hanover, Shady Grove, December 27th, 28th.  
King George, Union, January 3d, 4th.  
Montross, Andrew Chapel (Tuesday), January 6th.  
Westmoreland, Carmel (Thursday), January 8th.  
Heathsville, Heathsville, January 10th, 11th.  
Bethany, Bethany, January 11th, night; 12th.  
King William, Epworth, January 17th, 18th.  
Richmond, Calvary, January 24th, 25th.  
Wheaton, Wnealton, January 25th, night; 26th.  
Middlesex, Urbanna (Wednesday), January 28th.  
Lancaster, Edgeley, January 31st, February 1st.  
Whitstone, Asbury, February 1st, 2d.  
Spotsylvania, Courthouse, February 7th, 8th.  
Mathews, Courthouse, February 14th, 15th.  
West Mathews, Grace, February 15th, 16th.  
Gwynn's Island, Gwynn's Island (Tuesday), February 17th.  
J. T. Whitley, P. E.

## THE POST-GRADUATE INSTITUTE OF THE VIRGINIA CONFERENCE.

This institute began its existence at the late session of the Conference, with a membership of forty. The object of the institute is the study of such books and subjects (to be selected by the executive committee) as will help to a better discharge of the duties of the Christian ministry. The membership requirements are membership in the Virginia Conference, the completion of the Conference course of study, and the annual payment of a fee of 25 cents. The books chosen for this year are, Berdoe's Browning and the Christian Faith, Gould's Biblical Theology of the New Testament, Clarke's An Outline of Christian Theology. The institute will hold its next meeting during the session of the Conference at Charlottesville, at which time the students of the year will be reviewed under competent leadership.

Any person eligible to membership may join the institute by sending his name and the fee of 25 cents for the first year to the secretary and treasurer, G. H. Lambeth, Boydton, Va. The undersigned would be glad to correspond with any persons interested in the work of the institute and desiring information.

All members who have not paid their dues are urged to send the same to Bro. Lambeth. Bro. L. also desires the names of all who may wish sets of the books for the course of study. It is important that prompt attention be given to these matters.

W. J. Young, Chairman.

## CONFERENCE SECRETARY OF MIS- SIONS.

I am now located at Reidsville, N. C., distant from Danville only 40 minutes by the main line of the Southern Railway. There are 16 passenger trains daily, of which six regularly stop here. I am situated about as conveniently to my work as if I were anywhere in Virginia, and as I can use my own

house for a dwelling, it serves me better than most places. By arrangement with the Mission Board, I am allowed to accept some engagements for revival work. This I propose to do, as far as possible during the winter, in the eastern part of the Conference, and later on I will work in the western and central territory. I shall be glad if the brethren need me for any purpose, to hear from them early. Last year I was compelled to decline some desirable engagements because my time was already promised. I shall be always ready for work in the interest of the W. M. S., and hope the good sisters will use me.

Fraternally,

W. W. Royall.

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## REV. W. E. THOMPSON.

Rev. W. E. Thompson concluded his four years' pastorate at the First M. E. Church, South, yesterday, and on next Sunday will enter upon the pastorate of the First M. E. Church at Memphis, to which he has been transferred by Bishop Hoss. He will be succeeded here by the Rev. Walker Lewis, of Atlanta, Ga., as predicted in "The Democrat" several weeks ago.

Rev. Thompson came here four years ago from Boydton, Va., and his pastorate, in the estimation of his official board, has been one of the most successful in the history of the congregation. "His administration has been the most prosperous since that of Rev. W. G. Miller sixteen years ago," said Mr. W. P. Field to-day. "He has had larger congregations than any other pastor we have ever had and they have not been confined to the members of the church. Another notable feature of his audiences has been the great number of young men whom he attracted by his strong, manly, and yet beautiful sermons. Frequently there have been as many as 300 young men at the services who ordinarily attend no church at all. The membership has increased from 650 to over 800 during his administration. He has built and paid for the auditorium of the church, having found only the chapel and the foundation when he came. This has cost about \$35,000, and yet the church is practically free from debt, and the last payment, due in January, is secured in notes and will be promptly met. He has been a power for good in the church and in the city, and his loss will be deeply felt by the people of Little Rock and especially the people he has served so long and faithfully."—Arkansas Democrat.

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The National Temperance Society, carrying forward with great vigor its pledge signing crusade. The aim is to secure five million signatures of drinking men to total abstinence pledge. This in itself would be a tremendous victory for temperance.

A correspondent writes us from Louisiana: "Our village is quiet and orderly since the bar-rooms have been closed. Public sentiment is stronger than ever against the liquor traffic. I do not think that we shall ever have another saloon in our community. So the good cause goes marching on and more and more our victories are to stay."



## Religious News.

Rev. and Mrs. D. G. C. Butts and family left for their new home in Lynchburg, to the great regret of very many warm friends. Rev. Mr. DeShazo now has charge of this circuit and has met with a generous welcome by the people.—News.

Rev. E. F. Garner, the new minister appointed on this circuit, reached here on Monday and was given a grand welcome by a crowd that had gathered at the parsonage. Mr. Garner will fill the regular appointments on Sunday, preaching at Henderson's at 11 A. M. and Melrose at 3 P. M.—Heathsville Cor. Va. Citizen.

Rev. W. E. Allen, of the Methodist Church, preached at the Baptist church on Sunday night to a large congregation. Our people of every denomination are loth to part with Rev. and Mrs. Allen, who have been here two years and endeared themselves to every one. They go to Boykins, and we wish them much success in their new home.—Windsor Correspondence Suffolk Herald.

There was scarcely a vacant seat in the lower portion of the main audience-room of Laurel Street Methodist church last night to hear the Rev. Dr. Henry C. Johnson discuss the subject, "God's Appeal to a Human Jury."

The sermon was both eloquent and logical and held the rapt attention of the large audience from its beginning to its close.

Mrs. Heslep sang the "Holy City" with fine effect. Three new members were received by certificate.

Rev. Walter Holcomb, the evangelist of Montreat, will be married today at Statesville to Miss Blanche Robbins, daughter of Maj. W. M. Robbins. This should have been announced last week. Our absence at Conference till almost the hour of going to press caused the oversight. We feel a large degree of personal interest in the couple and wish for them great happiness and success in life.—N. C. Advocate.

Rev. J. M. Anderson and wife arrived Tuesday and took up their abode at the parsonage. They were cordially received by members of the Methodist church. Some have known Mr. Anderson for several years, and this acquaintance augurs that the new pastor and his good wife will in a short time work into the acquaintance and affections of all. Mr. Anderson will fill the regular appointments on Sunday, preaching here in the afternoon.—Va. Citizen.

Hundreds of Methodists assembled at Broad Street church yesterday morning in the union Thanksgiving service. The sermon was preached by Dr. H. E. Johnson, pastor of the Laurel Street church. Dr. Edward Leigh Pell, than whom there is not a better judge in the city, said the discourse was excellent. He thinks Dr. Johnson is one of the most attractive Methodist preachers in the State. He is simple and unaffected in manner, uses simple language, but

all conveying some good truth and impressive thought. The singing was good.

Last night the Laurel Street church gave their annual Thanksgiving supper. Dr. John Hannon delivered a characteristic lecture in a characteristic manner, entitled, "My early Courtship."—Leader.

Rev. C. R. James and family left us Tuesday on Capt. Messick's steamer, Daisy, for their new charge at Sunny Side, Va., near Cape Charles. The people of this charge were loth to give them up, and all regret that they are not located nearer to this people whom Mr. James has served four years with ability and fervor. Each and every member of the family shared with Mr. James in the attachment which the people of this section exhibited, without distinction as to denomination.—Va. Citizen.

Danville, Va., Dec. 6.—W. D. Gregory, of Chase City, was stricken with paralysis in the store of C. C. Snead & Son last night. Mr. Gregory, who is president of the Chase City Manufacturing Company, was in the city in the interest of his firm, and was calling on the trade at the time when the attack came. He was removed to Mr. Snead's residence.

While not unconscious, Mr. Gregory has lost all use of his limbs and is almost speechless. His mother was telegraphed for, and arrived in the city this morning.—Dispatch.

Sunday morning was a big time at Monumental M. E. church. The pastor, Rev. Mr. Rawlings, extended an invitation to any who wanted to connect themselves with the church to come forward. Forty-seven persons presented themselves, forty-one were admitted by profession of faith and six by letter. This was the outcome of the Stuart meeting. A statement was read showing the financial condition of the church to be splendid during the Conference year just closed. Eight thousand and seven hundred dollars was raised by the church. Of this amount \$3,400 was paid for regular expenses, \$3,600 for miscellaneous work, such as improvements to the church, the twentieth century fund and orphanage fund, and \$1,700 to mission work.—Virginian-Pilot.

The services at St. James Methodist church Sunday, both morning and night, were of an unusually interesting and deeply spiritual character. Rev. W. A. Cooper, the new pastor, has entered upon his work with an earnestness and zeal that are infectious, and already good results are seen. The morning sermon—an eloquent and forceful discourse—was followed by the administration of the Lord's Supper, and never has the congregation seemed more deeply moved.

At night Mr. Cooper, after preaching a short sermon, installed the following officers of the church, closing the ceremony with an excellent talk on their duties and responsibilities: Dr. F. W. Stiff, S. W. Evans, George W. Walford, W. E. Woody, E. P. Bickers, John E. Walford, L. W. Smith, S. D. Turner, B.

W. Bandy, C. H. Crew, C. R. Wren.—Dispatch.

The first quarterly conference of the new Ghent M. E. church was held last night, and the church formally organized by Presiding Elder, the Rev. Dr. Paul Whitehead. The Rev. J. B. Winn is pastor of the church, and will be assisted by the following officers:

Board of Trustees—W. D. Roberts, T. W. Worsham, D. W. Odell, George L. Whitehurst, E. Tatterson, Frank Harris, J. W. Pedin, T. S. Southgate and C. N. Whitehurst.

Board of Stewards—J. W. Grandy, P. J. Malbon, T. H. Stiff, W. J. Woodward, F. Odend'hal, W. W. Vicar, Jas. A. Rives, Jr.

Recording Steward—P. J. Malbon. District Steward—J. W. Grandy; alternate, W. W. Vicar.

Sunday School Superintendent—W. H. Newell.

Next Tuesday night the board of stewards will elect a chairman for each of these bodies.—Virginian-Pilot.

Rev. R. H. Bennett, the new presiding elder of the Richmond District, preached last night in the Broad Street Methodist church to a large and appreciative congregation. He chose "Missions" for his theme, and his text was from Mark 16: 15: "Go ye into all the world and preach the Gospel to every creature."

This was Mr. Bennett's first effort as presiding elder. He began by saying that he was glad to be with the congregation, and expressed his thanks for the cordial manner in which he had been greeted. He told the congregation that he could not help being a presiding elder, and expressed a hope that the members would not "lay it against him." He said he had always had his own congregation to love, but as presiding elder he would not belong anywhere.

"I would rather have the love and esteem of our good people," he continued, "than all else in the world." He craved the prayers of the members of Broad Street church for the work in the Richmond district during the year, and spoke hopefully of what might be accomplished with the interest and co-operation of all concerned.

When he reached the subject of his sermon, Mr. Bennett delivered a thoughtful and earnest missionary address. It showed that he had made a careful study of the missionary enterprises of the denomination, and that he knew what he was talking about.

The central thought of the discourse was that the commission given by Christ just before His ascension into heaven was to the Christian world what the constitution of the United States is to this great country.

As a presiding elder Mr. Bennett promises well, and the leading Methodists of his district expect great things from him. He is one of the leading ministers of the Virginia Conference of the younger element.—Leader.

A very interesting meeting of the Anti-Saloon Convention of Bedford county, was held this week at the Baptist church. An organization was effected by the election of Rev. W. S.

Royall, pastor of the church, as temporary chairman, and Rev. J. W. Shackford, of the Methodist church, as secretary pro tem. There were two sessions of the body held during the day, and a number of forcible addresses were made, emphasizing the evils of the open saloon. Rev. Dr. C. H. Crawford, State superintendent of the Anti-Saloon League, addressed the convention, his theme being mainly the temptations that boys and youths are subjected to by easy access to intoxicating beverages, and urged earnest and concerted effort against saloons. The bus and before its adjournment the following officers were elected to serve for the ensuing year: Professor E. Sumter Smith, principal of Randolph-Macon Academy, president; Rev. W. S. Royall, county superintendent; Rev. J. W. Shackford, secretary; J. L. Scott, treasurer. The vice-presidents for the several magisterial districts of the county are: Central District, W. B. Overstreet; Chamblissburg, S. P. Harris; Staunton, Thomas H. Turner; Otter, John B. Gardner; Bellevue, Captain Thomas S. West; Forest, Rev. J. M. Street; Charlemont, Hon. R. G. Turpin.—Lynchburg News.

Rev. Robert P. Lumpkin, who is a Manchester "boy," preached two sermons to his new charge, Epworth Methodist church, Sunday morning on Randolph street, both of which were heard by large congregations.

At the morning service the sacrament of the Lord's Supper was celebrated.

Epworth church is an offspring of Laurel Street church, having been organized under the third year's administration of Rev. Travis J. Taylor, now of Danville, and from the present outlook, and under the pastorate of Rev. Mr. Lumpkin, Epworth has a bright future.

On Sunday the pastor received eighteen by letter, most of whom had withdrawn from Laurel Street church since the recent split in that congregation, and there are yet many others who will deposit their letters with this offspring.

The pastor is being assisted by Rev. W. A. Laughon in his pastoral duties.

A regular meeting of the Sunday school was held Sunday afternoon and the following officers elected for the ensuing year:

Superintendent, George W. Kinsey; Assistant Superintendent, L. E. Busser; Secretaries, W. H. Stockmar, R. S. Duke, and I. A. Kinsey; Chorister, G. W. Kinsey; Organists, Misses Annie R. Kinsey and Blanche A. Whitmore; Treasurer, R. F. Walker; Librarian, Emmett Clay; Assistant Librarians, George Wilkinson and Lawrence Perkins; Custodians, Earl Walker, Leo Busser, and Beverly Richardson; Secretary to the Sunday School Board, Thos. J. Dance.

H. Carter Osterbind, formerly superintendent of Laurel Street Sunday school, was named by the superintendent as teacher of the Bible class of the Sunday school, which is composed of about eighteen members.—Dispatch.

The formal reception to Rev. John  
(Continued on page 12.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presbyterian Church, Chicago

Chicago. —A message of reverence and appreciation for people who have passed life's meridian is contained in this discourse by Rev. Frank De Witt Talmage on the text Psalm xcii, 14, "They shall still bring forth fruit in old age."

Old age is a haunting specter. It has terrorized the generations past more than even the fear of death. The most hated and feared of all the Grecian philosophers was he who used to stand upon the street corners of Athens frightening the passersby with these solemn words: "You will be an old man. You will be an old woman." He frightened the passersby because most people do not want to become old. They are afraid of coming to the time when they will be a burden to their children and their friends. They are afraid of the time when their earning capacity shall cease, for then, in the race of life, they will be jostled and left far behind by the speed and the strength of the younger generation. They are afraid of the years when they will have to walk with a cane or crutch or sit in an invalid chair waiting for the time when the coffin maker will finish their casket and the undertaker will order their grave to be dug. To show how depressed some people are over the fact of growing old I would read a letter which I received some time ago from one of my people:

Dear Mr. Talmage—Last night in your sermon you stated that this is the age for young men. You did not have time to speak one word in favor of the usefulness of the old people. I was sorry. I knew of some sitting near to me who would be heavy hearted on account of their old age. This morning an aged member of your church called upon me. He said he was so depressed over your remarks last night that he could not sleep. With tears in his eyes, he said, "I wonder if old people will be wanted in heaven." Now, my dear pastor, I would like you, if possible, to preach a sermon upon the blessings of old age. I would like you to preach a sermon to cheer up those who have passed the zenith of their earthly life and are sliding down the other side and nearing the landing place of eternity. You will, will you not?

It is in answer to the request in this letter that I am going to speak this morning to the old folks. I will gladly try to refute the popular fallacy that old age for the Christian is merely a time for tears, for physical and mental pains, and for depressing helplessness. It was a true thing that an aged minister said to Jacob A. Riis, the New York reformer, "My son, I am on the sunny side of sixty, because I am near to the glories of heaven." The words of my text do not state that an aged Christian's twilight of life upon earth is a gloomy and a sullen sunset. They do emphatically imply that the last days of an aged Christian's earthly life should be among his happiest and most useful days. Those days should be compared to the time when the orchard's branches are bending under the heavy load of the ripened autumnal fruit.

## Old Age's Testimony.

The aged Christian is able from his own experience to testify of the protecting care of a Divine Father's love. The difference between the testimony of an old man and a very young man is the difference between knowledge and sur-

position, between fact and surmise. 1. is the difference between the words of a veteran who carries the scars, the sword cuts and the bullet wounds of many battlefields and the words of the ruddy faced youth who has not yet won his shoulder straps or seen anything but the recruiting officer's papers. It is the difference between the experience of an old pilot of the Hough river, the most dangerous navigable river in the world, who has for many years guided the boats up to the wharfs of Calcutta, and the experience of the cabin boy who has not yet learned how to handle a wheel. It is the difference between the diagnosis of the old, gray haired physician who has prescribed for hundreds of fever patients and the diagnosis of the young medical graduate who has just received his diploma. It is the difference between the words of the young statesman just elected to congress and the words of the first president of the United States when he was about to leave the presidential chair for the last time. When George Washington delivered his farewell address at the inauguration of John Adams, the American people did not reverence his words because he wielded a more trenchant pen than Thomas Jefferson or because he was a more impassioned orator than Patrick Henry. They revered his words because he spoke as one having authority. He spoke as one who had led the American armies during the darkest days of the Revolutionary war. He spoke as one who had stood at the helm when the ship of state was just launched. He spoke as one who had been willing to offer his life as a sacrifice for his country's good. The American people listened to him in the same spirit with which the French audience heard the aged patriot Lafayette when the chairman introduced him with these beautiful words: "Fellow citizens, I would have you listen reverentially to the speaker of the day because sixty years of a noble life are about to address you."

## God's Promise True.

My aged Christian friend, there may be other brains just as keen as yours. There may be other hearts just as willing to make sacrifice for their Lord and Master as yours, but no Christian can as powerfully testify of the protecting care of a Heavenly Father as you can testify unless he can truly speak out of his own experience. The saint who is nearing the end of life has the clearer view of heaven. You can speak about the goodness of God from personal experience, as my father spoke to me a few years before his death by telling me this remarkable incident: When he was a young minister, he used to keep a diary, in which he made a record of all the requests he made to God concerning matters which were then weighing upon his heart. By some mishap he lost that diary, and he forgot about those prayers he had offered. Some twenty or thirty years later he found that diary. When he opened it and read the many requests that he had made nearly a quarter of a century before, he found out that God had answered every one of his prayers. God had answered them with better results than even his faith at that time had dared to hope. So the aged Christian opens the book of memory. As he fingers the many soiled leaves of that book he testifies how God cared for him when he was a young man. He testifies how God cared for him when he was middle aged, and he testifies how the love of God is protecting and caring for him now that he is an old man. He testifies just as the aged psalmist testified of God's goodness when he wrote, "I have been young and now

an old, yet have I not seen the righteous forsaken nor his seed begging bread."

Never let any man tell you that the aged Christian's influence is a useless influence. The Bible distinctly says, "They shall still bear fruit in their old age." No better fruit can it bring than the personal testimony of God's faithfulness, which your children will never forget. When skeptics assail them with doubts, they will be able to say, "My father put God's promises to the proof, and he declared that he had found them true."

## Sustained by the Gospel.

One night in a large infidel meeting an old gray haired Christian woman arose and addressed the speaker in these words: "I would like to ask the speaker what his infidel beliefs have ever done for him? My gospel religion sustained me when I was left a poor widow with six fatherless children to support. My religion has given me hope and courage when I have had to stand by the brink of an open grave. My religion has made me a purer, truer, braver woman to face the struggles of life. That, sir, is what my faith in Jesus Christ has done for me. What have your infidel beliefs done for you?" The infidel could not answer. The whole audience realized that the Christian woman was speaking out of her own life's experience. So the mightiest witnesses for God are those whose Christian testimonies are the outgrowths of the many, many years that are gone.

The aged Christian influences for good those who are near to him because he is able to lavish upon them a wealth of boundless, fervent, tender Christian affection. While we are young and even middle aged we spend most of our time in doing for others rather than in showing the sweet manifestation of our affections. We are like Martha, who went into the kitchen to cook Jesus a dinner, rather than like Mary, who sat at the feet of Christ.

When Jesus, sad and weary, longing sore for love's sweet service, sought the sisters' door,

One saw the heavenly, one the human guest.

But who can say which loved the Master best?

While we are young or middle aged we are like the busy merchant, who spends most of his time in the store and the office in order to earn money enough to support his children, rather than like the old grandfather and the grandmother, who spend most of their time in spoiling their grandchildren until at last the married daughter turns and says: "Father and mother, I believe you love my children better than you ever loved me when I was young. Anyway, you pet them far more than you ever petted me." Many a mechanic has but little time to fiddle or caress his own children. He has to leave home for work before the children are out of bed. He does not return until late at night, when the babies have been again tucked away in their cribs.

## A Mighty Influence.

Editor Brown said that it took him nearly a fifth of a century to find out how much his father loved him. When he was a boy at home, his father was always busy earning money to support the family. Sometimes he was self absorbed, gruff and stern and seemingly harsh. But after awhile his father's health broke down. Then the boy felt he ought to leave home, as there were too many mouths to fill from his father's scanty savings. The morning he left the old man walked down the road with him. Then the feeble old father put his hand upon the young man's shoulder, and tears came into his eyes and his lip quivered as he said: "My boy, I don't want

you to leave home. As long as I have a crust of bread, my child, I am ready to share it with you. You had better come back." "Then," said Editor Brown, "for the first time in my life I realized the immensity of my father's love. All that day a sweet throated songster kept singing in my heart: 'He loves me. He loves me. Father loves me. Yes, he loves me.' And when, some years later, an evangelist compared God's love to a father's love I arose in that meeting and gave my heart to God. I knew that my earthly father loved me. Yes, I knew that he loved me." So the Christian's old age is the time when he can best demonstrate the wealth of his affection for those who are near and dear to him and when he can best influence them for good.

The statement that the aged Christian can exercise a mighty influence for good over the lives of those who are nearest and dearest to him is espe-

cially true if those dear ones in turn have children of their own. I do not believe a man ever fully appreciates the love of a parent until he himself is married and has babies about his own family table. It is only after a man has had the worries and the anxieties of his own home troubling his heart, it is only after he has stood by the side of the cradle and nursed his baby boy through the awful sickness of diphtheria, it is only after he has got his own family burial plot and has dug therein a little grave for one of his own babies, that he begins to fully appreciate what his father and mother in their time have done for him.

## The Spirit of Reverence.

The aged Christian is able to inspire the spirit of reverence in the hearts of many with whom he comes in contact. This spirit is a growth, and not an act. It is a germ seed which often takes years and years to develop, and not an entity which springs into being at a jump or a bound. It generally starts away back in the nursery. If the child learn to respect his mother, then it is very easy for him to learn as a boy to respect his teachers. If the boy learn to respect his teachers, then it is very easy for him as a young man to learn to respect his Christian employers. If a young man respects his Christian employers, then it is very easy for him as a middle aged man to learn to respect the aged Christian servants who for years have been living at the Divine Master's feet. If the middle aged man respect God's aged Christian servants, then it is very easy for him to learn to respect the God whom those Christians serve and to communicate that respect to others.

Thus God uses your physical weaknesses and your mental helplessness for a purpose. When he sees you, an aged Christian parent, being tenderly cared for in your old age by a loving son; when he sees that son giving to you the best room in the house and the easiest armchair and the softest bed; when he sees that son trying to make your last days upon earth happy and peaceful, then we can imagine him saying: "That young man who is caring so tenderly for his aged Christian parent is capable of great love for me and my children. The young man who is true to his old mother, by my grace, will always be true to me. I will honor him because he has honored one of my aged servants." Did not God say in his Ten Commandments, "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee?"

## Honor Old Age.

A beautiful German story relates  
(Continued on page 11.)



Dallas, Texas, August 3d.—The right to sell liquor in Hunt county, adjoining Dallas on the north, expired at midnight of Saturday, and prohibition went into effect at that hour for the next two years.

Pearl Austin, Toby Jackson and Pete Dewey determined to "drink whiskey till the last minute under the law." Each had a large bottle. The three men were standing in a farm wagon just as the clock struck 12. Austin raised his bottle to his mouth, saying, as he did so: "Here goes the biggest drink ever taken in Hunt county." He took a long pull at the bottle, when his head bent far backward.

Suddenly he began to reel, then to lurch, and in a moment fell to the floor of the wagon. Physicians were called, but it was too late; he had taken his last drink and drawn his last breath.—*The National Advocate.*

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT NOVEMBER 2, 1902.

TRAINS LEAVE AND ARRIVE FOURTEENTH-STREET STATION.

TRAINS LEAVE RICHMOND, VA.:

7:00 A. M., No. 7, daily, for Durham, N. C., Danville, Charlotte, and all local stations south; connecting at Danville for stations to Lynchburg; also with D. & W. R'y for Martinsville and stations on that line. At Greensboro for all stations east and west thereof.

11:15 P. M., No. 13, limited train daily, for Jacksonville and all Florida points; Havana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Danville with No. 55. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans. Drawing Room Sleeper Richmond to Atlanta and Birmingham. Through train, with Sleeper, Salisbury to Memphis. Dining Car service.

11:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Memphis, Atlanta, New Orleans, etc. Complete Dining Car service. Also, Pullman Tourist Sleeper Mondays, Wednesdays, and Fridays Washington to San Francisco, without change, with connections for all points in Texas, Mexico, and California.

6:00 P. M., No. 17, local daily, except Sunday, for Keyville and intermediate points.

TRAINS ARRIVE RICHMOND:

6:55 A. M.)

6:25 P. M.) From Atlanta, Augusta, Jacksonville, Asheville, and all points South.

8:40 A. M., from Keyville and local stations.

3:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Neapolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, connecting at West Point with steamers for Baltimore and York-river landings.

2:15 P. M., No. 10, daily, except Sundays, local express for West Point and intermediate stations. Connects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walkerton and Tappahannock.

TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore, except Monday.

10:45 A. M., No. 9, daily, except Sundays and Mondays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations.

Nos. 15 and 16 will make no stops between Richmond and Quinton.

Steamers sail from West Point 5:50 P. M. daily, except Sundays. Steamers call at Gloucester Point and Claybank Mondays, Wednesdays and Fridays, and Yorktown and Allmonds Tuesdays, Thursdays, and Saturdays.

C. W. WESTBURY.

District Passenger Agent,  
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Richmond, Va.

S. H. HARDWICK,  
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C. H. ACKERT,  
General Manager,  
Washington, D. C.

## Sore Throat!

Don't delay; serious bronchial trouble or diphtheria may develop. The only safe way is to apply

## Painkiller

a remedy you can depend upon. Wrap the throat with a cloth wet in it before retiring, and it will be well in the morning.

There is only one Painkiller,  
"PERRY DAVIS."

## SEABOARD

AIR LINE RAILWAY

Short Line to Principal Cities of the South and Southwest, Florida, Cuba, Texas, California and Mexico, reaching the Capitals of six States.

SCHEDULE IN EFFECT APL. 16, 1902

TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27.	No. 31.
2:15 P. M.	10:37 P. M.—Lv. Richmond.
2:56 P. M.	11:20 P. M.—Lv. Petersburg.
7:27 P. M.	4:12 A. M.—Lv. Raleigh.
10:25 P. M.	7:00 A. M.—Ar. Hamlet.
10:35 P. M.	7:20 A. M.—Lv. Hamlet.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
2:00 A. M.	10:35 A. M.—Ar. Columbia.
	(Eastern Time.)
1:05 A. M.	9:40 A. M.—Lv. Columbia.
	(Central Time.)
4:55 A. M.	2:10 P. M.—Ar. Savannah.
9:15 A. M.	7:00 P. M.—Ar. Jacksonville.
10:50 A. M.	—Ar. St. Augustine.
5:45 P. M.	6:45 A. M.—Ar. Tampa.
10:32 P. M.	10:08 A. M.—Ar. Charlotte.
1:35 A. M.	10:22 A. M.—Lv. Chester.
3:43 A. M.	12:35 P. M.—Lv. Greenwood.
6:13 A. M.	2:50 P. M.—Lv. Athens.
7:50 A. M.	3:55 P. M.—Ar. Atlanta.
	5:40 P. M.—Ar. Augusta.
	7:20 P. M.—Ar. Macon.
11:35 A. M.	9:20 P. M.—Ar. Montgomery.
6:25 P. M.	2:55 A. M.—Ar. Mobile.
	7:25 A. M.—Ar. New Orleans.
	1:40 A. M.—Ar. Nashville.
	8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norfolk, N. C., and all intermediate points. Connection at Norfolk with train arriving Henderson 2:10 P. M. and Raleigh 3:50 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washington, New York, and the East daily—No. 34 at 4:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tampa for all Florida East coast points and Cuba and Porto Rico; at New Orleans for all points in Texas, Mexico and California.

TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.

4:55 P. M., No. 66, from all points South and Southwest.

5:45 P. M., No. 36, from Norfolk, N. C., Petersburg, and local points.

SLEEPING-CAR SERVICE.

Nos. 31 and 34—Florida and Metropolitan Limited. Pullman Drawing-room and Sleeping cars between New York and Tampa. Vestibuled coaches between New York and Richmond, and between Richmond and Jacksonville. Pullman sleeping cars (daily) between Jacksonville and Tampa; also through drawing-room and Sleeping cars between New York and Atlanta; and Cafe cars between Hamlet and Atlanta and between Hamlet and Savannah.

Nos. 27 and 66—Seaboard Fast Mail. Pullman Drawing-room Buffet Sleeping cars between New York and Jacksonville, connecting at Hamlet with Sleeping car to and from Atlanta, in connection with which through Pullman tickets are sold. Pullman Parlor cars between Jacksonville and Tampa. Finest day coaches.

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Richmond, Va.



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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regular rates of all the business colleges in Richmond are about the same. When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college and speak in most glowing terms of you and your college."

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Bookkeeping, Penmanship, Commercial Arithmetic, Business Practice, Shorthand, Typewriting, Telegraphy, English.

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Farmville, Va.

D. R. L. O. TUCKER,

SURGEON DENTIST



## RELIGIOUS NEWS.

(Continued from page 9.)

B. Winn, the first pastor of the Ghent new Methodist church, and his wife at the tabernacle, corner of Stockly Gardens and Raleigh avenue, last night, was an exceedingly pleasant affair.

The pulpit and chancel were decorated with flowers of the rarest kind, which added beauty to the scene.

A large and cultured audience had assembled to greet formally Dr. and Mrs. Winn, among whom were the following ministers: Rev. Dr. Paul Whitehead, presiding elder of the Norfolk and Eastern Shore District; Rev. E. T. Dadmun, pastor of Centenary church, Norfolk; Rev. J. W. Stiff, of LeKies Memorial church, and Rev. E. K. Odell, of Huntersville church.

The reception opened with devotional exercises, prayer being made by Rev. E. T. Dadmun.

Then followed the address of welcome to Mr. Winn and his wife on behalf of the church by Mr. W. W. Vicar. He said in part, "That the members of the Ghent church are present to-night to receive you with open hearts and hands, and are ready to co-operate with you in building up the kingdom of Christ in this part of God's moral vineyard, and they propose to hold up your hands in making this church a spiritual power in this community. We asked for your appointment to this new charge because we felt that you were the man to carry forward the movement to a permanent and satisfactory success and to make this church a power for good in Norfolk by building us up in the faith and practice of the Gospel."

Rev. Mr. Winn, though much affected, responded briefly but most appropriately. He said: "I am here to spend my powers mentally and spiritually to bring about the very best results, and to advance the cause of Christ in every way possible both in my preaching and pastoral work, and I trust our coming together and our united efforts will redound to our good, the good of the community, and the glory of the Master."

Following the address of Mr. Winn was a most delightful and enjoyable musical and literary programme, as follows:

Piano solo ..... Miss Bessie Poes.  
Song ..... Mrs. Bailey.  
Recitation ..... Miss Mary Woodard.  
Song ..... Miss Newell.  
Recitation ..... Miss Respass.  
Song ..... Mr. Bertie Hodgson.

The pleasures of the evening closed with a bountiful distribution of choice refreshments.—*Virginian-Pilot*.

The Methodist preachers' meeting was largely attended yesterday morning, the pastors from all of the churches in the three cities being present.

Rev. W. Asbury Christian presided, and the opening invocation was made by Rev. J. H. Kabler, of the Brighton and Gilmerton churches.

The committee appointed at the last meeting to look into the character of the work of the city mission and its needs and report at this meeting announced through its chairman that the managers of the city mission would hold a meeting at Epworth church at 4 P. M. to-day and that the committee

would meet with them and go over the situation, and would submit a full report at the preachers' meeting next Monday.

## UNION CHRISTMAS SERVICE.

Rev. E. T. Dadmun stated that it had been a custom with the Methodist denomination to hold a union service on Christmas day—and on his motion it was decided to hold a service of this character at 11:30 o'clock Thursday, December 25th, at Cumberland Street church, and Rev. J. B. Winn, pastor of the Ghent new Methodist church, was appointed to preach the sermon.

## ALL OF THE CHURCHES.

Rev. J. P. Barrett reported a good day at the Christian Memorial Temple. He received five on profession of faith.

Rev. Dr. Smart had a pleasant day at Epworth. He had a fine congregation at the morning service, and an overflow audience at night. He received four members by certificate.

Rev. E. H. Rawlings preached morning and night at Monumental church, and a very large communion service, and was assisted by the Rev. C. W. Cain. He received forty-five members into the church—thirty-eight on profession of faith and seven by certificate.

Rev. J. B. Merritt reported a good day at the Seamen's Bethel.

Rev. J. W. Crider worshipped at Epworth church Sunday morning and assisted Dr. Smart in a large communion service. At night he was at Cumberland Street church.

Rev. J. H. Kabler, the new pastor, preached at Brighton Sunday morning, and at Gilmerton at night to a large congregation. He had a very large communion service.

Rev. Paul Whitehead preached at LeKies Memorial church Sunday morning, and the pastor, Rev. J. W. Stiff, at night. There were large congregations at both services. The Sunday school was a very large one.

Rev. J. B. Winn reported a very fine day at the Ghent church. His congregations morning and night more than filled the seating capacity of the tabernacle. At 3 o'clock an Epworth League was organized, and at 4 o'clock the organization of the Sunday school was completed.

Rev. E. T. Dadmun reported a pleasant Sunday at Centenary church. He had a fine congregation to hear him at the morning service. Dr. Whitehead preached at night to one of the largest congregations for some time. Two members were received by certificate.

Rev. L. W. Guyer, the new pastor of Owens' Memorial church, reported the work begun at his church under promising auspices in the Sunday school. He had a fair congregation at the morning service, and an unusually large one at night. He organized a children's society in the afternoon.

At Queen Street church Rev. J. K. Joliff had most interesting services. Rev. Daniel T. Merritt was with him in the morning and assisted him at communion service.

Rev. W. R. Proctor reported the usual services at McKendree church, and a large communion service.

Rev. George Wesley Jones preached to full houses morning and night at Trinity church.

Rev. C. H. McGhee had two additions

to the Sunday school at Lambert's Point. He preached to good congregations, held an interesting Junior Epworth League in the afternoon, and conducted the Senior League meeting at 7 P. M. He received one member by certificate, and one on profession of faith.

Rev. E. K. Odell conducted the usual services at Huntersville church, and one new member was received by certificate.

Rev. C. L. Bane reported most pleasant services at Cumberland Street church morning and night. The communion service was a very helpful one. At night the church was filled by an attentive audience.

Rev. George H. McFaden reported services at Wright Memorial morning and night. The congregations were large on both occasions.

At Central church Sunday proved to be a most pleasant day. The new and handsome edifice was filled at each service, and the pastor, Rev. W. T. Green, received four new members on profession of faith.

At Park View Sunday was a day of unusual interest. Rev. J. N. Latham preached morning and night to fine congregations.

Rev. W. Asbury Christian had an interesting day at Memorial church. He said his congregation had given him a very pleasant surprise during the past week by supplying the larder with all the necessary comforts for the winter.

The preachers and their wives were extended an invitation from the ladies of the Ghent church to attend the reception to their new pastor and wife, to take place at the tabernacle on Raleigh avenue and Stockley Gardens last night. The invitation was accepted with thanks.—*Virginian-Pilot*.

## THE CONFERENCE SESSIONS—SOME IMPRESSIONS.

By Rev. J. E. DeShazo.

The arrangements and facilities for the same were unusually fine, and showed skill and industry in the committee of arrangements. The young blood in the committee displayed tact in the securing of a large number of homes—relieving the Conference fund of the usual strain, and placing the men in easy reach of the church by street car lines.

## THE FARE.

All the places selected for the dining of the Conference were for the most part satisfactory. But one complaint reached us, and that was respecting a dairy lunch room, on Broad street, where, doubtless, they bit off more than they could chew in the number they expected to entertain daily, and because it was near there doubtless was a rush of visitors.

## GOOD BEHAVIOR.

After the usual disorder consequent upon the greetings, was observed by all, though the comfort of attendants was somewhat interfered with by the ushers in rigidly enforcing the order to keep the "bar" clear. The preachers without the bar are sometimes as bad as visitors within the bar, and they have no right to throw stones. The secular papers did the Bishop injustice in saying he was discourteous to the ladies. But his gallantry is too well

known for him now to be scandalized by the press. The *South Carolina lady* who wrote inquiringly on this point wasn't ignorant of the true inwardness of this affair. The Bishop is given to pleasantry, and has lots of Irish persistency. He sometimes, however, "paternizes" the Irishman, who had his laugh before perpetrating the joke—had he waited, the laugh would have been on the other side.

## THE PRESIDING OFFICER

had no gavel, but he ought to have one. We decidedly like his management of the body, but think he is disposed to talk a little too much; a wise silence in many cases would be better. And there is a shade too much of repartee for the comfort, at least, of the "old stager," who is disposed to take everything seriously. Sometimes the Bishop's cuts drew a blister on tender cuticle, and even tough ones often felt the caustic. On the whole, his presiding is a shining success. No man has succeeded better in keeping the members "up to the scratch." The basement was almost emptied, lounging and smoking were at a tremendous discount, and, as far as our information goes, the "Kitchen Cabinet" wasn't in it.

The depletion of the ranks of the itinerant body was unusual. There was a considerable dropping out from various causes: age, ill-health, etc., etc. More than a dozen retired, and some of them young men. Fears were entertained that the supply would not be equal to the demand, but an unusually large class for admission met the exigency and adjournment was reached with not more than the usual appointments "to be supplied." The coming back to the active work of some of the superannuates helped to relieve the strain. And recent marriage among the old men of the Conference tended to hold them up in the ranks—"faint, yet pursuing."

The restoration of the Farmville District was doubtless set at rest not so much by the refusal of the Bishop as by the action of the laymen of the body. A meeting held in the interest of the restoration by divided counsels, militates against restoration, at least the movers for restoration were not strong enough to create sympathy among the laymen favorable to it; besides the restoration would prospectively entail a larger assessment for the presiding elder. If enlarged districts have not brought relief in this matter, it is because the elders have been allowed too much sayso in fixing the salaries. Other districts, too, would have to be overhauled; better let the matter stand. One thing is certain, from this and other straws, district parsonages cut no figure in our Conference, not one is of any value as a preacher's home, or figures an iota in the making of the appointments. The elder provides his own home and lives where it suits him. The Farmville and the Eastern Shore district parsonages are on the market, and the best way to meet the inevitable is by submitting to it.

The resolutions of the Norfolk and Portsmouth preachers' meeting cut no figure, or next kin to none, in the administration of affairs, seeing that the



answer to them was the continuing in the eldership of the men who had been longest in it, and the appointment of them to the very districts where the resolving was done; as much as to say, resolutions are cheap, it doesn't cost much to make them, and they do not, after all, mean much. The Bishop complained of the besetting committees, but the only thing that avails is a committee to say, "We will not have this man to rule over us."

The appointments were, on the whole, not less satisfactory than usual—this is putting it mildly, for on such a point it becomes us to speak guardedly. It is a delicate and difficult work. Influence, too, counts for much, "and fools rush in where angels fear to tread." To the outsider, it looks like some things might have been bettered, but how is the hard part. It looks like a heavy expense entailed on men, and on the Church, the move from one extreme to another. Then the matter of health, and home, and school ought to be considered, but they don't seem to enter into the account. The outside clamor for the man is allowed too much weight. The ending of responsibility, too, by those who should take it like men counts.

The missionary secretary feature is greatly to be commended, and will bear good fruit, and especially through the excellent appointee, Dr. W. W. Royall, who is familiar with that work, and will, we trust, with the blessing of God, put the mission fields of the Conference in better shape, as well as to stir up interest. We trust to see in some sections of the Church some real work for missions.—Danville Methodist.



#### FINANCIAL PLAN.

(This plan was adopted by the Gainesville District Conference in Georgia.)

The following plan, believed to be sufficiently elastic and adjustable for all charges, stations, circuits, and missions, whether in towns or in the country, is hereby recommended by the committee on finance:

1. That the assessments for all church purposes shall be made on the basis of weekly contributions, to be collected, in the main, and as far as possible, by the envelope system; the envelopes to be supplied to each enrolled member of the church, and to be deposited in the collection basket each Sabbath. (The head of the family—father or mother—of course may contribute for the children who are members of the church, but it is believed to be best, from an educational point of view, for the contributions to be divided among all the members of the family who are connected with the church.)

2. That in the case of those who cannot, for any reason, attend the regular church services, such members may deliver the envelopes with their contributions to the treasurer of the board of stewards, or, in the country, at least, if more convenient, to the steward on whose list the individual member may be.

3. That members in arrears for one month shall have statements mailed to them by the treasurer (assisted, if need

be, by a number of stewards designated for that purpose), showing the amount of arrearage; the statements to be made on the first of each calendar month. In the country such statements of arrearage may be made by the stewards, each steward being responsible for the members on his list; and such statements may be made at the expiration of two months at furthest, instead of one month, as in the case of stations.

4. That members in arrears for two months, in towns at least, shall be seen by the collectors, and the amounts due collected. In the country, in all possible cases members in arrears for three months should be seen by the collectors and the amounts due collected.

5. That the treasurer shall have the list of members assigned to each steward or collector, and when members are in arrears for two months shall furnish the stewards or collectors with names of members in arrears and the amounts of arrearages; the treasurer to be aided by a number of stewards designated for the purpose, and constituting the finance committee of the board. The business of the finance committee is as follows: (1) In conjunction with the board of stewards, to make or equalize the assessments on the individual members; (2) to keep the membership supplied with envelopes; (3) to notify the members of any arrearages; (4) to collect arrearages; (5) to report to the church and quarterly conferences; (6) to make regular settlements with the pastors; (7) to settle all accounts against the church. The finance committee is not an innovation, but has been practically for a long time in operation in a good many places, the real work of the stewardship having been done by a few members of the board, the others being advisory or honorary. The advantage of the finance committee, as constituted from the board of stewards, is: (1) It places the actual work in the hands of a smaller number, who can conveniently and frequently get together; (2) it places the work in the hands of those who have the time, opportunity, and adaptability for doing it. The other members of the board may be as valuable, or more valuable, as advisers and helpers in planning the work of the church. However, it may be deemed best in the country, and in some towns, for each steward to do his own work, without the intervention of treasurer and finance committee, the entire board of stewards in such cases constituting the finance committee, of the church. When desired, two committees may be appointed, instead of one: (1) The board of stewards entire, or with the finance committee, may undertake to raise all assessments made on the church for pastor and presiding elder; also for Bishops, domestic missions, foreign missions, education, church extension, superannuated preachers, etc.; or assessment for pastor and presiding elder; the other to raise the other assessments indicated above. Or (3) the Board of Stewards can raise the assessments for pastor and presiding elder, and the other assessments can be placed in the hands of an outside committee. How-

ever, it is believed to be best for the stewards to undertake the raising of all the assessments, making one assessment for ministerial support—for pastor and presiding elder)—and collecting this amount in separate envelopes, on which shall be printed the words: "For Ministerial Support"; and collecting the other assessments in separate envelopes, on which shall be printed: "For Bishops, Domestic Missions, Foreign Missions, etc." The separate collections will differentiate the claims, and prevent confusion in their division and disbursement.

6. That the amounts contributed by the membership shall be reported in detail, showing the individual contributions at the expiration of three or six months, at church and quarterly conferences as the pastor or the conferences may call for them.

7. That the reports thus provided for shall be printed and distributed among the entire membership at the expiration of each month if deemed best (on stations), or at the expiration of three months or six months as may be desired.

8. That the sum of the weekly assessments, for one month or one quarter, may be paid all together by those who desire to do so, in which case it is desired that, whenever possible, payment shall be made in advance; if not, then as soon as possible during the quarter, and without failure by the expiration of the quarter.

9. That to the assessments for ministerial support—for pastor and presiding elder—shall be added such a sum as will reasonably cover the expense incurred for envelopes, printing, etc. If it is proposed to raise the conference assessments and the assessment for ministerial support all together, of course the former assessments will have to be added.

10. That the pastor's salary shall be paid, as far as practicable, on the first of each calendar month. This is believed to be practicable in the main in most charges, whether in town or country. Certainly no charge should delay full settlement of the pastor's salary beyond the quarter.

The foregoing plan is believed to have the following advantages:

1. It is more in accord with the Divine idea of making contribution, of "honoring God with our substance," as laid down in the Bible. The divine injunction is: "Upon the first day of the week let every one of you lay by in store as God hath prospered him."

2. It commends itself on business principles, as against the unbusiness-like, slipshod policy in vogue in many places in undertaking the Lord's work. This plan is obliged to succeed where given a chance to succeed; the other policy has always failed, and is obliged to fail.

3. It keeps the church posted, as the Discipline contemplates, as to the finances, and gives the members an intelligent conception of what is being done or not being done, encouraging those interested in the welfare of the church, and inciting, if possible, to effort those who are indifferent to the financial and all other interests of the church.

4. It distributes the burden of church-support, placing it on the entire

membership, instead of a few faithful men and women who are now bearing it, and have done so for years.

5. It tends to relieve the pastor from the "serving of tables," and gives him more time to devote to study, preparation for preaching, pastoral work, etc.

6. It is modern and up-to-date—in harmony with plans in operation in other churches of all denominations which are trying to be something in the world, and to do something for their Lord.

7. It is in harmony with the Discipline of the Church, which contemplates (1) that the burden of church-support shall be borne by the entire membership according to ability; (2) that the assessments be met regularly—by "weekly, monthly or quarterly" payments; (3) that the membership, as occasion may require, shall be posted as to the financial condition of the church.

8. It will promote, in no small measure, the spiritual as well as the material interest of the church. These interests go hand in hand; they are inseparable. Rerelict at one point—that of maintaining with our money the Lord's cause—means failure at other points. Mr. Charles G. Finney, that prince of evangelists, used these strong words: "Where a church is niggardly and parsimonious in its treatment of a minister, inattentive to his wants, tardy in paying his salary, planning to avoid all expense, close-fisted in regard to supporting the Sunday school, missionary societies and the cause of Christ generally, it may expect that God will withhold from it His sympathy; that He will do nothing to manifest His approbation of such a course; that, since it tenaciously withholds from Him, He is constrained to withhold from it. I beseech those churches that are not favored with revivals of religion to inquire into the reasons. They may rest assured that the fault is at their own door. God never withholds His Spirit when He can honorably bestow it."

J. H. TIMMERMAN,  
W. H. TOOLE,  
F. M. LODEN,  
E. G. McDANIEL,  
F. T. DUCKETT,  
Committee.

NOTE.—Let stewards and church members study and understand this plan. Put it away and preserve it for ready reference.



#### CHRISTIAN THOUGHT CLUB.

The Christian Thought Club was called to order by Rev. E. H. Rawlings. The members reported on the books read since the last meeting.

Rev. W. Asbury Christian was appointed to review "The Social Law of Service," by Ely, at the next meeting in January. The board then heard a most excellent book review given by J. K. Joliff. "Personal Salvation," by Dr. W. F. Tillett, was the book reviewed. The book and the paper were then discussed by some of the members and then the meeting adjourned.—Virginian-Pilot.



When the power of reclaiming the lost dies out of the church it ceases to be the church.—Prof. Seeley.







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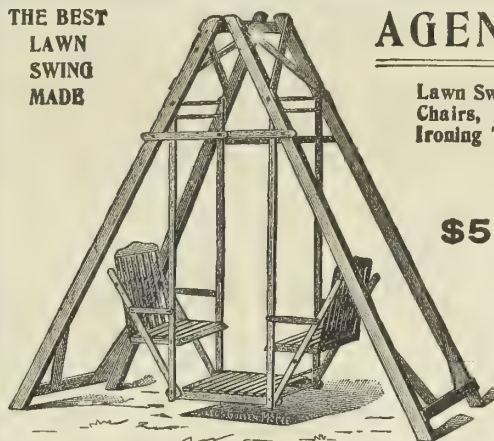
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THAT  
THEY  
MIGHT  
HAVE  
A  
CHRISTIAN  
SCHOOL  
FOR  
THEIR  
GIRLS.



## Underlying Prin-

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VOL. 10. NO. 48.

REV. JAMES CANNON, JR., Editor.  
BLACKSTONE, VA.

RICHMOND AND BLACKSTONE, VA., DECEMBER 18, 1902.

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## EDITORIAL.

### BISHOP SMITH AT NORTH CAROLINA CONFERENCE.

The following, taken from the Raleigh Advocate, gives some information of interest to our readers:

We are not going too far when we say that Bishop Smith produced a profound and lasting impression on the Conference. The universal refrain was, "I am certainly pleased with Bishop Smith." His preaching on Sunday was of a high order. His personality is strong and magnetic. We believe that Bishop Smith will be associated in the mind of our Methodism with Bishop Marron. There are in the two characters many points of similarity. Bishop Smith's spirituality is marked. We heard a presiding elder say on the day of adjournment: "This is one Conference which has improved my spirituality." The Bishop left on Monday for the present of the Alabama Conference. He will always be warmly welcomed as the president of the North Carolina Conference.

"Prepare your sermons as thoroughly as if everything depended on you, and then go into the pulpit feeling that everything depended on God." This is only one of the many striking epigrams used by Bishop Smith during the sessions.

The Sunday school room in Grace church was called by Bishop Smith the "Court of the Gentiles." It afforded the brethren fine opportunities of disturbing those who were trying to listen in the main auditorium.

J. E. Holden, G. R. Rood, and N. C. Yearby, were received into full connection. Bishop Smith said:

"You must have faith in God, a personal experience of God's approval. You must keep in constant touch with God if you would lead other men to Him. Pious talk brings religion into discredit if the speaker has not the experience in his own heart and does not live daily his profession. You are to have a growing faith, and if you have not this faith now, don't let another day pass before you experience this faith in your own heart. Jesus Christ is bigger in the eyes of the world to-day than ever before. Have a growing faith and keep in constant touch with God.

"I want you to understand that the love of God perfected means the love of man as well. There are some men who seem to love men less the greater the love they profess for God.

"Love men, see the good in men. The Master found good wherever He could find it. We are to save men by a positive Gospel. We can never save them by a Gospel of negatives. Cultivate the big virtues in men and you will kill out their little vices.

"I beg you to preach a whole Gospel. I beg you not to preach a one-sided Gospel. The grace of God is manifold and covers everything, so think on great things and preach on great things. It will be necessary for you to preach on special subjects, but never belittle the Gospel by preaching on some little theme.

"The world was never hungrier for the Gospel than it is to-day, but you can't feed hungry men on wind, and the east wind at that. Don't try to draw men to you by any clap-trap methods. I have never published the subjects of my sermons in all the thirty years of my ministry, except two or three times I have announced series of sermons.

"Keep out of debt and let your word be as good as your bond. Avoid debt as you would a serpent.

"Be courteous, for if any man ought to be a gentleman it is the Christian minister. Make yourselves so pleasant in the homes of the people that they will always be glad to see you, old people and young people.

"You will have responsibilities in your own home and in your church, and you cannot meet these without getting your strength from God.

"Be studious, live among the great books, but I beg you don't try to keep up with the new books of the day. Read the old books, the great books, think great thoughts and absorb the Bible into your own heart, and God will have something to bless when you come before your people.

"Prepare your subjects as if it all depended upon you, and go into the pulpit feeling that it all depends upon Christ.

"Don't think too much about your support. It is my experience that the pastor who faithfully looks after his people, that people will take care of him. Some places look hard and dark at times, but it often takes a very dark cloud to be the setting of a rainbow.

"Cultivate a sweet spirit toward your brethren. Don't hunt for faults. Anybody can find dirt, but it takes a keen eye to see gold. See the good in your brethren.

"Don't gossip, and don't let other people come to you with reports about other people.

"You are to be punctual and obey the rules of your church. You can't en-

force discipline until you obey discipline."

### NATIONAL ANTI-SALOON LEAGUE CONVENTION.

(Editorial Correspondence.)

This body met in Washington, December 9th. It was the seventh annual meeting. Never has any organization had a more wonderful growth. In seven years it has overspread our great country. It is organized in thirty-eight States; has over 200 men in the field, 22 State newspaper organs, and is recognized by the great religious denominations as no other such organization has ever been.

The Convention is never a great meeting, so far as numbers go. It is a delegated body, but the delegates pay their own expenses, and the expense is considerable, especially from distant points. But the Convention is a great meeting, when one considers the great interests discussed and the reports made from the field.

Dr. Chapman, a seventy-year-old veteran from far-off California, struck the keynote of the Convention in the first report from the field. Hope, progress, victory were the texts from the East to the West, and from the North to the South. The fight is raging hotly along the line. The greatest success is in the South so far. Arkansas, Texas, Tennessee, Kentucky, Mississippi, Georgia, show the greatest advance. The Kentucky League has swept the saloon out of almost the whole State, and the distillers and brewers of Louisville are beginning to quake in their shoes. County after county is banishing the saloon in Texas and Arkansas. Tennessee is pushing for a more stringent law, and has just elected a Legislature with the saloon question as the leading issue. North Carolina and Virginia are both pressing for advanced legislation. Every session of the Maryland Legislature sees laws passed increasing the territory to be freed from saloons. In the Middle West, Ohio, Indiana, Illinois, and Iowa, the fight is raging. The liquor men, entrenched in large cities, pour their money into the county contests, but steadily the Anti-Saloon League is winning its way. Within the last year 130 elections in Ohio municipalities have resulted in 51 victories for the League. But perhaps the most interesting results have been obtained in Massachusetts. There the fight comes year after year in the cities, and now a majority of the cities of that State have banished the saloon. For fifteen years the city of Cambridge, with a population of 90,000, and the city of Summerville, immediately ad-

joining, with a population of 65,000, making a community of 155,000 people, have voted to give no license to safoons, and the majority has grown year by year. This year new cities were added to the no-license column. In Vermont and New Hampshire, the Anti-Saloon League has enforced the law so strictly that the liquor interests have decided to make a great fight to overthrow the law, and the battle is now being fought. Everywhere that the League is at work its principles and methods, when carried out, are found to be most helpful.

Besides the reports from the different States, the Convention considered the question of a closer union of the work throughout the country, and adopted some plans of government which it is hoped will accomplish that result. Congressional legislation was also carefully considered. At the Convention of 1901 the writer presented resolutions calling for an appropriation by the government to erect and equip suitable buildings at every army post for the recreation and amusement of the soldiers. This matter has been pressed by Rev. J. C. Whitwell, legislative superintendent, and Congress has appropriated \$500,000 for that purpose. Up to the present the War Department has not erected the buildings. The report of the Secretary of War calling for the re-establishment of the saloon in the army on the ground that discipline could not be maintained without it, was given careful consideration. It is a shameful, almost disgraceful statement to make. Can it be true that the army of the United States is in such a condition that discipline cannot be maintained without the help of a bar-room? If so, it is a proof of the demoralization which has already been wrought by it, and not a reason for its continuance. The Convention demanded that the Secretary of War devote his energies to the building up of the morals of the soldiers by enforcing the present discipline, and by furnishing promptly the buildings ordered by Congress, rather than by attempting to prove that the saloon is a temperance society when conducted in the army.

### PRESIDENT'S ADDRESS.

The addresses at the evening sessions were all helpful and inspiring. Dr. L. B. Wilson, the national president, in his annual address set forth the matters of greatest moment in the work of the past year, and gave a brief but comprehensive survey of the field.

The following, taken from the Star, is an abstract of the remainder of the address. In second paragraph every  
(Continued on page 8.)



# BLACK ROCK

By RALPH CONNOR

(Continued.)

"And, while I am blamin' no one but myself, I am glad tonight this saloon is on our side, for my own sake and for the sake of those who have been waitin' long to see me. But before I sit down I want to say that while I live I shall not forget that I owe my life to the man that took me that night to his own shack and put me in his own bed and met me next mornin' with an open hand, for I tell you I had sworn to God that mornin' would be my last."

Geordie's speech was characteristic. After a brief reference to the "mysterious ways o' Providence," which he acknowledged he might sometimes fail to understand, he went on to express his unqualified approval of the new saloon.

"It's a cozy place, an' there's nae sulphur about. Besides a' that," he went on enthusiastically, "it'll be a terrible savin' I've juist been countin'."

"You bet!" ejaculated a voice, with great emphasis.

"I've juist been countin'," went on Geordie, ignoring the remark and the laugh which followed, "an' it's an awfu' like money ye pit ower wi' the whusky. Ye see ye canna dae wi' aye bit glass. Ye mae hae twa or three at the verra least, for it's no verra forrit ye get wi' aye glass. But wi' yon coffee ye juist get a saxpence worth an' ye want nae mair."

There was another shout of laughter, which puzzled Geordie much.

"I dinna see the jowk, but I've slipped ower in whusky mair nor a hunner dollars."

Then he paused, looking hard before him and twisting his face into extraordinary shapes till the men looked at him in wonder.

"I'm rale glad o' this saloon, but it's ower late for the bed that canna be helpit the nee. He'll not be needin' help o' ours I doubt, but there are others." And he stepped abruptly and sat down, with applause following.

But when Slavin, our saloon keeper, rose to reply the men jumped up on the seats and yelled till they could yell no more. Slavin stood, evidently in trouble with himself, and finally broke out:

"It's speechless I am entirely. What's come to me I know not nor how it's come, but I'll do my best for you."

And then the yelling broke out again. I did not yell myself. I was too busy watching the varying lights in Mrs. Mayor's eyes as she looked from Craig to the yelling men on the benches and tables and then to Slavin, and I found myself wondering if she knew what it was that came to Slavin.

## CHAPTER XI: THE TWO CALLS.

WITH the call to Mr. Craig I fancy I had something to do myself. The call came from a young congregation in an eastern city and was based partly upon his college record and more upon the

advice of those among the authorities who knew his work in the mountains. But I flatter myself that my letters to friends who were of importance in that congregation were not without influence, for I was of the mind that the man who could handle Black Rock miners as he could was ready for something larger than a mountain mission. That he would refuse I had not imagined, though I ought to have known him better. He was but little troubled over it. He went with the call and the letters urging his acceptance to Mrs. Mayor. I was putting the last touches to some of my work in the room at the back of Mrs. Mayor's house when he came in. She read the letters and the call quietly and waited for him to speak.

"Well," he said, "should I go?"

She started and grew a little pale. His question suggested a possibility that had not occurred to her. That he could leave his work in Black Rock she had hitherto never imagined, but there was other work, and he was fit for good work anywhere. Why should he not go? I saw the fear in her face, but I saw more than fear in her eyes as for a moment or two she let them rest upon Craig's face. I read her story, and I was not sorry for either of them. But she was too much a woman to show her heart easily to the man she loved, and her voice was even and calm as she answered his question.

"Is this a very large congregation?"

"One of the finest in all the east," I put in for him. "It will be a great thing for Craig."

Craig was studying her curiously. I think she noticed his eyes upon her, for she went on even more quietly:

"It will be a great chance for work, and you are able for a larger sphere, you know, than poor Black Rock affords."

"Who will take Black Rock?" he asked.

"Let some other fellow have a try at it," I said. "Why should you waste your talents here?"

"Waste?" cried Mrs. Mayor indignantly.

"Well, 'bury,' if you like it better," I replied.

"It would not take much of a grave for that funeral," said Craig, smiling.

"Oh," said Mrs. Mayor, "you will be a great man, I know, and perhaps you ought to go now."

But he answered coolly: "There are fifty men wanting that eastern charge, and there is only one wanting Black Rock, and I don't think Black Rock is anxious for a change, so I have determined to stay where I am yet awhile."

Even my deep disgust and disappointment did not prevent me from seeing the sudden leap of joy in Mrs. Mayor's eyes, but she, with a great effort, answered quietly:

"Black Rock will be very glad and some of us very, very glad."

Nothing could change his mind. There was no one he knew who could take his place just now, and why should he

quit his work? It annoyed me considerably to feel he was right. Why is it that the right things are so frequently unpleasant?

And if I had had any doubt about the matter next Sabbath evening would have removed it, for the men came about him after the service and let him feel in their own way how much they approved his decision, though the self sacrifice involved did not appeal to them. They were too truly western to imagine that any inducements the east could offer could compensate for his loss of the west. It was only fitting that the west should have the best, and so the miners took almost as a matter of course and certainly as their right that the best man they knew should stay with them. But there were those who knew how much of what most men consider worth while he had given up, and they loved him no less for it.

Mrs. Mayor's call was not so easily disposed of. It came close upon the other and stirred Black Rock as nothing else had ever stirred it before.

I found her one afternoon gazing vacantly at some legal documents spread out before her on the table and evidently overcome by their contents. There was first a lawyer's letter informing her that by the death of her husband's father she had come into the whole of the Mayor estates and all the wealth pertaining thereto. The letter asked for instructions and urged an immediate return with a view to a personal superintendence of the estates. A letter, too, from a distant cousin of her husband urged her immediate return for many reasons, but chiefly on account of the old mother, who had been left alone, with none nearer of kin than himself to care for her and cheer her old age.

With these two came another letter from her mother-in-law herself. The crabbled, trembling characters were even more eloquent than the words with which the letter closed:

"I have lost my boy, and now my husband is gone, and I am a lonely woman. I have many servants and some friends, but none near to me, none so near and dear as my dead son's wife. My days are not to be many. Come to me, my daughter. I want you and Lewis' child."

"Must I go?" she asked, with white lips.

"Do you know her well?" I asked.

"I saw her only once or twice," she answered, "but she has been very good to me."

"She can hardly need you. She has friends. And surely you are needed here."

She looked at me eagerly.

"Do you think so?" she said.

"Ask any man in the camp—Shaw, Nixon, young Winton, Geordie, Ask Craig," I replied.

"Yes, he will tell me," she said.

Even as she spoke Craig came up the steps. I passed into my studio and went on with my work, for my days at Black Rock were getting few, and many sketches remained to be filled in. Through my open door I saw Mrs. Mayor lay her letters before Mr. Craig, saying, "I have a call too." They thought not of me.

He went through the papers, carefully laying them down without a word while she waited anxiously, almost impatiently, for him to speak.

"Well," she asked, using his own words to her, "should I go?"

"I do not know," he replied. "That is for you to decide. You know all the circumstances."

"The letters tell all."

Her tone carried a feeling of disappointment. He did not appear to care. "The estates are large?" he asked.

"Yes, large enough—twelve thousand a year."

"And has your mother-in-law any one with her?"

"She has friends, but, as she says, none near of kin. Her nephew looks after the works—iron works, you know. He has shares in them."

"She is evidently very lonely," he answered gravely.

"What shall I do?" she asked, and I knew she was waiting to hear him urge her to stay, but he did not see or at least gave no heed.

"I cannot say," he repeated quietly. "There are many things to consider. The estates"—

"The estates seem to trouble you," she replied almost fretfully.

He looked up in surprise. I wondered at his slowness.

"Yes, the estates," he went on, "and tenants, I suppose; your mother-in-law, your little Marjorie's future, your own future."

"The estates are in capable hands, I should suppose," she urged, "and my future depends upon what I choose my work to be."

"But one cannot shift one's responsibilities," he replied gravely. "These estates, these tenants, have come to you, and with them come duties."

"I do not want them!" she cried.

"That life has great possibilities of good," he said kindly.

"I had thought that perhaps there was work for me here," she suggested timidly.

"Great work," he hastened to say. "You have done great work, but you will do that wherever you go. The only question is where your work lies."

"You think I should go," she said suddenly and a little bitterly.

"I cannot bid you stay," he answered steadily.

"How can I go?" she cried, appealing to him. "Must I go?"

How he could resist that appeal I could not understand. His face was cold and hard and his voice was almost harsh as he replied:

"If it is right, you will go, you must go."

Then she burst forth:

"I cannot go. I shall stay here. My work is here. My heart is here. How can I go? You thought it worth your while to stay here and work. Why should not I?"

The momentary gleam in his eyes died out, and again he said coldly:

"This work was clearly mine. I am needed here."

"Yes, yes!" she cried, her voice full of pain. "You are needed, but there is no need of me."

"Stop! Stop!" he said sharply. "You must not say so."

"I will say it, I must say it!" she cried, her voice vibrating with the intensity of her feeling. "I know you do not need me. You have your work, your miners, your plans. You need no one. You are strong. But," and her voice rose to a cry, "I am not strong by myself. You have made me strong. I came here a foolish girl, foolish and selfish and narrow. God sent me grief. Three years ago my heart died. Now I am living again. I am a woman now, no longer a girl. You have done this for me. Your life, your words, yourself—you have shown me a better, a higher, life than I had ever known before, and now you send me away."

She paused abruptly.

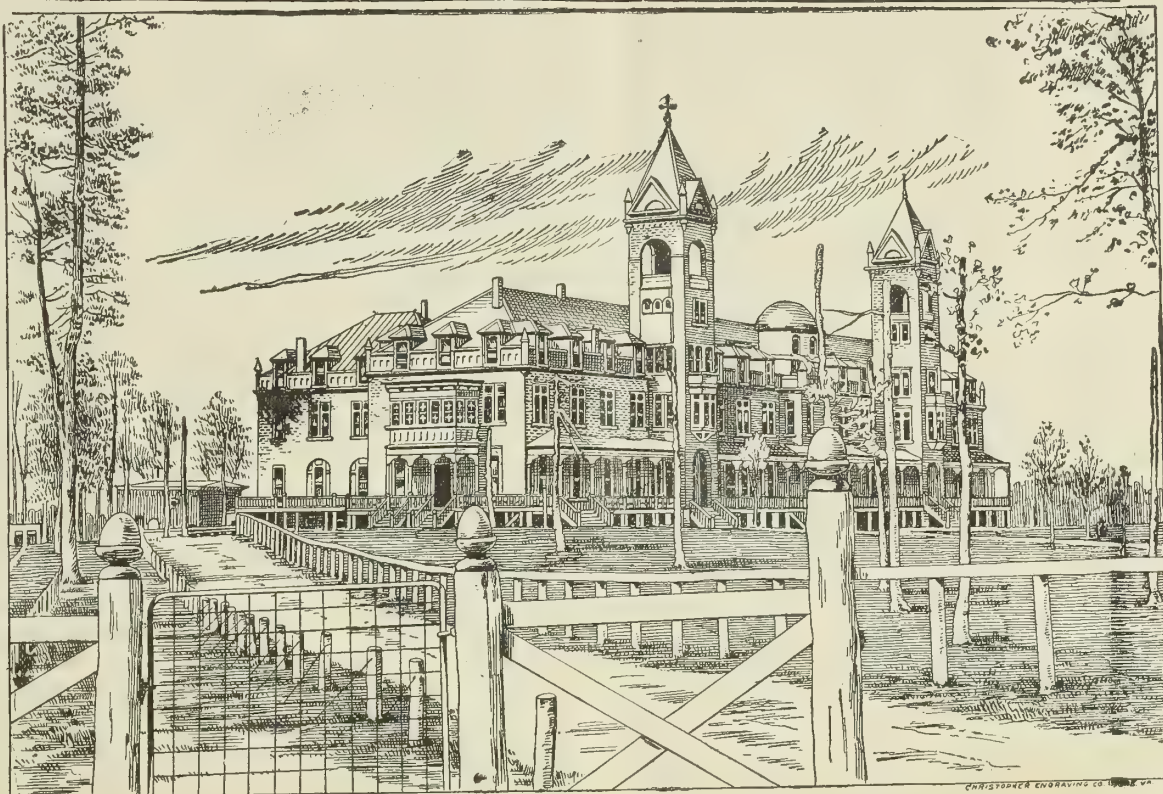
"Blind, stupid fool!" I said to myself.

He held himself resolutely in hand, answering carefully, but his voice had lost its coldness and was sweet and kind.

(TO BE CONTINUED.)



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BLACKSTONE, VA.



## Communications

### SOME MUSINGS ANENT EPWORTH.

The oracle of Epworth has issued his ukase; let the Virginia Conference bow down before him. Selah!

And now, will you poor, simple-minded, short-sighted preachers of said Conference, who had the temerity to comment on the action of the great and only Epworth, please go and hide your abashed faces, and with your mouths in the dust and your hands on your mouths, cry out: "O, ignorant men that we are, with narrow horizon and little knowledge of the transfer doctrine which applies to one Church in Virginia, who shall deliver us from the bitter scorn and sarcasm and invective of the mouth-piece and oracle of Epworth!"

Let us imagine for a moment the action of Epworth's big official board of thirty members when it met just before the last Conference in order to select a preacher so as to be prepared to notify Bishop Duncan whom he should have transferred for them. The making of appointments by the Bishop and his council of presiding elders will do for other churches, but there are exceptions to all rules, and Epworth proposes to except to anything that it doesn't like or want.

The president of the board naturally announces the purpose for which they have met, it being understood that:—"No pent-up Virginia contracts our powers; The whole of Southern Methodism is ours."

There is no man in the Virginia Conference to be thought of in connection with the great work to be done here; and, therefore, being men of broad views and extended horizon, we will fly to the uttermost parts of the connection, if necessary, to find one of whom it may be said: "Thou art the man."

The stewards, all grave, sat in solemn conclave.

Surveying the big Methodist pie: One put in his thumb and pulled out a plum.

And said, what a smart steward am I!

And with unanimous voice the other twenty-nine cried out:

You are a smart steward, indeed you are;

Having soared to the west and plucked a bright star

From the scintillating galaxy of Methodist fame,

A man who is Smart both by nature and name.

"Well, brethren," says the president, "that settles the question, as all of us are suited, and therefore the Virginia Conference has nothing to do with the matter. We are Epworth; we have a broad horizon; we bring in transfers; we pay the freight; who dares question our action?"

And now a word to our critics: Just think for a moment what a state of affairs would prevail should any Bishop have the hardihood to disobey our instructions and send to us one of the preachers of the Virginia Conference. Why, the big bronze doors of Epworth would be closed, and although the Lord might be in His holy temple, we would take the utmost precaution to prevent Him seeing such a man as one of you

ministering in our high-toned pulpit. Go to, you simple-minded men; you are back numbers; you haven't a broad horizon like we Epworthians have; you need to be transferred—and if others look upon you as we do, it would be well if the good Lord transferred you to the spirit land. You may be good enough for heaven, but are not fit for Epworth.

W. L. McLean,  
Suffolk, Va., December 9, 1902.

### THE REEVES CASE.

Mr. Editor: Dr. R. N. Price, in the issue of your paper of November 25th, makes a statement concerning the case of Rev. John Reeves, incited by "a newspaper," and a letter which he received from a friend in Kentucky.

If Dr. Price based his article on information gleaned from this "newspaper and letter," then we do not hesitate to say that the authors of both were either ignorant of the facts or maliciously misrepresented them. But whatever may have been the sources of Dr. Price's information, a greater number of errors could not have been couched in the same amount of space. Dr. Price says: "Some three years ago a preacher of the Kentucky Conference was expelled from the Church on charges of immorality. He appealed to the General Conference, and the Committee on Appeals reversed the decision of the lower court, as the letter which I have received states, on legal grounds—that is to say, because the defendant was not permitted to testify in his own case."

Now, as I was Bro. Reeves' counsel, and prepared the papers for his appeal, I believe I know what was done by the Committee on Appeals, and why they did it.

First, Bro. Reeves was permitted to testify in his own case; he *did* testify in his own case, and the complaint that he could not testify was not mentioned in the grounds of appeal.

Second, the papers were prepared for a reversal on the merits of the case. We did not ask, nor intend to ask, for the case to be remanded for a new trial. We asked for a reversal on the ground that the accuser was not present at the trial, her affidavit was not produced, and her name was suppressed. This, of itself, would reverse any case on its merits before any intelligent court, civil or ecclesiastical.

But Dr. Price continues:

"The late Kentucky Conference found the man restored and among them. A motion was made to locate him, but the Bishop said: 'Wait till his case comes up regularly,' or words to that effect. When his name was called the motion was reversed, whereupon the Bishop informed the Conference that the man was not in their hands; he had transferred him to another Conference. He had opened a skylight, and the bird had flown."

This whole statement is absolutely false. The facts are as follows:

1. Reeves' name was called, and his character passed without a word of dissent.

2. Two days later a motion was made to locate him, which did not meet with a second. The Bishop simply ruled that the motion was out of order, and that the question must be brought up at the proper time.

3. In the mean time Reeves received a letter from Bishop Duncan asking him to come to the Columbia Conference. He then asked for a transfer that he might answer Bishop Duncan's call, and Bishop Morrison gave him the transfer. There was no trickery employed, and no "skylight opened." Reeves' character was passed, he was entitled to a transfer if he desired it, and the Bishop did not open a "skylight" in giving it to him.

Dr. Price then indulges in a few legal and moral reflections. He says:

1. "Legal grounds are not sufficient to reverse a case; it should have been remanded for a new hearing. A case should be reversed on its merits."

If Dr. Price can tell me the difference between "legal grounds and the merits of the case," then I will concede that he has made a discovery. If the merits of a case are not legal grounds, then no case ought ever to be reversed on its merits, because such action would be illegal.

But if by "legal grounds" Dr. Price means irregularities, technicalities, defective records, etc., then my only reply is, that the Committee on Appeals surely knew this much about ecclesiastical law.

Again, Dr. Price says: "When a case is reversed, and an expelled minister is restored, he returns to his Conference in good standing, and should not suffer in any way for what he is tried for."

In this statement I most fully and heartily concur. But how does the matter stand with Rev. John Reeves?

1. His case is reversed—reversed on its merits, because a case cannot be legally reversed on any other grounds.

2. He is restored, and returns to his Conference in good standing—and his character passes without a dissenting voice.

Then why should he "be made to suffer in any way because of the charges for which he was tried?" Look at his pursuers; questioning the wisdom and justice of our highest court, misrepresenting the action of one of our Bishops. After failing to locate the object of their hatred, they write private letters, publish newspaper communications, and prepare a document reeking with false statements concerning his case, and send it to every preacher in the Conference to which he transfers. They follow him two thousand miles away, and try to undo the work of the General Conference, nullify the appointment of a Bishop, and ruin and wreck the character of a man whom the highest court in our Church has declared to be innocent.

Now, let it be remembered that Bishop Duncan was the chairman of the Committee of Appeals. He heard the case fully set forth; he concurred in the verdict, and he it was who asked for Reeves' transfer, and gave him the best appointment in one of the Conferences over which he presided.

I shall not comment on this fact—it tells its own story; neither will I comment further on the case than to say that having been connected with it from the beginning, I know only too well how Reeves' enemies, like birds of prey, have pursued his every flutter and flight, and with merciless beak and

claw they would rend his quivering blood and broken heart.

Dr. Price continues: "The law is defective, and should be amended. The dismissal and reception of ministers from one Conference should be made a matter of Conference action."

This may be true, but the Church does not think so. As far back as 1840 an attempt was made, by memorial, to take the power of transfer from the hands of the Bishop. And from time to time the General Conference has been memorialized to do the very thing contended for by Dr. Price. All efforts alike have failed; and right or wrong, this power is with the Bishops, and likely to remain there. And a transfer carries with it the endorsement of a Conference, which no man has a right to question.

But leaving the Reeves case, Dr. Price has this to say concerning the case of Rev. H. C. Morrison: "The trial and expulsion of Morrison was an infamy; but by a ruling of a long-headed Bishop, Morrison was restored to the Church and ministry."

Here is another statement that is not supported by the facts in the premises.

I represented the Church in the Morrison case, and was also Reeves' counsel when his character was arrested for maladministration, and I wish to say:

1. That the trial and expulsion of Morrison was not an infamy. Reeves presided at Morrison's trial, and when he was arrested for maladministration the specifications were—first, "the trial proceeded part of the time without a secretary"; second, "the minutes of the trial were not signed by the president."

The trial came up, and the man who preferred the charges and specifications was put on the stand, and admitted that "he was the secretary, who left before the trial was over, and took the minutes with him, one hundred miles away," and so did not give the president an opportunity to sign them.

2. The "ruling of a long-headed Bishop" had nothing whatever to do with Morrison's restoration to the Church and ministry. The Bishop made no ruling on any feature of the case. After the trial of Reeves had proceeded one day, and the witness mentioned above had made the humiliating confession that he was to blame for the absence of the secretary and the failure of Reeves to sign the minutes of the trial—that he had preferred charges against Reeves for failing to do a duty which he himself had rendered impossible then Dr. (now Bishop) Morrison came to me with a paper signed by Morrison and his counsel, in which he (Morrison) promised that in the future he would comply with the law of the Church, and Morrison was restored to the Church and ministry on the strength of this promise, and the charge against Reeves for maladministration was withdrawn.

Such is the exact history of these two cases, as the records clearly and fully show. But the inner history of these cases will never be known until the final court of heaven's chancery, when the venom and injustice of Reeves' tormentors will be fully revealed.

In the mean time Dr. Price and others should be careful how they write



about a matter of which they know nothing, or if they know, better let them remember that God's thunderbolts are hot, that vengeance is His, and He will repay. GEO. H. MEARS.

P. S.—The facts as stated above by Bro. Mears are correct.

H. C. MORRISON (Bishop).

#### REPLY BY R. N. PRICE.

The Editor has kindly submitted the above to me, that my explanation may go along with it.

My principal authority for what I wrote about the Reeves case, though I did not mention his name, was a newspaper published in Louisville, Ky., entitled "The King's Herald." The number from which I obtained my information was dated October 15, 1902, and is signed "L. L. P.," which I take to be L. L. Pickett, the editor of the paper. The paper was forwarded to me by the Rev. W. D. Akers, a professor in Asbury College, Wilmore, Ky., and a member of Holston Conference, accompanied by a note showing that he was in sympathy with the statement of Bro. Pickett. Knowing Bro. Akers to be an honest, pious man, I credited Bro. Pickett's statements. There are, evidently, some lies or mistakes out; if lies, I am not responsible for their origination. I hereby request you, Mr. Editor, to forward copies of your issue, containing Mr. Mears' article and my reply, to Bros. Pickett and Akers, that they may have opportunity to take care of themselves.

I hereby beg Bishop Morrison's pardon, and say that I am sorry that he has been misrepresented, and am glad to believe that he has been. I am glad to believe that he did not transfer Mr. Reeves till his character had been passed.

Mr. Mears is not satisfied with setting me right on what he holds to be the facts in the case; but he gets a little sarcastic when he comments on my remarks: "Legal grounds are not sufficient to reverse a case," etc., and says: "If Dr. Price can tell the difference between legal grounds and the merits of the case, then I will concede that he has made a discovery." Well, sir; if he will offer a reward for a new discovery, I shall put in a claim for it.

When exceptions are taken by either party in a trial in a lower court to the steps taken in the case—that is to say, if it is claimed that the proper legal steps have not been taken, then the case may be appealed on the law in the case; and if the appellate court decides that the trial in the court below was not regular, or that the proper legal steps were not taken, it is the duty of that court to remand the case for a new hearing. But if no exceptions are taken to the legality of the trial in the court below, or if these exceptions are overruled in the higher court, the case should not be sent back for a new hearing, but the judgment of the court below should be either confirmed or reversed. Reversing a case on legal grounds is reversing it because the law has not been complied with in the proceedings of the lower court. Reversing it on the law and evidence in the case is reversing it on its merits.

I have no disposition to recant or modify my opinion that the law should be so changed that ministers shall be

dismissed from one Conference and received by another by Conference vote. So much of a Democrat am I; and this opinion did not grow out of the Reeves case; I have held it for many years.

I wish here also to reassert my remark about the Morrison case. From beginning to end, it was, with the exception of his final acquittal, a blot upon the escutcheon of Methodism: it was a disgrace to every man who took part in hounding down that good man, Henry C. Morrison, whose crime consisted in trying to save sinners and get Christians sanctified. Bro. Morrison was invited to assist in a union meeting in Texas; he went; a Southern Methodist preacher in charge of a station in a town near by served a notice on him to disconnect himself with the meeting, which Morrison very properly declined to do. He was then put under arrest by a man that had no jurisdiction over him; and he was tried by a committee illegally appointed, and suspended from the ministry. Bro. Morrison's pastor in Kentucky wisely refused to recognize the suspension; and the case came up in Morrison's Quarterly Conference in Kentucky, *de novo*. The charge, as I now remember it, was preaching at the meeting in Texas after being forbidden by the pastor who had a congregation near by; these are not the words of the charge, but the gist. The charge, in its very nature, could only involve an impropriety, and could not reasonably be construed into a crime sufficient to exclude a man from the kingdom of grace and glory. He was not accused of immorality. But he was proceeded against as though he had been accused of immoral conduct. In all cases of improper conduct, the New Testament and the Methodist Discipline require that the offender shall be subjected to the first and second admonition before the infliction of punishment. These steps had not been taken. The process was the same as the Discipline directs in cases of immorality; and the punishment was the same. It was capital punishment for what could only be construed into a misdemeanor. It was as if a man were hanged as high as Haman for hunting on posted grounds. Promising to keep the law on Morrison's part was all right; but he had already done that. There was no law by which he could be expelled from the Church for attending a holiness meeting contrary to the *mandamus* of a neighboring pastor. The men who wished to stamp out holiness evangelization practically acknowledged that there was no law to prohibit a preacher from preaching in the vicinity of a church if the pastor forbade by introducing and having passed a bill to that effect in the General Conference of 1898, and that was after the Morrison case had been finally adjudicated.

The Conference did well to restore Morrison to the Church and ministry, as he had not been lawfully ousted. The presiding elder who tried the case ought to have been cashiered for making a case of misdemeanor a case of crime, or for allowing a man to be tried for improper conduct (sic) as though he had been guilty of a crime.

As to the Reeves case, the presiding officer who allowed a man to be tried on allegations without the *corpus de-*

*licti*—that is to say, without the body, substance or foundation of the offence, erred. It was a legal error—an irregularity in his administration; at least, so it seems to me, and for that reason the appellate court should have remanded the case for a new hearing. The judgment should not have been reversed because of irregularities in the trial in the Annual Conference; if reversed at all, it should have been reversed on the ground that the trial being legal and regular, the charge had not been sustained, or that it was not sufficient, when sustained, to justify the penalty of expulsion.

It is due Bro. Pickett that I should say that I was mistaken as to the ground or reversal alleged by him. In his article he said: "This was done on a mere technicality—because the injured party was not brought into the trial as a witness, or something to that effect." By "injured party" I understood him to mean the accused (Reeves); whereas it is now plain to me that he meant the unfortunate woman in the case. The mistake was mine. The denial of Bro. Mears caused me to scrutinize the language of Bro. Pickett more closely, and I find that I misinterpreted his words.

But when the General Conference acquitted Reeves, he was returned to his Conference in good standing, and the passage of his character and transfer were all right, so far as I know anything to the contrary; and he ought to be permitted to live down in the far West the unsavory reputation he may have contracted in Kentucky, whether he was guilty or innocent.

Morristown, Tenn., December 4, 1902.

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#### FROM BRO. HOBDAV.

I wish to say a few words in reference to our late Conference. But let me say, and let it be plainly understood, that while I shall say some plain things, I have no wish to offend, and not a word will be written with malicious intent. I simply wish to let others see themselves as some of their brethren see them.

First of all, Bishop Duncan's presidency was unsatisfactory. I say nothing of his rulings in the chair in open session, but I mean in its results. The return of the same Bishop for several consecutive sessions has proven in his case to be a sad failure. The trouble originated in Norfolk, intensified in Newport News, came near producing an explosion in Richmond. The continuance of the district lines, despite the protests of our people, and the continuance of the same men in the presiding eldership over the twice declared wish of our body, was not the action of a broad-minded statesman seeking the good of all, but looked rather like the action of a tyrant determined to have his way, right or wrong, let who may suffer.

What a travesty on justice was his action on transfers! We have no law whatever in words on this question, and I hold that any action on this line, if tested, *would be declared illegal*. The Bishops formerly, guided by *written law*, made transfers for the good of the cause and Church as they saw it. Now, without law, they make them, judging from action in our Conference, for the good of the transfer. If he had

a right to make a transfer, why did he announce that there was a charge in California that would pay \$1,000, and call for a volunteer? Why did he not select a man and send him? Why did he not send one of those who came to us, already crowded? The day is passed, judging from present action, when the good of the Church is considered. It is the man, or men, who has, or is supposed to have, money, that is listened to. *Poor charges have no rights*. Independent men and charges are punished in their appointments. Let me make a suggestion. Stretch the transfer business a little more, and transfer the churches that call their pastors, so that all of them throughout the Southern church may be thrown together into one Conference, and be known as the Giraffe Conference. Such churches have the right name (Giraffe). I was looking at the picture of one (Giraffe) not long since. His head was in the top of a tree, and his hinder parts near the ground. A sort of *declined* plane, down which would roll things disagreeable to the head. I thought how true the lesson. We have no general fund for our superannuates, save in theory. Each Conference takes care of its own. A giraffe church calls a man from a distance. He dies, or becomes disabled, and he rolls from the head, down over the tail of the *animule*, and falls plump into the superannuated fund of a Conference that knows nothing of him. Ecclesiastical carpet-bagism is just now at premium, but the day will come when it will get its just deserts.

As to the elders twice asked to step down. Now, can you ask for our respect? How can you expect our confidence? You treat our protest with contempt, and declare by your action that we are a set of fools, who don't know what is better for us. Let me recommend the following texts, and ask that you ponder, pray over, and preach from them: Matt. 7: 12: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 23: 12: "And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." I. Peter 5: 3: "Neither as being lords over God's heritage, but being *ensamples* to the flock." (Italics mine.)

C. E. HOBDAV.

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# THE SUNDAY SCHOOL.

LESSON XII, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 21.

**Text of the Lesson.** Luke ii, 8-20, a Christmas Lesson—Memory Verses, 10, 11—Golden Text, Luke ii, 11. **Commentary Prepared by the Rev. D. M. Stearns.**

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8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

The previous verse speaks of the Son of God, made of a woman, made under the law (Gal. iv, 4); the fulfillment of Isa. vii, 14, "a virgin shall conceive and bear a son and shall call His name Immanuel." This verse sets before us a night scene on earth, shepherds watching over their flocks to save them from the destroyer. The little babe laid in the manger because there was no room in the inn is none other than the good, great and chief Shepherd of Scripture who came to give His life that He might save His sheep from the destroyer (John x, 10, 11; Heb. xiii, 20, 21).

9-12. Fear not, for, behold, I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Although the angel of the Lord was sent from heaven to these humble shepherds with these great, glad tidings, the world neither knew nor cared anything about it. God made the world's ruler to take part in fulfilling His will to bring about the birth of this Child at Bethlehem, but he was wholly unconscious of it. The world in its blindness and madness is today going its own way, as it thinks, and seemingly doing as it pleases, but God in heaven is working all things after the counsel of His own will and making all things ready for the coming again of Him who was the Babe in Bethlehem. His throne on earth will be David's throne at Jerusalem, and all kings and nations will honor Him (Eph. i, 11; Jer. iii, 17; Isa. ix, 6, 7; Ps. lxxii, 11). I trust that all who teach this lesson will speak of these things and show to all whom they can reach that unless all believers are doing all they can to make the tidings known of the Saviour who has come and of His great salvation they are not interested in His coming again.

13, 14. Glory to God in the highest and on earth peace, good will toward men.

Thus said a multitude of the heavenly host who accompanied the angel who spoke to the shepherds, and we think of the millions of angels who will yet say, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing (Rev. v, 12). The aim of all angelic service is to bring glory to God, and the redeemed on earth are so to live that God in all things may be glorified (1 Cor. vi, 20; x, 31; 1 Pet. iv, 11; Phil. ii, 11).

15, 16. Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us.

There was no questioning, there were no doubts, there was no hesitation in acting out their faith. They believed all that was told them; they went with haste and found all things as the Lord's messenger had said. Elizabeth said of Mary, "Blessed is she which believed that there shall be a performance of those things which were told her from the Lord" (Luke i, 45, margin). Paul said concerning the angel's message in the storm at sea, "I believe God, that it shall be even as it was told

me," and so it came to pass (Acts xxvii, 25, 46). I do believe that all that is written in this blessed book which is not yet fulfilled shall be fulfilled as literally as were all the prophecies concerning the humiliation and first coming of our blessed Lord. Every purpose of God shall be fulfilled in Christ (Isa. xlv, 21; Jer. ii, 29).

17. And when they had seen it they made known abroad the saying which was told them concerning this child.

Joy filled their own hearts, and joyfully they spread the tidings and told simply what they had seen and heard. If we have not yet been made exceedingly joyful by the glad tidings concerning Jesus so that we cannot but speak of it, how far we must be from the experience of those shepherds and of those of whom we read in John iv, 28, 29; Acts iv, 20; viii, 4; 1 John i, 3, 4?

18, 19. And all they that heard it wondered. . . . But Mary kept all these things and pondered them in her heart.

Better to ponder than merely to wonder. It is not wonder, but faith, that brings the blessing. The word preached does not profit unless it is mixed with faith in them that hear it (Heb. iv, 2). Mary, like Daniel, kept the matter in her heart (Dan. vii, 28). If the truth is laid up in the heart and prayerfully pondered, we shall receive the light in due time.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

You could not shut them up any more than you could stop a volcano. It was in them, and, like Jeremiah, they could not keep still about it (Jer. xx, 9). They had caught the spirit of the angels and praise God they must, and their testimony was all about Jesus. If we, in our ordinary vocations, serve the Lord, as they were evidently doing while watching their flocks, He will show us greater things as we can bear them and as He sees we will make good use of them. They also remind us of many shepherds watching over the souls under their care in this night of the world's history and daily expecting a call from the skies to summon them to the marriage of Him who was once a Babe in Bethlehem. May He, the great Shepherd, work in us all those things that are pleasing in His sight and so hasten His kingdom (Heb. xiii, 21; 11 Pet. iii, 12; R. V. and margin).

## EPWORTH LEAGUE.

**Topic for the Week Beginning Dec. 21, "Christmas: Its Message and Motive"—Text, Luke ii, 1-20; John iii, 14-17.**

"That whosoever believeth may in Him have eternal life."

From Anglo-Saxon customs and ancient times comes much of the practice of the great festival of the winter solstice. The sun has reached his farthest southern limit and wheeled on his return to the northlands. From ages beyond record our ancestors kept this time as a season of festivity and feasting. Great logs for the hearth fire, wild beasts for food, evergreens for decorating home and God's house, greetings and good cheer marked the occasion as the grandest of all festivals.

It was wise in the early Christian missionaries to recognize the worth and deep significance of this annual Yuletide observance and give to the Anglo-Saxon heathen practices new and better meanings. Under their teaching it became the festival of Christ's birth and the most joyous of all Christian holy days. Better than the sun returning to the frostbound land was the fact of the coming of the God Man to earth with heavenly salva-

tion for all men.

Our custom of making gifts and all the other observances which have grown up and around Christmas and to which the hearts of the young cling so fondly have much to commend them beside the momentary gratification of kindly impulses. Beyond all the benefit which the business of making and trading gets from this season we prize the rehearsing of the Christ story. The wonderment grows greater as the years pass. Childhood takes the precious narrative so eagerly and realistically! Why should not angels come from heaven and sing to listening shepherds? Have not angels always been near and dear to the heart of childhood, which has no difficulty in believing in them and can almost see and hear them at all times.

To the young people Christmas means somewhat more than it used to mean. It holds vaster truth, deeper purity and reaches of love unfathomed, perhaps unfathomable. It is promise of unutterable riches and revelation unceasing. It beckons into years yet to come with marvelous possibilities of achievement and enjoyment. It means the limitless unfolding of the Christ life in self and in society—all possibility of all good.

To the middle aged it speaks no less decisively, even if more soberly. The virgin birth and angel song may be held less clearly than once, but the eternal life in prospect comes nearer, and the hopelessness of the struggle of earth without the Christ help presses more deeply home to the soul.

To the aged ones the Christmas time brings a mellowing influence to the spirit, a mystical touch to the faith almost childlike in its simplicity. Angel songs and mother sweetness mean more than in all the bygone years. Heaven lies not far away.

To all the Christmas message is eternal life for you if you believe and love Him who is life eternal.

## Real Joy.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may if we choose begin to enter upon our inheritance of eternal things now, here, in this life. Especially is this the case with this divine gift of gladness of the soul. Do not rest content with any more small, finite, temporary thing and call that joy; it is some more passing earthly elevation of spirits. That is merely a selfish impression. That is not connected with any feeling of regret for our imperfection, as true joy must ever be. In true joy there can be no selfishness. It is the delight that comes from consciousness of the nearness of God, consciousness of love to Him, consciousness of sin forgiven, consciousness of living for the good of our brothers and sisters of the human family.—Sinclair.

## Satisfy the Heart.

If with the heart a man believes unto righteousness, his intellect will be drawn as his heart leads. It will be a valuable servant of faith and truth. But if it is principally with the head or intellect that a man believes there is not much heart in his belief or faith in his heart. His may be the religion of scholarship, but not of experience. And while natural reason or science is his authority for the spiritual realm his heart is unsatisfied and his intellect much the less enriched.—Friend.

## Pleasure in Religion.

A religion whose tendency is to make the possessor disagreeable is not the one commended of the church. Pleasure is an ordinance of God. It is a lily planted in the desert, and we thank Him for it. We may grow away from

its form and color, but the memory of it remains, like the notes of an old song, in the silence of other and sadder years.—Presbyterian Journal.

## A Way to Avoid Trouble.

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure!—Marcus Aurelius.

## Excuses.

Beware of excuses when you feel prompted to pray. Pour forth the longings of your heart to God and you will experience great lightening of your load.—Presbyterian.

## Endurance.

It profits naught to prate about our wrong And chatter of our wound when we are hurt; If we the wrong and wound cannot avert, To silently endure is to grow strong. —Susie M. Best.

# THE SINS OF LIQUOR

KING ALCOHOL ARRAIGNED BY A WELL KNOWN PREACHER.

**Strong Drink a Defamer and a Deceiver—Lying the Natural Weapon of the Demon of the Dram—The Cure of the Curse.**

Intoxicating beverages are the bane of everything that is good. They are a defaming, deceiving and destroying foe of men, women and children. They are an ever spreading curse wherever and whenever used. We do not say that alcohol is the curse of curses in our world, but we do dare to affirm that it is a matchless enemy of the best interests of mankind when taken as a beverage, said the Rev. John Lindsay Withrow in a recent sermon. It should be enough to make a black angel weep, if demons can weep, to hear temperance people defend tippling in others. A man recently said to me:

"Whisky has been my best friend. When I was a boy, the folks prophesied that I would die of consumption before I reached manhood. But here I am past thirty because I keep soaked all the time."

Poor, degraded wretch! We wonder not at thee defending the drink demon. But for a sober mind—and there are some of that class—to act as defender and advocate for intoxicating beverages is too vicious to picture fully in words. On what flimsy, foolish lines they conduct the defense. They say, "Anyhow alcoholic liquors, brandy, whisky, gin, beer, are essentials for stimulants in many cases for acute attacks of heart failing illnesses. So are other deadly poisons of vital value when medically administered. But who has patience with the sophistry, who can have at hearing an argument in favor of making deadly poisons things of daily indulgences?

Strong drink is a defamer. It is also a deceiver. Nothing else known makes liars of such skill and shamelessness as strong drink. The word of a drinking man is not worth the atmospheric air that is used to speak it. The enormity of his lies, who is a drinker, can be accounted for only by supposing that alcohol is the greatest deadening of conscience. The demon of the dram depends upon deception, and that is lying. Let any one count up in how many ways intoxicating drinks deceive. They fool their victim to think he is the only sober man around; meanwhile he "reels like a drunken man."



The drunkard is made to think himself rich when his rags and wretched state stare at you. Intoxicating drinks assume to have no power and say the drinker can quit them whenever he will. At the same moment the fiend of the bottle feeds the flesh with a fuel that he knows will burn to the lowest hell.

"Pity me—oh, for heaven's sake, pity me!" said a slave of alcoholic drinks as I was talking to him of the disgraceful power drinking had acquired over him. "You know nothing of the fire of thirst in my throat. I would be willing to go to hell as soon as I had drunk it if some one would give me all the rum I thirst after. I cannot quit. God knows I cannot quit!" "But," said I, "once you could have stopped." "Possibly; but before I dreamed of danger it had me, and I am going to hell." He reached that depth by being deceived. And millions, many of them, have met with the same fearful fate. Intoxicants are drilled and disciplined deceivers. They seem to be impersonated imps of everything evil. Incarnate devils could not do worse than does the wine cup, the beer stein, the whisky jug and the brandy bottle in deceiving men.

What can be done to stay this defamer, this deceiver, this destroyer of the bodies and souls and substance of men? Legislate against it? Go on and get the most that may be in the form of statute. Shall we urge the pledge upon the young? Yes; it may guard some. Shall we cry aloud and spare not, that the magnitude of this monstrous immorality may be made known in all its odious ugliness? Yes; let the trumpet blast wake the deafest ear. But if all this is done the effect will not be as salutary as is certain to be realized if the principles of the Christian religion are powerfully and persistently taught.

#### The Temperate Jews.

In an article in the International Monthly on "Anti-Semitism in Europe" Rabbi Gottheil of New York dwells on the virtue of temperance which characterizes the Jews wherever they are placed and makes them an object of envy to their non-Jewish neighbors. The Jew's home, says Rabbi Gottheil, is not the church, but rather the church is in the home. The Jew's salvation is in nowise dependent upon rabbi or synagogue, but upon wife and children. The deepest roots of the Jewish faith rest on domestic soil. No man becomes a drunkard with wife and children and aged parents near him for guardian angels. The Jew, says Rabbi Gottheil, is a natural ally of the temperance advocates, and if he is not in their ranks it is simply because he never knew from experience the need of that reformation.

#### A Big Temperance Year.

"It has been a great year for temperance," says the Rev. Alexander P. Doyle of the Catholic Total Abstinence Union of America. "The ordinary, natural growth of our organization has been about 3,000 a year. One year, and that was the jubilee year, the addition to our membership was 9,938, but the past year we have pledged and organized into societies and affiliated with the national union 10,436 new recruits. The union now numbers nearly 100,000 members."

The following, from a Norfolk dispatch to the Richmond Times, illustrates well the growing troubles of Virginia saloon keepers: "Saloon keeper Capps and three negro women were fined \$10 this morning for being in a saloon. This is a new ordinance for

bidding women from a place, even a grocery, where liquor is sold. This fine is appealed to the Corporation Court in order to make a test case of the Southgate amendment to the Good-rich ordinance for the regulation of the saloons."

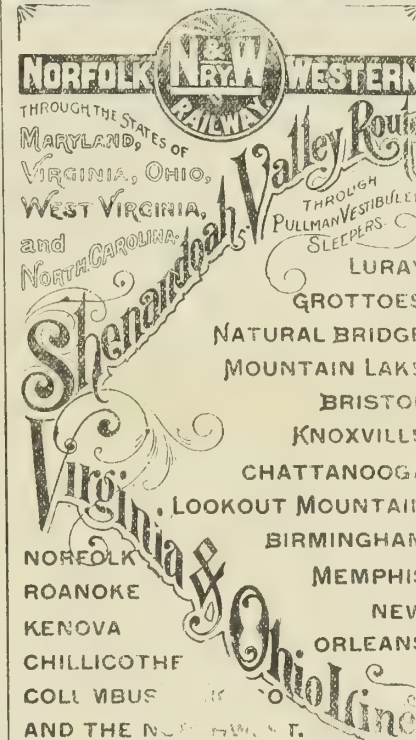


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Interest income for the year was \$1,630,362, which paid all death losses, \$1,092,872, and left a balance of \$537,490. Had the interest rate been as low as many of the Companies it would have been only \$1,200,000, and had the death loss been as high, this Company would have lost \$1,400,000 in death losses, thus the UNION CENTRAL saved to its policy holders for one year alone over \$700,000, as compared with many other large Companies.

This Company wrote in Virginia \$1,700,000, and after taking off all death claims, lapses, and extra policies returned, it leaves a net gain of over \$1,200,000 in insurance in force for 1901, which amount was not surpassed by but one Company of the many doing business in the State—a great showing.

The net gain in surplus for the year, \$707,000, was largely in excess of any previous year, which means their dividends for 1902 are to be held up to former years, which is a showing that should be greatly appreciated by the public when it is considered in the last few years nearly all of the Companies have greatly reduced their dividends.

I made a close study of the question before taking any insurance, and after having actual returns in dividends on my first two policies I doubled my insurance with the UNION CENTRAL. It is a good Company for protection of the family, and a good Company for investment.

REV. JAMES CANNON, JR.

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REV JAMES CANNON JR., Editor.

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### QUARTERLY CONFERENCES.

#### PETERSBURG DISTRICT—FIRST

Market Street, November 23d, morning.  
Wesley, November 23d, night.  
Washington Street, November 30th, morning.  
Matoaca, November 30th, night.  
Wakefield, Wakefield, December 6th, 7th morning.  
Surrey, Dendron, December 7th, night; 8th morning.  
Greensville, Emporia, December 13th, evening; 14th, night.  
Independence, 14th, morning.  
Prince George, Mt. Sinai, December 20th, 21st, morning.  
Blandford, December 21st, night.  
High Street, December 28th, morning.  
West Street, December 28th, night.  
South Brunswick, Tabernacle, January 2d, morning, Friday.  
Mecklenburg, Sardis, January 3d, 4th, morning.  
South Hill, La Cross, January 4th, evening; 5th, morning.  
North Mecklenburg, El Bethel, January 6th, morning, Tuesday.  
Nottoway, Rocky Hill, January 10th, 11th, morning.  
Blackstone Station, January 11th, night; 12th, morning.  
Lunenburg, Providence, January 17th, 18th, morning.  
West Lunenburg, Courthouse, January 18th, night; 19th, morning.  
Dinwiddie, Crawford's, January 24th, 25th, morning.  
Ettrick, January 25th, night.  
Sussex, Jones, February 1st, evening; 2d morning.  
East Dinwiddie, Lloyds, February 7th, 8th, morning.  
West Brunswick, Rocky Run, February 14th, 15th, morning.  
Brunswick, Lawrenceville, February 15th, night; 16th, morning.  
West Dinwiddie, Corinth, February 21st, 22d, morning.  
R. T. WILSON, P. E.

#### LYNCHBURG DISTRICT—FIRST QUAR

Centenary, November 30th, 11 A. M.  
Memorial, November 30th, 7:30 P. M.  
Madison, December 7th, 11 A. M.  
Trinity, December 7th, 7:30 P. M.  
North Pittsylvania, Elba, December 13th, 14th.  
West Campbell, Mt Hermon, December 15th, 11 A. M.  
Staunton River, Independence, December 16th, 11 A. M.  
Bedford, Salem, December 20th, 21st.  
Bedford City, December 21st, 7:30 P. M.  
Middle Bedford, Hickory Grove, December 22d, 11 A. M.  
Court Street, December 28th, 11 A. M.  
Cabell Street, December 28th, 7:30 P. M.  
Bedford Springs, Forest, December 30th, 11 A. M.  
West Bedford, Emmaus, January 2d, 4th.  
South and West Lynchburg, January 7th, 7:30 P. M.  
North Bedford, January 10th, 11th.  
Campbell, Hay's Chapel, January 17th, 18th.  
Halifax, Union, January 20th, 11 A. M.  
Prospect, Prospect, January 24th, 25th.  
Farmville, January 25th, 7:30 P. M.  
Concord, Bethlehem, January 27th, 11 A. M.  
Appomattox, Appomattox Memorial, January 29th, 11 A. M.  
West Charlotte, Centenary, January 31st, February 1st.  
West Buckingham, Trinity, February 7th, 8th.  
J. C. REED, P. E.

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#### DANVILLE DISTRICT—FIRST ROUND

Mt. Vernon, November 30th.  
Sledd Memorial, November 30th, night.  
Main Street, December 7th.  
Cabell Street, December 7th, night.  
Danville Circuit, Design, December 13th, 14th.  
Calvary, December 14th, night.  
South Pittsylvania, Providence, December 20th, 21st.  
Washington Street, December 21st, night.  
Prince Edward, Keyesville, December 27th, 28th.  
Charlotte, Drake's Branch, December 28th, 29th, night.  
East Halifax, Scottsburg, January 3d, 4th.  
South Boston and Houston, South Boston, January 4th, 5th, night.  
Pittsylvania, Gownsonville, January 10th, 11th.  
Chatham, Chatham, January 11th, 12th, night.  
East Franklin, Mt. Zion, January 17th, 18th.  
Smith's River, Bassett's, January 23d.  
West Franklin, Ferrum, January 24th, 25th.  
Rocky Mount, Rocky Mount, January 25th, 26th, night.  
Franklin, Boon's Mill, January 27th.  
Henry, Afton, January 31st, February 1st.  
Martinsville, —, February 1st, 2d, night.  
Ridgeway, Ridgeway, February 4th.  
Meadows of Dan, Peter's Creek, February 7th, 8th.  
Patrick, Steward, February 8th, 9th, night.  
Trinity Circuit, Trinity, February 14th, 15th.  
Boydton, —, February 15th, 16th.  
Chase City, —, February 18th.  
Clarksville, —, February 19th.  
Hycos, Cherry Hill, February 21st, 22d.  
South of Dan, Harmony, February 22d, 23d.  
JAS. H. AMISS, P. E.

#### RAPPAHANNOCK DISTRICT—FIRST ROUND.

Gloucester Point, Bethlehem, December 6th, 7th.  
Gloucester, Bellamy's, 7th, night; 8th.  
King and Queen, Providence, December 13th, 14th.  
Essex, Trinity, December 14th, 15th.  
District Stewards Meeting, Rappahannock (Tuesday), December 16th.  
Caroline, St. Paul's, December 20th, 21st.  
Bowling Green, Bowling Green, December 22d, night.  
Hanover, Shady Grove, December 27th, 28th.  
King George, Union, January 3d, 4th.  
Montross, Andrew Chapel (Tuesday), January 6th.  
Westmoreland, Carmel (Thursday), January 8th.  
Heathsville, Heathsville, January 10th, 11th.  
Bethany, Bethany, January 11th, night; 12th.  
King William, Epworth, January 17th, 18th.  
Richmond, Calvary, January 24th, 25th.  
Wheaton, Wheaton, January 25th, night; 26th.  
Middlesex, Urbana (Wednesday), January 28th.  
Lancaster, Edgeley, January 31st, February 1st.  
Whitestone, Asbury, February 1st, 2d.  
Spotsylvania, Courthouse, February 7th, 8th.  
Mathews, Courthouse, February 14th, 15th.  
West Mathews, Grace, February 16th, 17th.  
Gwynn's Island, Gwynn's Island, (Tuesday), February 17th.  
J. T. WHITELEY, P. E.

### NATIONAL ANTI-SALOON LEAGUE.

(Continued from 1st page.)

sentence contains the text of a strong paragraph in the address:

"We do not by one hair's breadth lower our standard. We declare now as before that we seek the suppression of the saloon where rum, vice and poverty are bound in a shameless alliance, in the villages and rural communities, in the army posts, in immigrant stations, and in the capitol itself. We are neither satisfied with the result already achieved nor affrighted by the hostility developed, nor appalled by defeats which we have suffered.

"The League has entered into the contest to win, and by the help of God it will win. Success is the secret of confidence. It is costly to be inefficient. We have the key to the situation. We send out to the last member of the League to-day the message, 'accomplish something.' It is better to gain the smallest instalment of the real millennium than to make some pretentious endeavor and gain nothing. Let us go for what we can get and get what we go for. The League may not be able to do everything, but everywhere it can do something."

This utterance, like all of Dr. Wilson's addresses on this subject, showed a clear apprehension of the facts and principles involved, and the ability to state them in a strong and convincing manner. The League workers are all glad to have such a man as their national president.

#### ARMY CANTEN.

Another important address was that of Rev. E. C. Dinwiddie, on the army canteen. After showing the fact that the army has a most serious temperance problem to handle, as the official reports show that from 10 to 35 per cent. of the men in various regiments drink to excess habitually, Secretary Dinwiddie declared that not a single proposition had been advanced by those in authority in the War Department during the past four years for the improvement of temperance conditions, except the institution of the beer saloon in connection with the army.

On the other hand, people on the outside, who have had both occasion and opportunity to study this question thoroughly, have advanced three reasonable propositions: First, that the official army saloon, which General Daggett truthfully said affords a constant opportunity for all men to drink, and a strong temptation for many to contract the habit upon entering the service, should be suppressed, as Congress has done; second, to supply the men with proper places for recreation and amusement in connection with the various army posts, and thus relieve the monotony of routine military life, allowing men to have those comforts without resorting to the outside saloon; third, all the balance of the work necessary to improve the morale of the army and increase temperance can be effected by disciplinary orders from commandants, and, if necessary, from the department itself. He insisted that the canteen during the twelve years of its existence had developed liquor habits among many men, and more time is needed to bring about a change under the present law. In our next

issue a paper, adopted by the Convention on the subject of the canteen, will be published.

#### REDEMPTION OF CAMBRIDGE.

A very inspiring address was that of Dr. David N. Beach, of Boston, on the "Redemption of Cambridge." No synopsis can do justice to the address. It was pressed full of facts. He said that the exclusion of the saloon from Cambridge has produced far-reaching results during the past fifteen years. The increase in the city's population, he stated, has almost doubled, the building operations have been doubled and the valuation of property has also increased. He declared further that the deposits in the savings banks by the laboring people had been vastly augmented, and the general prosperity of the people is much greater. More shoes, clothing and groceries are sold now than was the case when the saloons were in Cambridge, and the tone of the city, he said, was much higher.

But the greatest fact of all is that for fifteen years, year after year, the city has increased its majority against the saloon, and the law is enforced in a community larger than any community in the State of Virginia. This is an "ounce of fact," which overturns all the theories and wild talk of various newspaper editors and liquor advocates that the law cannot be enforced. It can be enforced if there is a man in the Mayor's chair and a man at the head of the police department who respects his oath of office. Hon. Wm. E. Russell, afterward Governor, was Mayor of Cambridge the first year the law went into effect; he announced that he would enforce it, if it required every officer on the force, and if he had to swear in every citizen as a special constable to do it. And he did enforce it, and the good work has continued.

It is hoped that Dr. Beach may be present at our Convention in Richmond.

#### NATIONAL OFFICERS.

At the last session it was announced that the next annual meeting of the national organization will be held in Washington, some time in December of 1903. The report of the nominating committee was submitted and officers of the National League were elected as follows:

President, Rev. Dr. Luther B. Wilson, Washington, D. C.; vice-presidents, David J. Burrell, of New York; Bishop J. N. Hamilton, of California; Rev. Dr. F. D. Power, of Washington, D. C.; Prof. E. W. B. Curry, of Ohio; Judge Charles A. Pollard, of North Dakota; Bishop C. B. Galloway, of Mississippi; Rev. Father James M. Cleary, of Minneapolis; general superintendent, Dr. Howard H. Russell, of New York; legislative superintendent, Dr. E. C. Dinwiddie, of Washington, D. C.; recording secretary, S. E. Nicholson, of Baltimore; more; corresponding secretary, James L. Ewin, of Washington, D. C.; treasurer, D. H. Carroll, of Baltimore.

Additional members of the executive committee—Dr. Floyd W. Tompkins, Philadelphia; Dr. I. K. Funk, New York; Rev. James Cannon, Jr., Virginia; Col. E. F. Ritter, Indiana; Mr. Clinton Smith, Washington, D. C.; Representative C. Q. Terrell, of Massachusetts; G. W. Howxhurst, Falls



Church, Va.; Francis M. Bradley, Washington, D. C.

The Committee on Resolutions presented its report, which was adopted by a rising vote, and is as follows:

Resolved, first, That we record this expression of our gratitude to Almighty God for the many manifestations of His blessing upon our work; and, accepting it as a token of His pleasure, we pledge ourselves to renewed diligence in further prosecution of the work as seems to accord with best wisdom under the leading of the Holy Spirit.

Resolved, second, That we hail with supreme satisfaction the call of the five Years' Meeting of Friends in America, held at Indianapolis, Ind., last October 21st to 27th, for a Convention of delegates from all the religious denominations, to be held at the city of Washington, D. C., in March, 1906, to consider methods of dealing with the liquor traffic. We heartily concur in its plea that all Christian bodies should unite for the abolition of the liquor evil, and that all should pray for divine wisdom to guide this great work. We second the call, and recommend that all the various Church bodies respond heartily in accordance therewith, and we trust that this shall be a means towards bringing the entire Church into solid united array and power against this great foe to mankind.

Resolved, third, That our fundamental purpose is the suppression of the saloon. Our method of attack upon the saloon will necessarily vary in the different States for the reason that the liquor laws of the several States are different. Our uniform principles, however are: (1) Agitation to arouse and build up public sentiment against the saloon; (2) law enforcement, to secure the full benefit of the laws which we already have; (3) legislation, to secure in the various States better and stronger laws. Resolved, That to accomplish these ends we urge upon all voters the necessity of taking an active interest in politics and securing the election of men by our well-known non-partisan methods, who will not only make, but enforce, laws for the preservation of public morals. The ballot box is the seat of the saloon's power in this country, and also the hope of our relief. If we would control legislation in the future, we must concentrate the good morals of the various States at the ballot box in large enough numbers to defeat any public official who betrays the public welfare by allying himself with the saloon. Intelligence and morality being the two corner-stones of the temple of liberty, any institution or business which impairs or destroys either of these is essentially traitorous to the best interests of American life. The saloon hinders intelligence and destroys morals. We demand, therefore, that the men who manage our political affairs shall not manage them in the interest of the saloon.

Resolved, fourth, That we urge our State superintendents and League workers to place the League work on the highest possible vantage ground: First, by working wisely and persistently to make the League in every place the official representative of the various denominations, and of all other temperance advocates and organized

tions in the fight against the liquor traffic; and second, by compelling the regularly elected officers of the State, wherever possible, to see that the laws are enforced, rather than by taking upon the League itself the work of enforcing the laws.

Resolved, fifth, That we hereby express our high appreciation of the action of Congress in appropriating \$500,000 to erect and to equip building at the various army posts for the purpose of furnishing suitable places for recreation and amusement for the soldiers; that we urge that this work so well begun be continued till a sufficient appropriation has been made to erect and to equip a suitable building at every army post; that we furthermore urge that a regular sum be appropriated every year to properly maintain this great work, and that the War Department take such action as will speedily and permanently carry out the wishes of the American people and the action of Congress expressive of those wishes in this matter, and that the War Department is urged to enforce the discipline which inheres in our military system, rather than to excuse violation of discipline because of the abolition of the beer feature of the post exchange.

Resolved, sixth, That as the representative of a great multitude of the intelligent and temperate people of the United States, we urge the Congress of the United States to take such action as will prevent the sale of liquor on any property of the government, and thus completely sever the connection of the government with the liquor traffic.

Resolved, seventh, That we commend the bill introduced by Representative Rixey, of Virginia, which bill forbids the government of the United States from granting license for the operation of a distillery in any district of any State where the State law forbids the granting of any liquor license.

Resolved, eighth, That we urge our Leagues in the several States to take up immediately an active campaign for the enactment of laws in every State forbidding the granting of any kind of liquor licenses within three miles of any United States army post.

Resolved, ninth, That we hereby extend our thanks to the Anti-Saloon League of the District of Columbia, and to any and all others, including the pastors and members of the Wesley Methodist Episcopal and the Calvary Baptist churches, for the comfort and convenience so hospitably accorded us in the holding of the Convention.

(Signed)

E. O. ELLIS, Chairman.

JAS. CANNON, JR., Sec'y.

✻ ✻ ✻

The congregation of Wesley Methodist Episcopal church, occupied their handsome new edifice on Halifax street for the first time Sunday morning—worshipping in the lecture room. A large congregation was present, and the services were of an interesting character. Special music had been arranged, and appropriate and congratulatory addresses were delivered by Rev. S. C. Hatcher, Rev. H. M. Hope, Rev. E. P. Parham, and the pastor, Rev. J. A. Thomas. The new church, when completed, will seat 800 people. *Petersburg Cor. Dispatch.*

## Religious News.

Our new pastor, Rev. J. S. Wallace and wife, arrived here Friday morning and preached his introductory sermon last Sunday morning. His audience was favorably impressed. We hope he may find a cordial welcome among our people, and that his efforts here may be productive of much good.—Northern Neck News.

Rev. Robert P. Lumpkin, pastor of Epworth Methodist church, preached to large congregations at both services on Sunday. His morning text was taken from Psalm 137: 5, 6, and at night from Matthew 5: 8.

Since Mr. Lumpkin has been pastor of Epworth the congregations which have greeted him are larger than for years past, and the membership is on a steady increase, five additions by letter being received at the morning service.

The Sunday school reported at the monthly meeting of the Methodist schools in Clay Street church Sunday afternoon twenty-five new scholars during the month of November.

The church and school is now in a flourishing condition.—Dispatch.

The congregation of Wright Memorial Methodist church last night tendered a reception to their pastor, Rev. George H. McFaden, and to Rev. Dr. J. Powell Garland, the new presiding elder of Portsmouth district.

The affair was held in the lecture room of the church, and the large building was filled. After the opening prayer a programme of music and recitations were rendered, and then came the addresses, leading off with an address of welcome to the two ministers by Mr. John J. King, a member of the board of stewards. Mr. King made a finished address on the subject of "Methodism and Its Greeting," which was responded to in kind by Rev. Mr. McFaden and Dr. Garland. Dainty refreshments were served by the ladies of the church at the conclusion of the programme, which consisted of the singing of the hymn, "All Hail the Power of Jesus' Name," a piano duo by Miss Gaskins and Mrs. Etheridge, a vocal solo by Miss Virlnelson and Miss Weaver, piano solo by Miss Lelia White and a recitation by Miss Alice Brownley. The reception was presided over by Mr. C. A. McLean, chairman of the board of stewards.—Virginian-Pilot.

At the Laurel Street Methodist church a large congregation heard the Rev. Dr. H. E. Johnson preach on the duty of man to preserve the Sabbath and keep it holy.

The larger portion of Dr. Johnson's sermon dealt with that much-discussed and much-vexed feature of the subject in the relation of the State to the Sabbath. He said in part:

"This attempt to abolish the Sabbath as a day of holy rest is a cruel assault on the rights of man in the name of liberty. This wrong can only be prevented by the strong hand of civil power."

Dr. Johnson then went on to argue for the right and duty of the State to protect the Sabbath. He sharply de-

fined the word, declaring that by protection he meant not an enforced observance of the religious features, but the preservation of its quiet and order. Illustrating the distinction, Dr. Johnson pointed out that the State claims no right to say to every citizen on election day, "Thou shalt vote," but the State exercises the right to say that no intoxicating liquors shall be sold so that the peace and quiet of the day may not be disturbed.

Following out this line, Dr. Johnson said the State should protect the Sabbath because—first, it is a great educational factor; second, it is a promoter of good order; third, it promotes health. He discussed each point, declaring finally that the law of the Sabbath is incorporated in the physical constitution of men and animals.—Times.

### CHANCELLOR RESIGNS.

On account of ill health Bishop John F. Hurst, the chancellor of the American University, has resigned that position. Having been the founder of the university, and for eleven years the active head, the withdrawal of Bishop Hurst was received with sincere regret by his associates on the board of trustees in the semi-annual session at the office of the university in the Glover building. Bishop Hurst was elected chancellor emeritus.

Bishop Charles C. McCabe, who has been vice chancellor, was elected chancellor, and Bishop A. W. Wilson, of the Methodist Episcopal Church, South, vice chancellor.—Washington Star.

### NORFOLK PREACHERS.

The Methodist preachers' meeting at Cumberland Street church yesterday morning was very largely attended, the pastors of all the churches in the three cities being present save one. Rev. J. Powell Garland, D. D., presiding elder of the Portsmouth district, was present for the first time, and was warmly greeted by his brother ministers.

The meeting was called to order by the new president, Rev. W. Asbury Christian. The opening prayer was made by Rev. J. W. Stiff, of LeKies Memorial church, Atlantic City ward.

### THE CITY MISSION.

Rev. W. R. Proctor, chairman of the committee to investigate and report on the city mission, which has been conducted under the auspices of the Home Mission societies of the Methodist congregations of Norfolk, reported that the committee had made a thorough investigation of the work and had found that the past year with the mission had been the most prosperous in its history, but that the greatest hindrance to the further progress of the work was its financial embarrassment. He thought that the work was of such a character and of such importance to the Methodist Church, under whose fostering care it had been continued, that something ought to be done to keep it alive.

The report was received and adopted. After the receiving of the above report the following resolution, offered by Mr. Proctor, was unanimously adopted: Resolved, That a committee of three be appointed to consider the advisability of continuing the missionary work of the city mission. (Continued on page thirteen.)



# TALMAGE SERMON

By Rev.

FRANK DE WITT TALMAGE, D.D.,

Pastor of Jefferson Park Presby-  
terian Church, Chicago

Chicago. Sympathy and sound advice are given to worried, harassed men and women in this sermon by Rev. Frank De Witt Talmage, on the text Ecclesiastes xii, 5, "The grasshopper shall be a burden."

A unique text, capable of many different interpretations. Some suppose the Solomonic "burden" of the grasshopper, or, more strictly speaking, of the eastern locust, refers to the nagging pains of the chronic dyspeptic. The locusts, properly cooked, were edible. They constituted one of the most delicate of foods. They were often served to invalids and to those whose weak stomachs were unable to assimilate any other kind of diet. Thus some commentators assert that the figure of the text is that of an old man contorted with pain because his digestive organs have given out. The dinner of locusts which he has eaten instead of being transformed into blood and bone and nerve and muscle is lying like a lump of lead within him. Others assert that the text is the figure of an aged man whose emaciated body, with its shriveled limbs and curved backbone, has taken upon itself the form of a lean grasshopper. Thus Tithonus in his old age was supposed to have been changed into this chirping insect because the Greek gods who had promised him immortality upon earth had refused to endow him with eternal youth.

But, though many interpretations are offered to explain the meaning of my text, there is one simple interpretation which, I believe, will appeal to the common sense of all. Solomon used the figure of the chirping grasshopper to illustrate the fact that if we do not have the grace of God in our hearts there will come a time when the little annoyances of life will tease and tantalize and trouble us, even as the buzzing of an insect can destroy the slumbers of a sleeping invalid or as the slamming of a door makes a nervously prostrated patient start up in fright and bedews his cold forehead with clammy sweat. The wisest of all men seems to say to you and me, "The religion of the Lord Jesus Christ is just as essential for the little troubles as for the big, for the insectile trials as for the mountainous afflictions." The purpose of this sermon is to discuss some of the little annoyances of life and to state how, by the grace of God, we may combat them. I want to present this theme to those whose physical and mental frames have been prematurely weakened by the strenuous, hardworking lives they have been compelled to lead as well as to those whose once strong bodies are bowing upon nervous collapse on account of the natural approach of old age.

## Petty Annoyances

The kitchen and bedroom and nursery and parlor of the average home reveal many of the so-called petty annoyances which can render morbid and unhappy the minds and the hearts of the inmates, especially to the wives and mothers. It is the annoyance of trying to build a fire early in the morning, when the damper will not open, that exemplifies how the grasshopper may become a burden. It is the trou-

ble of getting the children off to school at the right time, when the tired mother finds that her boy has worn a hole in one of his stockings and there is not another clean pair to put on. It is the annoyance of hunting up a pair of scissors which your little girl lost when she took them to make doll's dresses. It is the annoyance of having the butcher and the groceryman fail to bring home the vegetables and the meats in time to be cooked for dinner. And then there is the annoyance to the wife of having her husband complain because his meals are not served on time. It is the nagging annoyance that comes every little while to all good housekeepers of having a lot of people drop in for dinner at the last moment when you are not expecting them and when you have nothing suitable in the larder to cook for them. It is the same kind of annoyance that Martha, in the little village of Bethany, experienced when her brother Lazarus brought Christ and some of the disciples to the home. Or it is the annoyance of having company call when the children have been playing hide and seek in the parlor and have turned the furniture upside down as though a cyclone had struck it, or the annoyance of being seen on the stairs by some particular friend when your hair is unkempt and your dress is disordered from working in the storeroom or from packing or from putting up lace curtains or from canning peaches or making currant jellies for the next winter's supply.

The housekeeper's little annoyances would not amount to much if there were only a few of them and if these annoyances came but seldom. But the trouble with the burden of the grasshoppers is that this insect always travels in multitudes. They advance by swarms, by hundreds, by thousands, by millions. They travel in such great numbers that they make the huge monsters in the African forests turn and flee in wild terror for their lives. They will destroy every harvest in their tracks and eat bare every tree branch. Their advent is a curse, and their departure nearly always leaves complete desolation. In the life of Sir Thomas Graham, the great financier who built the Royal Exchange of London, we read that he was left a foundling in a country field. His mother was a poor woman, who deserted him. Sir Thomas, as a baby, was discovered in that field and his life was saved through the chirping of a grasshopper, which attracted a boy to the place where the child was lying. But that is the only instance in all history which we remember where a life was saved by a grasshopper. As a rule, the locusts travel in such swarms that their mission seems to be to destroy life and not to save it.

## Solomon's Advice.

It is the accumulation of little insect annoyances in the home that wrecks the nervous systems and mental happiness of our wives and mothers and sisters, not the individual annoyances which may only come once in a week, a month or in a year. Many a woman could bravely meet a great trouble in life. Many a woman could contemplate her execution as calmly and self possessed as did Nathan Hale, the Revolutionary martyr, who, under the scaffold, with the noose about his neck, said, "The only regret I have is that I have but one life to give to the service of my country." Yet the woman who could calmly meet a great trouble would have her patience and her nervous system sorely tried and her happiness wrecked by the sewing machine breaking, or by the dough refusing to bake in the oven and by the clothes tearing over the clothes.

Wives and mothers and sisters, what you need today is the advice Solomon gave to the young men of his time. You need the grace of God in your hearts to be able to overcome the burden of the grasshoppers. As Jesus Christ turned to the angry and quick tempered housekeeper when she rushed into his presence crying, "Lord, dost thou not care that my sister hath left me to serve alone?" and gently said, "Martha, Martha, thou art careful and troubled about many things, but one thing is needful," so Christ says to every living housekeeper today, "You need the grace in your heart to overcome the little annoyances as well as your great trials." O woman, how different life would be if you would ask Jesus to stand by your side at the kitchen stove! How different if you would only ask his help when you are mending baby's frock! How different if you would only ask Christ's help when you hunt for the missing silver spoon—if you would only ask him to help you to bear the burden of the grasshopper!

One day a minister was visiting an invalid who was noted for her great Christian piety and her exalted happiness, even though she had been bedridden for some years. He asked her, "Betty, how is it that you can lie here in bed and be so happy when once you were so full of physical life and energy?" "Well, pastor," answered the Christian woman, "it is only because I am leaning hard upon the omnipotent and sustaining arm of God. When I was strong and physically well, I used to have a lot to do. I had a large family, you know, sir, of little children. Then I used to hear God keep saying to me, 'Betty, you do this; Betty, you do that; Betty, you do the other thing.' And so, of course, I did what God wanted me to do. But now, sir, as I am lying in bed I hear God's voice just the same—the same sweet voice of the divine love. I hear it saying to me every day, 'Betty, you just lie here.' And so here I stay because it is God's will, and I am happy, very happy." Yes, the divine grace is sufficient to help every tired wife and mother triumphantly to bear the little annoyances as well as the great. It is sufficient to help a woman to bear the painful stitches in her side as well as to help her in her domestic duties. It is sufficient even to enable her to bear the nagging and tantalizing and continuous burden of a great swarm of buzzing locusts.

## Divine Re-enforcement.

If it is important for wives and mothers to have the grace of God in order to overcome the infinitesimal burdens of the multitudinous locust, it is also important for husbands and fathers and brothers to have the same kind of divine re-enforcement to meet the burdensome insectile annoyances that afflict them in turn. It is not the droughts and the freshets and the mortgage upon the land that wear out the patience of the farmer. It is the annoyance of the neighbors borrowing his tools and not returning them. It is the annoyance of the farm hand getting drunk in the midst of the harvest. It is the stupidity of the same farm hand in giving the best horse cold water to drink when overheated, so that the animal becomes foundered.

I once heard of a prominent New York merchant who was sneered at by his business associates and called eccentric because every morning before a yard of cloth was taken down from any of the shelves or the front door of the store was opened to admit the customers he used to call into one room all of his employees. He summoned them together, the highest as well as the lowest, the heads of departments as well as the cashgirls and errand

boys. Then in that room this great city merchant used to plead at the throne of mercy for spiritual help to meet the little trials and annoyances of the coming day. Surely if a family altar is needed in each home around which a father and a mother and the children every morning and evening may gather, such an altar ought to be erected in every factory and store and office and study. Such an altar ought to be raised by every father and husband and brother and son at which to plead daily for divine grace, so that they may overcome the little annoyances that course about every active life like the burden of the buzzing locusts.

Many unjust and contemptible criticisms which are daily made against us and our work can aptly be classed as among the insectile armies of the multitudinous locusts. A good, honest, vehement, healthy criticism ought to be spiritually helpful to the average man. It ought to act upon the ambitious mind and the spirit in the same way that a vigorous massage starts the sluggish blood coursing through the arteries and veins of our invalid body. It is when an army is invading a foreign land that the commanding general is most careful about his scouts and sentries and countersigns and powder and bullets and guns and commissary supplies. It is when a man feels that he is completely surrounded by rivals and by honest critics who do not believe in the way he is going that he puts forth his best energies and lives up to his highest standard.

## Learn to Do Better.

The effect which the attack of an honest enemy ought to have upon our lives was once illustrated by a noted preacher. He pictured a flock of migrating birds being shot at by a fowler. At the first discharge of the hunter's gun the migrating birds merely give a few strokes of their powerful wings and fly higher. At the next discharge they fly still higher; at the next, higher and higher until they are out of range of their enemy's bullets. The true effect of an honest critic's attacks should be to make us fly higher and still higher into the spiritual life—to fly higher and higher until we come closer and closer to God. It was the attacks and sneers and derisive remarks hurled at the young statesman that nerved Benjamin Disraeli to become the great leader of the house of commons and the favorite prime minister of his queen. It was the harsh criticism of an English naval officer that made Admiral Farragut firmly set his teeth and lips together and redouble his energy when he drove his wooden ship past the supposed impassable batteries of New Orleans, and it is the deserved criticisms of our enemies that ought to make us more consecrated to our life's work and more willing to make sacrifices to accomplish our object.

But there is a Christian as well as an un-Christian way of meeting the criticisms of rivals and of those who are jealous of our successes. One way is to do as Plato, the great disciple of Socrates, did when he was told that even the boys in the streets were laughing at his singing. He answered, "Then I must learn to sing better, so that they will not laugh." The other way is to do as Alexander Pope, the vain and supersensitive poet of England, used to do. Instead of going ahead and doing the work that God gave him to do, and on account of his enemies' criticisms doing it better and better all the time, he wasted most of his life in bickerings and backbiting and in trying to destroy the reputations of those who were attacking him. The one way is to do as L. L. Moody did.

(Continued on page 14.)



A man in Bluefield, W. Va., recently st twenty dollars, half of his month's ages, in the saloons drinking and aying the slot machines. This made impossible for him to pay his onth's rent. The next pay day he st in the same way forty dollars, the hole of his month's wages. This was hile Field Secretary West was hold- ing meetings in Bluefield. The wife of ie man was naturally in very great istress. She attended the meetings, gned an enrollment card, and came o Mr. West in tears, saying, "Give me ome cards. I want to help you run ie saloons out of Bluefield." She be- ame an active and effective worker, or her heart was in it. The husband, eized with remorse, signed an enroll- ment card before the meetings closed. here could be no stronger argument or the closing of the saloons, or for ie need of temperance organization.

## SOUTHERN RAILWAY.

SCHEDULE IN EFFECT DEC'R 14, 1902.

TRAINS LEAVE AND ARRIVE FOUR- TEENTH-STREET STATION.

### TRAINS LEAVE RICHMOND, VA.:

7:00 A. M., No. 7, daily, for Danville, Char- lotte, and all local stations south; con- necting at Danville for stations to Lynchburg; also with D. & W. R'y for Martinsville and stations on that line. At Greensboro for all stations east and west thereof.

7:50 P. M., No. 13, limited train daily, for Jacksonville and all Florida points; Ha- vana, Nassau, etc. Connects at Moseley with Farmville and Powhatan railroad; at Greensboro for Durham, Raleigh, and Winston-Salem; at Danville with No. 85. United States fast mail, solid train, daily, for New Orleans and points South, which carries Sleepers to New Orleans, Columbia, Savannah and Jacksonville. Drawing Room Buffet Sleeper Richmond to Atlanta and Birmingham. Through coach for Chase City, Oxford and Dur- ham. Through train with Sleeper, Salis- bury to Memphis. Dining Car service.

8:05 P. M., No. 11, Southern Express, daily for Atlanta, Augusta, Jacksonville, and points South. Sleeper for Danville, Greensboro, Salisbury, and Charlotte, open at Richmond 9:30 P. M. Connection with New York and Florida Express and Southwestern Limited, which carries Through Sleepers to Augusta, Savannah, Jacksonville, Tampa, Nashville, Mem- phis, Atlanta, New Orleans, etc. Com- plete Dining Car service. Also, Pull- man Tourist Sleeper Mondays, Wednes- days, and Fridays Washington to San Francisco, without change, with connec- tions for all points in Texas, Mexico, and California.

8:00 P. M., No. 17, local daily, except Sun- day, for Keysville and intermediate points.

### TRAINS ARRIVE RICHMOND:

6:55 A. M.) From Atlanta, Augusta, Jackson- ville, Asheville, and all points South.

8:40 A. M., from Keysville and local sta- tions.

8:25 P. M., from Durham, Charlotte, Danville and intermediate stations.

### LOCAL FREIGHT.

Nos. 61 and 62, between Manchester and Ne- apolis.

## York River Line, VIA WEST POINT.

THE FAVORITE ROUTE NORTH.

### LEAVE RICHMOND:

4:30 P. M., No. 16, Baltimore Limited, daily, except Sundays, for West Point, con- necting at West Point with steamers for Baltimore and York-river landings Mon- days, Wednesdays and Fridays.

2:15 P. M., No. 10, local express for West Point and intermediate stations Mon- days, Wednesdays and Fridays. Con- nects with stage at Lester Manor for Walkerton and Tappahannock.

5:00 A. M., No. 74, local mixed. Leaves daily, except Sunday, for West Point and intermediate stations, connecting with stage at Lester Manor for Walk- erton and Tappahannock.

### TRAINS ARRIVE RICHMOND.

9:15 A. M., No. 15, daily, from West Point, with connection from Baltimore Sun- days, Wednesdays and Fridays.

10:45 A. M., No. 9, from West Point and local stations Wednesdays and Fridays.

4:50 P. M., daily, except Sundays, from West Point and intermediate stations. Steamers sail from West Point 5:50 P. M. Mondays, Wednesdays, and Fridays, and will call at Allmonds, Claybank, and Gloucester Point.

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SCHEDULE IN EFFECT NOV. 23, 1902.

### TRAINS LEAVE RICHMOND—MAIN STREET STATION—DAILY.

No. 27. No. 31.

2:15 P. M. 10:37 P. M.—Lv. Richmond.  
2:53 P. M. 11:20 P. M.—Lv. Petersburg.  
6:58 P. M. 4:15 A. M.—Lv. Raleigh.  
9:35 P. M. 7:15 A. M.—Ar. Hamlet.  
9:45 P. M. 7:35 A. M.—Lv. Hamlet.  
7:35 A. M. 4:00 P. M.—Ar. Atlanta.  
1:15 A. M. 11:20 A. M.—Ar. Columbia (Eastern Time).  
12:20 A. M. 10:25 A. M.—Lv. Columbia (Central Time).  
4:55 A. M. 2:35 P. M.—Ar. Savannah.  
9:15 A. M. 7:00 P. M.—Ar. Jacksonville.  
11:25 A. M. —Ar. St. Augustine.  
6:00 P. M. 6:45 A. M.—Ar. Tampa.  
10:32 P. M. 10:33 A. M.—Ar. Charlotte.  
12:51 A. M. 10:30 A. M.—Lv. Chester.  
3:25 A. M. 12:37 P. M.—Lv. Greenwood.  
5:58 A. M. 2:52 P. M.—Ar. Athens.  
7:35 A. M. 4:00 P. M.—Ar. Atlanta.  
5:40 P. M.—Ar. Augusta.  
11:35 A. M. 7:20 P. M.—Ar. Macon.  
6:25 P. M. 9:20 P. M.—Ar. Montgomery.  
2:55 A. M.—Ar. Mobile.  
7:25 A. M.—Ar. New Orleans.  
6:55 P. M. 1:30 A. M.—Ar. Nashville.  
8:20 A. M. 8:20 A. M.—Ar. Memphis.

Train No. 35 leaves Richmond 9:10 A. M. daily for Petersburg, Norlina, N. C., and all intermediate points. Con- nection at Norlina with train arriving Henderson 2:02 P. M. and Raleigh 3:40 P. M. daily, and Durham 4 P. M. daily, except Sunday.

Trains leave Richmond for Washing- ton, New York, and the East daily.—No. 34 at 6:45 A. M., and No. 66 at 5:05 P. M.

Connection at Jacksonville and Tam- pa for all Florida East coast points and Cuba and Porto Rico; at New Or- leans for all points in Texas, Mexico and California.

### TRAINS ARRIVE AT RICHMOND—DAILY:

6:35 A. M., No. 34, from all points South and Southwest.  
4:55 P. M., No. 66, from all points South and Southwest.  
5:45 P. M., No. 36, from Norlina, N. C., Petersburg, and local points.

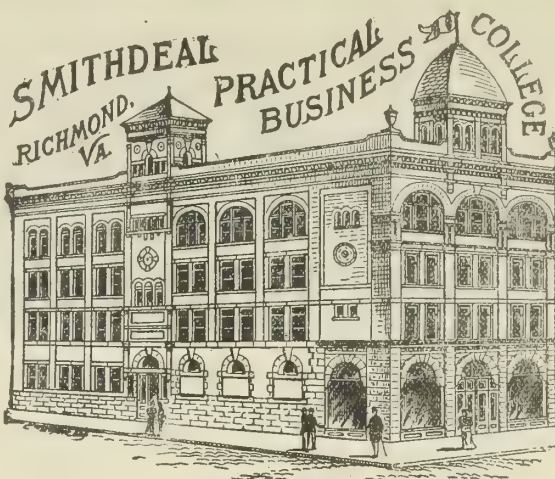
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Richmond, Va., September 21, 1900.

I could have gotten a scholarship at another business college in Richmond for half what it cost me at the Smithdeal, although the regu- lar rates of all the business colleges in Richmond are about the same. When I reached Richmond I inquired of several business men for the best business college in the city, and without exception they all recommended Smithdeal as the best.

WILLIAM E. ROSS.

A letter from Mr. D. M. Cloninger, Stanley, N. C., dated July 5, 1900, asking for catalogue of our school, contains this statement:

"I am personally acquainted with some of your former students, all of whom are now holding lucrative positions, and they attribute their success to the thorough training obtained at your college, and speak in most glowing terms of you and your college."

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# The Virginia Conference Orphanage.



Rev. J. T. MASTIN, Supt. and Fin. Agt. Post-Office, Express and Freight address, RICHMOND, VA.

## OUR SUBSCRIPTIONS.

Our friends must pardon us for again reminding them that we are depending upon them for the balance of their Orphanage subscriptions by January 1st. Please do not let our work lag on your account. If a little wheel fails to perform its duty, the whole machine is sometimes brought to a temporary standstill.

## CASH RECEIVED BY THE FINANCIAL AGENT FROM AUGUST 1ST TO CONFERENCE.

W. F. Kenedy, Olive Branch (additional), 1c.; Bellamy's, Gloucester, by Mr. J. H. Martin, collected on subscriptions, \$31.75; from the Sunday school, \$6.10; W. E. Young, by Rev. W. G. Boggs, \$10; Tabernacle S. S., Adlowe Morrison, \$8.59; Peakesville, J. E. Wood, 25c.; Tabernacle S. S., J. E. Whitehurst, \$7.48; Macedonia S. S., \$1.60; Olive Branch, Gloucester, W. D. Hudson, S. S., \$1.03; collected on subscription, \$1; Mt. Horeb, W. J. Black, \$1.91; Sunday schools on Appomattox, by Rev. H. W. Dunkley, \$10; Dunn's Chapel League, by W. C. Shelton, Secretary, \$3.28; Williams S. S., Lunenburg, S. J. Hite, \$4.67; Cumberland, by Rev. W. E. Grant, Hobson's, \$2.35; Antioch, \$3; Centenary, \$9.15; Grove, \$10; Wilson Reall, \$25; Joseph Marshall, \$5; Mt. Olivet S. S., by R. W. Carter, \$1; Miss Wayland, \$2; Rice S. S., by F. W. Hubbard, \$1; Edgeley, Lancaster Ct., by W. E. Webb, \$7.46; Charlottesville District Conference, \$29.50; Pungoteague church, \$8.75; Harborton, \$5.85; J. W. Palmer, \$1; Highland Park, by C. W. Vaughan, \$17.85; Oak Grove S. S., by I. O. Inman, \$4.73; Zion S. S., Spotsylvania, by Rev. J. P. H. Crismond, \$5.84; Taylorsville, T. O. Baker, \$13.69; Mrs. Hester A. Woodhouse, \$1; Grace, West Mathews Ct., by W. F. Davis, \$2.57; Fox Hill, Rev. W. A. Tompkins—Upper church S. S., \$9.20; Lower church S. S., \$6.54; collected on former subscription, \$1; Jetersville (additional), by D. R. Bailey, 3 cents; Franklin Ct., by Rev. G. G. Watkins, \$10; Caroline, by Rev. H. H. Smith, \$10; Mrs. Mollie Carver Karus, \$5; cash at Brandy Station, \$4.20; Mrs. T. H. Stiff, 50 cents; Miss M. E. Nottingham, 50c.; Loco S. S., by J. M. Tyrs, \$1.20; Mrs. Melton Spindle's class, Ruby Wine, 50c.; cash Marvin Grove Camp, \$16.20; Westmoreland Circuit, by Rev. W. J. Williams, \$1.50; Edgeley (additional), 25c.; West New Kent Circuit, by G. W. Fisher, \$3.80; Onancock, by Rev. F. M. Edwards, Richard T. Ames, \$5; W. D. Lewis, \$5; Crowder Mason, \$5; E. J. Belcoat, \$3; W. J. Daugherty, \$1; J. W. Hurst, 50 cents; Mrs. Bettie

Broughton, \$2; cash, \$2.70; Rev. F. M. Edwards, \$15; Wright's chapel, by G. H. Newton, \$9; Ebenezer S. S., by J. C. Logwood, \$1.40; Rocky Hook, Wakefield, by J. W. Pond, \$34.75; Sunday school, \$1.68; Cumberland, by Z. T. Anderson, \$3.54; Pocomoke Ct., by Rev. J. D. Hosier, cash, \$20.35; Bro. Bosman's expenses, \$6.50; Miss M. E. Carter, \$10; Rev. W. W. Royall, \$2; Culpeper, by W. D. Hawley, \$5.20; J. C. Carver, \$2; Miss Sarah Karn, 50c.; Washington Street, Danville, by Rev. J. S. Wallace, \$4.20; Fluvanna Ct., Rev. T. H. Campbell, \$5; Smithfield, M. F. Langhorne, Treasurer (check A. S. Eley), \$50; J. W. Holloway Co., \$15; Mrs. Dr. Blankenship on memorial room for her sister, Miss Annie Parker, \$30; Brosville S. S., by B. W. Dodson, 97c.; Main Street, Danville, by J. T. Catlin, \$2; Swansonville S. S., by R. L. Taylor, \$4.20; West Hanover, by Rev. W. G. Burch, Shiloh S. S., \$2.92; Beaver Dam S. S., \$1.36; Beaver Dam, congregation, \$1.90; West Chesterfield, by Rev. H. S. Johnson, \$22.10; cash at Rappahannock Camp, \$39.70; Sunday schools of West Buckingham, by Rev. R. L. Jones, \$7.75; Danville Circuit, by Rev. A. L. Franklin, \$22.75; Rehoboth, Mecklenburg, by Rev. J. W. Parish, \$2; LeKies Memorial S. S., by Rev. G. H. Lambeth, \$3.42; from L. J. Bain, Treasurer, June collection from Pets, \$5.92; subscriptions, \$10; Capron on subscriptions, \$5; Richardsville S. S., by Ed. Embrey, \$7.71; Seay Sunday school—A. L. Seay, 68c.; P. G. Seay, 50c.; A. C. Seay, \$2.82; Piney Ridge church, Mrs. J. J. Franklin, Treasurer, \$5; Shiloh S. S., by M. L. Crowder, \$3; King George Ct., by Rev. J. L. Pribble, \$9.20; Irvington S. S., by W. McD. Lee, subscribed at Marvin Grove, \$15; Sunday school at Fluvanna Circuit, by W. H. Haden—Palmyra, \$4.02; Cunningham, \$1.65; Wesley chapel, \$1.83; Salem, \$1.55; St. Mark's S. S., \$2.68; Sunday schools on Henry Circuit, by Rev. J. W. Carroll—Beckham, \$1.01; Pleasant Grove, \$2.45; Mt. Zion, 38c.; North Fork, \$2.29; Mt. Bethel, Miss Franken, 25c.; W. H. Hadin, \$5; Crewe S. S., by J. W. Wheary, \$14; Windsor, by Rev. W. E. Allen—Woodland S. S., \$3.57; Shiloh, 75c.; C. J. Yeates, \$10; Mt. Pisgah, by J. W. Jeffries, \$4.65; Denby's, A. C. Philpots, Treasurer, \$3.50; Stoney Creek S. S., R. B. Hartley, \$1.50; Shackelford's S. S., by Garrett Post, \$12.37; St. Paul's, by George D. Miller, \$3; Amelia, by R. J. Barnes, \$2.70; St. James' S. S., \$12.37; L. C. Ford, Treasurer, Bedford City, \$10.50; Batesville Circuit—check of E. R. Mayo, \$10; check of Rev. T. H. Campbell, \$12.75; Prince George, by Rev. C. W. Turner,

\$4.50; Canaan S. S., by Rev. J. W. Parish, \$5.14; Rev. John T. Moore, \$5; Z. A. Faison, by T. F. Nickolson, \$5; P. D. Bain, Treasurer (Wakefield), \$17; Fletcher's chapel, J. A. Hardy, Treasurer, \$8.20; Hampton, G. W. Phillips, Treasurer, \$97.83; Queen Street, Norfolk, Ira B. White, Treasurer, \$50; Samuel J. Adams, \$1.50; Melrose, Heathsville, by M. Cowart, \$30; West Amherst, by Rev. P. H. Clements—Centenary S. S., \$2.97; Binford's, 56c.; Bethlehem, 55c.; John A. Haynie, \$10; Capeville Orphanage Society, George L. Tankard, Treasurer, \$10; Hyco Circuit, Shady Grove, by J. E. Ragland, \$35.56; D. C. and Miss Mary Hucheson, Drake's Branch, \$3; Mrs. Kate Twyford, \$1; East Dinwiddle Circuit, by Rev. M. D. Rucker, \$15; Prospect S. S., by C. W. Crawley, \$2.86; Ashland, by W. S. Brown, \$11; Mrs. W. H. Parker for memorial room, \$5; Centenary, Norfolk, M. D. White, Treasurer, \$7.50; V. H. Moore, Aylett's, \$1; Beach Grove, by A. G. Darden, \$35.50; Denny Street S. S., by G. M. Rogers, \$11; Laurel Hill, by R. T. Wilson, \$8.63; Monumental, Portsmouth, T. G. Minton, Treasurer, \$80; Laurel Street S. S., H. T. Osterbind, \$22.95; Providence, West Mathews, by Rev. W. L. Ware, \$3; Charles T. Reeks, \$10; Capeville, by Rev. W. P. Wight, \$11.25; Mrs. H. Fray, \$1.50; Mrs. W. H. Vincent, Junior League Room, \$50; North Mecklenburg Circuit, by Rev. R. S. Baughan, \$17.96; Mrs. C. T. Collyer and friend, \$15.50; Mt. Pleasant S. S., by L. F. Cayson, \$3.80; Spotsylvania, by Rev. J. W. Heckman, \$53.80; Burkeville S. S., by T. C. Burger, \$3.75; Emmerton, by Rev. N. A. Page, 55c.; Cole's Point S. S., by J. N. Bronson, \$5.45; Oak Grove S. S., by J. R. Purdy, \$1; Culpeper Circuit, by L. H. Early, \$15.96; T. L. Cleaton, Park View, \$25; F. Odenhal, LeKies, \$4; Mrs. Stakes, Trinity, Norfolk, \$1; Mason's S. S., by J. R. Doyle, \$5.50; Courtland S. S., by W. N. Sebrell, \$6.95; Central, Manchester S. S., \$20; Providence, Lunenburg, by R. E. Gee, \$20.25; a friend from the Portsmouth District on endowment fund, \$1,000; West End, Hampton, by Rev. G. H. Lambeth, check of A. B. Sharpe, \$39.03; check of F. Odenhal, \$26; West Chesterfield, by Rev. W. E. Bullard, \$8; Shiloh, Bowling Green Circuit, Miss Jennie Upshur, \$1.20; Mrs. B. B. Bagerley, \$5; A. E. Kellam, \$25; Beulah S. S., by W. F. Dixon, \$1.30; John T. Rogers, by Rev. H. M. Hope, \$5; Trinity, Lynchburg, Rev. A. B. Askew, \$6.85; Glenn's, Miss Blanche Hall, \$1; High Street, Petersburg, R. H. O'Kennon, Treasurer, \$35; Gloucester Circuit, W. D. Hudson, Treasurer, \$2.47; King George Circuit, by Rev. J. L. Pribble, \$10; Rocky Mount Rosebuds, Rev. R. H. Marks, \$2.25; X. X., Baltimore Conference, 20c.; Mathews Circuit, cash at Courthouse, \$1.25; Salem, \$5.93; Gloucester Circuit, J. H. Martin, Treasurer, \$13; Mrs. Hugh D. McCabe, memorial cot, \$25; Drummondtown and Locustville, \$30; Prospect Circuit, Miss M. Crawley, \$18.40; Will's S. S. (additional), \$2; Alexandria Taylor (his Christmas money), 65c.; Miss Linda Cogbill, \$5; Miss Annie Smith, \$5; Miss Mollie E. Hood and sister, \$1; Philip V. Cogbill, Treasurer, \$15; Miss Julia F. Messeck, for "The American Girls," \$1.41; Mrs. P. F. Cogbill, \$1; Fork Wills' S. S., L.

B. Atkins, \$2.86; Mrs. Winkler, by Rev. R. A. Compton, \$3; Mrs. Susan F. Moore, Hampton, \$1; Smyrna church, Curdsville church, \$3.75; Rehoboth S. S., by J. A. Shriner, \$1.85; Mrs. Gilmer, by F. J. Peterson, \$50; by George Was for Star Cards, from Laura Delerie and Mary Webb, \$2; Mathews Circuit, Bethel church, \$14.10; Rev. C. D. Crayley, collected on old subscriptions, \$1; St. Paul's, \$7.47; Guinn's Island, cash from congregation, \$7; cash from S. S.; \$5; Rev. Mr. Moffit for J. B. Hann, Middlesex Circuit, 50c.; J. J. Mills, Apple Grove, Va., \$6.86; Rev. W. A. Tompkins for Fox Hill, \$13.25; Mrs. McGee Berkley, \$5; E. W. Edwards, Bethany, \$10; El Bethel S. S., by H. S. Myer, \$2.50; Mr and Mrs. H. S. Myers, \$2.50; Newton Beckwith, balance on subscription, \$10; Clay Street Junior League, by Mrs. Richardson, for cots, \$30; Cay S. S., by T. J. Chappell, \$2.55; Oakland, Bedford Springs Circuit, by J. A. McCauley, \$18.75; from J. A. Sheppard through Miss Rosebud Campbell, \$5; R. E. Gee, Treasurer, in payment of subscription, as follows: Dr. T. C. Harris, \$2.50; F. Gee, \$1; Mrs. V. C. Kirk, 25c.—total, \$3.75; Walnut Grove, Bedford Circuit, by Mrs. Mary Obershain, \$21; Clarksville, by Jas. T. Taylor, as follows: J. T. Taylor, \$10; W. H. Russell, \$10; Mrs. J. C. Harrison, \$3; L. H. Yaney, \$2; W. H. Chatman, \$1; Mrs. Baker, \$1; G. P. Finch, \$1—total, \$28; C. C. Hammock, \$5; Asbury Junior League, Miss Lelia Fitts for cots, \$30; Rev. G. H. Lambeth, \$15; J. H. Martin, Treasurer, Gloucester, \$3.50; Union Level S. S., T. H. Gayle, \$5.62; A. H. Hudgins and wife, Newport News, \$1.

## THANKFULNESS.

During the holiday season, as we stand on the delectable mountains between the two beautiful valleys—Thanksgiving and Christmas—let us listen to a little sermon. Here is the text:

"The best thing a heart that is thankful can do  
Is this: to make thankful some other heart, too."

Our preacher is near by, and I can hear him now. It is a little bubbling brook, coming out of the heart of the mountain. It doesn't seem to be making much noise—it just comes along like a little silver stream of joy, as if it were the overflow of a big exhaustless reservoir inside. But it is so clear and so cool, and its path down the mountainside looks as if some good fairy had laid a ribbon of crystal on the green skirt of this mound of beauty. But listen! There is music in the little ripples as they go dancing along, for they are singing:

"The best thing a heart that is thankful can do  
Is this: to make thankful some other heart, too."

So it goes laughing and singing along down into the valley, where a little bird, with its breast painted red, is fluttering over the refreshing water anon dipping one wing and then the other; then, giving it a parting kiss, he darts away, and under the window of one of the world's lonely ones in a neighboring village there is soon heard the sweet trill of a little winged angel singing cheerily:



The best thing a heart that is thankful can do  
this: to make thankful some other heart, too."

The light has come into the little cottage—a few beams of sunshine from the little red breast of the songster that sipped the nectar flowing from the heart of the mountain down into the valley.

#### AN OUTLET.

All that some people like to make seem useful is an outlet. They are so full of sympathy, benevolence, charity and all the Christian graces that it seems almost a wonder that their pent-up goodness doesn't burst its bounds and scatter to all quarters. "If I only knew of some poor child who needed something," or, "If I could find a hungry family to whom I could send our surplus food"—we have all heard similar expressions.

Brother, sister, you need look no further than our Methodist Orphanage for an outlet of your love. The most useful things in this world would be useless without an outlet. God never intended that our talents should be trapped in napkins. He keeps the sun shining, the streams flowing, the wind blowing, the grass growing, and the world is kept healthy and habitable by motion. So let us keep and develop our graces by using them—by finding for them some useful outlet.

It seems as if God has set aside one-half of the world to care for the other half. And He has given to His people the means and the opportunity for exercising the Christian graces.

Our Methodist institutions have a peculiar claim upon Methodist people. In caring for them we are caring for our own. The orphans under our care are children of deceased members of the "household of faith." Who can tell to what depths of misery and sin these children might have fallen had not the arms of the Church been thrown around them in loving embrace?

Here, then, is an outlet for your Christmas sympathy and help. An outlet, too, that may prove to be an inlet for heavenly blessings to reach your souls.

In connection with this little exhortation, we append a little poem which all our readers, old and young, may read with profit:

#### THE BEST THAT I CAN.

"I cannot do much," said the little star,  
"To make the dark world bright!  
My silvery beam cannot struggle far  
Thro' the folding gloom of night!  
But I am a part of God's great plan,  
And I cheerfully do the best that I can."

"What is the use," said the fleecy cloud,  
Of these few drops that I hold?  
They will hardly bend the lily proud,  
Tho' caught in her cup of gold,  
Yet, I am part of God's great plan,  
So my treasures I'll give as well as I can."

A child went merrily forth to play,  
But a thought like a silver thread,  
Kept winding in and out all day  
Thro' the happy golden head.  
Mother said, "Darling, do all you can  
For you are a part of God's great plan."

She knew no more than the glancing star,  
Nor the cloud with its chalice full  
How, why, and for what, all strange things were;  
She was only a child at school;  
But she thought, "It is part of God's great plan  
That even I should do all that I can."

So she helped a younger child along  
When the road was rough to the feet;  
And she sang from her heart a little song  
That we all thought passing sweet;  
And her father, a weary, toil-worn man,  
Said, "I will do likewise the best that I can."

Our best, ah, children, the best of us  
Must hide our faces away  
When the God of the vineyard comes to look  
At our task at the close of day!  
But for strength from above 'tis the Master's plan)  
We'll pray, and we'll do the best that we can.

#### RELIGIOUS NEWS.

(Continued from page 9.)

work now being done under the auspices of the Home Mission societies by the Methodist congregations of our city, the said committee to report to this body next Monday.

The president appointed as that committee Rev. W. R. Proctor, Rev. Dr. R. D. Smart and Rev. E. T. Dadmun.

#### UNION WATCH NIGHT SERVICE.

Rev. Dr. Smart announced that the official body of Epworth church had unanimously agreed to dispense with their usual custom of holding an individual service at their church on Christmas day this year, and that the Epworth congregation would unite in the union service on that morning at Cumberland Street church.

Dr. Smart further stated that the board of stewards had decided to throw open Epworth church on the last night of the old year for a union watch night service, and that he had been instructed to turn the church that night over to the Methodist preachers' meeting for the meeting to be controlled and conducted by them, that body to appoint the preacher to deliver the sermon.

On motion of Rev. E. T. Dadmun, the invitation of Epworth church was accepted, and Rev. J. W. Stiff was appointed to preach the sermon. Alternate, Rev. C. L. Bane.

#### CALL OF THE CHURCHES.

Under the call of the churches reports were heard.

Rev. J. K. Joliff had fair congregations at Queen Street church Sunday. He received four new members by certificate.

Rev. C. L. Bane reported excellent congregations at Cumberland Street church. He preached at the 11 o'clock service, and Rev. Dr. Paul Whitehead preached at the evening service. Mr. Bane made an address before the Sunday School Missionary Society of Wright Memorial church in the afternoon.

At Trinity church Rev. George Wesley Jones had good congregations and received five new members by certificate.

Rev. J. W. Stiff reported a fine Sunday school at LeKies Memorial, and

large congregations.

Rev. W. T. Green had a fairly good day at Central church. Rev. J. E. Martin, of the Methodist Orphanage, preached at night.

Rev. J. H. Kabler reported a fine Sunday school at Gilmerton church. He had a large congregation in the morning. There was no service at night.

Rev. J. B. Winn reported the largest Sunday school at Ghent church since its organization. There were ninety-one scholars present. The tabernacle was crowded morning and night to hear him. Eight new members were received by certificate.

Rev. E. K. Odell conducted the usual services at Huntersville church and received two members on profession of faith.

Dr. Whitehead preached at Epworth church Sunday morning and at Cumberland Street at night.

Rev. Dr. Garland preached at Wright Memorial Sunday morning, and at Owens Memorial at night.

Dr. Smart reported a good Sunday school at Epworth and fine congregations morning and night. Dr. Whitehead preached at 11 A. M., and he at night. Dr. Smart also attended the meeting of the Y. M. C. A. at the Academy Sunday afternoon.

Rev. W. R. Proctor had fair congregations at McKendree. He received one member on profession of faith.

Rev. E. T. Dadmun received three new members in the Sunday school at Centenary church, and was greeted with good congregations morning and night.

At Owens Memorial Rev. L. W. Guyer had good congregations. He received six members by certificate and one on profession of faith. Dr. Garland preached for him at night.

Rev. C. H. McGhee had fair congregations to hear him at Lambert's Point. There were several additions to the Sunday school. He held a Junior Epworth League meeting in the afternoon and attended the Senior League meeting at night.

Rev. Daniel T. Merritt held his services Sunday in the infant class room of the Park Place new Methodist church.

Rev. George H. McFaden had the presiding elder, Dr. Garland, with him at Wright Memorial church Sunday morning, who preached a strong and forceful sermon. The pastor preached at night and received one by certificate. Rev. C. L. Bane made a fine address at the Sunday School Missionary Society meeting.

Rev. Dr. W. E. Judkins preached morning and night to full houses at Port Norfolk.

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On account of the Christmas holidays the Seaboard will sell round-trip tickets from all stations on its lines at a rate of one and one-third first-class fares between all points east of the Mississippi and south of the Ohio and Potomac rivers, including Washington, D. C., and St. Louis, Mo. One first-class standard fare will apply for the round trip between points in the State of Florida. Tickets will be sold December 23d, 24th, 25th, 30th and 31st, 1902, and January 1, 1903. Final limit, January 3, 1903.

For Students—Same rates will apply as above noted on presentation and surrender of certificates signed by the superintendent, principal or president of a school or college. Tickets will be sold to students December 16th to the 22d, inclusive, in addition to the above-mentioned dates. Tickets sold to students will have a final limit January 8, 1903.

For further information, apply to any agent or representative of the Seaboard, or write or call on

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(Continued from page 10.)

It made it the rule of his life to never individually attack a person who had attacked him. The more Mr. Moody was personally assailed and misrepresented the more he would go to God in prayer and ask the Divine Father to make his life so pure and true that there might not remain in his heart any cause for the charge which his enemies were making. The other way is to do as many of us are doing. When a neighbor or a critic makes any derogatory statement about us and our work, we prove that we are not falsely condemned in all particulars, that at least we have the fault of retaliation, because we go hunting for the faults in our neighbor's lives instead of trying, with divine help, to correct the evils in our own.

#### Rise by the Grace of God.

Thus, my brother, I want you, by the grace of God, to rise higher and higher in the spiritual life until at last you are at an altitude above and out of earshot of the buzzing sound of the locusts of fault finding enemies. I want you to rise so high in the spiritual life that you will not care what people may say or think about you or yours as long as you can bring these people to love and live for Christ. Humanly speaking, it is awfully hard to bear the petty annoyances of your neighbors, criticising you and saying mean things about your wife and children. It is hard, from a human standpoint, to refrain from flinging a stone at the locusts of evil nagging which are buzzing about you and your loved ones. But by the grace of God you can live down these petty annoyances. You can go on doing your work, even as Christ went on doing his work, in spite of the jeers and the scoffs which the Pharisees uttered against him and his disciples.

If you are absorbed in your Divine Master's work, you will receive sufficient grace to make you indifferent to the little annoyances caused by what people may say against you. You will be like that gateman whom Major Cole some years ago saw in a Chicago depot. It was during a bitterly cold night. Many male passengers were grumbling and complaining because this gateman made every one of these men unbutton his coat and show his ticket before he could go to his train. "My friend," said Major Cole, "you do not seem very popular with the passengers of this road." "No," answered the gateman with a smile, "but that does not concern me. So long as I obey orders I am all right. There is only one man whose good opinion affects me, and that is the president of the road. So long as he is satisfied, I do not care what these people say." In order to overcome the locust burden of what fault finders may say against you, remember, my Christian brothers, our duty is not to please man, but God, and God alone. After you are convinced that in what you do you are pleasing God it makes but little difference what any enemy—man, woman or child—may say against you or your loved ones.

#### Walking With Christ.

The increasing signs of physical and mental decadence can also be classed among the burdens of the buzzing locust. The annoyance of feeling that your eyes are becoming nearsighted and that you have to wear glasses and sit very close to the light when you read the Bible or the evening newspaper. The annoyance of having the eardrum refuse to clearly throw the echoing sound into the brain, as it once did. The annoyance of not being able to run for a street car or to step off that car when it is in motion. The annoyance of having some young fellow in the car arise and offer you a seat

as though you were an old man. Or, what is worse than all, the annoyance of feeling that you cannot do as much work and do it as quickly as you once did a few years ago. As your brain power seems to lose its grip you peevishly place your hand upon your forehead and say: "I do not know what is the matter with my brain. My memory seems to have completely left me. I cannot recall the simplest names or facts. I have to make a memorandum of everything. Even my children have to look after me now as though I was a little child."

When the faculties begin to fail and the hair to whiten, the burden of the locusts becomes very heavy to bear unless a man as a Christian is walking side by side with Christ. Even the Christian will find this burden a heavy burden unless he has an extra amount of divine grace given to him. Mr. Beecher once said that one of the saddest days he ever spent was when the realization first came upon him that he was going down the hillside of life and very soon would not be as physically strong or as mentally alert as formerly. The Plymouth pastor said that this saddening realization came upon him one day when he was attempting to dodge in and out of the carriages and stages and dray wagons that were moving up and down Broadway. As he was in the middle of that thoroughfare he heard a driver angrily call out two or three times: "Get out of the way, old man! Haven't you any sense? Are you too old to think? Get out of the way, there, gray hairs, or you'll be run down!" Mr. Beecher hurriedly looked around to find out what old man was in danger. To his surprise and chagrin, he found that the drayman was shouting to him and that he and no other was the "old man." It is not a hard struggle to physically die. Dying is just as natural an act for the body as is the act of being born. But it is hard to grow old, to feel that you have to ride when once it was an exhilaration to walk, to know that the mind is failing, that the heart has not the old vigor, that the hand which once grasped and wielded the hilt of a sword must now do the small chores around the old homestead. It is hard to know that upon the trembling shoulders of old age even the weight of a small grasshopper's body can become a burden, a heavy, crushing burden.

#### The Great Burden Bearer.

Yet, my friends, amid the decaying faculties of old age the grace of the Lord Jesus Christ is sufficient to overcome the burden of the buzzing locusts. What was the testimony of the aged Thomas Guthrie, the great Christian warrior of old Scotland? Standing before a large assemblage of little children, he said: "Don't call me an old man, as some people do. Why, I am as young and happy as any child sitting before me today. My limbs may not be as strong as they once were. One of my feet may be in the grave, but the other foot is planted upon the earth so firmly that its leg has sunken knee deep in the clover tops. My hearing may not be as accurate as it once was, but my ears are continually hearing the sounds of sweetest music. My eye may not be as keen to read a book, but my eyesight is continually becoming more inspired to see the beauties of earth as well as the beauties of heaven. I am not an old man. As I approach my second childhood I have begun to live a life of eternal happiness and of never ending joys."

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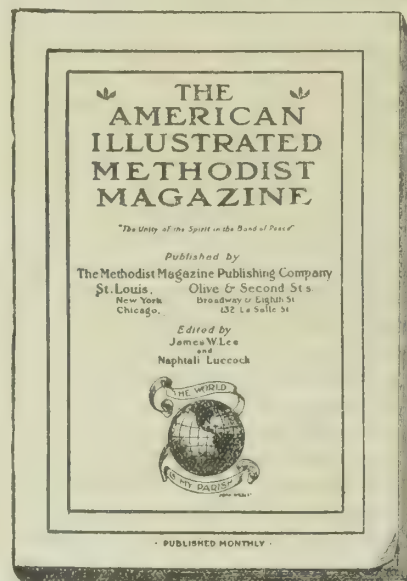
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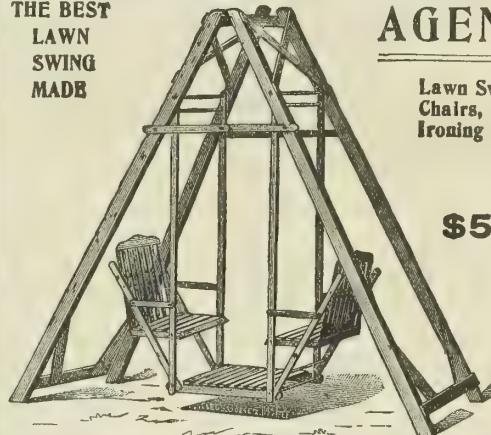
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